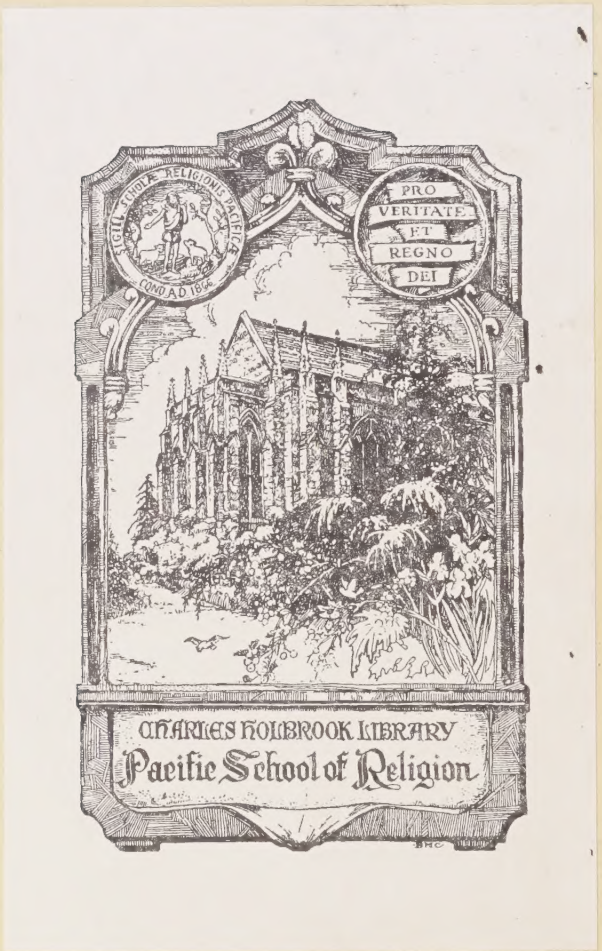
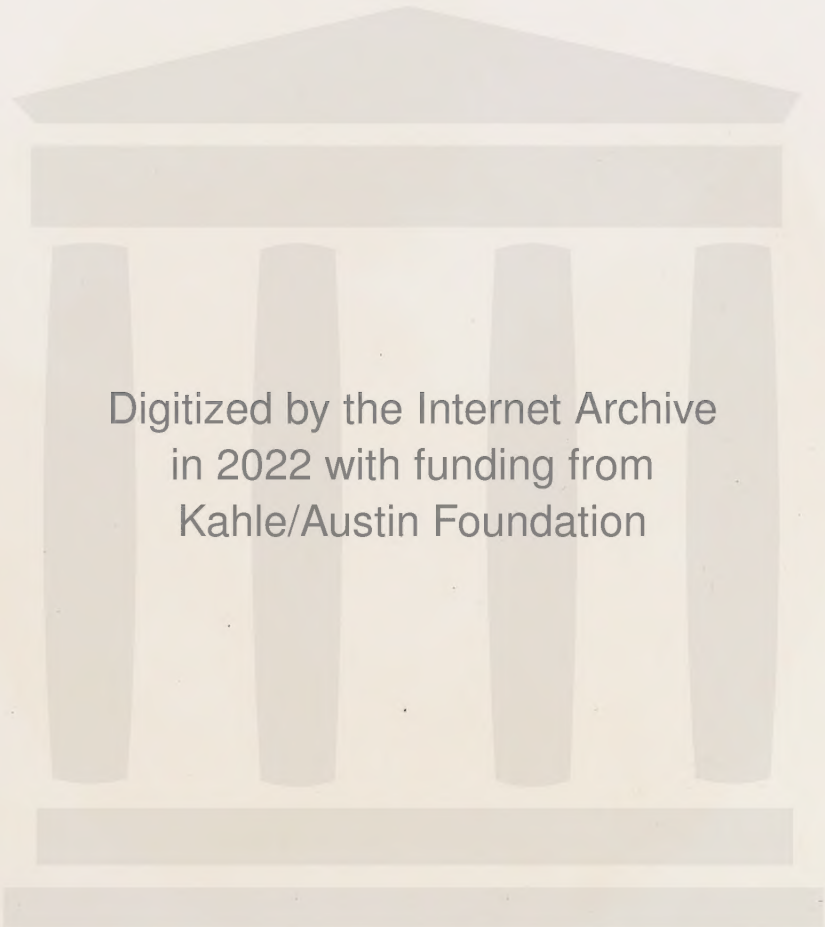



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PARADISE.

THE

COTTAGE BIBLE,

AND

FAMILY EXPOSITOR;

CONTAINING THE

OLD AND NEW TESTAMENTS,

WITH

PRACTICAL EXPOSITIONS AND EXPLANATORY NOTES.

BY THOMAS WILLIAMS,

AUTHOR OF "THE AGE OF INFIDELITY," IN ANSWER TO PAINE; A NEW TRANSLATION OF SOLOMON'S SONG; AN HISTORIC DEFENCE OF EXPERIMENTAL RELIGION; A DICTIONARY OF ALL RELIGIONS, RELIGIOUS DENOMINATIONS, ETC, ETC.

TO WHICH ARE ADDED,

THE REFERENCES AND MARGINAL READINGS

OF THE

POLYGLOTT BIBLE,

TOGETHER

WITH ORIGINAL NOTES, AND SELECTIONS FROM BAGSTER'S COMPREHENSIVE BIBLE, AND OTHER STANDARD WORKS, INTRODUCTORY AND CONCLUDING REMARKS ON EACH BOOK OF THE OLD AND NEW TESTAMENTS, AND A VALUABLE CHRONOLOGICAL INDEX.

THE WHOLE CAREFULLY REVISED,

AND ADAPTED TO THE USE OF SUNDAY SCHOOLS, BIBLE CLASSES, AND CHRISTIANS GENERALLY

EMBELLISHED WITH MAPS AND ENGRAVINGS.

EDITED BY REV. WILLIAM PATTON, D. D.

Understandest thou what thou readest? How can I, except some man should guide me? *Acts* viii, 30, 31.
They read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading. *Nehemiah* viii, 8.

GRADUATE THEOLOGICAL UNION LIBRARY 1962

Complete in Two Volumes.—Vol. 1.

HARTFORD, CONN.:
PUBLISHED BY BRAINARD & SAMPSON.
1867.

THE NAMES AND ORDER

OF ALL THE

BOOKS OF THE OLD AND NEW TESTAMENTS.

THE BOOKS OF THE OLD TESTAMENT.

GENESIS *hath Chapters*	50	I. KINGS	22	ECCLESIASTES	12	OBADIAH	1
EXODUS	40	II. KINGS	25	SONG OF SOLOMON	8	JONAH	4
LEVITICUS	27	I. CHRONICLES	29	ISAIAH	66	MICAH	7
NUMBERS	36	II. CHRONICLES	36	JEREMIAH	52	NAHUM	3
DEUTERONOMY	34	EZRA	10	LAMENTATIONS	5	HABAKKUK	3
JOSHUA	24	NEHEMIAH	13	EZEKIEL	48	ZEPHANIAH	3
JUDGES	21	ESTHER	10	DANIEL	12	HAGGAI	2
RUTH	4	JOB	42	HOSEA	14	ZECHARIAH	14
I. SAMUEL	31	PSALMS	150	JOEL	3	MALACHI	4
II. SAMUEL	24	PROVERBS	31	AMOS	9		

THE BOOKS OF THE NEW TESTAMENT.

MATTHEW *hath Chapters*	28	II. CORINTHIANS	13	I. TIMOTHY	6	II. PETER	3
MARK	16	GALATIANS	6	II. TIMOTHY	4	I. JOHN	5
LUKE	24	EPHESIANS	6	TITUS	3	II. JOHN	1
JOHN	21	PHILIPPIANS	4	PHILEMON	1	III. JOHN	1
THE ACTS	28	COLOSSIANS	4	TO THE HEBREWS	13	JUDE	1
TO THE ROMANS	16	I. THESSALONIANS	5	EPISTLE OF JAMES	5	REVELATION	22
I CORINTHIANS	16	II. THESSALONIANS	3	I. PETER	5		

THE CHRONOLOGICAL ORDER,

WITH THE ABBREVIATIONS USED IN THE REFERENCES.

THE BOOKS OF THE OLD TESTAMENT.

B. C.			B. C.			B. C.		
1491	GENESIS	Ge.	1004	I. KINGS, I.—XI.	1 Ki.	623	II. CHRONICLES, X. &c.	2 Ch.
	JOB	Job.	1004	II. CHRONICLES, I.—IX.	2 Ch.	590	II. KINGS	2 Ki
1491	EXODUS	Ex.	1000	PROVERBS	Pr.	588	JEREMIAH	Je.
1490	LEVITICUS	Le.	975	ECCLESIASTES	Ec.	588	LAMENTATIONS	La.
1451	DEUTERONOMY	De.	897	I. KINGS, XII. &c.	1 Ki.	587	OBADIAH	Ob.
1451	NUMBERS	Nu.	862	JONAH	Jo.	574	EZEKIEL	Eze
1427	JOSHUA	Jos.	800	JOEL	Joel.	534	DANIEL	Da.
1406	JUDGES	Ju.	787	AMOS	Am.	520	HAGGAI	Hag
1312	RUTH	Ru.	750	MICAH	Mi.	520	ZECHARIAH	Zec.
1055	I. SAMUEL	1 Sa	740	HOSEA	Ho.	509	ESTHER	Es
1018	II. SAMUEL	2 Sa	713	NAHUM	Na.	457	EZRA	Ezr.
1015	I. CHRONICLES	1 Ch.	698	ISAIAH	Is.	434	NEHEMIAH	Ne.
	PSALMS	Ps.	630	ZEPHANIAH	Zep.	397	MALACHI	Mal.
1013	SONG OF SOLOMON	Ca.	626	HABAKKUK	Hab.			

THE BOOKS OF THE NEW TESTAMENT.

A. D.			A. D.			A. D.		
38 & 61	MATTHEW	Mat.	61	JAMES	Ja.	64	I. PETER	1 Pe.
52	I. THESSALONIANS	1 Th.	62	COLOSSIANS	Col.	64 or 65	JUDE	Jude
52	II. THESSALONIANS	2 Th.	62	PHILEMON	Phil.	65	II. TIMOTHY	2 Ti.
52 or 53	GALATIANS	Ga.	62 or 63	PHILIPPIANS	Phi.	65	II. PETER	2 Pe
57	I. CORINTHIANS	1 Co.	63	HEBREWS	He.	68	I. JOHN	1 Jn.
58	ROMANS	Ro.	63 or 64	LUKE	Lu.	69	II. JOHN	2 Jn.
58	II. CORINTHIANS	2 Co.	63 or 64	ACTS	Ac.	69	III. JOHN	3 Jn.
61	MARK	Ma.	64	I. TIMOTHY	1 Ti.	96 or 97	REVELATION	Re.
61	EPHESIANS	Ep.	64	TITUS	Tit.	97 or 98	JOHN	Jn.

TABLES OF JEWISH MONEYS, WEIGHTS, AND MEASURES

MONEY.
REDUCED TO DOLLARS AND CENTS.

	D.	C.
A Shekel of Silver	0	50
Ditto of Gold	8	9
A Drachm (silver)	0	18
A Bekah, Didrachma, or Half-shekel	0	24
A Gerah (1-20th of ditto) about	0	2
A Maneh, or Mina (50 shekels)	25	43
A Talent of Silver	1,519	32
Ditto of Gold	23,309	0

*** Silver is here reckoned at $1.12, and Gold at $17.75, per ounce.

WEIGHTS.—TROY.

	lb.	oz.	dwts.	grs.
A Gerah	0	0	0	12
A Shekel (20 gerahs)	0	0	10	0
A Maneh (60 shekels)	2	6	0	0
A Talent (50 manehs)	125	0	0	0

MEASURES.—LIQUID.
REDUCED TO ENGLISH WINE MEASURE.

	galls.	qts.	pts.
A Log (1-72d of an ephah) about	0	0	0¾
An Omer (1-10 ditto)	0	3	0
A Cab (1-18 ditto)	0	0	3½
A Hin (1-6th ditto)	1	1	0
A Seah (1-3d ditto)	2	2	0
An Ephah, or Bath	7	2	0½
An Homer (Chomah), or Cor	75	2	1

*** Carefully distinguish between an Omer and a Homer, which contains 100 Omers.

DRY, OR CORN MEASURE.

	pks.	gals.	pts.
A Cab, nearly	0	0	3
An Omer (or Gomer)	0	5	1
A Seah	1	0	1
An Ephah	3	0	3
A Letech, or Half-homer	16	0	0
A Homer, or Cor	32	0	1

MEASURES OF LENGTH.

	paces.	ft.	in.
A Digit (or finger) nearly	0	0	1
A Palm, or Hand's-breadth	0	0	3
A Span (three palms) nearly	0	0	11
A Sacred ditto	0	1	9¼
A Common Cubit	0	1	6
A Fathom	0	7	3
A Pace	0	5	0
A Furlong, or Stadium	145	4	7

A Sabbath Day's Journey, about an English mile

ROMAN MONEYS
MENTIONED IN THE NEW TESTAMENT.
Reduced to Dollars and Cents.

	D.	C.
A Mite, about equal, in our money, to	0	1½
A Farthing (two mites)	0	3
A Penny (*denarius*)	0	18
A Pound (*mina*)	14	9

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PREFACE TO THE LONDON EDITION

The extensive spread of general knowledge among the middle and lower classes, is one of the most auspicious features of the present age, and will raise the next generation considerably in the scale of society; but while every other branch of useful science is brought within their grasp, it would be much to be lamented if the knowledge of Religion and the Scriptures should be neglected. "The art of holy living and dying," as it has been called, is the most important of all arts; and the knowledge of the true God through Jesus Christ will be found of supreme importance, when all other knowledge will be useless.

There are many persons, both in early and advanced life, who take great pleasure in *searching* the Scriptures, according to our Lord's command, and in exploring with great industry those sacred mines of truth and righteousness; but for want of an acquaintance with the original languages, with ancient history, and oriental manners, they are impeded and discouraged; especially when they meet with men who not only reject the Bible themselves, but delight to depreciate and degrade it; thus perplexing and discouraging those who wish to make it, not only their study, but their directory through life.

From a desire to assist such persons, both in studying the Scriptures and in repelling their opponents, the Cottage Bible was projected. To the execution of his plan, the Editor brings no pretensions of ability, but that of having studied the Scriptures for half a century, and formed a collection of books the most necessary and suitable to assist him in the design. The substance of these works, which, taken together, are both voluminous and expensive, he has endeavoured to compress into the smallest compass, and to add, in the most concise form, such practical suggestions and remarks as appeared to him the proper improvement of each subject, in order to render it as well useful as instructive.

The Title of this work, which is addressed to *Cottagers*, has been differently construed. While some have commended its modesty, others, by confounding cottages with *hovels*, have thought the term degrading. *Cottagers*, according to *Johnson*, are "the inhabitants of small houses," whether mechanics or manufacturers, agriculturists, fishermen, or shepherds, (Zeph. ii. 6.;) among which classes were ranked the Author of our salvation, and his first disciples; and such indeed form, in all ages, the great mass of Bible readers. But if, as has been intimated by some learned friends, the work is no less calculated to gratify persons in the superior classes, it will afford the Editor additional satisfaction to have been thus honoured, and excite deeper gratitude to Him, "from whom every good," as well as every "perfect gift, descends."

As the work commenced anonymously, so it was the Editor's wish, had not the partial kindness of his friends prevented, to have remained unknown. On that account, and not from any affectation of consequence, he adopted the plural number in his Address, as is usual in anonymous publications. It seemed also more suitable for one who affected not to be original, but chiefly to collect and condense the remarks of others. That he has sometimes adverted to sciences connected with religion, to the relations and remarks of travellers in the Holy Land, and to some of "the curiosities of *sacred* literature," will not, he supposes, be thought out of character, now that philosophical lectures are delivered to the working classes, not only in the metropolis, but in several other great towns. The Editor has, however, purposely avoided the introduction of Hebrew and Greek characters; and even the critical Notes will require nothing but a common English education to render them intelligible.

With regard to the religious sentiments expressed in these volumes, it has been the Author's aim to follow the inspired writers, and by no means to bend them to his preconceived opinions, or to any human system. He has never shunned (and trusts he shall not) fearlessly to express what he conceives to be their meaning: at the same time he ventures to hope, that he has expressed himself with becoming modesty, imploring, both for himself and for his readers, that "wisdom" from above, which is "profitable," and even necessary, "to direct" us in all cases, and particularly in Theological inquiries: For, though human industry may be thought sufficient for a merely critical knowledge of any writings, it is only by the assistance of the Holy Spirit that we can taste the evangelical savour, or feel the purifying influences, of the sacred Scriptures.

PREFACE TO THE AMERICAN EDITION.

Whilst the Editor cannot subscribe to every sentiment in the Cottage Bible, he is, nevertheless, happy in bearing testimony to its decidedly Evangelical tone and spirit. The Author, with commendable impartiality, has stated what he conceived to be the meaning of the Scriptures, "without bending them to his preconceived opinions, or to any human system." Upon a careful examination, very little has been found that was sectarian, or that could justly give offence to any Christian denomination. The essential doctrines of the Gospel are clearly exhibited and illustrated. Particular attention has been given to passages, against which objections have been made.

The original plan of the work commended itself generally, whilst there were some things, however, decidedly objectionable. Some alterations have been made in the present Edition, which, it is hoped, have added materially to its value. In the London Edition, some words in the text, "esteemed objectionable," were "exchanged for others more suitable to the present state of our language and of society" These, though they were carefully pointed out in the Notes, have been rejected, and the language of the authorized version retained. A new division of the chapters into paragraphs was also introduced "for the convenience of family reading;" these have been rejected, and the usual divisions followed. Considerable portions of the text were printed in smaller type, to denote, that they were "unsuitable for reading in families:" Upon these, the Author furnished no exposition. In the present edition, the type of the text is uniform throughout, and with the exception of the books of Chronicles, an Exposition has been supplied, by selections from the judicious commentary of Thomas Scott.

Instead of placing small sections of chronology at the commencement of a few books, a full and complete table of Chronology will be found at the close; whilst the year of the world and the year before Christ, are always placed at the top of the centre column. Only a small part of the Introductory Essay, showing the divinity of the Scriptures, has been retained, whilst copious selections have been made from the very able

and valuable dissertation, on the same subject, which forms the introduction to Bagster's Comprehensive Bible, enriched also by additions from other sources. This constitutes the Introduction to this edition, and presents a full yet condensed defence of the claims of the Bible to be the word of God. Bagster's introductory and concluding remarks upon the several books of the Old and New Testaments have been examined, and in general incorporated. The centre column, containing the marginal readings and references of the Polyglott Bible, have been added, as have also very full contents of the chapters. Many of the notes, in the London edition, were mere references to parallel passages, or stating the marginal readings; these, and much more, being found in the centre column, are omitted in the notes. Some new matter has been introduced into the Exposition, either to explain things local, or to enlarge the list of different interpretations The Notes are considerably increased, by selections from Bagster's Comprehensive Bible, the works of Dr. J. Owen, Dr. J. Pye Smith, Dr. Watts, Bishop Lowth, A. Keith, President Edwards, and the like; also from the Commentaries of Willet, Pool, Henry, Scott, Stewart, and others. Free use has been made of authors illustrating the historical facts, natural history, and geography of the Bible; also the manners and customs of Eastern and ancient nations. The Cottage Bible, as now presented to the public, probably contains more to illustrate the Scriptures, from travels, than can be found in the same compass and expense, in any other Commentary. By consulting the marginal references, the reader will often find notes illustrating manners and customs, geography, and the like, which, for economy of room, it was not judged expedient frequently to repeat. Where the notes of Bagster and those of the Cottage Bible contained different solutions, or have exhibited different opinions of the same passage, the Editor has preferred to insert both, that each reader may make his own selection. Where the notes of Bagster and of the Cottage Bible were extracts or compends of the same author, the one the most full has been retained. The Maps accompanying the present edition have been prepared with great care, after an extended comparison of authorities, and, it is hoped, will be found well calculated to aid the student of the Bible in obtaining accurate geographical knowledge. The plates are designed not merely to ornament the work, but to illustrate important portions of the word of God.

The critical student will find, in the notes, extensive references to works of standard merit, by consulting which he may pursue his investigations. It has, however, been a leading object of the Editor, to render the work GENERALLY AND EXTENSIVELY USEFUL. In family worship, it will be found interesting and instructive, since the exposition seizes upon the current events of the chapter, or presents prominently those of most practical importance. Particular attention has been paid to make it valuable to Sunday school teachers and Bible classes, especially by the light which it throws upon many passages, from its illustrations of geography, and the manners and customs of former times.

It is not pretended, that the Cottage Bible contains every thing that could be desired, or that it is free from defects; still, it is believed, that it presents a very large amount of valuable matter, in a small compass, and at a small expense.

Encouraged by the increasing demand for judicious commentaries upon the word of God, this book, with its modest though pleasant title, is now committed to the world, with the prayer, that the HOLY SPIRIT may ever accompany its perusal, and by it make many wise unto salvation.

New York, May, 1833.

AMONG THE AUTHORS PRINCIPALLY CONSULTED OR REFERRED TO, ARE THE FOLLOWING:—

ON THE WHOLE SCRIPTURES.

Rev. M. Henry's Commentary.
Rev. T. Scott's ditto.
Dr. Boothroyd's Family Bible, and improved Version.
Dr Adam Clarke's Commentary.
Bagster's Comprehensive Bible.
Pool's Annotations.
Dr. Gill's Commentary.
The Old and New Testaments chronologically arranged, with Notes, Indexes, &c., by the Reverend George Townsend, M. A. Prebendary of Durham.

ON PARTICULAR BOOKS OF THE OLD TESTAMENT.

The Pentateuch—Annotations, by the learned Henry Ainsworth.
Genesis—Expository Discourses, by Andrew Fuller.
Hexapla in Genesion, by Andrew Willet.
Job—Critical Dissertations, by the Rev. C. Peters, A. M.
The Book of Job in English verse, with remarks, &c., by the Rev. Thomas Scott.
New Translation, with Notes, &c., by J. M. Good, M. D. F. R. S. 1812.
The Psalms—A Commentary, by the late Bishop Horne.
The Book of Psalms, translated by Bishop Horsley.
Psalms, Proverbs, Ecclesiastes, and *Canticles*—Paraphrase and Notes, by Bishop Patrick.
Proverbs and *Ecclesiastes*—Translation and Notes, by the Rev. G. Holden, M. A.
Ecclesiastes—New Translation, Notes, &c., by the Rev. A. V. Desveux, M. A.
Canticles—A new Translation, and Notes, by Bishop Percy.
——— Ditto, by J. M. Good, M. D. F. R. S.
Isaiah—Ditto, by Bishop Lowth.
Jeremiah—Ditto, by Dr. Blayney.—Boothroyd.
Ezekiel—Ditto, by Archbishop Newcome.
Minor Prophets—Ditto, ditto.—Boothroyd.
Summary view of the Prophets, by Dr. John Smith, of Cambleton.

ON THE NEW TESTAMENT.

Doddridge's Family Expositor.
Hammond's Paraphrase and Annotations.
Wesley's (Rev. John,) Notes on the New Testament.
The four Gospels—New Translation and Notes, with Preliminary Dissertations, by Dr. G. Campbell.
The English Harmony of Archbishop Newcome, with Notes.
The Apostolical Epistles, with a Commentary and Notes, by Dr. Macknight.
To the Hebrews—Exposition, Preliminary Exercitations, by Dr. John Owen.
Paraphrase and Notes on this Epistle, by A. M'Lean.
1st Epistle of *Peter*—A commentary by Archbishop Leighton.
Revelation (or Apocalypse)—Lowman, Dr. Woodhouse, Fuller, Keith, &c.

BIBLICAL CRITICS, DIVINES, &c.

Asiatic Journals.
Burder's, Dr. *Samuel*, Oriental Customs.
——— Ditto, Literature.
Burgess, Bishop, "the Bible and nothing but the Bible," &c.
Calmet's Dictionary, by C. Taylor, with Fragments, &c.
Edwards, Dr. J., on the Excellency of Scripture.
Edward's, President, works.
Fletcher's, Rev. J., Lectures on the Roman Catholic Religion.
Hall's, Rev. *Robert*, Select Sermons.
Hall's, Bishop, Contemplations on the Old and New Testament.
Harris's, Dr. T. M., Natural History of the Bible.
Horne's, Bishop, Lives of Abel, Enoch, Noah, and St. John Baptist.—Letters on Infidelity, by Ditto.
Horne's, Rev. T. H., M. A., Critical Introduction to the Scriptures, new edition.
Hunter's, Dr. *David*, Observations on the History of Christ.
Hunter's, Dr. *Henry*, Life of Christ.
Jay's, Rev. *W.*, Short Discourses.
Jebb's, Bishop, Sacred Literature.
Signs of the Times, by A. Keith.
Lardner's Credibility and Supplement.
Lowth, Bishop, Lectures on Hebrew Poesy.
Michaelis's Commentaries on the Laws of Moses.
Morrison's, Dr. *R.*, Parting Memorial.
Newton's, Bishop, Dissertations on the Prophecies.
Owen's, Dr. *J.*, Works.
Paley's, Dr., Horæ Paulinæ.
Pearson, Bishop, on the Apostles' Creed.
Robinson's, *T.*, Scripture Characters.
Sharpe's, *Granville*, Esq., Case of Saul, and other Tracts.
Smith's, Dr. *J. P.*, Testimony to the Messiah.
Stackhouse's History of the Bible.
Stewart's, Professor, Letters, &c.
Taylor's, Bishop *Jer.*, Life of Christ.
Travels by various distinguished persons: Dr. Shaw, Niebuhr Jardin. & others.
Watts's, Dr., Works.
Witsius, Professor, on the Apostles' Creed. by Fraser.

DIRECTIONS TO THE READER.

The arrangement of the various portions of the Work is as follows: the REFERENCES are adverted to by Superior letters. In the References, the order followed is this: Those in the first column extend down the page in regular order, as far as the dash ——— ; then follow the References in the second column—each chapter commencing with the alphabet, which is repeated as often as is necessary: the Verses are first introduced that belong to the chapter to which the Verse under consideration belongs; then the Chapters in the Book itself, after which, all the References are arranged from Genesis to Revelation. A *period* (.) is placed between chapter and verse; a *comma* (,) between verse and verse; and two *dots* (..) show 17..23. to mean 17 to 23. The CHRONOLOGY at the top of a column denotes the proper date of the beginning of the column of text to which it refers; and the Chronology lower in the column refers to the date of the transaction which is detailed in that verse before the references of which it is placed.

INTRODUCTION.

THE Sacred Volume, which we term the BIBLE, or the BOOK, by way of eminence, consists of two grand parts, the *Old Testament* and the *New Testament:* containing conjointly a variety of different compositions, historical, poetical, and judicial, moral, preceptive, and prophetical, written at various times by different persons, through a space of fifteen hundred years, and afterwards collected into a volume.

GENUINENESS.

That these books are *genuine*, that is, were written by those persons whose names they bear, we have the most satisfactory evidence; and have no more reason to doubt, than that the histories which we have under the names of HERODOTUS, XENOPHON, or TACITUS, were written by those authors. For,

1. The books of the Old Testament have always been received as genuine by the Jews, and those of the New Testament by Christians, from the earliest period to the present time; and, in addition to the earlier books being cited or alluded to by *subsequent* sacred writers, we have ample evidence afforded of the genuineness of the Old Testament by Jewish Translators and Writers, and of that of the New, by a regular succession of Christian Writers, who quote or allude to a number of passages as we now read them, from the times of the Apostles to the present hour; nor was their genuineness ever impugned by the most determined and acute Jewish or heathen adversaries, or heretics.

2. The language and style of writing, both in the Old and New Testaments, prove them to have been composed at the time and by the persons to whom they are ascribed. Their diversity of style proves them to have been the work of various authors; and competent Hebrew scholars have shown, that the difference of character and style of the language in the Old Testament, as well as the introduction of certain foreign words, can only be accounted for by the supposition that they were composed at different and distant periods, and by the authors to whom they are attributed; while the Greek, in which the New Testament is written, which is intermixed with many Hebrew, Chaldee, Syriac, and Latin words and idioms, accords only with the time, situation, country, and circumstances, of the persons to whom it is ascribed.

3. The moral impossibility of their being forgeries is an additional evidence of their genuineness; for, it is impossible to establish forged writings as genuine in any place where there are persons strongly inclined, and well qualified, to detect the fraud. Now, if the books of the *Old Testament* be forgeries, they must have been invented either by Gentiles, Jews, or Christians. But they could not have been invented by the *Gentiles*, because they were alike ignorant of the history and sacred rites of the Hebrews, who most unquestionably would never have given their approbation to writings invented by them, nor yet to any fabrications of the *Christians*, by whom, it is evident, they could not have been forged, as they were extant long before the Christian name had any existence; and it is equally certain that they were not invented by the *Jews*, because they contain various difficult laws and precepts, and relate all their idolatries, crimes, and punishments, which would not have been inserted if they had been forged by them. Equally impossible is it, that the books of the *New Testament* were forged; for the Jews were the most violent enemies of Christianity; they put its founder to death; and both Jews and Gentiles persecuted his disciples with implacable hatred. Hence, if the New Testament had been forged, the Jews would certainly have detected the imposture; and the inhabitants of Palestine would not have received the Gospels, nor the churches of Rome and Corinth acknowledged the epistles addressed to them, if they had not had sufficient evidence of their genuineness. In fact, these arguments are so strong, that if we deny the genuineness of the Sacred Writings, we may, with a thousand times more propriety, reject all the other writings in the world as spurious.

UNCORRUPTED PRESERVATION.

That the Sacred Writings are not only genuine, but have been transmitted to us *entire* and *uncorrupted*, and that they are, in all essential points, the same as they came originally from the hands of their authors, we have the most satisfactory evidence that can be required. That, in the various transcripts of these writings, as in all other ancient books, a few letters, syllables, or even words, may have been changed, we do not pretend to deny; but that there has been any designed or fraudulent corruption of any considerable part, especially of any doctrine, or important part of history or prophecy, no one has ever attempted to prove.

1. With regard to the *Old Testament*, the original manuscripts were long preserved among the Jews, who were always remarkable for being most faithful guardians of their sacred books, which they transcribed repeatedly, and compared most carefully with the originals, of which they even numbered the words and letters. That the Jews have neither mutilated nor corrupted these writings, is fully proved by the silence of the prophets, as well as of Christ and his apostles, who, though they bring many heavy charges against them, never once accuse them of corrupting one of their sacred writings; and also by the agreement, in every essential point, of all the versions and manuscripts (amounting to nearly 1150) which are now extant, and which furnishes a clear proof of their uncorrupted preservation. In fact, the constant reading of their sacred books, (which were at once the rule of their faith, and of their political constitution,) in public and private; the numerous copies of the original, as well as of the Septuagint version, which was widely spread over the world; the various sects and parties into which the Jews were divided after their canon was closed; as well as their dispersion into every part of the globe, concurred to render any attempt at fabrication improbable and impossible before the time of Christ; and after that period, the same books being in the hands of the Christians, they would instantly have detected the fraud of the Jews, if they had endeavoured to accomplish such a design; while the silence of the Jews, (who would not have failed to notice the attempt if it had been made,) is a clear proof that they were not corrupted by the Christians.

2. Equally satisfactory is the evidence for the integrity and incorruptness of the New Testament. The multiplication of copies, both of the original, and of translations into a variety of foreign languages, which were read, not only in private, but publicly in the religious assemblies of the early Christians; the reverence of the Christians for these writings; the variety of sects and heresies which soon arose in the Christian church, each of whom appealed to the Scriptures for the truth of their doctrines, rendered any material alteration in the sacred books utterly impossible; while the silence of their acutest enemies, who would most assuredly have charged them with the attempt if it had been made, and the agreement of all the manuscripts and versions extant, are positive proofs of the integrity and incorruptness of the New Testament; which are farther attested by the agreement with it of all the quotations which occur in the writings of the Christians from the earliest age to the present time. In fact, so far from there having been any gross adulteration in the Sacred Volumes, the best and most able critics have asserted and proved that, even in lesser matters, the Holy Scriptures of the New Testament have suffered less from the injury of time, and the errors of transcribers, than any other ancient writings whatever; and that the very worst manuscript extant would not pervert one article of our faith, or destroy one moral precept.

AUTHENTICITY.

It is no less certain that the Sacred Writings are *authentic*, that is, relate matters of fact as they really happened; and consequently, that they are entitled to the fullest credit, and possess the greatest authority. For,

1. The Sacred Writers had the very best means of information, and could not be deceived themselves. They were, for the most part, contemporary with, and eye-witnesses of the facts they record; and those transactions which they did not see, they derived from the most certain evidences, and drew from the purest sources. Thus, in the four last books of the Pentateuch, Moses had a chief concern in all the transactions there related; and the authors of the subsequent historical books, as Joshua, Samuel, Ezra, and Nehemiah, as well as the prophets Isaiah, Jeremiah, Ezekiel, and Daniel, relate those events of which they were witnesses; and, when they relate events that took place before their own times, they refer to certain public documents and annals, then extant, which might be appealed to by their readers. In like manner, the writers of the New Testament, as Matthew, John, Peter, James, and Jude, were the immediate disciples of our Saviour; his constant attendants and companions throughout his ministry; eye-witnesses of the facts and miracles, and ear-witnesses of the discourses they relate; and the other sacred writers, as Mark and Luke, though themselves not apostles, yet were the contemporaries and companions of apostles, and in habits of society and friendship with those who had been present at the transactions they record; as St. Luke expressly affirms in the beginning of his Gospel: 'Forasmuch as many have taken in hand to set forth in order a declaration of these things which are most surely believed amongst us; even as they delivered them unto us, which, from the beginning, were *eye-witnesses and ministers of the word*, it seemed good to me, also, *having had perfect understanding of all things from the very first*, to write unto thee, in order, most excellent Theophilus, that thou mightest know the *certainty* of those things wherein thou hast been instructed.

2. As the sacred writers could not be deceived themselves, so they neither could nor would deceive others. They were so many in number, and lived at such a distance of time and place from each other, that it was utterly impossible for them to carry on any forgery or fraud without being detected; and the writers of the New Testament, in particular, were plain, honest, artless, unlearned men, in very humble occupations of life, and utterly incapable of carrying on such a refined and complicated system of fraud, as the Christian religion must have been, if it was not true. The principal facts and events themselves are of such a nature as totally precludes the possibility of imposition; facts which appeal to the very senses of the men to whom the histories were first addressed. Thus Moses could not have persuaded a body of six hundred thousand men (to whom he appeals for the truth and reality of those facts, De. xi. 2.) that they had *seen* rivers turned into blood,—frogs filling the houses of the Egyptians,—their fields destroyed by hail and locusts,—their land covered with palpable darkness,—their first-born slain in one night,—the Red Sea forming a wall on the right hand and left for the passage of the Israelites, but overwhelming their enemies,—a pillar of cloud and fire conducting them,—manna falling down from heaven for their food,—water gushing out of the rock to quench their thirst,—and the earth opening and destroying his opponents,—if all these things had been false. Nor could the Evangelical historians have succeeded in persuading their countrymen and contemporaries, that a man, whose death was public and notorious, was risen again from the dead,—that darkness had covered the land at the time of his execution,—and that there had been an earthquake at the moment of his decease,—if all these events had not taken place. And, as it is thus evident, that the sacred writers could not possibly impose upon others: so it is equally certain that they *would* not make the

attempt. The whole tenor of their lives demonstrated, as even their bitterest enemies have confessed, that they were men of piety and integrity; and they could have no possible motive to induce them to propagate a deliberate falsehood. They sought neither riches nor glory; and their writings bear the most unequivocal marks of veracity, candour, and impartiality. They use no panegyric or flattery; they offer no palliation for their own frailties and follies; they conceal nothing; they alter nothing, however disgraceful to their heroes and sovereigns, to their own nation, or to themselves. How then can they be supposed capable of so gross an imposition as that of asserting and propagating the most impudent fictions? The writers of the New Testament especially could gain by it neither pleasure, profit, nor power. On the contrary, it brought upon them the most dreadful evils, and even death itself. If, therefore, they were cheats, they were cheats without any motive, and without any advantage; nay, contrary to every motive and every advantage that usually influence the actions of men. They preached a religion which forbids falsehood under pain of eternal punishment and misery; and yet, on this supposition, they supported that religion by falsehood; and, whilst guilty of the basest and most useless knavery themselves, they were taking infinite pains, and enduring the greatest labour and suffering, in order to teach mankind honesty. This is a mode of acting so contrary to all experience, to all the principles of human nature, and to all the motives of human conduct, as to exceed the bounds of belief, and to compel every reasonable being at once to reject such a supposition as absurd and monstrous. Hence the facts related in the Gospels and Acts of the Apostles, especially, even those evidently miraculous, *must* be true; for the testimony of those who *die* for what they assert, and of which they are competent judges, is sufficient evidence to support any miracle whatever.

3. Such a multitude of minutely particular circumstances of time, place, person, &c., is mentioned in the books of the Old and New Testaments, as affords a clear and unquestionable proof both of their genuineness and authenticity. No forged or false accounts of things thus superabound with particularities, and no forger, or relater of falsehoods, *would* mention so great a number of particulars, since this would put into his reader's hands so many criteria by which to detect him; nor, in fact, *could* he produce such a minute detail of circumstances. It is easy to conceive how faithful records, kept from time to time by persons concerned in the transactions, should contain such a minute account of things; but it would be a work of the highest invention, and greatest stretch of genius, to raise from nothing such numberless particulars as are almost every where to be met with in the Old and New Testaments,—particulars, the falsehood of which would most assuredly have been detected by the persons most interested in detecting them, if they had been forged or false. These accounts were published among the people who witnessed the events related by the historians, and who could, with the greatest ease, have exposed any fraud or falsehood, if there had been any, in the details of such transactions: but they did not attempt to question either the reality of the facts, or the fidelity of the narrators; and their acquiescence with them, as well as their obedience to the injunctions contained in these books, are conclusive evidence in favour both of their genuineness and authenticity, abundantly sufficient to convince every candid inquirer.

4. The authenticity of the Old and New Testaments is farther attested by the principal facts contained in them, being confirmed by certain commemorative ordinances of great celebrity, which have existed among the Jews and Christians from the time the events took place, which they are intended to commemorate, to the present day, wherever Jews or Christians are to be found. Such, among the Jews, is *circumcision*, the seal of the covenant with Abraham, their great progenitor;—the *passover*, instituted to commemorate the protection of the Israelites, when all the first-born of the Egyptians were destroyed, and their deliverance from bondage in Egypt, which was the immediate consequence;—the feast of *tabernacles*, instituted to perpetuate the sojourning of the Israelites for forty years in the wilderness;—the feast of *Pentecost*, which was appointed fifty days after the passover, to commemorate the delivery of the Law from Mount Sinai;—and the feast of *Purim*, kept in memory of the deliverance of the Jews from the wicked machinations of Haman. Now all these institutions, which have been held sacred among the Jews in all ages since their appointment, and are solemnly and sacredly observed among them to this day, in whatever country they sojourn, bear the most unequivocal testimony to the truth of the *facts* which they are designed to commemorate, and which facts are inseparably interwoven with the history and laws, and even morality and prophecy, of the Old Testament. In like manner, the principal facts of the Gospels are confirmed by certain institutions which subsist to this day among Christians, and are the objects of men's senses. Such is the initiatory rite of *Baptism*, which is performed in the name of the Father, the Son, and the Holy Spirit, by which those submitting to it renounce every other religious institution, and bind themselves to the profession of the Gospel alone;—the *Lord's supper*, kept in commemoration of the life, sufferings, death, resurrection, and the promise of the second coming of the Founder of their religion;—and the observance of the *First day of the Week*, in honour of Christ's resurrection from the dead. Now, as these monuments perpetuate the memory, so they demonstrate the truth, of the facts contained in the Gospel history beyond all reasonable doubt; because, unless the events, of which the Christian rites are commemorations, had really taken place, it is impossible to conceive how these rites could have come into general use. If Jesus Christ neither lived, nor taught, nor wrought miracles, nor died, nor rose again from the dead, it is altogether incredible that so many men, in countries so widely distant, should have conspired together to perpetuate such a series of falsehoods, by commencing the observation of the institution of Baptism, the Lord's supper, and the Lord's day: and it is equally incredible that, by continuing to observe them, they should have imposed these falsehoods on posterity.

5. The wonderful establishment and propagation of Christianity is a most convincing proof of the authenticity of the New Testament; and, consequently, of that of the Old Testament, with which it is intimately and inseparably connected. Before the second century was completed, the Christian doctrine,—unaided by any temporal power, protected by no authority, assisted by no art, not recommended by the reputation of its author, not enforced by eloquence in its advocates, but by the force of truth alone,—had triumphed over the fiercest and most determined opposition, over the tyranny of the magistrate, and the subtleties of the philosopher, over the prejudices of the Gentiles, and the bigotry of the Jews, and extended its conquests over the whole Roman empire, which then comprised nearly the whole known world. Nothing, indeed, but the plainest matter of fact could induce so many thousands of prejudiced and persecuted Jews, to embrace the humiliating and self-denying doctrines of the Gospel, which they had held in such detestation and abhorrence; nor could any thing but the clearest evidence arising from undoubted truth, make multitudes of lawless and luxurious heathens receive, follow, and transmit to posterity, the doctrines and writings of the apostles; especially at a time when the vanity of their pretensions to miracles, and to the gift of tongues, could have been easily detected, had they been impostors; and at a time when the profession of Christianity exposed persons of all ranks and ages to the greatest contempt, and to the most imminent danger.

6. In addition to the above evidence of the authenticity of the Sacred Scriptures, it is to be observed, that many of the facts and circumstances recorded in them are confirmed by the accounts of ancient heathen authors which demonstrates their perfect agreement with the most authentic records extant. Thus, in the Scriptures of the Old Testament, the first origin and creation of the world out of chaos; the completion of this great work in six days; the formation of man in the image of God, and his existence in a state of innocence; his fall, and the introduction of sin into the world; the longevity of the antediluvians; the destruction of the world by a deluge the circumstance of the ark and the dove; the building of the tower of Babel; the destruction of Sodom and Gomorrah; many particulars relating to Abraham, Isaac, Jacob, Joseph, and Moses; the departure of the Israelites from Egypt, and their miraculous passage of the Red Sea: the giving of the law, and Jewish ritual; the fertility of Palestine; the destruction of the Canaanites by Joshua and the Israelites; Jephthah's devoting his daughter; the history of Samson; the history of Samuel and Saul; the slaying of Goliah by David; many remarkable circumstances respecting David and Solomon; the invasion of Israel by Shalmaneser, and deportation of the twelve tribes; the destruction of Sennacherib's army; the defeat of Josiah by Pharaoh-necho; the reduction of Jerusalem, and captivity of Jehoahaz; these facts, and others of the same kind, are confirmed by the testimony of profane authors, and even some of them by traditions, which still exist among heathen nations, and others by coins, medals, and other monuments. Not less striking and decisive is the testimony of both Roman historians and Jewish writers to the truth of the principal facts detailed in the New Testament; such as Herod's murder of the infants, under two years old, at Bethlehem; many particulars respecting John the Baptist and Herod; the life and character of our Lord; his crucifixion under Pontius Pilate; and the earthquake and miraculous darkness that attended it; the miserable death of Herod Agrippa; and many other matters of minor importance related in these writings. Nay, even many of the miracles which Jesus himself wrought, particularly in curing the blind and lame, and casting out devils, are, as to matter of fact, expressly owned and admitted by Jewish writers; and by several of the earliest and most implacable enemies of Christianity; for, though they ascribed these miracles to magic, or the assistance of evil spirits, yet they allowed that the miracles themselves were actually wrought. And this testimony of our adversaries, to the miraculous parts of the sacred history, is the strongest possible confirmation of the truth and authority of the whole. Add to this, that in the sacred history, both of the Old and New Testaments, there are continual allusions and references to things, persons places, manners, customs, and opinions, which are perfectly conformable to the real state of things in the countries and ages to which they stand related, as represented in the most authentic records that remain; while the rise and fall of empires, the revolutions that have taken place in the world, and the grand outlines of chronology, as mentioned or referred to in the Scriptures, are coincident with those stated by the most ancient and creditable writers extant.

Such are the principal evidences, both external and internal, direct and collateral, of the authenticity and credibility of the Sacred Scriptures; and when the number, variety, and extraordinary nature of many of them are considered, it is impossible not to come to the conclusion, that the Sacred Writings contain a true relation of matters of fact as they really happened. If such a combination of evidence is not sufficient to satisfy every inquirer into truth, it is utterly impossible that any event, which passed in former times, and which we did not see with our own eyes, can ever be proved to have happened, by any degree of testimony whatever.*

INSPIRATION.

The Scriptures are not merely entitled to be received as perfectly authentic and credible, but also as containing the revealed will of God, in other words, as divinely inspired writings. By inspiration is meant such a complete and immediate communication, by the Holy Spirit, to the minds of the sacred writers, of those things which could not have been otherwise known; and such an effectual superintendence and guidance, as to those particulars concerning which they might otherwise obtain information; as was amply sufficient to enable them to communicate religious knowledge to others, without any error or mistake, which could in the least affect any of the doctrines or precepts contained in their writings, or mislead any person, who considered them as a divine and infallible standard of truth and duty. Every sentence, in this view, must be considered as 'the sure testimony of God,' in that sense in which it is proposed as truth. Facts occurred, and words were spoken, as to the import of them, and the instruction contained in them, exactly as they are here recorded; but the morality of words and actions, recorded merely as done and spoken, must be judged of by the doctrinal and preceptive parts of the same book. The sacred writers, indeed, wrote in such language as their different talents, tempers, educations, habits, and associations suggested, or rendered natural to them; but the Holy Spirit so entirely superintended them, when writing, as to exclude every error, and every unsuitable expression, and to guide them to all those which best suited their several subjects: they are the *voice* but the Divine Spirit is the

* For references to classical and other authors as to the facts stated, see notes to the Introduction of Bagster's Comprehensive Bible.

SPEAKER. Now, that the Sacred Writings are thus inspired, we have abundant evidence of various kinds, amounting to a moral demonstration. For,

1. The sacred writers themselves expressly claim Divine inspiration; and unhesitatingly and unequivocally assert that the Scriptures are the Word of God. All the prophets, in the Old Testament, speak most decidedly of themselves, and their preaccessors, as declaring not their own words, but the word of God. (2 Sa. xxiii. 1, 2. Ne. ix. 30. Ps. xix. 7..11. Is. viii. 20. Je. xx. 7..9. xxv. 3, 4. xxvi. 12..19. Eze. i. 1..3. xxxviii. 16, 17. Da. ix. 12, 13. Mi. iii. 8..12. Zec. i. 5, 6.) They propose things, not as matters for consideration, but for adoption: they do not leave us the alternative of receiving or rejecting: they do not present us with their own thoughts, but exclaim, *Thus saith the LORD*, and on that ground claim our assent. The Apostles and writers of the New Testament, also speak respecting the prophets of the Old Testament, 'as holy men of God, who spake as they were moved by the Holy Ghost.' (2 Pe. i. 19..21. He. i. 1, 2.) These writings are expressly affirmed to be 'the Oracles of God,' (Ro. iii. 2.); and it is declared that 'all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' Our Saviour himself expressly recognizes them, on various occasions, as the infallible Word of God, and of Divine authority. (Mat. iv. 4..11. xii. 1..5, 41, 42. xv. 1..14. xxii. 29..32, 41..46. Mar. vii. 1..9. Lu. iv. 23..27. xvi. 29..31. Jn. v. 39..47.) The sacred writers of the New Testament also adopt language, which, in its most obvious meaning, claims the attention of their readers to their own instructions as to the Word of God; and they also thus attest and sanction one another's writings in the most unequivocal manner. (1 Co. vii. 39, 40. 1 Th. iv. 6..8. 2 Pe. iii. 1..4, 14..16.) Now, admitting the *veracity* of the writers, (which, we have seen, is absolutely unimpeachable,) we must admit that the Scriptures are the inspired and infallible word of God. If they were *wise* men, (and every man must perceive that they were neither ignorant nor void of sense,) they could not have been deluded into the imagination that they, their predecessors and contemporaries, were inspired; and, if they were *good* men, (as they certainly must have been, for *bad* men, if they could, would not have written a book which so awfully condemned themselves,) they would not have thus confidently asserted their own inspiration, and sanctioned that of each other, unless they had been inspired; they would not have ascribed their own inventions to inspiration, especially as such forgeries are so severely reprobated in every part of them. Consequently, the Bible must be the word of God, inspired by him, and thus given to man.

2. A great many wise and good men, through many generations, of various nations, and in different countries, have agreed in receiving the Bible as a Divine revelation. The Jews have unquestionably in all ages acknowledged the Scriptures of the Old Testament as the word of God; and Christians, from the earliest ages to the present time, have not been less backward in testifying their belief in the inspiration of both the Old and New Testament. Many of them have been distinguished for piety, erudition, penetration, and impartiality in judging of men and things. With infinite labour and patient investigation, they detected the impostures by which their contemporaries were duped; but the same assiduous examination confirmed them in believing the Bible to be the word of God; and induced them, living and dying, to recommend it to all others, as the source of all true wisdom, hope, and consolation. Now, although this does not amount to a demonstration, yet it is a strong presumptive proof, of the inspiration of the Scriptures; and it must be allowed to be a consideration of vast importance, that the whole company of those who 'worshipped the living God in spirit and in truth,' including those who laid down their lives as a testimony of their unshaken belief, and who were the most pious, holy, and useful men in every age, have unanimously concurred in handing them down to us as a divine revelation, and have very little differed about the books which form that sacred deposit.

3. The matter contained in the Scriptures requires a Divine inspiration. Setting aside, for a moment, the prediction of future events, and the excellency of its doctrines and morality, and merely admitting the veracity of the sacred writers, (which we have every reason to do,) we must admit that much of the information contained in the Bible absolutely required a Divine revelation. The history of the creation, part of that of the flood, &c. as related in the Scriptures, could have been known to God alone. Mysteries relative to a Trinity of persons in the Godhead,—the nature and perfections of God,—the covenant of grace,—the incarnation of the Son of God,—his mediatorial offices, and redemption through his blood,—justification, adoption, sanctification, and eternal blessedness in him,—and the offices of the Holy Spirit the Comforter,—these, and many others of a like nature, God only could either comprehend or discover. Mysteries, therefore, in the Scriptures, rather confirm than invalidate their inspiration: for a book, claiming to be a revelation from God, and yet devoid of mystery, would, by this very circumstance, confute itself. Incomprehensibility is inseparable from God and his works, even in the most inconsiderable, such, for instance, as the growth of a blade of grass. The mysteries of the Scriptures are sublime, interesting, and useful: they display the Divine perfections; lay a foundation for our hope; and inculcate humility, reverence, holiness, love, and gratitude. What is incomprehensible must be mysterious; but it may be intelligible as far as it is revealed; and though it be connected with things above our reason, it may imply nothing contrary to it. Hence, it may be confidently inferred, from these matters contained in the Scriptures, that they were given by inspiration of God.

4. The scheme of doctrine and morality contained in the Bible is so exalted, pure, and benevolent, that God alone could either devise or appoint it. In the Scriptures alone, and in such books as make them their basis, is the infinite God introduced as speaking in a manner worthy of himself, with simplicity, majesty, and authority. His character, as there delineated, comprises all possible excellence, without any intermixture; his laws and ordinances accord with his perfections; his works and dispensations exhibit them; and all his dealings with his creatures bear the stamp of infinite wisdom, power, justice, purity, truth, goodness, and mercy, harmoniously displayed. While the Supreme Being is thus described as possessed of every perfection, unbounded and incomprehensible in his essence and nature, and as the Creator Governor, and Benefactor of his creatures, the Scriptures represent man in a lapsed state, a rebellious and fallen being, alienated from God and goodness, averse by nature to all that is good and amiable, and prone to every thing that is sinful and hateful, and consequently exposed to the eternal wrath of God. The Scriptures, however, do not leave us in this wretched state; but they propose an adequate remedy for all our diseases, and an ample supply for all our wants. They show us how to be delivered from the dominion and awful consequences of sin, and how human nature may be truly improved and perfected, through the obedience, death, and mediation, of the only begotten Son of God, by receiving him as made of God unto us wisdom, righteousness, sanctification, and redemption—as an effectual root and principle of holiness; and by walking in him by faith, denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world, setting our affections on things above, where Christ is, and mortifying, through the Holy Spirit, every sinful and corrupt affection. We are taught to love the Lord our God with all our heart and all our soul; to love our neighbours as ourselves; to fulfil perfectly the particular duties of every relative station; to lay aside all malice, envy, hatred, revenge, and other malevolent dispositions or passions; to love our enemies; to render good for evil, blessing for cursing; and to pray for them who despitefully use us. These laws of universal purity and benevolence are prescribed with an authority proper only to God, and extended to such a compass and degree as God alone can demand; and those sins are forbidden which God alone could either observe or prohibit. The most powerful motives to duty and dissuasives from vice, are wisely proposed and powerfully urged; motives drawn from the nature and perfections, the promises and threatenings, the mercies and judgments of God, particularly from his overflowing benevolence and mercy in the work of our redemption, and from advantages and disadvantages, temporal, spiritual, and eternal. And, while the most excellent means of directing and exciting to the exercise of piety and virtue are established in the most excellent forms and authoritative manner, the most perfect and engaging patterns of holiness and virtue are set before us in the example of our Redeemer, and of God as reconciled in Him, and reconciling the world to himself. Now, all these things were written at a time when all the rest of the world, even the wisest, and most learned, and most celebrated nations of the earth, were sunk in the grossest ignorance of God and religion; were worshipping idols and brute beasts, indulging themselves in the most abominable vices, living in envy, hatred, and strife, hateful, and hating one another. It is a most singular circumstance, that a people in a remote, obscure corner of the world, far inferior to several heathen nations in learning, in philosophy, in genius, in science, and in all the polite arts, should yet be so infinitely their superiors in their ideas of a Supreme Being, and of every thing relative to morality and religion. This cannot be accounted for on any other supposition than that of their having been instructed in these things by God himself, or by persons commissioned and inspired by Him; that is, of their having been really favoured with those Divine revelations which are recorded in the sacred books of the Old and New Testaments. Indeed, both the doctrines and morality of the Sacred Scriptures infinitely transcend the abilities of the penman, if they were not inspired. Men of the best education, far less men of no education, could not of themselves form such exalted schemes of religion, piety, and virtue; and wicked men, as they must have been if they were impostors, would not publish and prosecute such a scheme of mystery, holiness, and morality.

5. The harmony of the sacred writers fully demonstrates that they wrote by the inspiration of the Spirit of God. Other historians continually differ from each other: the errors of the former writers are constantly criticised and corrected by the latter; and it even frequently happens that contemporary writers contradict each other in relating a fact that happened in their own time, and within the sphere of their own knowledge. Should an equal number of contemporaries, of the same country, education, habits, profession, natural disposition, and rank in life, associating together as a distinct company, concur in writing a book on religious subjects, of even less extent than that of the Bible, each furnishing his proportion without comparing notes, the attentive reader would easily discover among them considerable diversity of opinion. But the writers of the Scriptures succeeded each other during a period of nearly sixteen hundred years; some of them were princes or priests, others shepherds or fishermen; their natural abilities, education, habits, and occupations, were exceedingly dissimilar; they wrote laws, history, prophecy, odes, devotional exercises, proverbs, parables, doctrines, and controversy, and each had his distinct department; yet they all exactly agree in the exhibition of the perfections, works, truths, and will of God; of the nature, situation, and obligations of man; of sin and salvation; of this world and the next; and, in short, in all things connected with our duty, safety, interest, and comfort, and in the whole of the religion which they have promulged: they all were evidently of the same judgment, aimed to establish the same principles, and applied them to the same practical purposes. One part of Scripture is so intimately connected with, and tends so powerfully to the establishment of another, that one part cannot be reasonably received without receiving the whole; and the more carefully it is examined, and the more diligently it is compared, the more evident will it appear, that every part, like the stones in an arch, supports, and receives support from the rest, and that they unitedly constitute one grand and glorious whole. In both the Old and New Testaments, the subsequent books, or succeeding parts of the same book, are connected with the preceding, as the narrative either of the execution of a plan, or of the fulfilment of a prediction. If we receive the history, we must also receive the prediction; if we admit the prediction, we must also admit the history. Every where the same facts are supposed, related, or prepared for; the same doctrines of a gracious redemption through Jesus Christ exhibited or supposed to be true; the same rules or exemplifications of piety and virtue; the same motives and inducements to the performance of duty; the same promises of mercy, and threatenings of just misery to persons, societies, or nations, without a single contradiction. *Apparent* inconsistencies may indeed perplex the superficial reader; but they vanish before an accurate and persevering investigation; nor could any charge of disagreement among the sacred writers ever be substantiated; for it could only be said that they related the same facts with different circumstances, which are perfectly reconcilcable, and that they gave instructions suited to the persons they addressed, according to various circumstances of time, place, and manner without *systematically* showing their harmony with

other parts of divine truth. They did not write in concert, and they bestowed no pains to avoid the appearance of inconsistency; yet the exact coincidences plainly perceptible among them,—not only in their grand, primary, and general objects, which are written as with the beams of the sun, but in particular subjects comprehended in their plan, and even in particular words and expressions, (though they evidently borrowed nothing from one another,)—is truly astonishing, and cannot be accounted for on any rational principles, without admitting that they all wrote 'as they were moved by the Holy Ghost,'—that all their writings were indited under the influence of the same Spirit, and flowed from the same infallible Source.

6. The multitude of miracles, which only the infinite power of God could effect, wrought in confirmation of the divine mission of the writers of the Sacred Scriptures, afford us a most convincing proof of their inspiration. It has been already seen, that the narrations of these miracles were published very soon after the time, and at the places, in which they were said to have been wrought; that they were performed in the most conspicuous manner, before very great multitudes, enemies as well as friends; that they were of such a nature,—appealing to the very senses of men,—as totally precluded the possibility of deception; that public ceremonies were instituted in memory of several of them, which have been observed in all ages; that the reality of them, as facts, was admitted even by the most determined enemies of Divine revelation; that the witnesses, from whom we have received the accounts of them, were many in number, unanimous in their evidence, of unquestionable good sense, undoubted integrity, and unimpeachable veracity, who showed the sincerity of their own conviction by acting under the uniform influence of the extraordinary works to which they bore witness, in opposition to all their former notions and prejudices, and in contradiction of every worldly honour, profit, or advantage, either for themselves or friends, and at last by laying down their lives in confirmation of the facts which they attested; and that vast multitudes of their contemporaries, men of almost all ages, tempers, and professions, were persuaded by them that they really were performed in the manner related, and gave the strongest testimony which was in their power of the firmness of their belief, by foregoing every worldly advantage, and suffering every temporal evil which was endured by the original witnesses. To this it may be added, that the number of the miracles is almost incalculable; that they were all calculated to answer some great and benevolent end, every way worthy of the infinitely wise and beneficent Creator; that they were wrought in attestation of nothing but what was agreeable to reason, so far as reason could apprehend it, and in confirmation of a religion the most holy, pure, and benevolent; and performed by persons of the greatest moral worth, and the most eminent patterns of every virtue. Now, admitting the reality of the miracles related in the Sacred Writings, (as every unprejudiced mind must be constrained to do,) and rationally believing, that the Supreme Being, the God of truth, wisdom, and goodness, can never give his testimony to falsehood, it irresistibly follows that the Scriptures are, as they unequivocally claim to be, the Word of God, written by the inspiration of the Holy Spirit.

7. The astonishing and miraculous preservation of the Scriptures from being either lost or corrupted, is an overwhelming instance of God's providential care, and a constant sanction and confirmation of their truth and Divine authority, continued by Him in all ages of the church. While the histories of mighty empires, and innumerable volumes of philosophy and literature, in the preservation of which the admiration and care of all mankind seemed to conspire, have been lost and forgotten in the lapse of time, the Sacred Scriptures, though far more ancient, and though hated and opposed by Satan and his agents in all ages, who sought with the deadliest hatred to cause their very memory to perish from among men, have come down to our own time entire and genuine, free from every material error, and nearly in their original purity. With great wisdom, God, for their preservation, ordered an original copy to be deposited in the holy of holies, (Deut. xxxi. 26); appointed the careful and frequent reading of them, both in public and private; and that every Hebrew monarch should write out a copy for his own use, (Deut. xvii. 18.) With astonishing kindness and wisdom has he made the various contending parties who had access to the Scriptures,—such as the Jews and Israelites, the Jews and Samaritans, the Pharisees and Sadducees, the Jews and Christians, and the various sects and parties of Christians,—mutual checks upon each other for almost three thousand years, that they might not be able either to extirpate or corrupt any part of them; and by quickly multiplying the copies both of the original and translations, as well as the readers of the Scriptures, he rendered it absolutely impossible to falsify them in any thing important, without causing the corruption to start up in every copy dispersed through the world, and in the minds of almost every reader—than which supposition nothing can be more absurd and monstrous. By what tremendous judgments did he restrain and punish Antiochus Epiphanes, the Syro-grecian king, Dioclesian, the Roman emperor, and others, who attempted to destroy the Sacred Scriptures, in order to extirpate the Jewish or Christian religion! And he has bestowed amazing support and consolation on such as have risked or parted with their lives rather than deny the dictates of Scripture, or in the least contribute to their destruction or misinterpretation. During the profanation of Antiochus, whoever was found with the book of the law was put to death, and every copy that could be found, burned with fire; and Dioclesian, after the most barbarous havoc of the Christians, issued an edict, commanding them, on pain of death under the most cruel forms, to deliver up their Bibles; though many complied with this sanguinary edict, yet the greater part disregarded it; and notwithstanding these, and numberless other calamities, the Sacred Volumes have survived pure and uncorrupted to the present day, and doubtless will exist as long as there is a church in the world—till the end of time and the consummation of all things—a monument of God's unceasing and providential care, and an unquestionable attestation of their inspiration and Divine authority.

8. The prophecies contained in the Sacred Scriptures, and fulfilling to this day, which form a species of perpetual miracles, challenging the investigation of men of every age, fully demonstrate that they are divinely inspired. Almost every historical passage of the Bible is a narrative of something antecedently foretold; and the New Testament is little else than a relation of the fulfilment of the predictions and types of the Old Testament, relative to Jesus Christ and his church. According to the prophecies in these books, the latest of which was delivered 1700 years ago, and some of them 3000 years ago, the descendants of Shem and Japheth are 'ruling' and 'enlarged,' and the wretched descendants of Ham are still 'the servants of servants,' (Ge. ix. 25..27.);—the posterity of Ishmael have 'multiplied exceedingly,' and become 'a great nation' in the Arabians; yet living like 'wild men,' and shifting from place to place in the wilderness, 'their hand against every man, and every man's hand against them,' and still 'dwelling,' an independent and free people, 'in the presence of all their brethren,' and in the presence of all their enemies, (Ge. xvi. 10..12. xvii. 20.);—the family of Esau has become extinct, 'cut off for ever,' so that there is none 'remaining of the house of Esau,' (Je. xlix. 17, &c. Eze. xxv. 12, &c. Joel iii. 19. Am. i. 11, &c. Ob. 10, 18, &c.);—'the sceptre has departed from Judah,' (Ge. xlix. 10.), though the Jews still 'dwell alone, and are not reckoned among the nations,' while 'the remembrance of Amalek is utterly put out from under heaven,' (Nu. xxiii. 9. xxiv. 20.);—Nineveh is so completely destroyed, that the place thereof cannot be known, (Na. I..III.);—Babylon has been swept with the besom of destruction, and is made 'a desolation for ever, a possession for the bittern and pools of water,' 'a dwelling place for dragons, an astonishment and hissing, without an inhabitant,' (Isa. XIII. XIV.);—Tyre has become 'like the top of a rock, a place for fishers to spread their nets upon,' (Eze. xxvi. 4, 5.);—Egypt, 'a base kingdom, the basest of the kingdoms,' still tributary and subject to strangers, so that it has never been able to 'exalt itself above the nations,' (Eze. xxix. 14, 15.);—the fourth and last of the four great empires, which was greater and more powerful than any of the former, has been divided into ten lesser kingdoms; and among them has arisen a power 'with a triple crown diverse from the first,' with 'a mouth speaking very great things,' and with 'a look more stout than his fellows, speaking great things against the Most High, wearing out the saints of the Most High, and changing times and laws,' which did 'cast down the truth to the ground, and prosper, and practice, and destroy the holy people, not regarding the God of his fathers, nor the desire of women, nor regard any god,' but 'honouring the god of forces,' or Mauzzim, gods-protectors, and causing the priests of Mauzzim 'to rule over many, and divide the land for gain,' (Da. xi. 37..39.) Jerusalem has been destroyed, with all the circumstances related in the Evangelists, and the Jews have been 'led away into all nations, and Jerusalem trodden down by the Gentiles,' through a long series of ages, (Lu. xxi. 24.);—for their infidelity and disobedience to their great Prophet like unto Moses, they have been 'plucked from off their own land, and removed into all the kingdoms of the earth, and scattered among the heathen, among the nations, among all people, from one end of the earth even to the other,' sifted 'among all nations, like as corn is sifted in a sieve,' having been 'left few in number among the heathen,' have 'pined away in their iniquity in their enemies' lands,' have 'become an astonishment, a proverb, and a by-word among all nations,' 'a reproach, a taunt, and a curse,' have found 'among these nations no ease, and the sole of their foot has had no rest; but the Lord has given them a trembling heart, and failing of eyes, and sorrow of mind, and sent a faintness into their hearts in the lands of their enemies, so that the sound of a shaken leaf has chased them,' and they have been 'many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim,' (Le. xxvi. 38, 39. Deut. xxix. 62..67. Eze. v. 10..15. Ho. iii. 4.); and yet, while their mighty conquerors are every where destroyed, they are miraculously preserved a distinct people, and neither swallowed up nor lost among the various nations amidst whom they are dispersed, but are reserved 'until the times of the Gentiles be fulfilled,' when they shall 'seek the Lord their God, and David their king: and shall fear the Lord and his goodness in the latter days;'—in the mean time, the Gentiles have been advanced in their room, and God has given to the Messiah 'the heathen for his inheritance, and the uttermost parts of the earth for his possession,' Ps. ii. 8.), and the gradual, but progressive, and steadily advancing conversion of heathen nations in our own days, prepares us to expect the speedy arrival of the time when Jehovah shall be worshipped 'from the rising of the sun even to the going down of the same,' and when his 'name shall be great among the Gentiles,' (Mal. i. 11.);—the grand apostacy from the Christian faith has already taken place, which consists 'in giving heed to seducing spirits, and doctrines of devils, (or demons, worshipping angels and departed saints, and is promoted through) speaking lies in hypocrisy, having their consciences seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth,' (1 Ti. iv. 1..3.) The seven churches of Asia lie in the same desolate state that the angel signified to St. John, (Re. II. III.) their 'candlestick removed out of its place,' their churches turned into mosques, and their worship into superstition;—and the characters of 'the beast and false prophet,'—to whom 'was given to make war with the saints, and to overcome them,' and power 'over all kindreds, and tongues, and nations,' so that 'all that dwell upon the earth worshipped him,'—have been exemplified in every particular, and also those of 'the whore of Babylon,' 'mystery, Babylon the great, the mother of harlots, and abominations of the earth: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication,' while she herself has been 'drunken with the blood of the saints, and with the blood of the martyrs of Jesus,' and she 'is that great city (seated upon seven mountains) which reigneth over the kings of the earth,' (Re. XIII..XVII.) These, and many other events, fulfilling ancient predictions, very many ages after they were delivered, can never be accounted for, except by allowing, that He who sees and 'declares the end from the beginning, and from ancient times the things that are not yet done,' (Isa. xlv. 21.), thus revealed his secret purposes, that their accomplishment might prove the Scriptures to be His word. The prophecies also, though written by different men, in different ages, have yet a visible connexion and dependency, an entire harmony and agreement with one another; forming altogether a prophetical history of the world, as to the grand outlines, from the beginning of time to the consummation of all things; and accompanied with such a distinct notation of order, place, and time, as has been justly termed the geography and chronology of prophecy. As one prediction received its accomplishment, others were given, connecting prophecy with history, till the Revelation of St. John concluded the whole; and events have hitherto, in every age and nation, exactly corresponded with these

prediction. So many extraordinary and improbable events, which have occurred through so many ages, and in so many nations, as foretold in the Scriptures, could only have been made known by the Omniscient God himself; and must convince every rational mind, that 'the prophecy came not of old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.' 2 Pet. i. 20, 21.

9. The extraordinary success which has attended Christianity, which is founded on the Sacred Scriptures, while it proves the truth of the facts which they detail, and demonstrates the fulfilment of the prophecies they contain, is a continued miraculous proof of their divine origin. Other religions have owed their extension and prevalence to the celebrity of their founders, to the learning of their advocates, to their conformity to the prejudices and passions of men, to the energy of the secular arm, or even to the power of the sword; but Christianity was totally destitute of all these advantages (if such they may be termed,) either to recommend or enforce its reception in the world. Its founder was put to an ignominious death by the common consent of his countrymen; its original promulgators were twelve illiterate men, wholly devoid of every kind of worldly influence; its doctrines were opposed to the principles and practices of the whole world, deeply rooted by inclination, and firmly established by extensive custom, by long confirmed laws, and by the high and universal authority of nations. Yet, by the simple preaching of the Gospel, Christianity triumphed over the craft, rage, and power of the infuriated Jews,—over the haughtiness, policy, and power of the Roman empire,—over the pride of learning, and the obstinacy of ignorance, hatred, prejudice, and lust,—over the hardened inclinations, deep-rooted customs, and long-established laws of both Jews and Pagans,—so that, notwithstanding every conceivable form of opposition, within a few years after Christ's ascension, it prevailed, in a greater or less degree, in almost every corner of the Roman empire, and in the countries adjacent; and multitudes, at the hazard of every temporal loss or punishment, readily believed, constantly adhered to, and cheerfully and strictly practised its pure and holy precepts. Nor has the success of Christianity been confined to the early ages only; for, during the period of eighteen centuries, notwithstanding innumerable persecutions, together with the wickedness of professors, and the inconceivable villanies and base indifference of the clergy, it has been more or less successful in reforming the hearts and lives of multitudes in almost every nation under heaven; and we may assert, that even at present, there are many thousands, who have been reclaimed from a profane and immoral course of conduct, to sobriety, equity, truth, purity, and piety, and to an exemplary behaviour in the relative duties of life. Having been 'made free from sin, and become the servants of God, they have their fruit unto holiness;' and, after 'patiently continuing in well-doing,' and cheerfully bearing various afflictions, they joyfully meet death, being supported by the hope of eternal life, 'as the gift of God through Jesus Christ:' while they who are best acquainted with them, are most convinced, that they have been rendered more wise, holy, and happy, by believing the Bible; and that there is a reality in religion, though various interests and passions may keep them from duly embracing it. This would, indeed, be far more apparent were the Gospel more generally, or fully believed and obeyed. Did all men believe and obey the Bible, as a divine revelation; were repentance, and renunciation of all vice and immorality, universal or even general, combined with the spiritual worship of God, faith in his truth and mercy, through the mediation of his Son, and the fruits of the Holy Spirit, as visible in every true believer,—they would form the bulk of mankind into such characters, and would produce such effects, as the world has never yet witnessed. Men would then habitually and uniformly do justice, speak truth, show mercy, exercise mutual forgiveness, follow after peace, bridle their appetites and passions, and lead sober, righteous, and godly lives. Murders, wars, slavery, cruel oppressions, rapine, fraud, and unrestrained licentiousness, would no more desolate the earth, nor fill it with misery, nor would bitter contentions ever more destroy domestic comfort; but righteousness, goodness, and truth, would bless the world with a felicity far exceeding all our present conceptions. Such has been the extraordinary success and happy effects of the religion of the Bible; and such is doubtless the direct and legitimate tendency of its doctrines, precepts, motives, and promises. To what cause, then, can we attribute the success which has attended Christianity in the absence of every thing else to recommend or enforce it, but to an Almighty influence accompanying the preaching of the 'Gospel'—to its being 'preached with the Holy Ghost sent down from heaven?' And is not this one of the strongest possible attestations made by the God of truth himself, to the truth and Divine inspiration of the Sacred Volume? And, while its extraordinary success and effects thus constrain us to admit the Divine authority of the Scriptures, the holy and happy tendency of its doctrines proves, that they could not have originated either with bad angels or men, since they are so diametrically opposite to their vicious inclinations, interests, and honour; nor yet with uninspired good men, who would not have dared thus to personate God, and to ascribe their own inventions to inspiration. It remains, therefore, that God must be their author; and that 'holy men of old spake as they were moved by the Holy Ghost,' 'not in the words which men's wisdom teacheth, but which the Holy Ghost teacheth.' 1 Co. ii. 13.

10. Lastly, Though these arguments are abundantly sufficient to silence objectors, and to produce a rational conviction of the Divine origin and authority of the Scriptures, yet it is only the effectual application of them to the mind, conscience, and heart, in their self-evidencing light and power, which can produce a cordial and saving persuasion that they are indeed THE WORD OF GOD. But when thus applied, then 'He that believeth hath the witness in himself,' (1 Jn. v. 10.) The discoveries which he has made by the Divine light of the Scriptures; the sanctifying and abiding effects produced on his judgment, dispositions, and affections; the comfortable experience which he has had, that God fulfils the promises of His word to them who trust in them; and the earnests of heaven enjoyed by him in communion with God, put the matter beyond all doubt; so that there is no shutting the eyes, nor hardening the heart against them,—no possibility of continuing stupid and unconcerned under them; but the whole faculties of the soul are necessarily affected with them, as indeed stamped with divine evidence, and attended with almighty power. And, though many real Christians are not at all qualified to dispute with infidels, yet they are enabled, through this inward testimony, to obey the Gospel, and to suffer in its cause; and they can no more be convinced by reasonings and objections, that uninspired men wrote or invented the Bible, than they can be persuaded that man created the sun, whose light they behold, and by whose beams they are warmed and cheered.

TESTIMONY TO THE CORRECTNESS OF THE AUTHORIZED TRANSLATION.

The venerable *Bede* seems to have been the first person who attempted the translation of the Scriptures into Anglo-Saxon. He translated the Psalter, and afterwards the Gospel of John. This was in A. D. 734. In the latter part of the next century, *Alfred* the Great ordered the whole Bible to be translated into Anglo-Saxon, and himself undertook to translate the Book of Psalms, but died in A. D. 900, before it was completed. Little or nothing was done in the next 400 years, till the time of Wickliffe, who, in 1380, completed the whole Bible. In the fifteenth century printing was invented, and immediately employed for multiplying copies of the Scriptures. In 1526, William Tyndal (a Welshman) printed his first New Testament at Antwerp, and was soon after burned for heresy in Flanders. He expired praying, "Lord, open the King of England's eyes!"

Henry VIII. was long averse to having the Scriptures in English; but as soon as Cranmer could get permission, he divided the New Testament into nine parts, and sent it to as many learned divines for a new translation, who all performed their parts except Tonstall, Bishop of London, who sent word to the Archbishop, he would have no hand in it. The work was, however, finished; and, after much difficulty, printed and published. In 1539, Lord Cromwell procured from Henry VIII. license for the people to read the Word of God: and the permission was most joyfully received. The first Bible thus tolerated was called *Coverdale's*, because he superintended the publication. During the next reign, that of Edward VI., Bibles were placed in all the churches; but were again displaced at the accession of the cruel Queen Mary, and every person endangered his life who was found reading it.* Great numbers of the clergy, and other friends to the Reformation, now fled to Geneva, where the edition called the Geneva Bible was printed, in 1560. Eight years afterwards, in the reign of Queen Elizabeth, was printed the Bishops' Bible; so called as being prepared and published under the care of Archbishop Parker, with the aid of seven other Bishops.

At the Hampton Court Conference, in 1603, Dr. Rainolds suggested the propriety of a new translation, which being approved by the King, fifty-four learned divines, of Westminster and the two English Universities, were appointed to the task, though forty-seven only appear to have engaged in it. The divines of Westminster translated the historical books of the Old Testament, from Genesis to Chronicles, and also the Apostolical Epistles; those at Cambridge took the rest of the Old Testament to the end of Ecclesiastes, and the Apocrypha; and the divines of Oxford, the Prophets, the Gospels, the Acts, and the Apocalypse.

Among the Westminster divines were Drs. (afterwards Bishops) Andrews and Overall. The former said to be acquainted with fifteen languages, and a most excellent divine; the other, unquestionably a man of learning, and Regius Professor of Divinity at Cambridge. Dr. Seravia, who had been Professor of Divinity at Leyden, and, after coming to England, Prebend of Westminster. He was the bosom friend of the immortal Hooker, who actually died in his arms. And Mr. Bedwell, a great Arabic scholar. The University lists included the Professors of Greek and Hebrew, Archbishop Abbot, and Dr. Rainolds, with whom the work originated, and other divines, of eminent learning and great respectability. When the work was gone through, three copies were sent to Stationers' Hall, London, and revised by two divines from each University, and two from Westminster. The whole was again reviewed by Bilson, Bishop of Winchester, and Dr. Myles Smith; these prefixed arguments to the several books, and the latter wrote the preface to the whole. In 1611, the work was published, dedicated to the King, and ordered to be read in churches.

Messrs. Thompson and Orme, from whom many of these particulars are taken, give it the following character:—"Like every thing human, it is no doubt imperfect; but, as a translation of the Bible, it has few rivals, and no superior. It is in general faithful, simple, and perspicuous. It has seized the spirit, and copied the manner of the divine originals; it seldom descends to meanness or vulgarity, but often rises to elegance and sublimity; it is level to the understanding of the cottager, and fit to meet the eye of the critic, the poet, and the philosopher. Its phraseology is now familiar to us from our infancy; it has had the most extensive influence on the style of religious works of every description, and has contributed much to fix the standard of the English language itself. No work has ever been more generally read, or more universally admired; and such is its complete possession of the public mind, that no translation differing materially from it can ever become popular."

Selden, a very learned lay member of the Westminster Assembly of Divines, in his "Table Talk," says, "The English translation of the Bible is the best translation in the world; taking in for the English translation the Bishops' Bible, as well as King James'."

Bp. *Walton*, author of the Polyglot Bible, says, "The last English translation, made by diverse learned men at the command of King James, may justly contend with any now extant, in any language of Europe."

L. Capellus, Professor of Divinity and the Oriental languages at Saumur, and author of the "Critica Sacra," bears witness to our translation as "both true and agreeable, as well to the original words as to the analogy of faith."

Dr. *Durell*, a celebrated Hebrew critic, was of opinion, that "the chief excellency of the version now in use, consists in its being a closer translation than any that had preceded; in using the properest language for popular use."

* The late Dr. Franklin relates of his pious great-grandfather, in the reign of this Queen, that, having an English Bible, which was then a mark of heresy, they were obliged to conceal it under the lid of a night-stool. When he read it, one of the family was set to watch, lest an officer of the Spiritual Court should be on the listen; and when he had done, he restored it to its hiding-place, till another opportunity occurred of reading it.—*Franklin's Life.*

Dr. *Gray* says "The present translation is, indeed, highly excellent, being in its doctrines uncorrupt, and in its general construction faithful to the original."

Dr. *Doddridge* observes, "On a diligent comparison of our translation with the original, we find that of the New Testament, and I might also add that of the Old, in the main, faithful and judicious."

Dr. *John Taylor*, author of the Hebrew Concordance, though an Arian in sentiment, assures his readers—"You may rest fully satisfied, that, as our translation is in itself by far the most excellent book in our language, so it is a pure and plentiful fountain of divine knowledge, giving a true, clear, and full account of the divine dispensations, and of the gospel of our salvation; insomuch that whoever studies the *English* Bible, is sure of gaining that knowledge and faith, which, if duly applied to the heart and conversation, will infallibly guide him to eternal life."

Dr. *Geddes*, a Scotinian Catholic priest, though the author of a new translation and commentary, bears this testimony to our authorized Protestant version:—"If accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, this, of all versions, must in general be accounted the *most excellent*."

Dr. *Middleton*, late Bishop of Calcutta, and author of a celebrated work on the Greek Article, thus commends the same version:—"Its general fidelity has never been questioned; its style is incomparably superior to any thing that might be expected from the finical and perverted taste of our own age. It is simple; it is harmonious; it is energetic; and, which is of no small importance, use has made it familiar, and time has rendered it sacred."

The Rev. Professor *Stewart*, of the Theological Seminary of Andover, Massachusetts, gives the following decided testimony:—"Out of some eight hundred thousand various readings, about seven hundred and ninety-nine thousand are of just about as much importance to the sense of the Hebrew Scriptures, as the question in English orthography is, whether the word *honour* shall be spelled with the *u* or without it. Of the remainder, some change the sense of particular passages or expressions, or omit particular words and phrases, or insert them; but not one doctrine of religion is changed; not one precept is taken away; not one important fact is altered, by the whole of the various readings collectively taken. There is no ground, then, to fear for the safety of the Scriptures, on account of any legitimate criticism to which the text may be subjected."

DIVISIONS AND MARKS OF DISTINCTION IN THE SCRIPTURES.

1. THE SCRIPTURES are so termed as being the most important of all *Writings*; and are also called *Holy* or *Sacred*, because composed by holy or inspired men; and *Canonical*, either because they are the *rule* of faith and practice, or because they were received into the ecclesiastical *canons* or catalogues, and thus distinguished from those which were *apocryphal*, or of uncertain authority.

2. The most common and general division of these Sacred Books, is that of the OLD and NEW TESTAMENT, an appellation derived from 2 Co. iii. 6, 14. where the Greek words are rendered by the Latin translators, *Antiquium testamentum*, and *Novum testamentum*, and from them by our translators, *The Old Testament*, and *The New Testament*, would be more correctly rendered, *The Old Covenant*, and *The New Covenant*. The divisions of the Old Testament which now generally obtain are, 1. The *Pentateuch*, or the five books of Moses. 2. The *Historical Books*, comprising Joshua to Esther, inclusive. 3. The *Poetical*, or *Doctrinal Books*, from Job to the Song of Solomon, inclusive. 4. The *Prophetical Books*, from Isaiah to Malachi. The New Testament is usually divided into, 1. The *Historical Books*, containing the four Gospels and the Acts. 2. The *Doctrinal Books*, comprising all the Epistles written by the Apostles, from Romans to Jude. 3. The *Prophetical*, being the Book of the Revelation of St. John.

3. The Jews, at an early period, for the sake of convenience, divided the five books of Moses into sections, equal to the number of Sabbaths in their year. The division of chapters and verses was first attempted A. D. 1240, by Cardinal Hugo, for the purpose of forming a concordance to the Vulgate version. Rabbi Nathan, in 1438, adopted a similar plan in arranging a concordance of the Hebrew Bible. The division of the New Testament into verses was made by Robert Stephens, 1551.

MODES OF COMPUTING TIME.

1. The Hebrews, in common with other nations, distinguished their *days* into natural, containing day and night; and artificial, from sunrise to sunset. They reckoned their natural days from sunset to sunset, according to the original arrangement,—'the evening and the morning were the first day,' (Ge. i. 5.) The artificial day, which began at sunrise and ended at sunset, consequently varied in its length according to the season of the year, though Canaan being situated much nearer the Equator, the difference was not so great as in our country; the longest day being only fourteen hours and twelve minutes of our time, and the shortest, nine hours and forty-eight seconds.

2. The day was divided into twelve *hours*, which were equal with respect to each other, but consequently unequal with respect to the different seasons of the year. These hours were computed from about six in the morning to six in the evening; the first hour corresponding to our seven o'clock the second to our eight, the third to our nine, &c.

2. The night among the Hebrews was anciently divided into three parts or *watches*, (Ps. lxiii. 6. xc. 4.) though the division of it into twelve hours, like those of the day, also afterwards obtained. The first was called *the beginning of the watches*, (La. ii. 19.); the second, the *middle watch*, (Jn. vii 19.); and the third, the *morning watch*, (Ex. xiv. 24.) Subsequently, in the time of our Saviour, the night was divided into four watches; a fourth having been introduced by the Romans, who derived it from the Greeks. The first watch commenced about six and continued till nine; the second (Lu. xii. 38.) began at nine and ended at twelve; the third lasted from twelve to three; and the fourth (Mat. xiv. 25.) began at three and closed at six. All these are distinctly mentioned in Ma. xiii. 35.

3. Seven natural days constituted a *week*. This division of time appears to have been observed by all nations, probably from the beginning of the world; and, it originated with God himself, who, after he had created the world in six days, 'rested on the seventh,' or *Sabbath*, and blessed and sanctified it. It does not appear that the Hebrews had any names for the days of the week; but they numbered them in their order, the first, the second, &c., the seventh, or last day of the week, being the Sabbath.

4. The *months* of the Hebrews, which were lunar ones, took their name from the moon, because their months began with the new moon. As the synodical lunar month is about 29 1-2 days, they made their month consist alternately of 29 and 30 days, according as the new moon appeared sooner or later; and by this mean their months were made to keep pace nearly with the lunations. In this manner the Jewish calendar was regulated by the law of Moses, which appointed the day of the new moon, or rather the first day of its appearance, to be a solemn festival, and the beginning of the month. But it appears that in the time of Noah, the year consisted of twelve months, each of thirty days; for in the account of the deluge, 150 days are mentioned as equivalent to five months. (Ge. vii. 11, 24. viii. 3, 4, 13, 15.) From these passages it appears the months originally had no particular names, but were called the *first*, *second*, *third*, &c. Afterwards, however, they acquired distinct names; as Abib, (Ex. xiii. 4.); Zif, (1 Ki. vi. 1, 37.); Ethanim, (1 Ki. viii. 2.); and Bul, (1 Ki. vi. 38.) These names, after the Babylonian captivity, were exchanged for others of Chaldean, Syrian, or Persian origin: thus Abib was termed Nisan; Zif, Iyar, &c.

5. The Jewish *year* consisted of twelve lunar months, amounting to 354 days; but, as this falls eleven days short of the solar year of 365 days, it would have produced an entire change in the seasons, and with it a total derangement of the fasts and festivals. In order to remedy this inconvenience they added a whole month to the year, as often as it was necessary; commonly once in three years, and sometimes once in two years. The intercalary month was added at the end of the ecclesiastical year, after the month Adar, and was therefore called *Veadar*, 'and Adar,' or a second Adar. At first the Jews began the year with the autumnal equinox, or the month Tisri, because it was believed the world was created at that time; and from it they continued to compute their jubilees, and to date contracts and other common occurrences, whence it was termed the *civil year*. But after their departure from Egypt, which happened in the month Abib or Nisan, in commemoration of this deliverance, they afterward began their year from the beginning of that month, which usually happened about the time of the vernal equinox; and according to this form, which was termed the *sacred* or *ecclesiastical year*, they celebrated the fasts and festivals, and other ecclesiastical matters.

The Jewish year being composed of months purely lunar, and the intercalations being made of one whole lunar month at once, the commencement of their months cannot be fixed to any certain day in the Julian calendar, but they fall within the compass of thirty days sooner or later. The following table exhibits the Jewish months in the order of the sacred year, with the corresponding months of the Julian year within the compass of which the Jewish months fell:

	days.	
1. Nisan or Abib, the 7th month of the civil year,	30	March and April
2. Zif or Iyar, the 8th month of the civil year,	29	April and May.
3. Sivan, the 9th month of the civil year,	30	May and June.
4. Tammuz, the 10th month of the civil year,	29	June and July.
5. Ab, the 11th month of the civil year,	30	July and August.
6. Elul, the 12th month of the civil year,	29	August and Sept.
7. Tisri or Ethanim, the 1st month of the civil year,	30	Sept. and October.
8. Marchesvan or Bul, the 2d month of the civil year,	29	October and Nov.
9. Chisleu, the 3d month of the civil year,	30	Nov. and Dec.
10. Tebeth, the 4th month of the civil year,	29	Dec. and Jan.
11. Sebat, the 5th month of the civil year,	30	Jan. and Feb.
12. Adar, the 6th month of the civil year,	29	Feb. and March.

The thirteenth month, Veadar, answered mostly to the end of March, it being only intercalated when the beginning of Nisan would otherwise be carried back into the end of February. In the above table, we have given the corresponding months of the Julian calendar as usually reckoned; but it is highly probable, if not certain, that the Jewish calendar has been corrupted, at some period subsequent to the dispersion, and that every month originally commenced one month later: thus Nisan instead of March should begin in April; Iyar instead of April should begin in May, &c. For evidence in support of this opinion see MICHAELIS on the Hebrew months.

THE FIRST BOOK OF MOSES, CALLED GENESIS.

THE Jews call this Book *Bereshith*, its first word in Hebrew, which signifies, "In the beginning." The Syriac and Arabic versions have called it the Book of the Creation, because it furnishes us with an account of the original formation of all things. This the Greek translators meant to express by the word *Genesis*, which means the *origin* of all things, and which has been universally adopted. It is indeed the most ancient, important, and exact record of history, and affords information which cannot be derived from any other source. It comprises a period of about 2369 years. It gives us a detailed account of the order of creation; the primeval state of our first parents; their apostacy from God; the prevalency of sin in the world; and of the general deluge produced by the wickedness of mankind. We are also informed how the earth was re-peopled; of the origin of sacrifices; and are furnished with an account of the lives, actions, and genealogies of the patriarchs till the death of Joseph.

This book is the fountain of every historical document, and the basis upon which both tradition and history are built; and the principles and facts which it exhibits and narrates, are referred to in many other passage of Scripture.

CHAPTER I.

1 The creation of heaven and earth. 26 Of man in the image of God. 29 The appointment of food.

A. M. 1. B. C. 4004.

IN the beginning [a] God created [b] the heaven and the earth.

2 And the earth was [c] without form, and void; and darkness *was* upon the face of the deep. And the Spirit [d] of God moved upon the face of the waters.

3 ¶ And God said, [e] Let there be light: [f] and there was light.

4 And God saw the light, that *it was* good: and God divided [g] the light from the darkness.

5 And God called the light [h] Day, and the darkness he called Night. And the evening and the morning were [i] the first day.

6 ¶ And God said, [j] Let there be a [k] firmament

a Pr.8.23. Jn.1.1,2. He.1.10.
b Job.38.4. Ps.33.6. Is.40.26. Je.51.15. Ze.12.1. Ac.14.15. Ro.1.20. Co.1.16.
c Job 26.7. Je.4.23.
d Job 26.13. Ps.104.30.
e Ps.33.9 Mat.8.3.
f 2 Co.4.6. Ep.5.14.
g *between the light, and between the darkness.*
h Ps.74.16. Is.45.7.
i *and the evening was and the morning was.*
j Job 37.18.
k *expansion.*

CHAP. I. ver. 1. *In the beginning*, &c.—This verse, which forms the title of the book of Genesis, is so full of matter for observation, that every word of it demands our distinct attention.

In the beginning, namely, "of the creation which God created." (Mark xiii. 19.) This word carries us back into the vast ocean of eternity; for hither does St. John refer us, when he says, "In the beginning was the WORD, (or *Logos*,) and the WORD was with God, and the WORD was God, the same was in the beginning with God." And then it follows, as in this book of Genesis, "All things were made by Him; and without Him was not any thing made that was made." Thus by comparing the Old and New Testament together, we see that they explain and illustrate each other.

God created.—The awful name of GOD, which is introduced in the first sentence of the Bible, and afterwards very frequently, requires us here to make a momentary pause, and investigate its meaning. Indeed, this holy name demands at all times our reverence; but here we are called to inquire into the meaning of the original term, *Elohim*, of which there are three principal opinions of the learned, which we shall mention, without presuming to decide between them. 1. The greater number of Jewish and Christian writers derive it from *El*, (mighty,) as meaning the *Almighty*. 2. Many divines, among whom were Bishops Horne and Horsley, Rev. Messrs. Romaine, Parkhurst, &c. derive the word from a Hebrew root, signifying to *swear*, as alluding to the oath which God hath sworn, to establish his covenant with his people. 3. Drs. *Pococke*, *Adam Clarke*, and others, derive it from the Arabic word *Allah*, "the object of worship;" or "the judge" and "defender" of his people. In either view of its meaning, the Hebrew word affords matter of "strong consolation;" and they may all be united in this paraphrase—The Almighty object of our worship—our helper and our judge—who hath made a covenant for the redemption of his people; and hath confirmed that covenant with his oath, "that they might have strong consolation who have fled for refuge to the hope set before us." (Heb. vi. 13—18.)

It is generally agreed, however, except by modern Jews and Unitarians, that the word *Elohim* is plural, and refers to the doctrine of the Blessed Trinity, or "Three in One." So Rabbi *Simeon ben Jochai* (as quoted by Ainsworth) says, "Come, see the mystery of the word *Elohim*. There are three degrees, and every degree by itself alone, (*i. e.* distinct;) and yet, notwithstanding, they all are one, and joined together in one, and are not divided one from another." This idea will be much confirmed by the plural terms used in the following part of this chapter, "Let *us* make man," &c. ver. 26.

God created.—It was a current opinion among the ancient heathen, as it is now among modern infidels, that the world had no beginning; and they found it easier to believe in the eternity of the creatures than of the Creator. Thus men, to avoid the difficulties of divine revelation, plunge themselves into the absurdity of Atheism. So it was with the philosophers of the Pagan world, who, "professing themselves to be wise, became fools." But we may hope it was not so universally with the common people: "For the Most High left not himself without witness, in that he did good, and gave them rain from heaven, and fruitful seasons, filling their hearts with food and gladness." (Acts xiv. 17.) We have, indeed, instances of this kind on record. A converted Greenlander informed their Missionary, that though they knew nothing of a Saviour before he came, they were not without some idea of a Creator. He himself had reasoned from looking at a canoe, that certainly it could not make itself, much less a man, who is so much more complicated. And though they could trace one generation back to another, still there must be a first man; that man must have a Maker, and that Maker must be great, and wise, and good; and, "Oh! (thought he,) did I but know him, how would I love and honour him!" This appears to agree with what St. Paul says of the heathen "feeling after God, if haply they might find him—who is not far from every one of us;" and will ever be found of them "that seek him with a perfect heart," that is, in sincerity and truth. (Acts xvii. 27.—1 Chron. xxviii. 9.)

We now come to the subject matter of the creation,—"the heaven and the earth." Whether this intend the first matter, the elements of which the world was made, as some think, or includes the work of the six days' creation, as afterwards described, is not important: in the one case, it may be called the "title page of creation;" in the other, "its contents." That this great work included the whole of our planetary system, is generally thought, though the inspired writer seems purposely to avoid mentioning more of the universe than we are immediately concerned with, the sun and the moon, and the globe on which we live. The Scriptures were not written to gratify our curiosity, but to excite us to admire and to adore. "Great and marvellous are thy works, O Lord God Almighty! Who shall not fear thee, and glorify thy name?" (Rev. xv. 3, 4.)

Ver. 2—5. *The first day's creation.*—The rudiments of the

CHAP. I. Ver. 1. *In the beginning.*—Many modern commentators consider this beginning as forming no part of the six days' creation, but as the creation of the materials out of which the world was made, and which are described, in the second verse, as in a state of chaos: and Dr. Chalmers supposes it possible, for any thing in the text to the contrary, that the first act of creation, described in this verse, might have been even many ages before the six days' creation. This is said to silence the objection of geologists, and not as maintaining such hypothesis. (See *Chalmers' Evid. of Christianity.*)

The Hebrew word pronounced *Elohim* by the Jews, who read with points, is pronounced *Aleim* by the followers of Mr. Hutchinson and others, who read without them. The question of their authority is perplexed, and does not materially affect the sense of Scripture. As to the different derivations above alluded to, the Editor presumes not to decide; but the second appears to him most probable, though he does not think it necessarily includes execration. In its application to the Almighty, it means Him who, "because he could swear by no greater, sware by himself." It is applied to angels, who swear "by him that liveth for ever and ever;" Rev. x. 5, 6.; and to magistrates, whose office it is to administer oaths in judgment—*Judges.* Psal. lxxxii. 6. As to those who derive this name from the Arabic with great submission to their superior learning, if Elohim be from *Allah*, to worship, Elohim should be the worshippers, and not the object worshipped.

The use of this plural noun (*Elohim*) here with a verb singular, and elsewhere with verbs, nouns and pronouns plural, is very difficult to be accounted for but on the Trinitarian hypothesis. See *Parkhurst's* Lex. in *Aleh.* The modern Jews insist upon it that the noun is singular; but it is certainly plural when applied to angels, to magistrates, and to idols—all being intended as representatives of the divine authority. The Greek word *Theos*, used for God in the New Testament, means the *disposer* of all things: the word *God* is Saxon, and means, "the Good Being."—*Dr. A. Clarke.*

Created.—Much stress has been laid on the Hebrew word *Bara*, as implying creation out of nothing, and this may be its primary meaning; but that it is not always so used, is evident from the 21st verse of this chapter. "God created great whales and every living creature that moveth, which the *waters brought forth* abundantly." See also Psal. cii. 18. civ. 30. Isa. lxv. 17. Ezek. xxi. 30.

The heaven and the earth.—The Hebrew word for heaven is plural, and should have been so translated, as in the first verse of chap. ii. The particle *Eth*, prefixed to both words, is considered by many as emphatical, and meaning the *substance* of which they were formed. So *Augustine*, *Bibliotheca Biblica*. *Parkhurst*, *Heb. Lex. in Al.* Too much stress, however, must not be laid on this, since the same particle is often used as answering to the accusative case; and sometimes as a preposition, for with, from, &c. Perhaps the most accurate translation would be, "*These* heavens and *this* earth;" as confining the account to our own system. Even this, however, is so extensive, that astronomers inform us, the orbits of some of the planets of our own system, (the Georgium Sidus, for instance,) extend more than 1900 millions of miles all around us. *C. Taylor's Scrip. Illustrated.*

Ver. 2. *The Spirit of God moved.*—Dr. *Boothroyd*, and other learned commentators, both Jewish and Christian, understand this of "a mighty wind;" but we reject this interpretation, for three reasons. 1. Though the Hebrew *Ruach* is often rendered "wind," we know of no instance in which it is so understood in connexion with the name of God. 2. The atmosphere (or firmament) was not yet formed, and therefore could not be agitated into wind. 3. The word *Rachaph* means rather a tremulous motion, like that of an eagle fluttering over her young, or like that of the bones trembling with fear, Deut. xxxii. 11. Jer. xxiii. 9. See Dr. *Hurais' Remarks on Genesis.* The rabbins have explained this word as an incubation, *brooding*; and it is probable in allusion to a tradition of this nature, that we read of the Orphic egg, which bursting, produced all things. See *Enfield's Hist. of Philos.*

In allusion to the agency of the Spirit of God in creation, Sir Wm. Jones notices a remarkable passage in the Institutions of Menu. "The waters are called *Nara*, or the Spirit of God;" and he is hence called, "He who moves upon the waters."

Ver. 5. *God called the light day.*—That is, the time of hustle and activity; but in the latter part of the verse, and indeed generally, it is used in a more extensive sense, for the whole 24 hours, beginning with the evening; as was the custom, not only among the Jews, but other nations. Dr *Gill* men-

in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, [l] and divided the waters which *were* under the firmament from the waters which *were* above [m] the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, [n] Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: And God saw that *it was* good.

11 And God said, Let the earth [o] bring forth [p] grass, the herb yielding seed, *and* the fruit-tree yielding [q] fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be [r] lights in the firmament of the heaven, to divide the [s] day from the night; and let them be for signs, and [t] for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God made two great lights; the greater light [u] to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven, to give light upon the earth,

18 And to [v] rule over the, day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

A. M. 1. B. C. 4004.

l Jer 10.12.

m Ps. 9.28.

n Job 38.8.

o Mat. 4.24.

p *tender grass.*

q Lu.6.44.

r Ps 136.7.

s *between the day and between the night.*

t Ps.104.19.

u *for the rule of the day.*

v Je.31.35.

present world are here presented to us in that state which the Greeks call a *chaos*, "without form, and void;" that is, not reduced to any regular shape, nor furnished with luminaries, plants, or animals; and at the same time involved in darkness, impenetrable to any eye but that of the Creator.

> "Darkness profound
> Cover'd th' abyss; but on the watery calm
> His brooding wings the Spirit of God outspread."—*Milton.*

A fine allusion this to the use of the same word by Moses in Deuteronomy (xxxii. 11.) where Jehovah is represented as having found Israel "in a waste, howling wilderness;" and then, "as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings," &c. so he raised up and protected his people.

Ainsworth gives us the sense of the ancient Rabbins on this text thus: "The Jerusalem *Targum* here saith, 'The Spirit of Mercies from before the Lord;' and Rab. *Menachem* interprets it, 'The Spirit of Wisdom, called the Spirit of the living God;' and the author of *Zoar* calleth it 'The Spirit of the Messias.'"

But the word of God is now heard calling into being the most magnificent of all created objects, Light. "And God said, Let there be light, and there was light;" a passage which the celebrated rhetorician *Longinus*, having seen in the Greek translation, marks as an instance of the true sublime. The original expression is also remarkably concise and spirited—"God said, Let light be! and light was."

"And God saw the light that it was good, and he separated between the light and between the darkness," by giving to our globe that rotatory motion which still separates day and night. Thus (saith the Psalmist) "by the word of the Lord were the heavens made; and all the host of them by the breath of his mouth:" which furnishes us with another most sublime idea—He *speaks*, and a world is made; he *breathes*, and it is quickened, and put in motion. (Psalm xxxiii. 6.)

But we must not leave this subject without adverting to St. Paul's beautiful allusion to the analogy between the old and new creation. "God, who commanded light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ:" (2 Cor. iv. 6.) wherein we have not only an allusion to the creation of light, but also to the formation of the sun—all the light of the gospel being now concentrated in the face of Jesus Christ, "the Sun of righteousness." (Mal. iv. 2.)

Ver. 6—8. *The second day's creation.*—God speaks again, and now calls into being what our translators call "the firmament;" and we, usually, the *atmosphere;* that is, a sphere of air and vapour which surrounds our globe, and supports a considerable body of water, which descends in mists and showers to fructify the earth; and which is replenished by the sun drawing up vapours both from earth and sea, and that to an extent of which few conceive. "There is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends (boundaries) of the earth. He bindeth up the waters in his thick clouds; and the cloud is not rent under them." (Jer. x. 13. Job xxvi. 8.) So also he compasseth the sea with bounds, and sets bars and doors, and saith, "Hitherto shalt thou come, but no farther." (Psalm xxiv. 1, 2.—Job xxxviii. 9—11.)

Such is the beautiful and effective manner in which the Creator hath provided against both drought and flood, neither of which can happen but by his special providence. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Psalm cvii. 8.)

Ver. 9—13. *The third day's creation.* On the same day that the dry land first was seen, it appeared clothed with verdure. Dr. *Watts* hath beautifully remarked in this a pleasing instance of the divine goodness. "Common experience, (says he,) as well as philosophy, tells us, that bodies of blue and green colours send out such rays of light to our eyes, as are least hurtful or offensive: we can endure them longest; whereas the red and yellow, or orange colour, send more uneasy rays in abundance, and give greater confusion and pain to the eye. . . .

> "Colours that charm and please the eye,
> His pencil spread all nature round;
> With pleasing blue he arch'd the sky,
> And a *green* carpet dress'd the ground.
> Let envious atheists ne'er complain
> That Nature wants or skill or care;
> But turn their eyes all round in vain
> To avoid their Maker's goodness there."
> *Miscel. Thoughts*, No. 8.

It appears, also, that whatever God made, he made in a state of maturity and perfection, which is perhaps the meaning of the term *good*, used here and in the context. The herbs were bearing seed, and the trees fruit. God did not make an animal till he had provided food for its support, and the means of continuing that provision; much less man, whose creation was deferred till the globe was completely furnished for his reception. It appears, also, by this account, that the world was created at the autumnal equinox, and from thence, therefore, the Hebrews began their year.

Ver. 14—19. *The fourth day's creation.*—This opens with a scene of glory indeed!—the creation of the sun. Moses tells us nothing concerning the heavenly bodies but their design and use. Many generations supposed the sun to be a ball of fire, the source of all the light and heat in the universe; but this is the philosophy of past ages. *Herschell*, the greatest astronomer of our age and country, thinks it most probably an opaque (or dark) body, surrounded with an immense atmosphere of light; so that after all the jests of infidels, on the formation of light before the sun, Moses wrote like a philosopher; and the light created on the first day, might, on the fourth day be formed into an atmosphere about the sun, and fit him for his station as the *great* light, or rather *luminary*, of our system; and the fines material image of his Creator, who is "clothed with light.' The moon is a less and reflected light, which borrows its milder beauties from the other. So the church of God, "fair as the moon," derives all her light and splendour by reflection from the Sun of righteousness!

It is added, "*He made* the stars also:" and it is a certain fact, that God made all things; but as the verb, *he made*, is printed in Italics, the reader is honestly admonished, that there is no word to answer it in the Hebrew. Many, therefore, are of opinion that the words were better omitted; and then the text reads, "The greater light (or luminary) to rule the day, and the less (that is, the moon) to rule the night, with the stars." But it is said that these luminaries were specially designed for signs, and for seasons, and for days, and years." They were signs of weather to the husbandman; and, while the load-stone was unknown, they were signs also to the mariner; and by

tions the Athenians, the Romans, the ancient Germans, and the British Druids.

Ver. 8. *The firmament.*—The Hebrew *Rakiagh*, says *Ainsworth*, and the learned in general, signifies "a thing spread abroad, an expansion;" referring to the elastic properties of air, by which it is supposed to extend more than 40 miles above the earth, but to gravitate to the earth with a weight of 15lbs. on every square inch of the earth's surface! Thus it is carried with our globe in its annual path round the sun.—*Dick's Christian Philos.*

Ver. 14. *Let there be lights.*—The word here used differs from that used ver. 3. and signifies *luminaries;* that is, instruments for giving light. So *Pagnine, Mercer*, and all the modern translators.—*Let them be for days.*—Dr. *Kennicott* contends, that the term *days*, used thus absolutely, means weeks, (as we shall further notice on chap. iv. 3.) and Dr. *Boothroyd* translates the term "weeks." The Jews, it should be remembered, calculated by *lunar* months, or moons.

Ver. 16. *Two great lights.*—The enemies of revelation object that the moon is not a great light; but it certainly is so *to us*, for it yields us, through the greater part of the month, more light than all the stars taken together, though some of them may be immensely larger.—*The stars also.*—The word *made* not being in the original, stars may be construed more accurately with the verb "to rule," as by Dr. *Anselm Bayley*, Dr. *A. Clarke*, &c.; "and the less luminary to rule the night with the stars." So the Psalmist David, "the moon and stars which thou hast ordained," namely "to rule the night." Psal. viii. 3.

20 ¶ And God said, Let the waters bring forth abundantly the moving [w] creature that hath [x] life, and fowl [y] *that* may fly above the earth in the open [z] firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 ¶ And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, [a] in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth [b] upon the earth.

29 ¶ And God said, Behold I have given you every herb [c] bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; [c] to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, [c] *I have given* every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

[w] Lev. 11. 10. *creeping.* 1 K. 4. 33.

[x] *soul.* ver. 30. Ec. 2. 24.

[y] *let fowl fly.*

[z] *face of the firmament of heaven.* ver. 7, 14.

[a] Ec. 7. 29. Eph. 4. 24. Col. 3. 10.

[b] *creepeth.* Ps. 69. 34.

[c] *seeding seed.*

[d] c. 2. 16. 9. 3. Job 36. 31. c. 14. 17.

[e] *a living soul.*

their rising and setting, and various apparent revolutions, they marked out the seasons, and limited the days and years.

David improved this subject, by giving to the heavenly bodies each a tongue to instruct man. "Day unto day uttereth speech, and night unto night sheweth knowledge;" (Ps. xix. 2.) which is thus beautifully paraphrased by *Addison:*

> "Th' unwearied Sun from day to day
> Doth his Creator's pow'r display;
> And publishes to every land
> The work of an Almighty hand.
>
> Soon as the evening shades prevail,
> The Moon takes up the wond'rous tale;
> And nightly, to the list'ning earth,
> Repeats the story of her birth.
>
> Whilst all the Stars that round her burn,
> And all the Planets in their turn,
> Confirm the tidings as they roll,
> And spread the truth from pole to pole."

Ver. 20—23. *The fifth day's creation.*—We now come to creatures that have animal life, and are therefore one degree superior to the vegetable creation; and the work begins with the smallest and apparently most contemptible, the "moving" creature: the reptile that crawls beneath our feet; the fishes that swim in the waters; and the fowls, or birds, that fly above our heads. It is not for us to say in which of the inferior creatures God has displayed most of his power and skill; but those who have had the opportunity to examine some species of insects, and of flies, in a microscope, (or by any strong magnifying glass,) must confess the delicacy of their form, and the beauty of their colours, to exceed all previous conception. God is great in his smallest works; and these, if not the most splendid, seem the most marvellous. But in nothing are the works of God more remarkable than in their variety, from the whale to the insect and animalcule. "O Lord, how manifold are thy works! In wisdom hast thou made them all." (Ps. civ. 24.)

Verse 24—31. *The sixth day's creation*—Animals and man. The earth is now represented as bringing forth—no doubt, in the same miraculous way as the waters, by creation—the like variety of living creatures as the seas: but it is the creation of man that calls chiefly for our notice and admiration. God is represented as holding a council on this occasion: "Let us make man." But with whom does he hold a council? "With the angels," say the modern Jews and Unitarians: but the following words, "in *our* image," seem totally to exclude this sense; for in whose image was man made? "In the image of God created he him." Besides, "With whom took he counsel?" saith the prophet Isaiah; "And who instructed Him?" (See Isaiah xl. 14.)—"The Father addresseth the Son," saith Dr. Boothroyd, far more consistently. And thus the Logos, the Word and Wisdom of God, is represented by Solomon, (Prov. viii. 29, 30.) "When he (God the Father) appointed the foundations of the earth: then was I by him, as one brought up with him: I was daily his delight, rejoicing always before him." But because the Holy Spirit is represented as having also taken an active part in creation, "moving on the face of the waters," &c., Trinitarians generally consider this as a council between the Sacred Three: and they very properly infer from this circumstance the dignity of man in his state of innocence. The creation of the inanimate world, or even the animal world, required no deliberation, no council; but "Man (as Rev. Mr. Fuller observes) was to be the lord of this lower world, under the great Supreme. On him would depend its future well-being. Man was to be a distinguished link in the chain of being; uniting the animal with the spiritual world; the frailty of the dust of the ground with the breath of the Almighty; and possessing that consciousness of right and wrong, which should render him a proper subject of moral government."

But wherein consisted this image? 1. In authority: 1 Co. xi. 7. he was to be God's vicegerent upon earth, and hold dominion over the creatures around him; "and let them [mankind] have dominion—over all the earth." 2. In knowledge: the knowledge of animals being restrained to what is necessary to their preservation, and that of a posterity: man only was endowed with intellectual powers, and favoured with communion with his Maker. 3. Moral freedom: for in this, more than in mere intellect, is man superior to the brute creation. God is glorious in his moral freedom—having the uncontrolled power of choice. 4. Man was made holy, upright in mind as well as body and, as in the work of regeneration, we are "created anew in righteousness and true holiness," (Ephes. iv. 23, 24.) it evidently implies, that this was distinctively the divine image in which man was originally made, for it includes intelligence and moral freedom.

Man was created male and female; but the creation of woman being distinctly stated in the next chapter, is here only hinted and implied in the blessing pronounced upon them, to "replenish," or rather *fill* "the earth, and subdue it;" not that the earth was yet in rebellion, but it was to be kept in subjection by cultivation and dressing. A grant is also now made of proper food, both to Adam and the inferior creatures. To the animals were given herbs only, (though nothing was forbidden,) but to Adam both herbs and fruits; but animal food could not be

Ver. 20. *Moving creature.*—This is translated by the Greek, "creeping creature:" and these are certainly included, for the seas abound with them; but *Ainsworth* justly remarks that "the word *Sherets*, includes also things moving swiftly in the water, as fishes, &c." Levit. xi. 10. *Moving creature that hath life.*—The Hebrew, as our margin notes, reads, "a living soul;" on which see chap. ii. 7. [*Let fowl fly.*—This marginal reading is more conformable to the original, and reconciles this passage with chap. 2. 19. The word fowl, from the Saxon *fleon*, to fly, exactly corresponds to the original, which denotes every thing that flies, whether bird or insect.]—*Bagster.*

Ver. 21. *And God created great whales.*—Hebrew *Tanninim*, that is, *sea monsters;* including not only whales, but especially the leviathan, the great sea dragon described in the Book of Job, chap. xli.; the crocodile, or straight serpent, and the crooked sea-serpent, whose existence has been long denied, but has lately re-appeared on the American coast. See Isa. xxvii. 1. —*The waters brought forth abundantly.* It has been remarked, that fishes are the most prolific of all creatures. "A tench lays 1000 eggs, a carp 20,000, and *Leuwenhoek* counted in a middling sized cod, 9,384,000." And so small are some animacules, that 30,000 have been counted in a drop of water.—*Dr. A. Clarke.*

Ver. 24, 25. *Beasts of the earth*, refer to wild beasts, which, it cannot be doubted, were made at this time, though under the restraint of man, so long as he continued his obedience. [*Cattle* denotes domestic animals, living on vegetables; *Beasts of the earth*, wild animals, especially such as live on flesh; and *Creeping things*, reptiles, or all the different genera of serpents, worms, and such animals as have no feet.]—*Bagster.* The same variety appears in the terrestrial as in aquatic animals—from the mighty elephant to worms and vermin.

Ver. 26. *Let us make.*—Some persons supposing that this may be an allusion to the language of royalty, it may not be amiss to remark, that no such language occurs in Scripture: "I make a decree," said Darius. Dan. vi. 26. Melchizedek, Abimelech, Pharoah, and Balak, speak all in the singular number; and we find Saul, David, and even Solomon, in all his glory, delivering themselves in the same style.—*Kennicott.* [*Man*, in Hebrew, *Adam*; probably so called either from the red earth of which he was formed, or from the blush or flesh-tint of the human countenance: the name is intended to designate the species.]—*Bagster.*

Ver. 27. *So God created man in his own image.*—A tradition of this nature prevailed among the heathen. *Ovid* says, "Prometheus formed man after the image of the gods, who govern all things." *Burder's Orient. Lit. Proclus* says, "The mind that is in us, is an image of the first mind." *Ainsworth.*—*Male and female.* Some Rabbins hence conjectured, that Adam was made at first an hermaphrodite; but the fact seems to be, that Eve was virtually in Adam at his first formation; and her being taken from him was no more a new creation, than was the birth of Cain or Abel, in the ordinary course of nature.

CHAPTER II.

1 The first sabbath. 8 The garden of Eden. 16 The tree of knowledge. 19, 20 The naming of the creatures. 21 The making of woman, and institution of marriage.

A. M. 1.
B. C. 4004.

THUS the heavens and the earth were finished, and all the host of them.

2 And [a] on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created [b] and made.

4 These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6 But [c] there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man [a] *of* the [e] dust of the ground, and [f] breathed into his [g] nostrils the breath of life; and [h] man became a living soul.

a Ex. 20 11. Is 58 13. He 4 4.
b created to make.
c or, a mist which went up from.
d dust of the ground.
e c. 3 19. Ps 103. 14. Is 64. 8
f Job. 33 4.
g Is 2 22.
h 1 Cor. 15. 45.

introduced before sin, because it implied the previous introduction of death. It was a general tradition among the heathen, that, in the first and *golden age*, men lived on herbs and fruits only; and that even the wild animals were not carnivorous. (See Burder's Orient. Liter.)

God having finished his work, now pronounced it not only "good," but *very* good, since, by the formation of Adam, it was complete. God having made the great house of this world, and furnished it, now puts in a tenant to possess and govern it.

> "He spake, and it was done:—Eternal Night,
> At God's command, awaken'd into light;
> He call'd the elements, Earth, Ocean, Air,
> He call'd them when they were not—and they were:
> He look'd through space, and kindling o'er the sky,
> Sun, moon, and stars, came forth to meet his eye:
> His Spirit mov'd upon the desert earth,
> And sudden life through all things swarm'd to birth.
> Man from the dust he rais'd, to rule the whole;
> He breath'd, and man became a living soul;
> Through Eden's groves the Lord of Nature trod,
> Upright and pure, the image of his God."—*Montgomery.*

CHAP. II. ver. 1—3. *The first Sabbath.*—The great Creator, "who fainteth not, neither is weary," is yet represented, in condescension to our weakness, resting himself, as on the cloud of his glory—surveying the whole system which he had just formed, "these heavens and this earth, with all the host of them," and pronouncing them "very good:" as delighting in this display of his wisdom, power, and goodness; blessing and sanctifying the day which saw them all completed. For, as man seems to have been created on the after part of the sixth day, before sun-set, no sooner does the glowing luminary withdraw, but the shades of evening advance, and are at once consecrated to devotion and to rest: no sooner was the sixth day completed, than the seventh, or sabbath day, commenced, as it does with the Jews to this day.

"God blessed the sabbath day, and hallowed it;" (Exod. xx. 11.) When God blesseth any man, it is by making him a blessing, as he did Abraham. (Gen. xii. 2.) So when he blessed the sabbath day he made it a blessing to mankind; not only by affording time for rest, but opportunities for devotion; by opening a communication between earth and heaven. "It is good for me, (said the Psalmist,) to draw near to God." (Ps. lxxiii. 28.) Let us, therefore, bless the day that God hath blessed, and consecrate it to his service!

God not only made the heavens and earth, but "all the host of them:"—What are they? The term *host* means an assemblage; and, as applied to earth, must intend the various vegetables and animals with which it was furnished and adorned; but when applied to *heaven*, it means, 1. "The sun, moon, and planets, and all the host of heaven;" with which "by his Spirit he hath garnished the heavens," as well as illumined the earth. (2 Kings xxiii. 5.) 2. The holy angels: "And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host." (Gen. xxxii. 1, 2.) And the Psalmist includes both when he says, "Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light." (Ps. cxlviii. 2.) It is not necessary to include either stars or angels in the work of the six preceding days; but they are beautifully represented as coming forward in the close of creation, and joining in a chorus of universal praise: for when Jehovah "laid the foundations of the earth," himself tells us, "The morning stars sang together, and all the sons of God shouted for joy." (Job xxxviii. 7.)

> "Thus were the heavens and all their host display'd,
> In wisdom thus were earth's foundations laid;
> The glorious scene a holy Sabbath clos'd;
> Amidst his works the Omnipotent repos'd,
> And while he view'd and bless'd them from his seat
> All worlds, all beings, worshipp'd at his feet:
> The morning stars in choral concert sang,
> The rolling deep with hallelujahs rang;
> Adoring Angels from their orbs rejoice,
> The voice of music was Creation's voice."—*Montgomery.*

Ver. 4—7. *Creation reviewed.*—By the generations of the heavens and the earth is evidently meant their *origin* by creation, as in the preceding chapter; but the word *day* in this place is taken in a wider sense than in that chapter, namely, as equivalent to the word *time*. So it is often used in Scripture, and by our Lord himself: "Abraham saw my day," that is, the time of my incarnation. (John viii. 56.)

"In the day that the LORD God made." In the Hebrew it is, "JEHOVAH *Elohim*," or the God JEHOVAH. This awful name means the eternal and self-existent Being; or, as John explains it, "He that is, and was, and is to come, the Almighty." (Rev. i. 8.) In the Old Testament, when this word is translated LORD, it is printed as here, in capital letters, to distinguish it from another Hebrew word, Adonai, also translated Lord.

He "made the earth and the heavens." Thus, "by faith" in the divine testimony, we learn that "the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Heb. xi. 3.) That is, this visible creation was not formed of an eternal pre-existent matter, as the heathen philosophers vainly supposed; but was, both in matter and form, the production of the Supreme Being. And this is the subject rather of faith than reason; for He only who made the world can tell us how he made it. "He spake, and it was done: He commanded, and it stood fast." (Ps. xxxiii. 9.)

We may farther observe, that though God formed all his works with infinite ease, for he spake them into being, yet he chose to form them gradually: first the chaos, without form and void; then the light, springing out of darkness; the firmament, atmosphere, or great body of air which every where surrounds us; the waters and the land, each of which hath its boundary; the sun and moon, plants and animals, and lastly, Man: then he brought the system to perfection, and pronounced it "very good."

In this recapitulation two new circumstances are added: 1. The world, we are told, in its first state of existence, was not watered, as at present, by showers of rain, but by a *mist*; or, as others render it, a *flood*. So we are told, (ver. 10.) that a *river*, which may also be rendered stream or flood, went up from Eden, watered the garden, and was then divided into four heads, or rivers. If so, Eden was watered like the land of Egypt, by the Nile, God having not yet caused it "to rain upon the earth." 2. As to the creation of Man, before, we were only informed that he was made male and female; now we have his component parts: his body was formed "of the dust of the ground;" but he was inanimate as that dust, till God "breathed into his nostrils the breath of life;" or lives, as in the original. Thus was Adam constituted "a living soul." And, as Job says, "There is a spirit in man: and the inspiration of the Almighty giveth him understanding." (Job xxxii. 8.—xxxiii. 4.) What a wonderful compound then is man!—a compound of sordid dust and an immortal mind.

> "How poor, how rich! how abject, how august!"—*Young.*

CHAP. II. ver. 1. *Thus.*—So the particle *vau* may certainly be rendered; but it might, with equal propriety, be rendered *now*, and frequently is so.

Ver. 2. *On the seventh day God ended.*—The Samaritan text with the LXX. and Syriac versions, read, "On the *sixth* day." (*Kennicott.*) But many critics prefer the present text, rendering it, "God *had* ended;" or, as *Ainsworth*, "*had* finished:" both amount to the same meaning as the above version. [*Rested*, or, rather, ceased, as the Hebrew word is not opposed to weariness, but to action; as the Divine Being can neither know fatigue, nor stand in need of rest.]—*Bagster.*

It has been often asked, whether the formation of *angels*, of whom we read frequently in the Scriptures, formed any part of the six days' creation, and if so, of which? But the most judicious commentators seem to think with Dr. *John Edwards*, "that Moses designed not to include the creation of angels" in this account. *Excellency of the Scrip.* Nor does this appear to be a modern idea; for when the Emperor *Julian* asked why nothing is said of the creation of angelic spirits, and of the invisible world? *Cyril* of Alexandria asked in reply, "What occasion is there for us to be informed respecting the history of things, of which we could form no just conception?" *Biblio. Biblica.* That, however, angels were previously created, we may infer from the following texts. 1. Man was made "a little lower than the angels." Ps. viii. 5. Angels, therefore, previously existed. 2. In the passage above quoted, "the morning stars" and "the sons of God," who could be no other than angels, praised God on the occasion. See *Doddridge's Lect.*

Ver. 3. *God created and made.*—English margin, "created *to make*." This is generally considered as a *Hebrew pleonasm;* but *Parkhurst* renders it, "which God created to *act*:" i. e. to *actuate* the vast machinery of nature. *Hervey* explains it to mean, "the production of a continued succession of animals, vegetables," &c. by means of the "prolific instruments and principles" now established.

Ver. 4. *In the day.*—i. e. time: for other instances of this larger use of the term day, see also Ps. xxxvii. 13. Heb. iii. 11. Rev. xviii. 8. This was the day of creation; so we read also of the day of affliction and of death; the day of redemption, salvation, and of judgment. See also *Johnson's* larger *Dictionary.*

The Lord God.—JEHOVAH, (or as the Jews pronounce it, *Yehovah*) was the distinctive proper name of the God of Israel. Hence *Jovis Pater*, or Father Jove, afterwards corrupted to Jupiter.

Ver. 6. *A mist.*—The Hebrew word *aid*, is evidently used for "a flood," like the flood of Egypt. Amos viii. 8. So the LXX., Aquila, Jerome, &c. which idea is adopted by Dr. Boothroyd, Dr. Geddes, and C. Taylor, the editor of Calmet.

Ver. 7. *Dust.*—Margin, "Dust or Mould." Some moderns explain this of the "minute corpuscles of elementary bodies," which savours too much of modern science. Moses, probably, meant only to state our humble origin.—Some critics divide the chapters here, and begin chap. ii. with the verse following.

A. M. 1
B. C. 4004.

5 ¶ And the LORD God planted [i] a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight and good for food; the [j] tree of life also in the midst of the garden, and the [k] tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden: and from thence it was parted, and became into four heads.

11 The name of the first *is* Pison: that *is* it which compasseth [l] the whole land of Havilah, where *there is* gold;

12 And the gold of that land *is* good: there *is* bdellium and the onyx stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of [m] Ethiopia.

14 And the name of the third river *is* Hiddekel: [n] that *is* it which goeth [o] toward the east of Assyria. And the fourth river *is* Euphrates.

15 And the LORD God took [p] the man, and [q] put him into the garden of Eden, to dress it, and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden [r] thou mayest freely eat:

17 But of the tree of the knowledge of good and [s] evil, thou shalt not eat of it: for in the day that thou eatest thereof [t] thou [u] shalt surely die.

18 ¶ And the LORD God said, *It is* not good that the man should be alone: [v] I will make him a help [w] meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air, and [x] brought *them* unto Adam [y] to see what he would call them; and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave [y] names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found a help meet for him.

21 And the LORD God caused a [z] deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof:

22 And the rib, which the LORD God had taken from man, [a] made he a woman, and [b] brought her unto the man.

23 And Adam said, This *is* now bone of my bones, [c] and flesh of my flesh: she shall be called [d] Woman, because she was taken out of [e] Man.

24 Therefore shall a man leave [f] his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

i Ez.31.8,9.
j c.3.22. Pr.3.18. Rev.2.7.
k ver. 17. l c.25.18.
m Cush.
n Dan.10.4.
o or, *eastward to Assyria.*
p or, *Adam.*
q ver.8.
r *eating thou shalt eat.*
s c.3.1,3, 11,17. Ro 6.23. 1 Cor.15. 56.
t *dying thou shalt die.*
u 1 Cor.11. 9. 1 Ti.2. 13.
v *as before him.*
w Ps.8 6.
x or, *the man.*
y *called.*
z c.15.12.
a *builded.*
b Pr.18.22.
c Ep.5.30.
d *Ishah.*
e *Ish.*
f Ma.10.7.

Since, then, says, *Henry* "the extraction of the soul is so noble, let us not be of the number of those who, by refusing (divine) instruction, show that they despise their own souls.

Ver. 8—17. *Paradise described.*—Much learned inquiry has been spent to ascertain the situation of Paradise, to which, no doubt, the description of Moses was a sufficient key when he wrote, if not now. It has been placed in Syria, in Chaldea, and in Armenia; but the latest, and perhaps the best supported hypothesis, is that which places it in the district of Bamiyan, in the neighbourhood of Mount Caucasus.

It is in vain, however, to look for a Paradise on earth since the fall; nor is it necessary, since we are directed to a better country, where the tree of life grows more abundantly, and bears better fruit. (Rev. xxi. 18—22.) But as whatever God has revealed becomes a proper subject of our attention, we may with propriety inquire into the design of this garden, and its very remarkable furniture.

1. Adam was placed in the garden of *Eden*, which evidently means pleasure or delights; and it was situated eastward of the country in which Moses wrote, and probably in one of the situations already named. But, as Bishop *Horne* and others argue, it was also probably a garden of instruction as well as pleasure; pointing out the nature of Adam's situation, as in a state of probation, and the reward of his obedience. In this garden grew every tree that was "pleasant to the sight and good for food, and a tree of life," for man was not to live without food: "and in the midst of the garden, also, the tree of the knowledge of good and evil." So Dr. *Kennicott* reads the text, by a slight correction in the pointing, which preserves the distinctive character of the tree of knowledge: "Of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat," &c. (Chap. iii. 3.) The latter tree was doubtless so called, because it was the test of man's obedience, and would produce good or evil, happiness or misery, according as he regarded or disobeyed the prohibition. Whether there was any thing in the nature of this tree to effect the evil it threatened, is not expressly said; but it is very possible, and very analogous to the course of divine providence, to suppose that sin should produce its own punishment.

2. Adam was placed in paradise "to dress it and to keep it." We have no reason to believe the ground required laborious cultivation, as at present, but, on the other hand, from the luxuriance of vegetation, it might require more dressing and trimming than even now. He was also to keep this elegant and consecrated spot from the trespasses of those animals which (though not yet ferocious) might not be suitable inhabitants for gardens, and especially for such a garden. Thus man, from his first creation, was taught to abhor idleness.

3. The covenant God made with Adam in paradise. Here we must be cautioned against supposing any thing like a bargain between the Creator and the creature. God's covenants are dispensations of benevolence or of mercy; enjoining obedience, and promising reward: man's part was only to obey, and thankfully to acknowledge the blessing, which, after the fall, was done by sacrificing. The condition here was, the refraining from one particular tree, while of all the others he might eat without restraint. And this restraint was laid on man merely as a test of implicit obedience, when he had every ground to believe, that there must be wise reasons for a prohibition guarded with so severe a penalty.

Ver. 18—25. *The naming of animals, and formation of Eve.*—The former may very naturally be supposed a work requiring some time and attention, as the Hebrew names are allowed to be striking and appropriate; some, particularly of

Ver. 8. The last hypothesis as to the situation of paradise, is that of Major *Wilford*, first published in "the Asiatic Researches," of which large extracts are given by *C. Taylor*, in his "Scripture illustrated." Here the Major finds rivers, &c. exactly answering the description of Moses, except the names, which he supposes to be appellatives.

Ver. 9. Dr. *Kennicott* labours, with much ingenuity, to prove that the tree of life was not a single tree, but a species; and it is remarkable that Ezekiel speaks of "very many trees on one side (the river) and on the other;—that they are all trees for meat (food); whose leaf shall not fade;" and "it shall bring forth new fruit according to its months, (i. e. monthly;) and the fruit thereof shall be for meat, and the leaf thereof for medicine." Ezekiel xlvii. 7—12. Compare St. John's account of "the tree of life on either side of the river in the New Jerusalem." Rev. xxii. 2. And see Dr. *Kennicott's* Dissertation on the Tree of Life. [*Pison*: the Phasis, a river of Cholchis, emptying itself into the Euxine sea, where there is a city called Chabala.]—*Bagster.*

Ver. 12. *Bdellium* (pronounced *Dellium*.)—The pearl oyster, according to *Bochart* and Dr. *Clarke*. [*Bdellium* is a transparent aromatic gum; but the Hebrew word probably denotes either pearl or crystal. The onyx is a precious stone, so called from a Greek word signifying a man's nail, to the colour of which it nearly approaches.]—*Bagster.*

Ver. 13. [*Gihon*: the Araxes, which runs into the Caspian sea: both words denote rapidity.]—*Bagster. Ethiopia.*—Hebrew and English margin, *Cush*; but there are four countries which bear this name in Scripture, from the sons of Cush having at different times changed their residence. If we adopt the hypothesis of Major Wilford, this must be Balk, or Bactria. See Gen. x. 7, 8.; and Taylor's Map of Paradise.

Ver. 14. *Hiddekel*: the Tigris.—*Bagster.*

Ver. 17. *Shalt not eat of it.*—Many have speculated upon the species of this tree, but as it was a single tree, and paradise was, after the fall, shut up for ever, the probability is, that its existence was neither preserved nor perpetuated. All inquiries are therefore useless.

Thou shalt surely die.—Hebrew and English margin, "In dying thou shalt die." The LXX. render it, "Thou shalt die the death." What that meant, will be best seen in the sequel. See on chap. iii. 19.

Ver. 18. *A help meet.*—Margin, "A help as before him;" i. e. a female, as in the animals he saw before him. *Parkhurst.* "A counterpart," says *Hutchinson*, very properly; one that shall supply all his wants.

Ver. 21. *A deep sleep.*—The LXX. render this an *ecstacy*; and some have ingeniously imagined, that in his sleep Adam might have a view of Eve, and such information as prepared him to say, "This is now bone of my bone," &c. See *Taylor's Expos Judex.*

Took one of his ribs.—From this, some have supposed that Adam had been furnished with an extra rib for this purpose at his creation; but this is all conjecture: God is never at a loss for means to accomplish his designs, though they may not always be approved by man.

Ver. 22. *Made he woman.*—The Hebrew term, as the margin intimates, signifies *builded*; a hint honourable to the female sex. Man was formed like clay in the hands of the potter; but she who was to *build* up his house, had the honour to be built up by God.

Ver. 23. *She shall be called woman.*—The Hebrew name is the feminine, not of Adam, but of *Ish*—man; denominated, not from his origin, but his sex, a *male*; whence *Ishah*, which we render *woman*, is the *female*, the feminine of male. The same word is rendered wife in the next verse, and the terms are used interchangeably throughout the Scriptures.

Ver. 24. *Therefore.*—Because she is nearer to man than any other relation of life. She is part of man; "his counterpart;" the partner of his heart These are evidently not the words of Adam, but of Moses; and as he wrote by inspiration, therefore, our Lord cites them as the words of God, Matt. xix. 5. Mark x. 7. But he quotes a word not now in the Hebrew text; "They TWAIN (or two) shall be one flesh." The same passage with the word in question, is twice referred to by St. Paul. 1 Cor. vi. 16. Eph. v. 31. and it is remarkable, that though dropped in the Hebrew, it is still found in "the Vulgate, the LXX., the Syriac, the Arabic and the Samaritan."—*Dr. A. Clarke.*

CHAPTER III.

1 The serpent deceiveth Eve. 6 Man's fall. 14 The serpent is cursed. 15 The promised seed. 16 The punishment of mankind. 22 Their casting out of paradise.

A. M. 1. B. C. 4004.

NOW the [a] serpent was more [b] subtle than any beast of the field which the LORD God had made: And he said unto the woman, [c] Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, [d] Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the [e] serpent said unto the [f] woman, Ye shall not surely die:

5 For God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that it *was* [g] pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

a Re.12.9.
b 2Co 11.3.
c *yea, because, &c.*
d c.2.17.
e Jn.8.44.
f 1 Ti.2.14.
g *a desire.*

the birds, being named from their respective notes, and many of the animals from properties, which seem to have required attentive examination: but among all these was not one suited to be man's companion—"There was not found a help meet for him." Now, if it was after an examination of *all* the brute creatures that Eve was formed, her production must have been some days at least posterior to that of man. But Dr. *Lardner* supposes the naming of the animals here introduced by way of anticipation; perhaps some might already have passed before him; and it is certain, that a very cursory view might be sufficient to convince Adam, that there was no help meet for him among them.

Let us now attempt to arrange the facts already mentioned. Adam was created in the latter part of the sixth day, and received from God an immediate communication, as to his situation and destiny. The same evening he might be brought into paradise, where probably the divine presence resided in the Shechinah, this being the commencement of the first Sabbath. In the same night he is cast into a deep sleep, and, on awaking in the morning, beholds the fair companion taken from his side, who is now introduced to him as his bride. When informed of her origin, he affectionately exclaims, "This is now bone of my bone, and flesh of my flesh: she shall be called Woman," the female of man, "because she was taken out of man." This hypothesis admits of her joining with Adam in the grateful devotions of the first sabbath, from which she seems necessarily excluded, if we suppose the naming of all the animals and birds to have preceded Eve's formation.

It is here, according to Bishop *Warburton*, and other learned men, that we are to look for the origin of language, of which names seem the necessary elements. But did not Adam converse with his Maker, and even with his partner in felicity, before this? If so, language must have been intuitive, as *Milton* represents it:

> "——To speak I tried, and forthwith spake;
> My tongue obey'd, and readily could name
> Whate'er I saw." *Par. Lost*, b. viii. l. 272.

We shall now conclude this section with two or three practical remarks.

1. Marriage was sanctioned of God in paradise—"It is not good for man to be alone;" much less is there any merit in a state of constrained celibacy. "Marriage is honourable in all, and the bed undefiled." (Heb. xiii. 4.)

2. The object of marriage is not merely to gratify the passions; but mutual aid and comfort, and the virtuous and religious education of children.

3. Revelation alone places woman in her proper sphere. She was "made out of man;" which, says *Fuller*, should lead men to consider their wives as part of themselves, and to love them as their own flesh. "The woman was not taken from the head," to rule; "neither was she taken from the feet," to be trodden upon; "but from somewhere near the heart," where she should always remain.

4. We have here the great law of matrimony laid down, not by Adam, but by Moses, under the influence of divine inspiration, and therefore quoted by our Lord as a divine oracle. (Matt. xix. 5.)

Lastly, we see here the first authorized type of Christ. St. Paul, quoting these words, adds, "This is a great mystery: but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." (Ephes. v. 32, 33.)

CHAP. III. Ver. 1—6. *Eve seduced by the serpent.*—The sagacity of the serpent is proverbial; and our Lord himself sanctions the idea, when he directs his disciples to be "wise as serpents, and harmless as doves." (Matt. x. 16.) But the beauty of the serpent—its piercing, fascinating eye; its smooth, variegated, and shining skin; its gentle, insinuating manner (winding itself round the tree, as an ancient Rabbin suggests, to court her attention:)—these probably were the means of the first seduction, as they have often been of seduction since; and were the more powerful, as, in paradise, all the creatures were innoxious. But, alas! here was another tempter, who, from the disguise now worn, is known throughout the Scriptures as the "Old serpent, the Devil, and Satan." (Rev. xii. 9, 14, 15.; xx. 2.)

We may here remark, that though neither the creation nor the fall of angels are mentioned by Moses, yet both must be understood to render the scriptures intelligible. We have quoted a text from Job, respecting the holy angels, as rejoicing in the creation of our world, and therefore as previously existing; and there is another passage in the same book, which implies that there were others fallen and depraved. "There was a day," we are told, (Job i. 6.) "when the sons of God came to present themselves before the Lord." Now, as in the other instance, we explained "sons of God," of holy angels, so here the term seems to admit of no other interpretation; and so it is understood by the Chaldee paraphrast, and commentators in general. But "Satan came also among them"—not here in the disguise of a serpent, but rather of "an angel of light," which we are told he can assume. By Satan, then, we understand "the Prince of Devils;" and by devils, those "angels which kept not their first estate;" and were therefore cast out of heaven. (2 Cor. xi. 14. 2 Peter ii. 4. Jude 6.)

Now, it has pleased "the only wise God," for reasons which we cannot fathom, to permit Satan to tempt and torment mankind; at the same time, maintaining his own superiority, "he takes the wise in their own craftiness," and produces "good out of evil;" as in the case before us—in the fall of man originated his redemption.

We now come to a conversation between the serpent and our first mother, Eve, which many have attempted to reduce to mere allegory; the frequent reference, however, of the New Testament writers to this event, as pure matter of fact, forbids our attempt to explain it away in that manner. But, could a serpent thus reason and converse? The *old* serpent might; and it is only on the principle of his being the real tempter, that the history can be explained. The first question recorded seems to imply something previous, as if the woman had been looking and longing, and lamenting that she might not eat. "Yea!" said the serpent, is it true, that God hath said, "Ye shall not eat of every tree in the garden?" This brings out the woman's statement of the divine prohibition, which she perhaps carries beyond the truth, by adding, "neither shall ye touch it," of which we find no mention in the charge of God to Adam.

The tempter now speaks out, and charges their great benefactor with prevarication—with a design to abridge their happiness, and to deter them from what had an immediate tendency to promote it. "Ye shall not surely die;" or, in the terms of the original, "Dying, ye shall not die:" that is, the consequences will be very different from what you fear, for your eyes will be opened to further knowledge—you will be like God himself, or at least like his angels, "knowing good and evil." Here Eve was completely deceived; and "when she saw that the tree was good for food," probably by the tempter himself eating of it; "and that it was pleasant to the eye," and, especially, "a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband; and HE DID EAT." In these few words, especially the last, we read the dreadful history of man's fall. At first, it should seem that Adam was not present, for he takes no part in the dia-

CHAP. III. Ver. 1. The term *Nachash*, here used for serpent, does not mark the species, for it is applied not only to land and sea serpents, but also to the fiery serpents in the wilderness. (Numb. xxi. 7.) [*Serpent*: the Samaritan copy, instead of *nachash*, 'a serpent,' reads *cachash*, 'a liar, or deceiver,' which is in harmony with the language of our Saviour. John viii. 44.]—*Bagster*. But two or three circumstances may be inferred from it. 1. From its derivation we infer its subtlety and keenness: "a serpent's eye" was proverbial among the Greeks for keenness, penetration, and fascination: hence *Minachesh* (Deut. xviii. 10.) is an augur, particularly by means of serpents; and hence Balaam practised enchantments, probably of this nature. (See Numb. xxiv. 1. in Heb.) 2. The noun feminine is used for native brass, i. e. copper; and many serpents are said to resemble this metal in their colour. (*Parkhurst.*) Taylor also tells us of the *Najah*, (or spectacled serpent,) that in the sun its scales glitter like "the most resplendent gold;" and other serpents there are most beautifully variegated. (*Calmet, Natural Hist.*) So Milton describes this serpent,

> "With burnish'd neck of verdant gold."—*Par. Lost*, ix. 501.

Is it any wonder that such a creature, and harmless, (as all the creatures were in paradise) should attract the attention of a woman? But, 3. It was naked: for the word rendered "more subtle," is literally "more naked," being the same that is used in the preceding verse for the nakedness of our first parents: (and the reader should bear in mind that the division of chapters is a modern invention.) Now Eve could not but observe, that the cattle were clothed with hair, and birds with feathers; but here was a creature, like herself, without either, and with a skin exquisitely beautiful. If it should be objected that serpents have scales, so have we, as the microscope demonstrates; and the scales of some serpents may be as little perceptible to the naked eye as ours. It was then the beauty of the serpent that first attracted Eve's notice.

Ver. 4. *The serpent said.*—It may seem strange that the woman was not startled when she first heard the serpent speak; but, in this early stage of her life, it is possible that she might not know that speech was wholly confined to man. *Milton*, however, supposes, that the wily serpent made this circumstance an argument in his favour, pretending that it was the fruit of this forbidden tree that had endowed him both with speech and reason. *Par. Lost*. b. ix. l. 680, &c.

7 And the eyes of them both were opened, and they knew that they *were* [h] naked; and they sewed fig-leaves together, and made themselves [i] aprons.

8 And they heard the voice of the LORD God walking in the garden in the [j] cool of the day: and Adam and his wife [k] hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, and I was afraid, [l] because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, [m] The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and [n] dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between [o] thy seed and [p] her seed: [q] it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children: and thy desire *shall be* [r] to thy husband, and he shall [s] rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

18 Thorns also and thistles shall it bring [t] forth to thee; and thou shalt eat the herb of the field:

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art* and unto dust shalt thou return.

A.M. 1
B.C. 4004.

h c.2.25.

i or, *things to gird about.*

j *wind.*

k Jer.23.24. Am.9.2,3.

l 1 Jn.3.20.

m Job 31.33. Prov.28.13.

n Is.65.25. Mi.7.17.

o Mat.13. 38. Jn.8. 44. 1 Jn. 3.8.

p Is.7.14. Mat.1.23. Lu.1.76.

q Ro.16.20. Ep.4.8. Re.12.7,8.

r or, *subject to thy husband.*

s 1 Co.14. 34.

t *cause to bud.*

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logue; nor perhaps when she "did eat," or he might have interposed; but she, having been herself seduced, now tempts her husband, "and HE DID EAT;" and by eating

> "Of that forbidden tree,
> Brought death into the world, and all our woe"—*Milton.*

Ver. 7—13. *The consequences of the fall.*—It is fruitless to inquire what might have been the effect as to us, if Eve only had eaten of the forbidden fruit, and not Adam, for it was with him alone that the first covenant was made; but infinite Wisdom foreseeing all consequences—"the end from the beginning"—provides accordingly. "Adam was not deceived," as St. Paul assures us, and himself confesses; "but the woman," being the weaker vessel, she "was deceived," and transgressed. (1 Tim. ii. 14.) But what were the consequences?—"The eyes of them both were opened." Whether the fruit of this tree had any power of creating irregular sensations, we know not; but certainly, though "their eyes were opened, their minds were much confused." "They were ashamed"—not of having been so ungrateful to God, or so credulous to the serpent, but of being seen by their Maker in the state in which he had formed them! And then they attempt to hide themselves from the eye of Omniscience among the trees; or, still more ridiculous! by a few leaves sewed or plaited together as aprons or girdles. How nearly allied are sin and folly! So much is sin against our own interest, that the greatest sinner is always the greatest fool.

"They heard the voice of the Lord God walking." From this it has been inferred, that the Deity in communion with Adam, assumed a human form; but this is not certain; the term "walking" is elsewhere used by Moses, in reference to sound only, as at Sinai, (Exodus xix. 19.) the voice waxing louder, appeared to come nearer. Perhaps it was a voice of tempest and of thunder, like that which was addressed to our Lord when he was upon earth, and the Jews said it thundered; (John xii. 29.) and thunder is often in scripture called "the voice of God." (See Psalm xxix. 3—5.) But the Hebrew reads, literally as in the margin, "in the *wind* of the day;" and we know that "God walks upon the wings of the wind," and "makes the clouds his chariot." (Ps. civ. 3.) We need not wonder, therefore, that our first parents attempted to fly the divine presence, however vain and silly the attempt.

And, 1. Hear now the momentous inquiry—"Adam, where art thou?" And we may observe, that when God makes inquiries of his creatures, it is not for his information but for ours. It is important often to put such inquiries to ourselves—Where am I? and what am I about? If we were thus to judge ourselves, we should "not be judged," at least not condemned. (1 Cor. xi. 31.)—2. The sure consequences of guilt are fear and shame: "I was afraid, because I was naked;" and thus fear and shame often betray our guilt as they did Adam's.—3. Remark his vain subterfuge, "I hid myself." So guilty children hide themselves, by placing their hands before their eyes. Alas! that man should ever think of hiding himself among a few trees, when, if even rocks and mountains were to fall upon us, they could not screen us from the All-seeing Eye. (Rev. vi. 15, 16.) Lastly, our unhappy first parent is brought to convict himself, yet his confession is not candid and ingenuous, but equivocating and reluctant. "I did eat," which should have been his first words, are placed last, and preceded by an apology which only aggravated the crime, "The woman that THOU didst give me!" But she was given for a help meet, and not a tempter. This was ungrateful to his Maker, thus to throw back in his face his greatest earthly gift—it was ungenerous and unkind to her, as she was the weaker vessel. "She gave me!" But it was his office to control, and not to obey: the man was the head of the woman, not the woman of the man. And supposing that she fell before he came to the fatal scene, he should rather have been her advocate and apologist, than her accuser. "She gave me"—then he should have refused, and not have joined her in the transgression. But why did Adam eat? He was not deceived. He must have instantly perceived she had done wrong, and the only apology offered by him was an aggravation of his crime—he "loved the creature more than the Creator," which was the great source of idolatry from the beginning. (Rom. i. 25.)

But the woman is now called, and she also, (such is the nature of sin!) wishing to shift the fault from herself, throws it upon the serpent. "The serpent beguiled me, and I did eat." "Sin (says Henry) is a brat that nobody is willing to own. . . . Those that are willing enough to take the pleasure and profit of sin, are backward enough to take the blame and shame of it."

Ver. 14—19. *The offenders sentenced.*—We may here observe, that though the serpent was the last accused, he was the first condemned: in fact, the old serpent himself had been con-

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Ver. 7. *Eyes were opened.*—Eyes of their mind and conscience, to see and feel their guilt: for they had been deluded, thus blinded by the subtlety of the serpent. There is no evidence that they had lost their natural vision. *They sewed.*—The word means simply fastened together, and here, by twisting or plaiting:—*Aprons.* The margin is literally, "things to gird about;" girdles. As the leaves of this tree were broad and near at hand, they formed the most natural covering of their nakedness.

Ver. 8. *Walking.*—In Exod. xix. 19. this is rendered "waxed louder and louder." *Pirie* further remarks, that God "answered Job out of the whirlwind," chap. xxxviii. 1. See also 1 Chron. xiv. 15. Ezek. i. 4. Acts xxi. 2. *Pirie's Works.*

Ver. 11. Dr. *Kennicott* translates this verse more literally, and with more spirit, "What! of the tree which I commanded thee not to eat, hast thou eaten?"

Ver. 14. Most remarkable, as relates to this subject, is a tradition still prevalent among the Hindoos. They relate that the god Creeshna, when incarnate, had a terrible conflict with *Kalii-naga*, the black serpent with a thousand heads, and after being supposed destroyed, at length triumphed over him, and taking his heads one by one, tore them from his body, and casting them at his feet, trampled and danced on them. Another representation, founded on the same tradition, describes Creeshna as treading on the serpent, which at the same time bites his heel. No worshipper of Vistnu, of any distinction, is without an image of this, in gold, silver, or copper.—*Maurice's Hist. of Hindostan.* Similar traditions may be traced in other ancient nations. See *Burder's Oriental Customs*

To the same source must be attributed the worship of serpents among the Egyptians and other ancient nations: (see *Gill* on Gen. iii. 1.) and even the devil-worship among the Negroes, who worship him that he may not hurt them. Hence, also, were serpents considered sacred, a curious instance of which occurred in the close of the seventeenth century. A hog, which had by some means killed and swallowed one of these favourite reptiles, in the country of the Widahs, so provoked them, that the *marbuts* (or priests) procured a general slaughter of the swine; and if the king had not loved pork, a hog had not been left in Widah. See *Hist. of Jamaica.*

Ver. 15. "*It*," or rather "*He*."—So *Ainsworth* and Dr. *Bootkroyd.* See also *Poli Synop.* in loc.; the Assembly's Annotations, and Dr. *A. Clarke's* Comment. The word *Zara* (seed) is singular, and agrees in gender with this pronoun. And St. Paul teaches us to apply it primarily to Christ. Gal. iii. 16.

Ver. 16. *Multiplying, will multiply.*—The same Hebrew form of expression as is used chap. ii. 17. "Dying thou shalt die;" and if we render that properly, it should seem this should be rendered in like manner; "I will *surely* multiply thy sorrow and thy conception." It does not appear, however, that fertility was meant as a punishment; but, by a figure in rhetoric, (called *Hendiadis*) two substantives are here used for a substantive and an adjective; as we should say, "thy sorrowful conception." A figure "frequently made use of (says Dr. *Kennicott*) in sacred as well as profane authors."

Ver. 18. *Thorns and thistles shall it* (the ground) *bring forth.*—These, as Dr. Lardner observes, are not now to be supposed newly created; but, like the woman's sorrow in conception, were to be "greatly multiplied." So we have a familiar proverb, that "ill weeds grow apace."

A. M. 1.
B. C. 4004.

20 And Adam called his wife's name [u] Eve, because she was the mother of all [v] living.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and [w] clothed them.

22 ¶ And the LORD God said, [x] Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of [y] life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of [z] Eden, to till the ground from whence he was taken.

24 So he drove out the man: and he placed

u Chapter, Binns.
v Ac. 17. 26.
w Is. 61. 10. Phi. 3. 9.
x ver. 5.
y Re 2. 7.
z ver. 19.

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demned already. "He was both a liar and a murderer from the beginning." (John viii. 44.) He was already "under the curse," and having no excuse nor apology to offer, his sentence proceeds forthwith. But having, under the guise of a material serpent, effected the ruin of man, his sentence is couched under the same image; and the rather as the true character of the tempter might be yet unknown to our first parents. As to the material serpent, it is probable his original residence was in the trees, and his meat therefrom; but now he is degraded to move upon the earth, and to lick the dust. But how does this agree to the tempter himself? Doubtless figuratively: and it seems to imply, 1. Deep degradation. Satan, who had been numbered among principalities and powers above, having degraded himself in assuming the form of an animal, with the hope, perhaps, f thwarting the purposes of his Maker, is not only cast down om heaven, but "bound in chains of darkness;" and even reduced, in future, to beg of the seed of the woman a refuge in the filthy carcasses of swine. (Matt. viii. 31.) 2. It implies defeat, discomfiture, with utter mortification and despair. So it is said of the seed of the woman, "His enemies shall lick the dust;" and "dust shall be the serpent's meat." (Ps. lxxii. 9.; Isaiah lxv. 25.) If it be inquired who are the serpent's seed, St. John the Baptist will point us to the Pharisees and Sadducees, whom he calls a "generation of vipers." (Matt. iii. 7.) And our Lord himself addresses them under the same appellation: and tells them they were of their father the devil, who was a liar from the beginning, alluding evidently to this eventful history. The enmity between the seed of the serpent and the seed of the woman was never more evidently seen than in this instance. (Matt. xii. 24.; John viii. 44.) 3. The sentence of the serpent contains the first gracious promise to mankind. "I will put enmity," irreconcileable hatred, (which is true both literally and figuratively) "between thee and the woman, and between thy seed and her seed; it, or HE," (as it might be rendered) the woman's seed, doubtless referring chiefly to the promised Messiah, "shall bruise thy head, and thou shalt bruise his heel." That is, thou shalt wound him in the conflict, but he shall conquer, and tread both thy cunning and thy power beneath his feet.

Though the Jews of our time appear not to understand the nature of this judgment upon the serpent, as including the promise of salvation by the Messiah, the Jerusalem Targum (as *Ainsworth* observes) refers its fulfilment expressly to "the last days, the days of King Messiah;" and farther adds, "The woman's seed shall be cured, but thou, O serpent, shalt not be cured!"

We come next to the sentence of the woman, who had already received a promise of special mercy in the curse pronounced upon the tempter; the judgment pronounced upon her consists in two circumstances—her pains in child-bearing, and her subjection to her husband. As to the former, it should seem that some degree of pain and inconvenience might have followed the blessing, to "increase and multiply;" but now those sorrows were to be augmented. "I will greatly (or surely) multiply thy sorrow and thy conception;" meaning, "the sorrow of thy conception;" and so, though Adam, like his great antetype, had in all things the pre-eminence, as first formed, and made the head of his posterity, now her subjection was to be more marked. "In sorrow shalt thou bring forth children, and thy desire shall be (subject) to thy husband." In this, perhaps, may be an allusion to the nature of her offence, having an ambition to be wise, like God, or at least like a superior order of beings, she was made subject to her husband. "And he shall rule over thee." Still, however, mercy is associated with judgment; the woman in sorrow is to bring forth children; "Notwithstanding she shall be saved in child-bearing, if she continue in faith and charity and holiness with sobriety." (1 Tim. ii. 15.) Woman lost much by the fall, and the sex have been reduced to great degradation and many hardships, especially in heathen countries; but the Gospel restores her to her proper rank, and to an equal interest with man in all the blessings of the Gospel; for "in Christ Jesus there is neither male nor female." (Gal. iii. 28.) Nor is this all; for the mother of our Lord, in the honour of bearing the Son of God, has raised the sex to an honour that, but for the fall, they could never have enjoyed. This is no palliation of Eve's fault; but is mentioned to His honour, whose prerogative it is, to bring good out of evil.

The sentence of Adam now comes under our consideration, and several circumstances call for our attention.

1. The most remarkable circumstance to be noticed is, that no curse is pronounced either upon Adam or his wife; but upon the serpent and upon the ground. Surely this can only be accounted for, on the principle of salvation being provided through the seed of the woman, who was to bear the curse for them, and to extract even from "the accursed tree" the blessings of salvation.

2. They were not, however, exempt from punishment; and it is observable, as her sentence had a particular bearing upon the condition of her daughters, so had Adam's upon his sons, on whom, in almost all countries, agricultural labour principally devolves—"In the sweat of thy face shalt thou eat bread. There is mercy, however, mingled here; for, notwithstanding the thorns and thistles, the ground was to produce bread and vegetables; only it required now a more laborious cultivation than before, when man had only to trim the luxuriances of vegetation. (Chap. ii. 15.)

3. Still the penalty of mortality was not remitted, for "Dust thou art, and unto dust shalt thou return."

But here it is objected, the threatening was, "In the *day* thou eatest thereof thou shalt surely die;" whereas Adam lived more than 900 years. To this it may be answered, 1. That a reprieve had been received in the promise of a Saviour, "the seed of the woman;" and, 2. That though the term *day*, when connected or contrasted with night, is restrained to its more usual and proper sense, as in the first chapter of this book; yet it is often used, both in Scripture and in popular language, for an indefinite period, answering to the word *time*. So Dr. *Boothroyd* here renders it—"At whatever *time* thou eatest," &c. So it is used chap. ii. 4. as has been there shown. (See Note.) 3. It is in a sense true, that on the *very* day (in its most proper and restricted sense) on which Adam sinned, he also died.—(1.) The sentence of death was passed; and, in the eye of the law, a condemned man is a dead man. (2.) In that day a separation took place between God and his soul; he was cut off from the fountain of life. He, that in innocence enjoyed daily, perhaps hourly, communion with God, was now so estranged, that on the first signal of his approach he fled to hide himself! Nor is this all. (3.) Death seized upon his frame, as it were in execution of the sentence. His conduct, in attempting to flee, shows the hurried state of his mind, which must affect his nerves almost immediately.

> "Death was the threatening: Death began
> To take possession of the man:
> His unborn race received the wound,
> And heavy curses smote the ground."—*Watts.*

Death Eternal, was the main and distinctive meaning of the threatening; and but for the interposition of *mercy*, through a SAVIOUR promised in the seed to bruise, &c., he would have instantly passed away, as did the rebel angels, to hell. Divine truth was gradually revealed. And it is highly reasonable to believe, that Adam was conscious of possessing a rational and immortal soul, which, at death, must return to God that gave it, by the dissolution of his body. *We* know, however, that "It is appointed unto all men once to die, and after death the judgment." (Heb. ix. 27.) This brings home the subject to our own bosoms, and makes it infinitely interesting to every individual of our race.

Ver. 20—24. *The expulsion of Adam and Eve from paradise.*—This chapter winds up with two or three important particulars, of which the one just mentioned forms the conclusion. These events are, 1. The naming of *Eve*. The name *Woman* was appellative, and belonged to the whole sex. The name now conferred might be called her proper name, as intending to distinguish her from all her daughters. *Eve* (in Hebrew, *Chavah*) signifies *life;* and it was given her "because she was [to be] the mother of all who should *live:*" that is, as the Chaldee paraphrase expresses it, "Of all the children of men." This name was therefore, in the first place, a pledge of her life being spared, and her race propagated. Others think the name had also a particular reference to the promised seed—"the living ONE," who has life in himself, and gives life to all who believe in him. The Hebrews express much in the gift of a name. 2. The Lord clothed our first parents with coats of *skin*. Most of the circumstances mentioned with regard to the early history

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Ver. 21. To the idea of sacrifice being now instituted, it has been objected, that but two animals of a species had been created, and there had been no time for their increase. For the former assertion, however, we know of no authority, nor of any reason why every species should spring from a single pair, as in the case of mankind. God hath made of "one blood all nations." Adam was the covenant head of his posterity; but nothing of this kind is said of animals, of whom, probably, at least as many were created as entered Noah's ark. See Gen. vii. 2.

Ver. 22. *Lest he . . . . take of the tree of life, and live for ever.*—Another question arises here; had the tree such a property in the state of innocence? Though man might, in a certain sense, be created naturally immortal, yet from the very nature of matter, the body might be subject to accidents; as in the use, for instance, of sharp instruments, in pruning, &c. Now this circumstance seems alluded to by Ezekiel, in speaking of this tree in the future paradise. He says, "the fruit thereof shall be for meat, and the leaf thereof for *medicine*." And so St. John, "The leaves of the tree were for the *healing* of the nations." Ezek. xlvii. 12. Rev. xxii. 2.

It is hinted, that the serpent might have suggested this. On look ng into Lord *Byron's* "Cain," we find he makes him suggest this to Adam, to whom he blasphemously says,

> "And wherefore pluck'd ye not the tree of life?
> Ye might have then defied him."

Of this history of paradise, and of the fall, there are a variety of traces in the oriental writers, who preserve a tradition of many of the circumstances. See *S. Burder's Oriental Customs*, and *Oriental Literature*.

at the east of the garden of Eden [a] Cherubims, and a flaming [b] sword which turned every way, to keep the [c] way of the tree of life.

CHAPTER IV.

1 The birth of Cain and Abel. 8 The murder of Abel. 11 The curse of Cain. 19 Lamech and his two wives.

AND Adam knew Eve his wife; and she conceived, and bare [a] Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother [b] Abel. And Abel was [c] a keeper of sheep, but Cain was a tiller of the ground.

3 And [d] in process of time it came to pass, that Cain brought [e] of the fruit of the ground an offering unto the LORD.

A. M. 2.
B. C. 4003
a Ps. 80. 1.
b Ch. 21. 16.
c He. 10. 20.
a i. e. *gotten*, or *acquired*.
b *Heal.*
c *a feeder.*
A. M. 129
B. C. 3875
d *at the end of days.*
e Nu. 18. 12
f *sheep*, or, *goats*
g Le. 3. 16, 17
h He. 11. 4.
i or, *have the excellency*
j 1 Jn. 3. 12
k or, *subject unto thee.*

4 And Abel, he also brought [f] of the firstlings of his [g] flock and of the [g] fat thereof. And the LORD had [h] respect unto Abel and to his offering:

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not [i] be accepted? and if thou doest not well, [j] sin lieth at the door. And [k] unto thee *shall be* his desire, and thou shalt rule over him.

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of mankind, were full of meaning and instruction, and none more than this. We have seen they clothed themselves with fig-leaves; these, however, were not adapted for permanent clothing, as they could not withstand the wintry season, which was now probably approaching, with all the evils attached to it by the fall. Skin dresses (very simply prepared) were therefore provided for them. The heathen, we know, covered themselves with the skins of various beasts, and some nations wear them to the present day; but many have thought, that this change was made to teach them a most important moral lesson; namely, that no voluntary penance was sufficient to make satisfaction for their sin; but that blood must be shed to make atonement; and the skin of the sacrifice was worn, as significant of his righteousness who made satisfaction for human guilt. So *Milton* beautifully explains it, speaking of God, in the person of his Son:

> "As father of the family, he clad
> Their nakedness with skins of beasts, ...
> And thought not much to clothe his enemies:
> Nor he their outward only with the skins
> Of beasts, but inward nakedness, much more
> Opprobrious, with his robe of righteousness
> Arraying, covered from his Father's sight."
>
> *Milton's Par. Lost*, x. 216, &c.

It is also highly probable that sacrifices were now first instituted; on which we shall have farther occasion to observe presently.

"And the Lord God said, Behold, the man is become as one of us!" "On all hands, (says Dr. *Clarke*) this text is allowed to be difficult;" and the chief difficulty seems to lie in ascribing irony to the Deity. Let us not, however, be wise above what is written: this is often done in the Scriptures. Of the scoffers who combined against the Lord and his Anointed, it is said, "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." And of fools who "make a mock of sin," it is said, he "shall laugh at their calamity, and mock when their fear cometh." (Ps. ii. 4.; Prov. i. 26.) It has been objected, that it would be cruel in a Judge to mock the criminals at his bar. But this is not addressed to the criminals; they are reprieved, and hopes held out (at least) of pardon. But to whom then are the words addressed?—To the same to whom it was said above, "Let us make man in our image;" and the expression is recorded to show, that the plan of providence and of grace was not to be disturbed by the subtlety of Satan, or the folly of our first parents. It is upon the serpent only that the sarcasm is past, who had said to them, "Ye shall be as gods, knowing good and evil;" and who had probably suggested, (though it is not recorded,) that if they did eat of the forbidden tree, they had then only to take of the tree of life and live for ever. But had this tree the power of conferring immortality on sinners? Certainly not; nor does the irony imply it, but just the contrary. This tree had as much power to confer eternal life, as the other to confer true wisdom.

"This ironical reflection," as it respects man, (says *Fuller*,) "is expressive both of indignation and pity. Man is become wonderfully wise! Unhappy creature! He has for ever forfeited my favour, which is life; and having lost the thing signified, let him have no access to the sign. He has broken my covenant: let neither him nor his posterity from henceforward expect to regain it by any obedience of theirs."

"Therefore," lest the man should delude himself a second time, and seek to this tree for life, as he had to the other for wisdom; "Therefore the Lord God sent the man forth from the garden of Eden, to till the ground from whence he was taken." In this he seems to have shown some reluctance, for it is added, "he drove out the man." It is remarkable that nothing is here said of the woman, who does not appear to have been driven, but to have followed voluntarily, though with tears and sadness. Adam, having lost his all for the love of her, (as we have supposed,) it is natural to conceive, that now, penitent and distressed, she was ready to follow him, wherever he might be sent, and to partake in the evils that she had brought upon him.

Finally, to prevent all hopes of returning to their earthly paradise, "at the east end of the garden," whence they doubtless issued, "God placed cherubims and a flaming sword which turned every way, to keep the way of the tree of life." The exhibition here named appears to have been that of the *Shechinah*, or tabernacle of the divine presence, with the same cherubim, whereof the figures were afterwards erected in the most Holy place of the Tabernacle, the form of which will appear when we come to Exodus xxvi. 1. In the mean time, two things may be observed, 1. There was enough exhibited in a sword of flame in continual action, to exclude the most distant thought of their ever recovering their former state of happiness, or, indeed, happiness at all, by their own merits and exertions; yet, 2. Here is an exhibition of cherubim, pointing out the residence of the divine presence, and the mercy-seat, to which they might direct their hopes and prayers.

CHAP. IV. Ver. 1—7. *The birth of Cain and Abel.*—The first verse plainly intimates, that Eve was not in a state of pregnancy when she left paradise; and from this we may infer, considering the blessing of fertility pronounced, that their residence there was but of short duration, and perhaps their state of probation was intended to be but short: but revelation is here silent, and it becomes us to be so.

Eve was not more deceived in the forbidden fruit than she was in her first-born son, whom she called *Cain*, which means an *acquisition;* "because (said she) I have gotten a man," that is, a man-child, "from the Lord." Though the exact translation may be doubtful, the general sense seems unquestionable; she hastily concluded that this was the promised seed, who was to bruise the serpent's head; and, under this idea, he was probably brought up without correction or control; and in this circumstance (connecting it with his depraved nature) seems to have been laid the foundation of his awful character—perverse, obstinate, passionate, cruel, impious, and profane; of all which we shall find the evidences in his conduct. Alas! to this day, how often are parents deceived in their children! mistaking their vices for virtues, and throwing the reins upon their passions, whereby, instead of blessings, they become curses, both to their families and the world.

But Eve soon after has another child, and not seeing in him,

CHAP. IV. Ver. 1. *A man from the Lord.*—The particle *eth*, here rendered *from*, appears to bear various significations. The Jewish grammarians say it denotes, under different circumstances, either the nominative or accusative case; but this is doubtful, and in the present instance it seems generally agreed to take the word as a preposition. Our translators render it *from;* but of this meaning we find no clear instance, except when connected with *mem*, which of itself means *from*. 2. Ainsworth renders it *of*, or *with;* meaning "with his favour, and of his good will." The Greek is *by;* i. e. by the help of. Dr. *Kennicott* renders it, *according to* the Lord; i. e. according to his promise. But according to God, in the New Testament, sometimes means, after his image; like him. See Rom. xv. 5. Eph. iv. 24. So St. Stephen says of Moses, (Acts vii. 20. in the Greek,) he "was fair to God," or divinely fair; and so, probably, was Cain. *Parkhurst*, however, and the Hutchinsonians, who take *eth*, (or *at*) to mean *the very*, read, "a man, the very Jehovah:" but we dare not found so important a doctrine on a mere criticism. Compare Note on chap. i. 1.

Ver. 2. *She again bare.*—But as it is not said she again *conceived*, Dr. *Clarke* says it is evident these brothers were twins, which aggravates the cruelty of Cain. So the Jewish doctors quoted by *Ainsworth*.

Ver. 3. *In process of time.*—Hebrew, "At the end of days." Our translators in the text take the expression generally; but most commentators (see *Ainsworth*, and *Pool's Syn.*) take it for the end of the year; i. e. of the Jewish year, which was the time of harvest. Dr. *Kennicott*, however, contends that it means (as seems very natural) the end of the week; i. e. the sabbath; other traces of which we shall find in this book, whether this be correct or not.—*Kenn. Dissert.* See Note on chap. i. 14.

Ver. 4. *And Abel, he also brought.*—That animal sacrifices were of divine appointment, can hardly admit of a doubt with those who believe the Bible; and there appears to have been a general tradition to the same effect in almost all nations. See *Kennicott's* 2d Dissert. (on Cain and Abel) and *Faber's* Horæ Mosaicæ. Dr. K. contends, however, that Abel offered with his sacrifice a *minchu*, here rendered "meat offering;" which he conceives always implied *bread corn*, or flour. See Exod. xxix. 38, &c. Levit. ii. 1, &c. That it generally did is admitted, but other learned men think not always; and refer to the following passages to prove it a general term for a present, Gen. xxxii. 13.; and sometimes at least including flesh, Judges vi. 18, 19. 1 Sam. ii. 15—17.

And of the fat thereof.—We have taken this expression in the sense of the fattest and best, on the authority of *Maimonides*, as quoted from Ainsworth. But it is also true that the fat of every animal sacrifice was particularly devoted to God, and to be consumed by fire. Levit. iii. 16, 17. That fire from heaven was the usual token of divine acceptance, (see Gen. xv. 17. Lev. ix. 24. Judges vi. 21. 2 Chron. vii. 1—3. Psal. xx. 3. marg.)

That animal sacrifices were adopted before the flood, there can be no doubt; and as the offerer generally partook of the victim, we may infer the use of animal food,—or wherefore was Abel a keeper of sheep? says Dr. *Lardner*. In apology for Cain, it has been suggested that he had no flock; it does not appear, however, that there was as yet any *private* property, as all were one family; and certainly Cain makes no such excuse.

Ver. 7. *Sin lieth at the door.*—That the term *chattaah*, used for *sin*, is used also for a sin-offering, the word offering being usually supplied, see Exod. xxix. 14. xxx. 10. Lev. iv. 3. and so frequently: also, Hosea iv. 8. 2 Cor. v. 21.; and the verb rendered "to lie," is properly to couch as an animal, &c. *Ainsworth* and *Parkhurst*. Among the commentators who prefer the rendering "a sin offering," are Lightfoot, Pool, Ainsworth, Drs. Kennicott, A. Clarke, Boothroyd, &c.

8 ¶ And Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother, and [l] slew him.

9 And the LORD said unto [m] Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's [n] blood [o] crieth unto me from the ground.

A. M. 129. B. C. 3875.

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall no henceforth yield unto thee her strength: a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, My punishment [p] *is* greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face

perhaps, the same promising appearance—the same countenance, the same bodily strength, she calls him Abel, that is, *vanity*. *Calmet* thinks this expresses a disappointment in her former conclusion; but as Cain was as yet but an infant of a year old, (if indeed the brothers were not twins, as some suppose) she could hardly so soon find out her error. It seems, therefore, more probable, that there was a marked difference between them in appearance; the elder, plump and hale; the younger, weak and puny. But *Abel* signifies also *mourning*; and he might have, as sometimes we say of children, "a look of grief." Agreeable to this difference in their appearance and constitutions, were the employments to which they were trained. The hardy, robust Cain, was brought up, in the sweat of his face, to till the ground; the meek, the gentle, and probably the weak and sickly Abel, was employed to tend and feed the sheep. From the character given of the latter, "the righteous Abel," there can be no doubt of his piety; and a retired and contemplative life seems to have been congenial with his disposition. "In process of time," at the end of the year, or perhaps the week, on the Sabbath day, "Cain brought of the fruit of the ground," the first fruits of his harvest, "an offering to the Lord." Cain was no Atheist, it appears, but was content to acknowledge the gifts of Providence, in crowning his rural labours with such success. And Abel, "he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and his offering: but unto Cain and to his offering he had not respect." And wherefore? There appear to be two obvious reasons—the difference of their characters and of their offerings. 1. Their characters differed. Abel was righteous, was a believer, and made his offering in faith, as saith the Apostle to the Hebrews. (Chap. xi. 4.) On the other hand, Cain was a child of the wicked one, the seed of the serpent, an unbeliever, and probably, as to the divine promise of Messiah, an infidel. (1 John iii. 12.) 2. As to their offerings. Abel brought, not only an animal sacrifice, which had reference to the *atonement of* CHRIST, but "of the firstlings of his flock, and of the fat thereof;" that is, the fattest and best. "So the Hebrew Doctors teach, that a man should enlarge his hand, and bring his offering of the fairest and most laudable amongst those kind of things whereof he bringeth. . . . . And this is a common law in every thing which is for the name of the good God, that it be of the goodliest and the best." (See Numb. xviii. 12.) But Cain appears to have paid no regard to this: he brought of the fruit of the ground, but it is not said of the *first* fruits. Decency seems to have induced him to make an offering, but he was not solicitous as to its quality; much less was he desirous to present an atoning sacrifice, as pointing to the Lamb of God, in whom it is evident he did not believe. A noble poet, who has entered too deeply into his spirit and temper, represents him as perfectly careless and indifferent, and makes him say on this occasion—

"I have nought to ask—nor aught to thank for."

"Unto Cain and his offering (therefore) the Lord had not respect. And Cain was very wroth, and his countenance fell." He is now in a disposition to be angry with his Maker, who is represented as graciously reasoning with him. "If thou doest (or hast done) well, shalt thou not be accepted?"—By what token the acceptance of Abel's offering was expressed, we are not told; but Bishop *Horne* says, "It is hardly to be doubted, but that it was the same vouchsafed on most occasions afterwards, viz. the consumption of the offering by fire descending from heaven. Hereby it was declared, that the innocent was taken for the guilty, and the sacrifice sustained the vengeance that must otherwise have been inflicted upon the sinner."

As to the conduct of Cain, Bishop *Hall* observes—"It should have been Cain's joy to see his brother accepted; it should have been his sorrow to see that himself had deserved rejection; his brother's example should have excited and directed him. Could Abel have staid God's fire from descending? Or should he, if he could, reject God's acceptation, and displease his Maker, to content a brother? Was Cain any farther from a blessing, because his brother obtained mercy? How proud and foolish is malice, which grows thus mad, because God or Abel is not less good!"

"He was wroth." "The Hebrew word (saith *Ainsworth*) signifies to burn with anger, or grief"—perhaps rather *vexation*; as it is applied to Jonah, who was not only angry, but sore vexed at the loss of his gourd. (Jonah iv. 1, 9.) We have often heard of God being angry with sinners, but here is a sinner angry with God; and being vexed to the heart that he cannot have his revenge on him, resolves to have it on his brother.

Cain having returned home, the Lord, perhaps in a dream or vision of the night, (says *Fuller*,) expostulated with him. "Why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted?" Our margin reads, "Shalt thou not have the excellency?" Still more literally, "the pre-eminence," the right of first-born. From this it should seem, he was more concerned for his birthright than for his salvation; fearing that, as Abel's offering had been accepted in preference to his, he might also lose the rights of primogeniture. On this principle only can we account for the assurance, "Unto thee shall his desire be subject, and thou shalt rule over him." But it is added, "If thou doest not well, sin lieth at the door;" that is, in the general meaning of the expression, "the fault is all thine own."

The ablest commentators, however, are of opinion, that as the same word is frequently used for a sin-offering, under the Old Testament, as for sin itself, so the phrase should be here rendered, "a sin-offering is couching at thy gate." The way of salvation was yet open, and the means of atonement at hand; but his proud rebellious heart would not accept of mercy.

Ver. 8—10. *Abel's murder.*—Cain, we are informed, now spake to Abel, his brother, and perhaps might say, (as the Samaritan copies read,) "Let us go out into the field," in order to entice him to a distance from his father and family; and when they came into the field, and seem to have been sitting down together in conversation, Cain suddenly "rose up against his brother, and slew him." The facts here are very few, and briefly related, and it is useless to enlarge them by a poetic imagination: we may remark, however, that the murder, though it might be suddenly executed, was probably premeditated, and that the cause was hatred against his brother on account of his religion. "And wherefore slew he him? Because his own works were evil, and his brother's righteous." (1 John iii. 12.)

Thus, as a very ancient writer tells us, "through the envy of the devil, Death came into the world;" and was exhibited, in the first instance, under the horrid form of murder—the murder of a brother! Oh! what a sight must this have been to Adam and his wife!—of their two first children, the one (of whom they had raised the highest expectations) proves a murderer, and the other is murdered!

Though Cain was probably careful that no human eye should see him commit the crime, there is an Eye that never closeth—a witness ever present. "He maketh inquisition for blood." (Psalm ix. 12.) But hark! the thunder speaks again, and the voice that cried, "Where art thou Adam?" now cries to Cain, "Where is Abel, thy brother?" and the hardened reprobate answers with a lie—"I know not:" and, with an insult to his Judge, "Am I my brother's keeper?" And the Lord said, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground?" On this, Bishop *Hall* remarks: "No sooner doth Abel's blood speak unto God, than God speaks to Cain. There is no wicked man to whom God speaks not; if not to his ear, yet to his heart (his conscience.)—Consciences that are without remorse are not without horror: wickedness makes men desperate. The murderer is angry with God, as of late for accepting his brother's oblation, so now, for listening to his blood. And he dares to answer God with another question—'Am I my brother's keeper?' Whereas he should have said, 'Am not I my brother's murderer?' Behold! he scorneth to keep whom he feared not to kill."

But we must not leave this scene without observing how beautiful a type Abel affords of the Messiah—meek and humble, harmless and undefiled; his life full of piety and benevolence: such was the Lord Jesus; yet is he murdered by his brethren, who hated him on the same ground that Cain hated Abel; and yet while his blood is flowing on the cross, it unites with his voice in saying, "Father, forgive them, for they know not what they do."

"Blood has a voice to pierce the skies;
Revenge! the blood of Abel cries;
But the dear stream, when Christ was slain,
Speaks *peace* as loud from every vein."—*Watts.*

Ver. 11—17. *Cain's punishment.*—"And now art thou curse from the earth!" It may be observed here, that the sentence of death for murder (Gen. ix. 6.) was not yet announced. Few, however, will think his punishment lighter than death itself,

Ver. 8. *And Cain* talked *with Abel.*—The verb is commonly rendered *said*, and the Samaritan text, the LXX. and other versions, supply the words, "Let us go into the field." *Kennicott, Boothroyd, A. Clarke*, &c. It seems, however, that the word must be sometimes rendered *spake to*. See Exod. xix. 25. 2 Sam. xiv. 4, &c. *Parkhurst*. The Targums, indeed, pretend to give the whole of the conversation between Cain and Abel, as relating to the equity of the divine judgments, which Cain blasphemed, and Abel justified, whence arose their quarrel.—*Stackhouse's History of the Bible.*

Ver. 13. *My punishment*, or *my sin.*—Ainsworth admits both. Boothroyd prefers the former, and Clarke the latter, but is inclined to read it interrogatively; "Is my sin too great to be forgiven?" But this seems not to agree with the spirit of Cain.

shall I be hid; and I shall be a fugitive and a vagabond in the earth: and it shall come to pass, [q] *that* every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the LORD set a mark upon Cain, lest any finding him should kill him.

16 And Cain [r] went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

17 ¶ And Cain knew his wife and she conceived, and bare [s] Enoch: and he builded a city, and called the name of the city after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat [t] Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as [u] dwell in tents, and *of such as have* cattle.

21 And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an [v] instructer of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for [w] I have slain a man to my wounding, and a young man [x] to my hurt.

24 If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.

25 ¶ And Adam knew his wife again, and she bare a son, and called his name [y] Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name [z] Enos: Then began men [a] to call upon the name of the LORD.

A. M. 129. B. C. 3875.

q Job 15. 20, 24. Ps. 55. 4. Pr. 28. 1.
r 2 Ki. 13. 23. 17. 20. Is. 50. 11.
s *Chanoch.* A. M. cir. 194. B. C. cir. 3510.
t *Lemech.*

u ver. 2. c 25. 27. Je. 35. 9, 10. A. M. cir. 500. B. C. cir. 3504.
v *whetter.*
w or, *I would slay a man in my wound, &c.*
x or, *in my hurt.* A. M. 130. B. C. 3874.
y *Sheth, i. e. appointed, or put.* A. M. 235. B. C. 3769.
z *Enosh.*

a or, *to call* themselves *by the name of the LORD.* De. 26. 17. Ps. 116. 17. Is. 44. 5. Joel 2. 32. 1 Co. 1. 2.

Let us consider it. The first ingredient in it is a curse—the curse of God; which falls not, as in Adam's case, on the earth only, but upon Cain himself; who, after spending his early life in cultivating the ground about Eden, was no longer suffered to reap its fruits, but is driven forth into the barren wilderness. 2. Here is a guilty conscience, which led him to expect vengeance from every one he saw, perhaps even from the brutes themselves. Some, indeed, supposing that Cain had no brothers, have jeeringly asked, Who was there to take vengeance on him? But the noble author already referred to, fully answers this, when he makes an angel say to Cain,

" ——Thou hast kill'd thy brother,
And who shall warrant thee against thy son?"

This supposes (what is not improbable) that his son Enoch was already born, though not mentioned till afterwards; but if not, there is no doubt but Eve had many other children, and some of them had also offspring, so that the idea was by no means chimerical. As the death of Cain was not, however, consistent with the plan of Providence, in giving him a posterity so renowned as artisans and warriors, as we find them in the next chapters, we read that his Maker "set a mark on him," to prevent such a catastrophe; or rather, as most commentators now agree, gave him a "sign," that he should be secure. 3. He was driven out from the presence of God, as well as from his father's family and his home, and cut off from all prospect of being permitted to succeed him, a thing which he appears to have much dreaded. It is true, that Cain seems to have had little sense of the value of the divine presence, or of public worship; yet to be excluded from its external rites was considered as a heavy punishment among the heathen, and excited horror. Beside this, he was an exile and vagabond, and gave name only *to Nod*, the land of vagabonds, as the name imports.

Such was the punishment of Cain, which, whatever it may appear to others, was to him insupportable: 'My punishment is greater than I can bear!"—the language of despair and misery. The words, however, may certainly be rendered somewhat differently, as in the margin—"Mine iniquity is greater than that it may be forgiven;" which is no less the language of despair, but seems to manifest a deeper sense of sin than his history warrants. He felt more of his misery than his guilt.

After a while, indeed, Cain attempted to divert his melancholy, as many have since done, by schemes of business and aggrandizement. He built a city, or town, in the wilderness above mentioned, and called it after the name of his son Enoch; the first city mentioned in sacred history.

Ver. 18—26. *The posterity of Cain.*—Among these, we have the fullest account of Lamech, though not much to his honour; for it appears, 1st, That he was a bigamist, having two wives, and therefore first violating the original law of marriage. (Gen. ii. 24.) 2. He was a manslayer, by his own account; and though he makes a merit of not being so bad as Cain, it is much if he was not arbitrary and quarrelsome. The expression is somewhat doubtful. If taken in the past tense, it implies manslaughter; and it is possible he was the first pugilist, the father of wrestlers, gladiators, and boxers, in which he seems to glory. Some, however, as in our margin, translate the words in the future tense, and take them as a boast of valour. *Ainsworth* conceives, that by marrying two wives, he involved himself in much trouble and contention, and perhaps here threatens what he would do if any person interfered. Either way, he was a most unamiable character; and the degeneracy of this family shows how slippery are the ways of sin, and how rapidly those who throw off the restraints of religion degenerate into the most disgraceful vices.

Among Cain's posterity there appear to have been several very ingenious artisans, the founders of various useful arts. 1. "Jabal," the father of such as dwell in tents, and have cattle. "The father of graziers," says Dr. *John Edwards*. It appears that, before this, Abel and others had tended flocks and herds, without roaming far from home; but either from the pasturage being exhausted, or perhaps his own roving disposition, he invented moveable tents, that he could carry with him to any distance, as the Arabs do to this day.

2. "Jubal" was "the father of all such as handle the harp and organ;" i. e. he was the first inventor of musical instruments; for, according to the ancient Rabbins, "Every craftsmaster, that either first inventeth, or perfecteth and teacheth an art, is called its father."

3. "Tubal-Cain, an instructer of every artificer in brass and iron;" the first probably who discovered the art of smelting metals, or of manufacturing them into instruments of agriculture, or warlike weapons. As the address of Lamech to his wives is supposed to be the most ancient specimen of poetry in the Bible, or in the world, we shall give it in the poetic form, from Bishop *Lowth*.

"Adah and Zillah, hear my voice;
Ye wives of Lamech hearken to my speech:
For I have slain a man because of my wounding;
A young man because of my hurt.
If Cain shall be avenged seven times,
Certainly Lamech seventy and seven."

Here the history of Cain's posterity is cut off, and we hear no more of him or them. They might be useful in the world as artisans, or distinguished as heroes or philosophers, but they are not numbered among God's chosen.

The close of this chapter informs us, that after the death of Abel, Eve had another son, whom she called *Seth*, which means a substitute, considering him as appointed by God to supply the place of Abel, who had been cut off childless. Seth also

Ver. 15. *The Lord set a mark.*—All the modern critics seem to prefer the other rendering; "the Lord gave him a sign," or "token." As he gave the rainbow for a token to Noah, Gen. ix. 12. so he wrought a miracle as a sign to Moses, Exod. iii. 11. See also Exod. x. i. 1 Sam. ii. 34. 2 Kings xix. 29. Isa. vii. 14. Jer. xliv. 29, 30. The word *oth*, "never signifies (says Dr. *Boothroyd*) a mark, or brand." Heb. Bible, Note on this verse.—"*Vengeance sevenfold.*" Much greater punishment than Cain's. See verse 24.

Ver. 20. *Jabal.*—Inventor or teacher: also see *Dr. Edward's Excellency of the Scriptures.*

Ver. 21. *Harp and Organ.*—We must not here think of the complex instruments to which we give these names, but of the first simple stringed and wind instrument. The former, according to its shape, was either harp or lyre, being a few strings of wire or gut stretched and tuned to harmony: the latter, probably, resembling what we call the syrinx, or a kind of pipe or flute; of one composed of several reeds joined together, like the Pandean pipes. Such were the first harp and organ. See *Burney's Gen. Hist. of Music*, vol. i. p. 287.

Ver. 22. *Tubal-cain.*—From his name arose Vulcan, the god of smiths. He is said to have been an "instructer of every artificer in brass and iron." This certainly implies considerable art in metallurgy to be able to fuse the ores and work the metals. The margin, however, applies to it "whetting," or sharpening these instruments; the probability is, that he was the first to manufacture edge tools, or weapons of metal, as ploughshares, knives, swords, &c.; and this, as *M. Goguet* observes, must have been a difficult task indeed, in instruments of native brass, or copper, the brass of those ages. The character of *Venus*, also probably arose from *Naamah*, whose name signifies beautiful, the sister of Tubal-cain.

Ver. 24. *Seventy and seven-fold.*—i. e. as his crime was far less than Cain's, the vengeance would be proportionably more. The Hebrews dwell much on the number seven.

Ver. 26. From the word rendered "began" being used, in some of its forms, for violation or profaneness, many of the ancient Rabbins, as *Maimonides* informs us, explain this text of *profaning* the name of Jehovah, by mixing his worship with idolatry; the origin of which they date from this period. But this seems a forced interpretation:—1. If idolatry originated before the flood, it is more likely to have originated in the family of Cain than of Seth, the head of the holy line. 2 This would not be calling upon Jehovah, but upon their idols; and it appears in fact, that very little attention was paid to the true God, where idolatry was established. See *Parkhurst's Greek and Eng. Lex.* in *Epikeleo.*

CHAPTER V.

1 The genealogy, age, and death of the patriarchs from Adam unto Noah. 24 The godliness and translation of Enoch.

THIS *is* the book of the generations of Adam. In the day that God created man, in [a] the likeness of God made he him:

2 Male [b] and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 And Adam lived a hundred and thirty years, and begat *a son* in his own [c] likeness, after his image; and called his name Seth:

4 And the days of Adam after he had begotten Seth were eight hundred years: and [d] he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: [e] and he died.

6 ¶ And Seth lived a hundred and five years, and begat [f] Enos:

7 And Seth lived, after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat [g] Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he [h] died.

12 ¶ And Cainan lived seventy years, and begat [i] Mahalaleel:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and [i] begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he [k] died.

15 ¶ And Mahalaleel lived sixty and five years, and begat [l] Jared:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he [m] died.

18 ¶ And Jared lived a hundred sixty and two years, and he begat Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he [n] died.

A. M. 1. B. C. 4004.

a c.1.27. 1 Co.11.7. 2 Co.3.18.
b Mal 2.15. A. M. 130. B. C. 3874.
c Job 25.4. Jn.3.6. 1 Co.15.39
d ver 7,10, 13,19,22, 26,30. A. M. 930. B. C. 3074.
e He 9.27. A. M. 235. B. C. 3769.
f c.4.26. A. M. 1042. B. C. 2862. A. M. 325. B. C. 3679.
g *Kenan.*

A. M. 1140. B. C. 2864.
h ver. 5. A. M. 395. B. C. 3609.
i *Maleleel.*
j ver. 4. A. M. 1235. B. C. 2769.
k ver. 5. A. M. 460. B. C. 3544.
l *Jered.* A. M. 1290. B. C. 2714.
m ver. 5. A. M. 622. B. C. 2382.
n ver. 5.

had a son, whom he called *Enos*, (or *Enosh*,) that is, sickly, mortal; a name nearly comporting with that of Abel. Seth was probably a pious man, and Enos a preacher of righteousness, like Enoch and Noah afterwards. And in his days, we are told, men began to call on the name of the Lord, that is, JEHOVAH. To call upon the name of the Lord, is, in Scripture, to worship, or pray to him. (See Ps. l. 15. Jer. x. 25. Joel ii. 32. Acts ii. 21. ix. 14. Rom. i. 13, &c.) But we are not to suppose that worship was not offered before this, even publickly, for we see an instance of it in Abel: but the fact appears to be, that hitherto mankind forming one associated family, their worship was family worship, and confined to one place—before the presence of the *Schechinah*. But now mankind becoming more numerous and wider dispersed, worship was instituted more generally, especially among Seth's family; and different assemblies formed in the various settlements of mankind. And though we have no hope of Cain being a penitent, but fear that he grew worse and worse, as Josephus tells us; and that the greater part of his posterity sunk also into infidelity and profaneness; yet even among these (as in the worst times of Israel) we may hope that there was "a remnant according to the election of grace," who had not bowed their knees to his Baal. (Rom. xi. 4, 5.) It is also probable, that the general defection of Cain's posterity had alarmed the other families of mankind, (for Adam had many children,) and excited them to this measure, as a proper mean of stemming the torrent of infidelity.

Parkhurst judiciously remarks, that the text refers particularly to worshipping God by his name JEHOVAH, to distinguish the object of their adoration from the false god's worshipped by the race of Cain. So, he remarks, in after times, when idolatry prevailed, Abraham, Isaac, and Elijah, particularly distinguished themselves, by calling on this name. (Gen. xii. 8. xiii. 4. xxi. 33. xxvi. 25. 1 Kings xviii. 24.)

Dr. *Shuckford*, indeed, gives a different sense to the words, (which is followed by others) as implying that men now "began to call themselves BY the name of Jehovah;" and he instances "the sons of God," in the next chapter. But we find no instance of the kind in Scripture; neither is it consistent with the character of true piety to assume such titles. The disciples of Christ, "were called Christians first at Antioch," (Acts xi. 26.) but they did not so name themselves; nor would the assumption of this name, "sons of God," (Elohim) be calling themselves by the name of JEHOVAH, which is, indeed, the incommunicable name.

President *Edwards* remarks, "If it was now first that men were stirred up to meet together in assemblies, to assist one another in seeking God, so as they had never done before, it argues something extraordinary as the cause, and could be from nothing but the uncommon influences of God's Spirit. We may observe, (says he,) that a remarkable outpouring of God's Spirit always produces a great increase of prayer." (*Hist. of Redemp.*)

CHAP. V. Ver. 1—20. *The book of the generations of Adam.*—The creation of Adam and the birth of Seth, are here again introduced, for the purpose of connecting their names with the holy line of the Patriarchal Church. That Adam should have a son "in his own likeness" after the fall, rather than in the likeness of God, in which he was created, is perfectly natural; but that this should be said of Seth, rather than of Cain, seems somewhat mysterious. Perhaps, as Seth is here placed at the head of the holy line, it may be, as *Scott* suggests, lest we should attribute their superior character rather to nature than to grace—to their generation from Adam, rather than their regeneration by the Spirit of God.

The longevity of the first patriarchs has been objected to as incredible: but as man was made for immortality, when through sin he became mortal, there are wise reasons to be assigned for the gradual abridgment of human life. It allowed for the more rapid increase of population—for improvement in civilization—but especially the longevity of man, before the invention of letters and the use of writing, must have been of vast importance in preserving the purity of tradition. Adam might converse with Methuselah, and Methuselah with Shem: thus the history of the world, for the first 2000 years, was preserved in three hands only.

A learned author says, "From this catalogue we may observe, that the custom in those times was, to give their children names according to the occurrences of life, or the expectations of their parents. Thus *Seth*, being a good man, was grieved to see the great degeneracy in other parts, though he endeavoured to preserve his own family from the contagion, and therefore called his son *Enos*, which signifies sorrowful. Enos, perceiving the posterity of Cain to grow every day worse and worse, was concerned for their iniquity, and began to dread the consequences of it, and therefore called his son *Cainan*, which denotes lamentation. Though Cainan had his name from the wickedness of Cain's family, yet he himself was resolved to maintain the true worship of God in his own; and therefore called his son *Mahalaleel*, that is, a praiser and worshipper of God. In the days of Mahalaleel, (as tradition tells us,) a defection happened among the sons of Seth, who went down from the mountains where they inhabited, and joined themselves to the daughters of Cain, and therefore he called his son's name *Jared*, which signifies descending. Jared, to guard against the general corruption, devoted himself and his descendants more zealously to the service of God, and accordingly called his son *Enoch*, which means a dedication. Enoch, by the Spirit of prophecy, foreseeing the destruction which would come upon the earth immediately after the death of his son, called his name *Methuselah*, which imports as much; for *Methui* signifies death, and *Selah*, the sending forth of water, &c. &c. Much of this ingenious trifling may be found among commentators, both ancient and modern, and by many it is greatly admired. Much of it, however, is founded on conjecture; and though Jared might thus dedicate to God his son Enoch, from what motive could Cain give the same name to his son? We only know the motives of a few individuals, and they were often deceived in their anticipations, as in the case of Eve, and her first born. The following anecdote seems to afford a much more useful improvement of this chapter, and is related by *Hervey*:—

CHAP V. Ver. 3. [*Hundred:* the chronology, especially in the ages of some of the ante and post-diluvian patriarchs, is very different in the Hebrew text, the Samaritan, the Septuagint, and Josephus. The Septuagint adds 100 years to each of the Patriarchs Adam, Seth, Enos, Cainan, Mahalaleel, and Enoch, before the birth of their sons; while they take twenty from the age of Methuselah, and add six to that of Lamech. Thus the space from the creation to the deluge is made 2242 years, according to the Vatican copy, but 2262 according to the Alexandrine; and the sum total according to Josephus is 2[illegible]; according to the Samaritan 1307, and the Hebrew Text, 1656. The sum total from the Deluge to the 70th year of Terah, according to these authorities, is, Heb. 292; Sam 942; Sept. Vat. 1172; Alex. 1072, and Josephus, 1002.]—*Bagster.* To examine them minutely would be impracticable within the compass of this work, and to solve them satisfactorily at present seems impossible. See Dr. *A. Clarke* on this chapter.

Ver. 6—20. The above ingenious remarks are quoted by Stackhouse from *Bedford's Chronology.* Much more of the same sort may be found in the *Bibliotheca Biblica*, from the ancient fathers, and in modern fathers whom we shall not name.

21 ¶ And Enoch lived sixty and five years, and begat [o] Methuselah:

22 And Enoch [p] walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And Enoch walked with God: and he *was* not; [q] for God took him.

25 ¶ And Methuselah lived a hundred eighty and seven years, and begat [r] Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 And Lamech lived a hundred eighty and two years, and begat a son:

29 And he called his name [s] Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground [t] which the LORD hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 And Noah was five hundred years old: and Noah begat [u] Shem, Ham, and Japheth.

A. M. 687
B. C. 3317.

o Gr. *Mathusala*
A. M. 987.
B. C. 3017
p c. 6. 9. 17. 1 De. 13. 4 2 Ki. 20. 3. Ps. 16. 8. Am. 3. 3. Mal. 2. 6.
A. M. 987.
B. C. 3017.
q He. 11. 5.
A. M. 874.
B. C. 3130
r *Lamech.*
s *Le. Noe*; i. e. rest, or, comfort.
t c. 3. 17. 4. 11.
A. M. 1651.
B. C. 2353.
A. M. 1536.
B. C. 2448.

u c. 6. 10. 7. 13. 1 Ch. 1. 4. 34
a c. 4. 28.
b Job. 31. 1.
c De. 7. 3, 4. Ezr. 9. 2. Ne. 13. 26, 27. 2 Co. 6. 14.
d Ne. 9. 30. Is. 5. 4. 63. 10. Je. 11. 7, 11. 1 Pe. 3. 20.
e Ps. 78. 39.
f Ps. 14. 2. 53. 2. Ro. 3. 9.

CHAPTER VI.

1 The wickedness of the world, which caused the flood. 8 Noah findeth grace. 14 The order, form, and end of the ark.

AND it came to pass, [a] when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men, [b] that they *were* fair; and they [c] took them wives of all which they chose.

3 And the LORD said, [d] My Spirit shall not always strive with man, for that he also *is* flesh: [e] yet his days shall be a hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them: the same *became* mighty men, which *were* of old, men of renown.

5 ¶ And GOD saw [f] that the wickedness of man *was* great in the earth, and *that* every [g] imagination [h] of the thoughts of his heart *was* only evil [i] continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy man whom I have created from the face of the earth; both [j] man and beast, and the creeping

g or, *the whole imagination:* The Hebrew word signifies not only *the imagination*, but also *the purposes and desires.* h c. 8. 21. De. 29. 19. Eze. 8. 9, 12. Mat. 15. 19. i *every day.* j *from man unto beast.*

"A certain libertine of abandoned character, happened accidentally to stroll into a church, where he heard the 5th chapter of Genesis read, importing that so long lived such and such persons, and yet the conclusion was, 'they died.' 'Seth lived 912 years, and he died; Enos lived 905 years, and he died; Methuselah 969, and he died.' The frequent repetition of the words 'he died,' notwithstanding the great length of years they had lived, struck him so deeply with the thought of death and eternity, that, through divine grace, he became a most exemplary Christian." If any person of like character with the above should read this note, may he make the same serious and profitable reflection.

Ver. 21—32. *Enoch's character and translation.*—Enoch is the second character enrolled in the illustrious catalogue of believers, in the 11th chap. of Hebrews. The expression here used, "Enoch walked with God," is there quoted as an evidence that he was a believer in divine revelation; not only that God is, but also "that he is the rewarder of them that diligently seek him." Consequently, he believed in a future state of reward and punishment; for, we are told, "Enoch, the seventh from Adam, prophesied, saying, 'Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all.'" (Jude, ver. 14.) As to the expression, "Walked with God," it implies communion with him in a state of progressive holiness. Believers are the friends of God. "These (says Bishop *Horne*) are they who *walk with* their *God*, and take sweet counsel with him, as a man does with his friend, in the way of pious dispositions and holy duties, which are so many steps and stages in the road to heaven. And while God speaks to the soul by his word, and she to him by prayer and thanksgiving: while he says, '*Seek ye my face;*' and she answers, 'Thy face, Lord, will I seek;' the conversation is kept up, (and) the fatigue of the journey is not perceived. . . . . With these comforts and encouragements, the soul walks on in the way of God's commandments, pressing forward in the course of a holy obedience from one degree of perfection to another—'from strength to strength;' till, having passed the valley of death, and ascended the holy hill, she appears *before* the *God of gods in* the heavenly *Sion*. Whoever walks with God in this manner, will have the testimony given to Enoch, that he *pleased* him."—(*Horne's* Life of Enoch.)

But Enoch, as a type of Christ, had a peculiar privilege—he was exempt from death, and the only person thus exempt, except Elijah. "He was not," says Moses; that is, "not found' upon earth, according to the Apostle above quoted, for "God took him," and "translated him" to the skies, without seeing death; perhaps publicly, that he might give assurance to that infidel generation of "another and a better world."

> ——— "Him, the Most High,
> Wrapt in a balmy cloud, with winged steeds
> ——— Received to walk with God,
> High in salvation and the climes of bliss,
> Exempt from Death."—*Milton.*

Of the other characters here mentioned we have little to remark. The *Lamech* here mentioned, Noah's father, was a very different person from the bigamist recorded in the preceding chapter, and seems to have been an industrious farmer; and he called his son *Noah*, "rest, or comfort," as it may be indifferently translated, saying, "This same shall comfort us, (or give us rest,) concerning our work and the toil of our hands, because of the ground which the Lord hath cursed."

CHAP. VI. Ver. 1—7. *The degeneracy of mankind.*—It is not at all strange, that when nations increase in population, wealth, and luxury, they should increase also in licentiousness and crime. A notion was entertained by some of the Jewish Rabbins and Christian fathers, that "the sons of God" here spoken of were angels, who, having the power of assuming the human form, committed lewdness with the women of that age, and produced a race of human monsters; this, however, is now considered merely as a poetic fiction. Others, by "the sons of God," understand the race of Seth; but why these, rather than the sons of Cain, should produce *giants*, is utterly inexplicable: we are, therefore, driven to seek another meaning. Princes, judges, and chiefs, are, in some instances, dignified with the name of *Elohim*, thus rendered plurally "gods." That this is the case in the 82d Psalm, seems evident. "God standeth in the congregation of the mighty; he judgeth among the gods." That this refers to earthly princes, is the general sense of commentators, and admitted by Bishop *Horne* himself. They are then accused with unjust judgment; and the Supreme is represented (poetically) as if about to retract his words. "I have said, ye are gods, and all of you, children of the Most High: but ye

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Ver. 24. [*He was not:* the same expression occurs, ch. xxxvii. 30. xlii. 36. Jer. xxxi. 15. Mat. ii. 18. So Livy says, (lib. I. c. 16.) Romulus was no longer on the earth.]—*Bagster.*

Ver. 29. The precise number of ten generations from Adam to Noah, corresponds with the traditions of the Chinese, Persians, Egyptians, and other ancient nations. (See Rev. *S. Burder's* Bible.) As does also their longevity: and the Brahmins have a tradition, that human life once lasted for a thousand years. *Hesiod* says of the Golden Age—

> "They lived like gods, with even, tranquil soul,
> From toil exempt, and sorrow. Even age
> Was free from suffering."

Even during the Silver Age, the same poet makes a boy remain a hundred years with his mother. *Burder's Orient.* Some ridiculous attempts have been made to reduce these years to months; according to which hypothesis, Seth had children under nine years of age, and Enos at seven and a half!—Surely this does not mend the matter!

CHAP. VI. Ver. 2. *Sons of God.*—Besides the 82nd Psalm, magistrates or rulers are generally supposed to be called *gods*, Exod. xxi. 6. xxii. 8, 28. 1 Sam. ii. 25. Ps. cxxxviii. 1, &c. "This view of the passage is no new," says *Taylor.*) Onkelos and the Targums read, "*the sons of the great;* the Samaritan, *the sons of the Sultans;* Arabic, *sons of the Nobles.*" (Expos. Index to Gen.) [Dr. Wall supposes the first verses of this chapter should be thus paraphrased; "When men began to multiply on the earth, the chief men took wives of all the handsome poor women they chose. There were tyrants in the earth in those days; and also after the ante-diluvian days, powerful men had unlawful connexion with the inferior women; and the children which sprang from this illicit commerce were the renowned heroes of antiquity, of whom the heathen made their gods."]—*Bagster.* This view is adopted by Bishop *Wilson*, Dr. *Boothroyd*, and others.

Ver. 3. *My spirit shall not always strive.*—The word certainly means to *plead*, as in a court of justice; but it also means to *judge*, to sit in *judgment*, (Gen. xlix. 16.) See *Pool's Synopsis*; Dr. *Gill's Cause of God.* It has been commonly supposed that the ark was 120 years in building; but this is not said: only that the world had so long warning to repent. Noah no doubt preached repentance all the while he was preparing his materials, which must be a work of many years, before he actually began to build.

Ver. 4. *Giants.*—Hebrew *Nephilim*, fellers; that is, men that cut down and destroy all around them, as a feller does trees. The Greek word *gigantes*, from which we borrow "giants," means earth-born; that is, the first race of mankind, supposed to have sprung up from the earth like trees. Drs. *Clarke* and *Hurtis*. *Danet's Dict.* in *Giganies.*

thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the LORD.

9 ¶ These *are* the generations of Noah: Noah was a just man, *and* [k] perfect in his generations, *and* Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God; and the earth was filled with violence.

12 And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, [l] The end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them [m] with the earth.

14 ¶ Make thee an ark of gopher-wood: rooms [n] shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it *of:* The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: *with* lower, second, and third *stories* shalt thou make it.

17 And behold, I, even I, [o] do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

18 But with thee will I establish my covenant: and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, two [p] of every *sort* shalt thou bring into the ark, to keep *them* alive with thee: they shall be male and female.

20 Of fowls after their kind, and of cattle

A. M. 1536. B. C. 2468.

k or, *upright.*

1 1 Pe. 4 7.

m or, *from the earth.*

A. M. 1536. B. C. 2468.

n *nests.*

o Ps. 93 3, 4. Am. 9. 6.

p c. 7. 8, 9.

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shall die like men, (or like Adam) and fall like one of the princes." Now, our Lord, in quoting this passage, says, "He called them gods, to whom the word of God came;" that is, who had an appointment from him as princes or judges. (John x. 35.) Such we take to be these "sons of God, children of the Most High," who became so tyrannical, (like many of their successors in all ages) as to seize upon all the finest women they could find, for their seraglios; and from these sprang a race of "giants," that is, "mighty men, which were of old, men of renown." The Hebrew word here used for giants, means *warriors*, or rather *destroyers*, men of violence and blood, who *fall upon* the weak and helpless, as in the case of the females just mentioned. It is applied also to the Sabeans, who *fell upon* Job's cattle; and to the soldiers of Joshua, who *fell upon* the Canaanites. (Job i. 15. Josh. xi. 7.) It is also not at all improbable, that many of these might be men of extraordinary strength and stature, which enabled them the more effectually to oppress others. Such were the heroes of antiquity, who boasted themselves to be "sons of the gods;" of Jupiter and Mars, as the Greeks pretended; or of the sun and moon, like the American Indians. These "giants," or heroes, are partly to be referred to the generations before the flood, and partly "also after that" epoch, to men of the same character and conduct.

"On each hand slaughter and gigantic deeds."

Now, the great JEHOVAH is represented, in condescension to our weakness, as having his spirit stirred up within him by the violence and wickedness of men; and he said, "My spirit shall not always strive with man, for that he also is flesh." "I will not be always raising up prophets, and sending them to negotiate with rebels, beseeching them to be at peace with me;" or, as we conceive the words might be rendered, "My Spirit shall not always sit in judgment upon man"—listening, as it were, alternately to the pleadings of pity and the cries of blood; no, he is but flesh! "yet his days (of trial) shall be one hundred and twenty years;" that is, during the time that Noah preached repentance to the transgressors, and prepared an ark for the salvation of his house.

When God speaks of human wickedness, he traces it to its source—to the *heart of man;* and we are here told, that, "every imagination of the thoughts of his heart is only evil, and that continually;" and a marginal note of our translators adds, that the Hebrew word refers, not to the *imagination* only, but also to his purposes and desires." And here follows an expression, one of the strongest and the strangest in the Bible, "It repented the Lord that he had made man, and it grieved him at his heart!" Now, as it is sufficiently obvious, and often asserted in the Scriptures, that "God is of one mind, and none can turn him;" and that he is not subject, in his infinitely exalted nature, to be agitated by passions of joy or grief, this language can be meant only to express his infinite abhorrence of man's sin, and his determination to put an end to his rebellion. (Num. xxiii. 19. 1 Sam. xv. 29. Job xxiii. 13. James i. 17.) "The (above) words," says *Fuller*, "express with an energy and impressiveness, which it is probable nothing purely literal could have conveyed, the exceeding sinfulness and provoking nature of sin." The change is not in God's will, but in his dispensations: just as it is with regard to the heavenly bodies—our globe moves, and they *seem* to move around us.

Then follows the determination of the Most High to destroy all the inhabitants of the earth, both man and beast; for, as the animal creation was evidently made for the use of man, they became involved in the same destruction; save only Noah and his family, and the beasts permitted to accompany him in the ark.

Ver. 8—13. *The acceptance of Noah, who is ordered to prepare the ark.*—The character of Noah is so similar to that of Enoch, that we need not enlarge on it. By faith Enoch pleased God, and Noah found acceptance with him. Both walked with God, preached to their fellow men, and predicted the awful judgment of God on sinners. The principal point of distinction in Noah's character, is, that he was a "just man, and perfect (or upright) in his generation;" which marks the singular virtue of his character, "in the midst of a crooked and perverse generation."

"Among the faithless, faithful only he."

Persevering in his integrity, when all around him was infidelity and idolatry, intemperance and debauchery, riot, violence, and confusion; not saying himself by flight, but fighting the good fight, and conquering; not going out of the world, but living uncorrupt in it; "a lilly among thorns," diffusing its sweets in the wilderness; a light burning and shining in the blackness of darkness. Therefore was he the favourite of heaven, and the delight of the Most High, who was pleased to constitute him the representative deliverer and restorer of the human race."—Bishop *Horne*.

Noah was also, as we have said, actuated by the same principle of faith as Enoch. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world and became heir of the righteousness which is by faith." (Heb. xi. 7.) To this act of faith our attention must now be directed.

Ver. 14—22. *Directions for making the ark.*—"The word here rendered an *ark*, is only used for Noah's ark, and that ark

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Ver. 13. *With the earth.*—Margin, *from*, &c.

Ver. 14. *Pitch.*—Hebrew, *Kophar;* by which, it is generally agreed, is meant the asphaltum, or native bitumen. "The asphaltum," says Dr. Shaw, is of a shining black colour, and so like Stockholm pitch, that were it not for the rank smell of that pitch, and the superior hardness of the bitumen, there would be no distinguishing them." *Boerhaave's Chem.*—"*Rooms.*" Margin, "nests;" small compartments.

Ver. 15. The dimensions of the ark appear to have been very nearly the length of St. Paul's church, London, (500 feet,) but its breadth was one fifth less than that of the nave, or choir, which is 100 feet wide, or nearly three times as long as the City Hall, New York, but not quite so broad: whose dimensions are 216 feet long and 105 feet broad. This may give an idea of the immense magnitude of this vessel; though very narrow in proportion to its length. Ships have been tried upon this plan, and though not adapted for sailing, are supposed less liable to founder.

On the size of this ark, Dr. *Clarke* says, "Greaves, who travelled into Greece, Palestine, and Egypt, in order to ascertain the weights, moneys, and measures of antiquity, measured the pyramids in Egypt, and comparing them with the accounts which Herodotus, Strabo, and others, give of their size, found the length of a cubit nearly 22 inches." This would make it 47 feet longer than St. Paul's, and nearly as wide. . . . . This vessel Dr. *Arbuthnot* computes to have been 81,662 tons in burden. This equals the tonnage of about 81 first-rate ships of war. It was 547 feet long; 91 feet broad, and 54 feet high; making 2,730,782 solid feet.

As to the capacity of the ark to hold the various creatures to be preserved, it has indeed been much disputed; but Bishop *Wilkins* has reduced the number of species of animals, which at first view may seem almost infinite, within very moderate bounds. He reckons that they do not amount to 100 of quadrupeds, and 200 birds; and of these must be excepted such as live in the water, such as proceed from a mixture of different species, and such as change their colour, size, and shape, by changing their climate, and thence, in different countries, seem to be of a different species, when they are not. He afterwards enters into a particular detail of the animals, of the quantity of food necessary for them, and of the capacity and proportions of the ark; and concludes there was room enough, and to spare; whereupon he observes, that had the most skilful mathematicians and philosophers been set to consult what proportions a vessel designed for such an use, should have, in the several parts of it, they could not have pitched on any more suitable to the purpose, than those mentioned by Moses.

Ver. 16. *A window.*—It seems very doubtful what is here meant by *Tsohar*, since it is not the same word used chap. viii. 6. though it may mean the same thing; in which case the derivation of the word would lead us to the idea of a small sky-light in the roof; which, however, must have been well protected, to preserve it from the storm. This agrees with the fact of opening or uncovering it, to send forth the raven and the dove, in the latter chapter. As this must be of little use while torrents were pouring from on high, some have understood this of an artificial light; and it is certain that a kindred word is used for *oil*, (Deut. vii. 13.) but never, we believe, for a lamp. Among his provisions it is not likely Noah should omit oil.

after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 Thus did Noah; [q] according to all that God commanded him, so did he.

CHAPTER VII.

1 Noah, with his family, and the living creatures, enter into the ark. 17 The beginning, increase, and continuance of the flood.

AND the LORD said unto Noah, come thou and all thy house into the ark: for [a] thee have I seen righteous before me in this generation.

2 Of every [b] clean beast thou shalt take to thee by [c] sevens, the male and his female; and of beasts that *are* not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

A. M. 1656 B. C. 2348.

q Heb. 11. 7.

A. M. 1656 B. C. 2348.

a 1 Pe. 3. 20. 2 Pe. 2. 5.

b I.e. 11.

c seven sevens.

d blot out.

e or, on the seventh day.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I [d] destroy from off the face of the earth.

5 And NOAH did according unto all that the LORD commanded him.

6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass, after [e] seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundredth year of Noah's life

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of bulrushes in which the child Moses was preserved. It seems to have been built in some respects like the hulk of a ship, except that it was flat-bottomed, square at each end, and roofed as a house, so that it terminated at the top in the breadth of a cubit. It is not agreed what kind of timber is meant by gopher wood; perhaps that of the cypress tree. The ark was made with three decks, and divided into many little cabins; it was pitched within and without, to keep it tight and sweet, and lighted from the upper part, probably by one window, reaching from end to end. Learned men have shown, that these dimensions were far more than were necessary to contain all the animals to be preserved, and sufficient provision for them. But it must at first sight be evident, that so great a vessel, thus constructed, and with so few persons on board, was utterly unsuitable to weather out the deluge, except as it was under the immediate guidance and protection of the Almighty.—(Rev. *T. Scott.*)

In all the divine judgments upon earth, mercy is intermixed. Though the world shall be destroyed, "a remnant shall be saved," and God's covenant renewed with them in the person of Noah, the head of the new world. "In covenants which bestow a blessing on *many*, and they *unworthy*, it is God's ordinary method to bestow it in reward, or for the sake of *one* who was dear to him," as in the instances of Noah, Abraham, and David. Thus, "God, even at this early period, was preparing the way for the redemption of his Son, by rendering the great principle on which it should proceed familiar to mankind. A very small acquaintance with the Scriptures will enable us to perceive the charming analogy between the language used in the covenants with Noah, Abraham, David, &c. and that which respects the Messiah. "I will give *thee* for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages. I will also give thee for a light to the Gentiles," &c. —*A. Fuller.*

"Thus did Noah, according to all that God had commanded him." Noah was "a preacher of righteousness." Not content to save himself from that untoward generation, he endeavoured to save others also. . . . . Besides the sermons delivered from time to time by Noah, to those around him, he preached one of a very extraordinary nature, to all the inhabitants of the earth, for such we may properly call the ark built by him, the report of which, considering the number of years it was in building, went forth doubtless into all lands, and was every where the subject of conversation, long before the flood came: "By faith Noah, (says the Apostle,) being warned of God of things not seen as yet, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith." (Heb. xi. 7.) The assertion in this passage, that Noah, by building an ark, condemned the world, implies, that the world were acquainted with the transaction, which being a public and notorious testimony of his faith, will, at the last day, arise up in judgment against their infidelity, and prevent their putting in a plea of ignorance."—Bishop *Horne.*

"Methinks I see (says Bishop *Hall*) the sons of Lamech coming to Noah, and asking him what he means by tha strange work? whether he meant to sail upon the dry land? To whom he reports God's purpose and his; they go away laughing at his idleness, and tell one another in sport, that too much holiness hath made him mad; yet cannot they all ridicule Noah out of his faith; he preaches, he builds, and finishes. Doubtless more hands went to this work than his. Many a one wrought upon the ark, which yet was not saved in the ark. Our outward works cannot save us, without faith: we may help to save others, and perish ourselves."

Before we close this chapter, we may remark, that a good man is not only a blessing to his family and his kind; but to the animal world also, who often suffer extremely from the violence and cruelty of wicked men. Not the human race only, but the animal race also, are indebted for their preservation to this covenant with Noah.

CHAP. VII. Ver. 1—10. *Noah enters the ark.*—Noah was long preaching and preparing for the event, but the warning being now expired, he is summoned into the ark, with his family, that is, with the "few—the eight souls," who so far believed Noah's prophecy, as to be willing to share with him in his salvation. But it has been said, What could induce the beasts to enter the ark, and lie down quietly in the dens and folds he had provided for them? Certain it is, that animals seek shelter in a storm before man has any apprehensions of it. But this is not our answer. He who in the first instance directed the animals to Adam to be named, could surely now direct them to Noah, for refuge and for shelter. The animals were all to come in pairs, as we find by the preceding chapter; but from this we learn farther, that the clean animals, namely, those used for food and sacrifice, were to come in sevens, that is, seven pairs; a strong indication that the distinction of clean and unclean beasts, and the use of the former for food and sacrifice, was known long before the Mosaic economy; though perhaps the eating of flesh was confined at first to a portion of the sacrificed animals.

It is observable, that though this destruction had been long announced, it came on suddenly at last. Noah, with all his family, and all the animals, were but seven days embarking; which seems to intimate the division of time into weeks, and the observation of a Sabbath; on which day, it should seem, and but the day after they were all safely housed, the flood came down; "the flood-gates of heaven were opened, and the fountains of the deep broken up." But first, we are told, "The Lord shut him in;" that is, Noah and his charge. How this was done we know not; but the consequence was, as in another awful instance, "a great gulf was fixed" between them and the world. Those who now would gladly enter could not, and those also who would have been glad to have received them could not, for "the door was shut." (Matt. xxv. 10.)

Ver. 11—24. *The history of the deluge.*—[By "the fountains of the great deep" is meant that vast abyss of waters, which philosophers, with good reason, suppose is formed in the centre

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CHAP. VII. Ver. 2. *By sevens.*—Hebrew, "seven, seven;" that is, of each sex: though some think there might be three of each sex, and an extra male for sacrifice on coming from the ark. It is not likely that any animal food was eaten in the ark, and from the confined situation in which they were, without exercise, and probably with no more air than was necessary to preserve life, it is not likely that any of the animals were ravenous. It has even been supposed that their appetites might be restrained, according to the prophetic language of Isaiah in reference to the Millennium. Isa. xi. 6, &c. lxv. 25.

Ver. 10. *After seven days.*—Margin, "on the seventh day." Compare ver. 6. with ver. 11. and chap. ii. 2. and note.

Ver. 11. *In the second month,* (Marchesvan, and on) *the seventeenth day, . . all the fountains of the great deep were broken up, and the windows* (margin, flood gates) *of heaven were opened.*—On looking into chap. i. 7, 10. with the remarks we have subjoined, it will be found that there were two grand reservoirs of water which are here opened; the one in heaven, that is, the atmosphere, the "flood-gates" of which were now opened; and the other *under* the atmosphere, that is, in the seas, and in the bowels of the earth, which are probably built of mighty arches from the centre filled with water and with air, which when rarefied by heat, produces earthquakes and volcanoes.

Some infidel philosophers have affected great difficulty to procure sufficient water to surmount the mountains of the earth to the height of 15 cubits, or near 27 feet: but, 1. Though we can measure our mountains, we cannot take the gage of the antediluvian ones, which might now receive a great accession by the driving of the winds while the waters were subsiding; and we know, in fact, that prodigious quantities of petrifactions and alluvial deposits were lodged in them. Mount Ararat was probably one of their highest mountains, though by no means one of the highest of the present globe. 2. Suppose they were as high as Chimborazo, (20,000 feet, or nearly four miles perpendicular) still there is a chemical process carried on in nature, whereby, if the Almighty so pleased (without a new creation) the gases of the atmosphere might be converted into water. There can be no need, therefore, to look for the tail of a comet, or borrow waters from the moon, as some have been disposed to do.

Others have contended against the universality of the deluge, when almost every region of the earth presents proofs that it was there. See *Dick's Christian Philosopher*

.n the second month, the seventeenth day of the month, the same day were all the fountains[f] of the great deep broken up, and the [g] windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, [h] into the ark;

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every [i] sort.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him [j] in.

17 And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth: and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; [k] and all the high hills that *were* under the whole heaven were covered.

20 Fifteen cubits upward did the waters prevail: and the mountains [l] were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every [m] man:

A. M. 1656
B. C. 2348

f c.8.2. Ps.78.23. Mat.24. 38. 1 Th. 5.3.

g or, *flood-gates.*

h c.6.18.

i *wing.*

j Dt.32.27. Ps.16.2. 91.9. Pr.3.23.

A. M. 1656
B. C. 2348

k Job 12.15. Ps.104.6. 2 Pe.3.6.

l Ge.8.23.

m Job 22. 15..17.

n *the breath of the spirit of life.*

o Eze.14. 14.20. Mal.3.17, 18.

p c.8.3.

a c.19.29. Ex.2.24. Ps.105.4.

b Ps.36.6.

c Ex.14.21.

d Pr.8.28.

e Job 38.37. Mat.8.27.

f *in going and returning.*

g Je.51.27.

h *were in going and decreasing.*

i c.6.16.

22 All in whose nostrils *was* [n] the breath of life, of all that *was* in the dry *land*, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah [o] only remained *alive*, and they that *were* with him in the ark.

24 And [p] the waters prevailed upon the earth a hundred and fifty days.

CHAPTER VIII.

1 The waters assuage. 7 The raven and the dove. 18 Noah goeth forth of the ark 20 He buildeth an altar, and offereth sacrifice. 21 God promiseth to curse the earth no more.

AND God [a] remembered Noah, and every living thing, and all the [b] cattle that *was* with him in the ark: and God made a wind [c] to pass over the earth, and the waters assuaged;

2 The fountains [d] also of the deep, and the windows [e] of heaven were stopped, and the rain from heaven was restrained;

3 And the waters returned from off the [f] earth continually: and after the end of the hundred and fifty days the waters were abated.

4 ¶ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of [g] Ararat.

5 And the waters [h] decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened [i] the window of the ark which he had made:

7 And he sent forth a raven, which went

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of the earth; and, "by opening the windows of heaven," may be understood the precipitating of all the aqueous vapours which were suspended in the atmosphere.]—*Bagster.* "The progress of the deluge (says Dr. *Hurdis*) is here described in a climax truly awful. The ark is first represented to us as just lifted from the ground. We then see it moving along upon an immense body of waters, among the ruins of a world gradually disappearing; and, last of all, behold it floating along upon the flood, the very mountains themselves having disappeared under the waves of a universal ocean."

But while this scene must, indeed, have been awfully sublime, a still more terrific scene presents itself, in the floating carcasses of a drowning world: the inhabitants of the ark, however, were doubtless saved the horror of this sight, by the only window (if we conjecture right) being in the roof, and shaded by it; and as to the cries of the sufferers, the howling of the tempest and the thunder of the storm effectually prevented them from being heard within the ark. Our Lord has told us, concerning the inhabitants of the old world, till the day that Noah entered into the ark, "they did eat, they drank, they married wives, and they were given in marriage;" neither his preaching, nor his preparation, interrupted their business or their pleasures; and "thus shall it be in the day when the Son of man is revealed." (Matt. xxv. 26—30.)

Of the number of inhabitants then upon the earth, we can judge only by calculating the progress of population, and in this there is more of conjecture than of certainty. Some have calculated them at a thousand millions; but taking them only at a quarter, or even a tenth of this estimation, it presents a most appalling scene for contemplation, to be exceeded only by the more tremendous judgment of a burning world, at the last day—the day of judgment. By the lowest estimate EIGHTY MILLIONS OF MEN perished in the waters. "Who knows the power of thine anger?" Oh my soul, fear thou the Lord with filial fear; in this is the beginning of wisdom—the path of pleasantness, and the salvation of the soul.

Forty days and nights did the rain continue:

> "The thickened sky
> Like a dark ceiling stood; down rushed the rain
> Impetuous, and continued till the earth
> No more was seen."—*Milton.*

And though the rain then ceased, "the waters prevailed upon the earth for one hundred and fifty days," or five months, till "all in whose nostrils was the breath of life died; . . . and Noah only remained alive, and they that were with him in the ark." Here we may be allowed to drop a tear over a perishing world, especially as we hear of their "spirits still in prison;" (1 Pet. iii. 19.) but let us not unite with those who revile the justice of that God, whose "long-suffering waited" 120 years, while a prophet was sent to warn them of their danger. O happy they, who, by the mercy of God, were secured within the ark with Noah, and rode above the storm! "The like figure whereunto baptism doth now save us," (not the putting away the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." (1 Pet. iii. 21, 22.)

CHAP. VIII. Ver. 1—12. *The waters assuaged.*—"God remembered Noah." The Lord never forgets his people in their affliction; and when he remembers them, he remembers those that belong to them. Innumerable are the blessings young persons receive, through their connexion with serious families;

Ver. 19. *Hills.*—[The truth of this important fact is shown by evidence subsisting to the present day. The highest eminences of the earth, the Alps, the Apennines, Pyrenees, Libanus, Atlas, and Ararat; every mountain of every region under heaven, where search has been made, all conspire in one uniform, universal proof, that they all had the sea spread over their highest summits; being found to contain shells, skeletons of fish, and sea-monsters of every kind.]—*Bagster.* But here arises an objection of considerable weight with some geologists, who say that from the slow formation of certain rocks and soils upon those rocks, the world must have existed many thousand years. To this there are two methods of reply. 1. Moses, as Dr. Chalmers remarks, (see above, on Gen. i. 1.) does not affix any date to the creation of the chaos, out of which our globe was formed. 2. Might not God, if he pleased, have formed the earth in its present state? Might it not as well be argued that the creation of Adam took 20 years at least, for his bones to acquire the proper solidity, as that it must take so many centuries to form certain rocks?—"He spake, and it was done; he commanded, and it stood fast."

Ver. 23. [The most incontestable evidence has been afforded of the universality of this fact: the moose-deer, a native of America, has been found buried in Ireland; elephants, natives of Asia and Africa, in the midst of England; crocodiles, natives of the Nile, in the heart of Germany; and shell-fish, never known in any but the American seas, with the entire skeletons of whales, in the most inland counties of England.]—*Bagster*

Ver. 24. *One hundred and fifty days.*—[The breaking up of the fountains of the great deep, and the raining forty days and nights, had raised the waters fifteen cubits, or twenty-seven feet, above the highest mountain; after which forty days, it appears to have continued at this height for one hundred and fifty days more.]—*Bagster.*

CHAP. VIII. ver. 1. *God made a wind.*—Dr. *Clarke* mentions a friend, who had been bathing in the Tigris, coming out of it in his bathing dress when one of those winds called Samiel passed over the river, and he found himself and his dress dried instantaneously.

Ver. 4. [*Ararat* is generally understood to be Armenia, as it is rendered elsewhere, in which there is a great chain of mountains, like the Alps or Pyrenees, upon the highest part of which, called by some "The Finger Mountain," the ark is supposed to have rested.]—*Bagster. Mount Ararat* has two heads, or peaks, always covered with snow, on the larger and higher of which, tradition reports that Noah's ark rested. But a recent and respectable traveller (Sir *R. K. Porter*) says, "These inaccessible summits have never been trodden by the foot of man since the days of Noah, if even then; for my idea is, that the ark rested in the space between these heads, and not on the top of either." *Travels in Persia.* It was, indeed, formerly reported, that some remains of the ark were still to be seen on the higher and larger summit; but this is expressly contradicted by *Tournefort*, a celebrated French traveller. See *Burder's Oriental Literature*, and Dr. *Adam Clarke's Bible.*

forth] to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and [k] pulled her in unto him into the ark.

10 And he stayed yet other seven days, and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and, lo, in her mouth *was* an olive-leaf plucked off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and [l] be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their [m] kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD, and took of [n] every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the LORD smelled a [o] sweet savour; [p] and the LORD said in his heart, I will not again [q] curse the ground any more for man's sake; [r] for the [s] imagination of man's heart *is* evil from his youth: neither will I again [t] smite any more every thing living, as I have done.

A. M. 1656. B. C. 2348.

] *in going forth and returning*

k *caused her to come.*

l c.1.22.

m *families.*

n Le. 11.

o *a savour of rest.*

p Le.1.9. Is.65.5. Ez.20.41. 2 Co.2.15.

q c.3.17. 6.17.

r or, *though.*

s c.6.5. Job 15.14. Je.17.9. Ro.1.21.

t c.9.11,15.

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and even the domestic animals, though unconscious of it, often escape a world of sufferings by living with them, for "a righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel." (Prov. xii. 10.)

The means used to restore the earth to its former state, as a human habitation, were the following:—1. The flood-gates of heaven and the fountains of the deep were stopped, which prevented any farther confluence of waters; and 2dly, a wind of a drying nature (perhaps the *Samiel*) passed over the earth, which produced an extraordinary degree of evaporation, by which means much of the water was carried up into the atmosphere, while, at the same time, 3dly, the waters below retired in the nature of a tide, ("going and returning," as the margin reads,) till they returned to those ancient caverns on which the earth is built. (Ps. xxiv. 2.) Thus the waters gradually decreased, till the ark rested on some part of the mountains of Ararat, in Persian Armenia. It is generally supposed, upon the summit of the highest of them; but more probably lower down, for the convenience of Noah's family, and of the animals, some of whom would find it difficult to descend into the plain, from an eminence so great.

The *Diary* of this event, which occupied the year (A. M.) 1656, runs as follows:—On the 10th of the second month, answering to the latter part of our October, Noah entered the ark; and seven days afterwards (first week of November) the flood began, and continuing 40 days of incessant rain, ceased about the middle of our December. For 150 days (or five months) the flood remained permanent, after which it gradually abated; and on the 17th of the seventh month, (April the 2d) the ark rested on Mount Ararat. The waters continued retreating; and on the 1st of the 10th month, Tammuz, (middle of our June,) the tops of the mountains were discovered; and 40 days afterwards (latter end of July) Noah opened his window, and sent forth a raven, which went to and fro, (or as the Hebrew expresses it, "Going forth and returning," not into, but *upon*, the ark) till the earth was dry. In the mean time, he sent forth a dove every week, who, the second time, brought a leaf or sprig of olive, and the third time returned no more. On the first day of the following year, (September 16) Noah uncovered the ark, and found the earth tolerably dry; and on the 27th of the month following (about the middle of November) it was quite dry, and Noah and his family began to leave the ark. Noah was naturally anxious to do this, and hence the several experiments he made, to ascertain whether the earth was prepared for him; but as he went into the ark by God's special order, so he must have his permission before he left it. When Providence fixes us in any situation of life, we should be cautious not to leave it without good reason. "Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather." (1 Cor. vii. 21.)

"The repeated mention of 'seven days,' seems to imply, that, from the beginning, time had been divided into *weeks*; which can no otherwise be accounted for, that I know of, (says *Fuller*,) than by admitting that, from the beginning, those who feared God remembered the sabbath day to keep it holy."

If, as we have supposed, the earth was created at the autumnal equinox, it was probably restored at the same period, and in a similar state of verdure and fruitfulness; for it was about the beginning of September that the dove brought home an olive branch, and possibly with fruit, for this was the season for olives, figs, and grapes.

That the earth was restored in a state of fertility, the herbs bearing seed and the trees fruit, as at first, seems probable, for several reasons. 1. Noah and his family, human and animal, had now probably nearly expended their provisions; and if not, they would be useless to the wild animals and birds, now set at large from the ark. 2. Noah appears not to have received orders to preserve seeds of any kind; and if he had, it would be eight or nine months before that seed could produce a harvest; and, 3dly, The flood itself probably gave an additional fertility to the earth, as the overflowing of the Nile is well known to have given to Egypt. These circumstances considered, it is not improbable that, by the good providence of God, the earth might now be prepared to greet her new governor (Noah) with a general and abundant harvest; and with seed against the seed time, which was now approaching.

Ver. 13—22. *Noah's offering for his deliverance.*—Noah, we are told, now came forth from the ark, with his wife and his three sons, and their wives, amounting to eight souls, with all the animals under their protection, of which, it should seem, none died while in the ark, notwithstanding their being so closely stowed. As an acknowledgment, therefore, of the divine good-

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Ver. 8. *Waters abated.*—The Hebrew word here used is different from that in ver. 7. and means to dry by evaporation; and is therefore applied to corn dried or parched by fire, as in Levit. ii. 14. See also Jer. xxix. 22. Dr. *Hurdis* therefore renders it, "to see if the waters were exhaled (i. e. by evaporation) from off the face of the ground." As to the amount of evaporation, even in this country, Bp. *Watson* found, by several curious experiments, that 1600 gallons of water were exhaled from one acre of land within 12 hours of a hot summer's day, (June, 1779) when there had been no rain for more than a month.—*Watson's Chemical Essays.*

Ver. 11. *Olive leaf.*—Rather *branch*, as it is rendered, Neh. viii. 15. *Ainsworth.* For the remarks relative to the produce of the seasons, see the authorities in *Taylor's Frag. to Calmet*, and *Horne's Introd. to the Script.* From this olive branch, probably, the olive became, in all ages, the emblem of peace and reconciliation.

Ver. 13. The above dates may not be perfectly correct, because there were some variations in the Jewish months, with which we are not perfectly acquainted. Generally they begin in the middle of our months, which answer each to part of two Jewish months, and they are reckoned according to the Civil year, the Ecclesiastical not being settled till the time of Moses. *For the names and arrangement of the months, see the Introduction.*] The ecclesiastical year contained the same months, but began with Nisan, the tenth month of the Civil year.

Ver. 14. *In the second month, on the seven and twentieth day.*—[From this, it appears, that Noah was in the ark a complete Solar year, or 365 days; for he entered the ark the seventeenth day of the second month, in the 600th year of his life, and continued in it till the twenty-seventh day of the second month, in the 601st year of his life, as we see above. According to the LXX this year was A.M. 2242; and according to Dr. Hales, 2256.]—*Bagster.*

Ver. 20. *Built an altar.*—That is, of earth, or turf, as afterwards ordered. See Exod. xx. 24. Virgil and Horace also both speak of such.—*Ainsworth.*

Burnt-offerings.—Called in Greek *Holocausts*, but in Hebrew *Gnoloth*, (i. e. ascensions,) because, instead of part being eaten, (as in other sacrifices,) the whole (except the skin) ascended up to heaven in smoke and flame.—*Ainsworth.*

Ver. 21. *A sweet savour.*—Thus an infidel nobleman makes Cain profanely jeer his brother: Abel having said that his altar had been "hallowed"

> "By the immortal pleasure of Jehovah
> In the acceptance of" his victim,
> Cain thus blasphemously retorts:—
> "*His pleasure!* What? was his high pleasure in
> The fumes of scorching flesh and smoking blood?
> * * * * * * *
> Give way!—*Thy God loves blood!* then look to it;
> Give way, ere he hath more!"

Those who can read such lines without horror, must surely have renounced the very name of Christianity.

For the imagination, &c.—The particle *Ki* has various acceptations, of which *for* is unquestionably one; but it is used also in the sense of *though* (or although,) Josh. xvii. 18, &c. and is so rendered in this place by Drs. Clarke and Boothroyd, and many others.

22 While [u] the earth remaineth, [v] seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

CHAPTER IX.

1 God blesseth Noah. 4 Blood and murder are forbidden. 8 God's covenant, 13 signified by the rainbow. 21 Noah is drunken, 25 curseth Canaan, 26 blesseth Shem, 27 prayeth for Japheth, 29 and dieth.

AND God blessed Noah and his sons, and said unto them, [a] Be fruitful, and multiply, and replenish the earth.

2 And the fear of you, [b] and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hands are they delivered.

3 Every [c] moving thing that liveth shall be meat for you; even as the [d] green herb have I given you [e] all things.

4 ¶ But flesh [f] with the life thereof, *which is* the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require: at the hand of every beast will I require it, [g] and at the hand of man; at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's [h] blood, by man shall his blood be [i] shed: for in the image of God made he man.

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

A. M. 1656. B. C. 2348.

u *as yet all the days of the earth.*
v Ex. 34. 21. Le. 26. 3, 20. De. 28. 4.
a ver. 7. 10. c. 8. 17. 35. 11. Ex. 1. 7. Le. 26. 9. De. 7. 13. 28. 11. 30. 9. Ps. 105. 24. 107. 38. Je. 3. 16. 23. 3. Ac. 7. 17.
c Le. 11. 46.
d c. 1. 29. 2. 16. 3. 1. 17. 18. 4. 7. 19. 26. Ps. 104. 14, 15. Je. 12. 4. Ho. 4. 3.
e c. 1. 29. 2. 16. 3. 1. 17. 18. 4. 7. 19. 26. Ps. 104. 14, 15. Je. 12. 4. Ho. 4. 3.
f Le. 17. 10, 11, 14. De. 12. 23.
g Ex. 21. 12, 28. h Le. 24. 17. i Ki. 2. 5, 6, 32. i c. 1. 27.

ness, he offers, of every clean bird and beast, a burnt-offering to the Lord; for which purpose he built an altar, the first we read of, though probably not the first erected. The gratitude of Noah affords us a useful example. Though, when he left the ark, it was about the middle of our November, and winter was fast approaching, before he builds a hut or a hovel for himself and family, he builds an altar for his God. Nor is he sparing of his sacrifice, for though he had but a few animals left, he offered one of each of those admitted in sacrifice to his deliverer; and that not merely as a thank-offering, like Cain's, but as an acknowledgment of human guilt, and an avowal of his faith in the great atonement. Noah offered by faith, as well as Abel.—(Heb. xi. 7.)

Noah's offering was accepted. "The Lord smelled a sweet savour," or, as the margin reads, "a savour of rest;" in which there seems an allusion to Noah's name, as already explained, (chap. v. 29.) An acceptable sacrifice was considered as perfume offered to Jehovah; but in order to this, two things were requisite: 1. That the offering should be according to divine appointment; and, 2dly, that the person who offered was himself a believer, and offered in faith of the great atonement of the Messiah: for otherwise, when the sacrifice was inconsistent with the divine appointment, or offered in hypocrisy and mixed up with crime, then the Lord says, "I hate, I despise your feast days, and will not smell [the perfumes] in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts." (Amos v. 21, 22.) So far from true is it, as some unbelievers have profanely said, that Jehovah delights in blood, it is an established doctrine of both Testaments, that "the blood of bulls and goats cannot take away sin," but as typically referring to, and deriving all their merit or acceptance from, the "sacrifice of Jesus Christ," who was "once offered to bear the sins of many." (Heb. ix. 28. x. 1—12.) And who is said expressly to have given himself for us, an offering and a sacrifice to God, for a "sweet smelling savour." (Ephesians v. 2.)

"And the Lord said in his heart," that is, to himself, "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth, (or infancy;) neither will I any more smite every thing living, as I have done." If we take the verse in this sense, it is as if the Lord had said, I will not again curse the ground, *because* I see it to be useless; the imagination of man's heart is still as evil as ever; referring probably to Ham, "the younger son of Noah," whose heart the Lord had read, even in the seclusion of the ark. Or, if we take the Hebrew particle, as many commentators do, in the sense of *though*, instead of *for*, as in the margin, it then means, "Notwithstanding I see man's heart is still the same as before the flood, (see chap. vi. 5.) yet will I no more destroy the earth on that account; but, looking to the atoning sacrifice of Messiah, I will spare them and bless them for his sake;" and "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease;" an intimation, by the bye, that all these had been changed, or suspended, during the awful year of the deluge, as well as an assurance to us, that they shall not be so suspended any more. And this has hitherto been the case; whatever partial floods and famines have prevailed, the fruitfulness of one part of the world has generally compensated the losses of the other. "O that men would praise the Lord for his goodness; and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness." (Ps. cvii. 8, 9.)

As to memorials in confirmation of the history of the flood, an ingenious writer has observed:—"We are acquainted with no ancient people who were without traditions of this event. From Josephus we learn, that Berosus, a Chaldean historian, whose works are now lost, related the same things as Moses of the deluge, and the preservation of Noah in an ark. Eusebius informs us, that the history of the flood was contained in the works of Abydenus, an Assyrian writer. Lucian, the Greek writer, says, that the present is not the original race of men; but is descended from Deucalion, who was preserved in an ark from the universal deluge, which destroyed men for their wickedness. Varro, the Roman writer, divided time into three periods; the first, from the origin of men to the deluge. The Hindoo paranas contain the history of the deluge, and of Noah, under the name of Satyavrata. They relate, that Satyavrata was miraculously preserved in an ark from a deluge which destroyed all mankind." The same writer adds, that "the whole of our globe has been submerged by the ocean, is proved, not by tradition only, but by its mineralogical and fossil history. On the summits of high mountains, and in the centres of continents, vast beds of shells, and other marine productions, are to be found, Petrified fishes and sea-weeds exist in the heart of quarries, The vegetable and animal productions of the torrid zone have been dug up in the coldest regions, as Siberia; and the productions of the polar regions have been found in warm climates. These facts are unanswerable proofs of a deluge." Nor, we may add, has God "left himself without witness" among the heathen, to any of the great facts recorded in Scripture, as we shall have repeated occasions to observe.

CHAP. IX. Ver. 1—7. *God blessed Noah and his sons.*—The dominion of man over the animal creation is thought to have been forfeited by sin, as, indeed, his own life was; but it does not appear that it ever was withdrawn. Had the larger animals rebelled against man, when he rebelled against his Creator, he must have been an easy prey to them; but the providence of God ordered otherwise, and in the grant now made to Noah, man's authority seems considerably extended. We have supposed, in analogy with subsequent institutions, that, from the first offering of animal sacrifices, a part of them were eaten, and animal food thus gradually introduced before the deluge. Now, however, it received the open and public sanction of the Creator and Lord of all; and though depriving sheep and cattle of life may have the appearance of cruelty, this receives a counterbalance in the care taken to provide food for the weaker animals, and to protect them from the wild and savage: but for which, the former might have been exterminated long ago, and certainly never would have been multiplied as we now see them; for who, but with a view to their flesh as meat, and to their skins as clothing, would have followed the profession of a shepherd or a grazier.

It is remarkable, that this grant is made indiscriminately; though, from the directions given to Noah as to the beasts he was to preserve, clean and unclean, it is evident that the distinction was at that time well known. The grant, however, had two express limitations, which, as prior to the Jewish economy, refer equally to us Gentiles as to the Jews. 1. Every

Ver. 22. *While the earth remaineth.*—Or, as the margin reads, more literally from the Hebrew, "As yet all the days of the earth." The extract on traditions respecting the flood, is quoted by *Fuller*, on Genesis, from "Letters on the Evidences of the Christian Religion; by an Inquirer;" first printed at Calcutta in 1802, and since in England. See also *Harder's Oriental Lit.* and *Collier's Scrip. Facts.* [Most of the European nations divide the year into four distinct parts, called *quarters*, or *seasons;* but there are six divisions in the Text, which, we are informed by the Rabbins, obtained in Palestine among the Hebrews. The same division exists among the Arabs to the present day. (See *Golius, Lex. Arab.*) According to this gracious promise, the heavenly bodies have ever since preserved their courses, the seasons their successions, and the earth hath produced its increase for the use of man.]—*Bagster.*

CHAP. IX. Ver. 4. *Flesh with the life thereof.*—Bruce's account of the Abyssinians eating the flesh of a living animal was long thought incredible, but is now generally admitted. The circumstance related is, that three soldiers driving a cow, stopped short, threw down the animal, opened the skin above the buttock, cut out two steaks therefrom, which they placed on their shields, restored the skin with skewers and a cataplasm of clay, and afterwards drove on the animal. Thus they ate "the flesh with the blood," as it appears Saul's soldiers did in one instance. See 1 Sa. xiv. 33. *Oriental Customs.*

Some brutes there have been in our own country, and in our metropolis, (London,) who have eaten living animals for a wager, even in modern times.

Which is the life thereof.—That the life of all animals is in the blood, was asserted by Dr. *Harvey* in the seventeenth century, (who is generally considered as the discoverer of its circulation,) and was also maintained by Dr. Woodward, who was an eminent naturalist and medical professor, of Gresham College, in the early part of the eighteenth century. *Woodward's Natural History, by Hallmway.* This doctrine was, however, much disputed and fallen into disrepute, till it was revived again in the latter part of the same century by *John Hunter*, the celebrated anatomical professor; and it is still maintained, though controverted. See *Ency. Brit.* in *Blood.*

The question of eating blood, as applicable to the Gentiles, occasioned a serious controversy in the first age of Christianity, and produced the apostolical decree in Acts xv. 29.

Ver. 6. *Whoso sheddeth man's blood.*—Wilfully and unwarrantably. For there are two exceptions to this law. 1. Casual or unintentional murder. Deut. xix. 4. 2. Death by the hand of the magistrate for crimes.

Image of God.—Though the moral image was lost in the fall, yet man remains as the representative of God, and it is considered a daring act of rebellion against God to destroy the life which he communicated.

A. M. 1657.
B. C. 2347.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish [j] my covenant with you, and with your seed after you;

10 And [k] with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a [l] flood to destroy the earth.

12 And God said, This *is* the token [m] of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations:

13 I do set [n] my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And [o] I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember [p] the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17 And God said unto Noah, This *is* the token of the covenant which I have established between me and all flesh that *is* upon the earth.

18 ¶ And the sons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and [q] Ham *is* the father of [r] Canaan.

19 These *are* the three sons of [s] Noah: and of them was the whole earth overspread.

20 And Noah began *to be* a husbandman, and he planted a [t] vineyard:

21 And he drank of the wine, [u] and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw [v] the nakedness of his father, [w] and told his two brethren without.

23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, [x] and covered the nakedness

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living creature, excludes all who die naturally, and of disease; and, 2dly, "flesh, with the life thereof," or blood in it, excludes the eating any part of an animal while yet living—an abominable and cruel custom practised among the heathen, and in some countries to the present day.

But the most important precept here given, is that by which human life was guarded. Even an animal that killed a man was to be slain. "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed." This crime (as far as we know) was now, for the first time, made capital, and seems to have been the only crime made capital before the institution of the Mosaic law. On this crime Dr. *Clarke* remarks: "Taking away the life of another, is the highest offence that can be committed against the individual and against society: and the highest punishment that a man can suffer for such a crime, is the loss of his own life. As punishments should be ever proportioned to crimes, so the highest punishment, due to the highest crime, should not be inflicted for a minor offence. If" so, "then, the infliction of this punishment for any minor offence is injustice and cruelty, and serves only to confound the claims of justice, ... and to render the profligate desperate." This argument might be carried farther, to show the guilt of tolerating prize-fighting, duelling, suicide, infanticide, and we fear, in nine cases out of ten, (perhaps in ninety-nine out of a hundred) it would be found very difficult to justify or excuse national wars, though always commenced with a plea of justice and necessity.—The reason here given for this injunction, represents it as treason against the Creator; "for in the image of God made he man." The expression, "at the hand of every man's brother," though taken commonly as explanatory of the preceding clause, may perhaps refer to the very ancient law, of the nearest of kin being the avenger of blood, which we shall consider under Numbers xxxv. 12. In the mean time, we may recollect, that He who is so tender of our lives, "spared not" the life of "his own son," when necessary to our salvation; "but delivered him up for us all." (Rom. viii. 32.)

Ver. 8—17. *God's covenant with Noah.*—The Hebrew term for *covenant*, is now generally admitted to include the idea of *purification*, and to refer typically to him who "*purged* our sins by his own most precious blood," before he took his seat at the right hand of God, where he "ever liveth to make intercession for us." (Heb. i. 3. vii. 25.) But the sign of this covenant is most remarkable. "I do (or have) set my bow in the clouds." It seems strange to suppose, that the world could subsist for 1650 years without rain, or that the phenomena of the rainbow had not appeared; and yet, as the rains in eastern countries are periodical, and not accidental showers, as in our climate, and therefore the exhibition of the rainbow is probably much less frequent, it is *possible* that the attention of even Noah had never been drawn to it, so as to consider its cause or connexion with the weather: yet, even in this case, it might be referred to as a *token* or *sign*; not a miracle, for it is perfectly natural, but an instructive emblem, that in all future dispensations of judgment, mercy shall be mingled therewith; and that, as in the rainbow, all the primitive colours harmoniously unite, and as it were melt into each other; so in all God's dispensations toward his people, "mercy and truth" should "meet together, righteousness and peace" embrace "each other." (Ps. lxxxv. 10.) And as, in all ages and countries, the "olive branch" has been a sign or emblem of peace, so has the rainbow been of mercy; and, therefore, John saw, in his prophetic vision, "a rainbow round about the throne," as an indication that, in the subjects of his prophecy, mercy and judgment should be blended. Let us then, as an ancient (though not inspired) author advises, "Look unto the rainbow, and praise him that made it; very beautiful it is in the brightness thereof. It compasseth the heavens about with a glorious circle, and the hands of the Most High have bended it." (Eccl. xliii. 11, 12.)

Ver. 18—23. *Noah overcome with wine.*—It is a peculiar trait in the character of sacred history, that it neither conceals nor palliates the faults of its most favourite characters: justice,

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Ver. 9. *My covenant.*—On the original term *Berith*, several learned volumes have been written, and some we have read. Those who wish to examine the controversy, may consult the Dissertations of Dr. Gregory Sharpe, Bedford, and Moody; Catcott's Sermon on the Elahim; Calasio's Concordance, by Romaine; and the Lexicons of Bate, Parkhurst, &c. &c. We are of opinion that there is no Hebrew root to which it is so legitimately allied as *Bar*, to purify; whence the sacrifice which accompanied it was called a *purifier*, and the phrase to cut a covenant, meant to cut off, or cut in pieces an animal, as the *purification* sacrifice; which therefore signified the making a covenant. (See *Parkhurst's Lex.*) Hence, also, the term is applied to him in whom the covenant was made, and who was to "*purify* the sons of Levi;" and is therefore compared to a refiner's fire, and to fullers' soap. Mal. iii. 2, 3. Hence, also, the sun was worshipped as *Baal Berith*, the Lord the *Purifier*. Judges viii. 33. ix. 4.

Ver. 13. *A token.*—The Hebrew *oth*, simply means a *sign* that something shall come to pass, or a memorial of a past event. Exod. iii. 11. Judges vi. 17. 1 Sam. ii. 34. 2 Kings xix. 29. Jer. xliv. 29, 30. Thus the sabbath was a sign: Exod. xxxi. 13. Aaron's rod: Numbers xvii. 10. Ezekiel himself: "Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord God." Ezek. xxiv. 24.

I do set my bow.—[Or, rather, *I have given or set;* for as the rainbow is produced by the refraction of the sun's rays falling on drops of rain, it must have appeared at different times from the time of the creation of the sun and atmosphere; and it cannot rationally be supposed that there was no rainbow before this time. Its appointment as a sign seems to intimate, that as surely as the rainbow is a necessary effect of sunshine in rain, and must continue such as long as the sun and atmosphere endure, so surely shall this earth be preserved from destruction by water; and its preservation shall be as necessary an effect of God's promise, as the rainbow is of the shining of the sun in a shower of rain.—*Token:* Both the Greeks and Latins have ever considered the rainbow as a divine token or portent, and have even deified and made it a messenger of the gods. Thus Homer, speaking of the figures on Agamemnon's breast-plate, says there were three dragons, whose colours were "like the rainbow which Saturn (father of time) placed in the cloud as a SIGN to short-sighted men."]—*Bagster.* The Greeks gave to the rainbow the name of *Iris*, from *eiro*, to tell, announce; and *Homer* describes her as

—— "The various bow,
Fixed by Saturnian Jove in show'ry clouds,
A sign to mortal man."—*Cowper's Homer.*

They made her (as residing in the heavens) a goddess, the messenger of Jupiter and Juno; and Servius, the grammarian, remarks, that though some of her errands where of a different character, her first mission was to declare peace between God and man. The Scandinavians compared the rainbow to a bridge, not only from its form, but "as a means of communication between God and man." She was worshipped, not by the Greeks and Romans only, but also by the Peruvians in South America. See *Parkhurst's Greek and English Lexicon, in Iris. Oriental Lit.*

Ver. 15. Dr. *T. Burnet* supposes that no rain fell before the flood, and *Whiston*, that there were no such heavy showers as are requisite to produce the phenomenon of the rainbow. Dr. *Delany* argues, that if the antediluvians had witnessed heavy rains and floods, the Apostle to the Hebrews (chap. xi. 7.) could not have called these "things not seen as yet." And what they had not seen, arguing as infidels, they would naturally consider as impossible.

Ver. 21. *Noah was drunken.*—Some of the fathers conceived the strange notion that Noah was *spiritually* drunk, and in a prophetic vision; which that ingenious but eccentric scholar, Hutchinson, revived, and some of his followers very zealously supported. See *Biblioth. Bib., Bate and Parkhurst's Lexicons*, and *Capt. Tomlinson's New Trans.* Others have endeavoured to soften the matter by representing Noah as only *merry*, as *sear* is sometimes used; but the fact is, he was fast asleep, and insensible to all that befell him. On the other hand, infidel writers have represented him as a *drunkard;* but a man who is only once overcome by liquor, through inadvertence, is not a drunkard, which term implies a habit: and Dr. *A. Clarke* will not allow that Noah was in the least to blame. So various are the opinions of commentators!

of their father. and their faces *were* backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, [y] Cursed *be* Canaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed *be* the LORD God of Shem; and Canaan shall [z] be his servant.

27 God shall enlarge [a] Japheth, [b] and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were [c] nine hundred and fifty years: and he died.

A M 1657
B C 2347

y De.27.16. Jos.9.23, 27 Jn 1. 25,26. 2 Ch.8.7, 8

z or, *servant to them.*

a or, *persuade.*

b Ep.2.13.

A M 2006
B C 1998
c e.5.5.

CHAPTER X.

1 The generations of Noah. 2 The sons of Japheth. 6 The sons of Ham. 8 Nimrod the first monarch. 21 The sons of Shem.

NOW these *are* the generations of the sons of Noah; Shem, Ham, and Japheth: and

however, obliges us to remark, that, in the case of Noah, there is no censure passed, nor are any circumstances of aggravation mentioned, as in other instances. How long this happened after the flood, we know not; but it seems to have been some years, as Canaan appears to have been now born, and tradition supposes him sufficiently grown up, to have been a partaker in his father's sin. Noah, also, now *began* to be a husbandman; and the planting of a vineyard, rearing the young vines, and the making of wine, must have been the work of a few years at least. Moreover, by the Jewish law, his posterity were not suffered to eat of the fruit of their trees until the fifth year; but whether this law was so early established is unknown. (See Levit. xix. 23.) As Noah now first made wine, it is probable he had never before drank it, and therefore was inexperienced as to its effects, which overpowered him, and threw him into a deep sleep, while the heat of the liquor led him insensibly to throw off the light and loose garments in which the Asiatics sleep. This occasioned an exposure to his own family, which furnished a fine example of filial duty and modesty in two of his sons; but what shall we say of Ham? Solomon says, "The eye that mocketh at his father, ... the ravens of the valley shall pick it out, and the young eagles shall eat it." (Prov. xxx. 17.) With such detestation was the crime held among the Hebrews, and still is held in all the Eastern countries.

Fuller here very properly remarks, "There is no occupation more free from snares [than that of a husbandman.] But in the most lawful employments and enjoyments we are never out of danger. It was doubtless lawful for Noah to enjoy the fruits of his labour; but, in the present instance, he seems thrown off his guard, and was 'overtaken in a fault;' but it probably taught him (as it should all) in future to be more guarded, for we never read of the fault being repeated. O that all who fall through 'the deceitfulness of sin' might learn equal wisdom!"

Ver. 24—29. *Noah's prophecy.*—Noah, we are told, had three sons, and they are usually thus arranged, Shem, Ham, and Japheth; from which it is supposed Ham was the middlemost; though he seems afterwards called the *younger* son, he does not appear to have been the youngest: he has this brand, however, affixed to his name, that he was "the father of Canaan."

How long Noah slept we know not; but on awaking, the mantle that Shem and Japheth had thrown over him would naturally lead him to inquire into the circumstance, and raise his anger against Ham. The following predictions, however, could not be the result of his resentment, or they would have been levelled against Ham's person, whereas they relate wholly to his posterity.

We shall now review the prophecy, under the particular direction of Bishop *Newton*, who has paid it the most minute attention. It may be divided into two parts—a curse and a blessing. The former, it is remarkable, is pronounced, not on Ham, who mocked his father, but on his son, Canaan, who is supposed to have joined in his father's sin; but, as we have just remarked, the curse was not personal, but fell on their posterity. Now, of Canaan it is said, "a servant of servants shall he be;" that is, reduced to the most degrading servitude. This curse received its first fulfilment in the subjugation of the Canaanites by the children of Abraham and of Shem; 2dly, in the conquest of their descendants, the Tyrians and Carthaginians, by the Greeks and Romans, the descendants of Japheth; and lastly, in the fate of the Negroes, the lowest and most wretched of all slaves; for it is well understood, that the whole continent of Africa was peopled by the sons of Ham, Cush, Mizraim, Phut, and Canaan; some of whom also peopled the western parts of Asia, which have long groaned under the Turkish yoke. There may be different reasons why the name of Canaan is brought so prominent: 1. As already hinted, he was probably implicated in his father's crime. 2. The children of Canaan were first subjugated while Nimrod, a descendant of Ham, bore the sceptre of the world; and, 3dly, to encourage the Israelites afterwards in the conquest of Canaan.

We now come to the blessing of *Shem*, which, though expressed after the pious manner of the Hebrews, in blessing the name of God, imports no less a blessing upon Shem, for "blessed are they whose God is the Lord;" (Ps. xxxiii. 12.) and this was the blessing here intended, for he was made the head of the chosen line, and his descendants for many ages possessed the land of Canaan, and are not without hope of repossessing it. As to Japheth, his name means *enlargement:* now God promised to *enlarge* Japheth, and enlarged he was, both in extent of territory and increase of posterity; for they peopled "all Europe, the Lesser Asia, Media, part of Armenia, Iberia, Albania, and those vast regions toward the North, which anciently the Scythians inhabited, and now the Tartars inhabit; and it is not improbable that the new world was peopled by some of his northern descendants, passing thither by the Straits of Anian." It is added, "and he shall dwell in the tents of Shem:" but whether the pronoun, *he*, refers here to God or to Japheth, is somewhat doubtful, though, in a sense, both are true. God did, indeed, dwell in the tents of Shem. "In Judah God is known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion." (Ps. lxxvi. 1, 2. And this was still more signally accomplished when the Word was made flesh, and dwelt (or tabernacled) among the Jews, the children of Abraham and of Shem. (John i. 14.) But it is also true, that God did *persuade* Japheth (as in the margin) to dwell in the tents of Shem, when the Gentile world were admitted to like privileges with the Jewish Church, and which we "sinners of the Gentiles" still enjoy.—(Bp. *Newton* on Proph. Diss. I.)

It is repeated in both members of the prophecy, "and Canaan shall be his (or their) servant:" his posterity were subjected to Shem in the conquest of Canaan, and to Japheth by the conquests of the Greeks and Romans, and especially by the cursed slave trade, which, though much mitigated, still unhappily subsists.

The enemies of revelation have complained much of the severity and injustice of this curse on the posterity of Ham, as no way implicated in his crime; but neither are they punished for it, however deeply they may be involved in its consequences. It would, perhaps, be difficult to find a family who, either in their persons or circumstances, do not suffer through their nearer or remote ancestors. How many are sunk into poverty by their folly! how many are visited by disease originating in their crimes! "If any man (says *Fuller*) insist, that neither good nor evil shall befall him, but what is the immediate consequence of his own conduct, he must go out of the world; for no such state of existence is known in it. There is, however, an important difference between the sin of a parent being the *occasion* of the prediction of a curse upon his posterity, who were considered by Him who knew the end from the beginning, as walking in his steps, and its being the formal cause of their punishment. The sin of Ham was the occasion of the predic tion against the Canaanites, and the antecedent to the evil pre dicted; but it was not the cause of it. (See Levit. xviii. 26—30.) To Ham, and perhaps to Canaan, the prediction of the servitude of their descendants was a punishment; but the fulfilment of that prediction on the parties was no farther such than as it was connected with their own sin."

After all, if we cannot fully

"Justify the ways of God to man,"

we shall be wise to leave the cause in his hands, and say, as Abraham in another case, "shall not the Judge of all the earth do right?" or with our amiable poet, *Cowper*,

"Blind unbelief is sure to err,
And scan his works in vain;
God is his own interpreter,
And he will make it plain."

CHAP. X. Ver. 1—32. *Posterity of the sons of Noah.* As all mankind are of one family, and nearly related in Adam and Noah, how reasonable is it that we should love and do good to each other! Whenever we behold a human being, whatever be his language and garb, or wherever he was born, we should recog-

Ver. 24. *His younger son.*—The Hebrew reads, "his son, the little one:" and is applied to a younger son in the sense only of smaller, which is hardly applicable to Ham, now grown up; many commentators therefore suppose the grandson, *Canaan*, here intended, as having been (as the Jews say) the first transgressor in this case; for, discovering the state of Noah, he went and told Ham, and Ham told his brethren.

There are some various readings on this difficult passage of Scripture, but none sufficient to warrant an alteration in the text, as they seem to have been occasioned by the difficulty.

Ver. 25. *Cursed be Canaan.*—[The devoted nations which God destroyed before Israel, were descended from Canaan: and so were the Phœnicians, and the Carthaginians, who were at length subjugated with dreadful destruction by the Greeks and Romans. The Africans, who have been bought and sold like beasts, were also his posterity.]—*Bagster.* "There never has been a son of Ham who has shaken a sceptre over the head of Japheth. Shem hath subdued Japheth, and Japheth subdued Shem; but Ham never subdued either."—*Mede.*

Ver. 27. *Enlarge Japheth.*—[Japheth denotes *enlargement*, and how wonderfully have his boundaries been enlarged! For not only Europe, but Asia Minor, part of Armenia, Iberia, the whole of the vast regions of Asia north of Taurus, and probably America, fell to the share of his posterity. *Dwell in the tents of Shem*:—these words are ambiguous; for they may mean either that God or that Japheth shall dwell in the tents of Shem. In either sense the prophecy has been literally fulfilled.]—*Bagster.*

CHAP. X. Ver. 1—4. Dr. *A. Clarke* remarks, that several of the names in this chapter, are rather those of familes than individuals, as Mizraim, Kittim, or Chittim, Dodanim, or Rodanim, [margin] Ludim, &c. On this, however, some critics think differently, particularly of the first: Dr. *Boothroyd* reads ver. 13. "Mizraim, (the father of the Egyptians.)"

unto them were sons born after the flood.

2 The [a] sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and [b] Dodanim.

5 By these were the isles [c] of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; [d] Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat [e] Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter [f] before the LORD; wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was [g] Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land [h] went forth Asshur, and builded Nineveh, and [i] the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same *is* a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, [j] (out of whom came Philistim,) and Caphtorim.

15 And Canaan begat [k] Sidon his first-born, and Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border [l] of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; [m] as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

22 The children of Shem; Elam, and Asshur, and [n] Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat [o] Salah; and Salah begat Eber.

25 And unto Eber [p] were born two sons: the name of one *was* [q] Peleg, for in his days was the earth divided; and his brother's name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and [r] Sheba,

29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

CHAPTER XI.

1 One language in the world. 3 The building of Babel. 6 The confusion of tongues. 10 The generations of Shem. 27 of Terah the father of Abram.

AND the whole earth was of one [a] language, and of one [b] speech.

2 And it came to pass, as they journeyed from the [c] east, that they found a plain in the land of Shinar, and they dwelt there.

3 And [d] they said one to another, Go to, let

A. M. 1556 B. C. 2448.

a ver. 31.

A. M. 1696. B. C. 2308.

b or, as some read it, *Rodanim*.

A. M. 1757. B. C. 2247.

c Jer. 2. 10. Zep. 2. 11.

A. M. 1666. B. C. 2338.

d Ps. 72. 10.

A. M. 1715. B. C. 2289.

e Mi. 5. 6.

f Mi. 7. 2.

A. M. 1745. B. C. 2259.

g Gr. *Babylon*.

A. M. 1760. B. C. 2204.

h or, *he went out into Assyria*.

i or, *the streets of the city*.

j 1 Ch. 1. 12.

k *Tzidon*.

l c. 15. 18, 21. Nu. 34. 3, 12. Jos. 12. 7, 8

m *Azzah*.

n *Arpachshad*.

o *Shelah*.

A. M. 1757. B. C. 2247.

p 1 Ch. 1. 19.

q i. e. *division*.

A. M. cir. 1797. B. C. cir. 2207.

r c. 25. 3.

A. M. cir. 1757. B. C. cir. 2247.

a *lip*. b *words*. c or, *eastward*. d *a man said to his neighbour*.

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nise a relation, and behave to him accordingly. In this view, how unnatural and absurd is that prejudice against foreigners, and that contempt of them, which generally prevail! And how can it consist with love to our neighbours, our brethren, "bone of our bone, and flesh of our flesh," to treat them with rigour, or hold them in slavery?—But "whence then come wars and fightings amongst us?" From that first murderer, who so early stirred up in fallen man the vile lusts of ambition, covetousness, revenge, and cruelty, and armed brethren against each other in horrid war; and who hath in all ages filled the earth with slaughter and devastation, which, it might previously have been supposed, could gratify none but himself. But the very existence of war, and the necessity of always being ready for it, and of sometimes waging it, too plainly prove *man's depravity*, as well as *Satan's influence*. Blessed be God the days are coming, when all the "nations shall beat their swords into ploughshares, and their spears into pruning-hooks, and they shall learn war no more:" and then ambitious or rapacious conquerors will no longer be adjudged illustrious characters, as in man's partial histories; but they will be branded with infamy, as in the impartial records of the Bible.—*T. Scott.*

CHAP. XI. Ver. 1—9. *The confusion of tongues.*—It appears, that before the flood there was but one language, and that language was probably the Hebrew. It appears also probable, that the inhabitants had not very far overspread the earth, never having thought of travelling by water. Noah's ark would, therefore, seem to the wise ones of that age a most ridiculous attempt; and it is not unlikely that, when he talked

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Ver. 5. *Isles of the Gentiles.*—That is, Europe. Calmet says, the term comprehends all those countries to which the Hebrews were obliged to go by sea, whether in Europe or in Asia Minor.

Every one after his tongue.—This refers to the time posterior to the confusion of tongues.

Ver. 6. *Sons of Ham.*—[*Ham* signifies *burnt* or *black*; and this name was peculiarly significant of the regions allotted to his family. To the Cushites, or descendants of Cush, were allotted the hot southern regions of Asia, along the shores of the Persian Gulf, Susiana, or Chusistan, &c.; to the sons of Canaan, Palestine and Syria; to the sons of Mizraim, Egypt and Lybia, in Africa.]—*Bagster.*

Ver. 9. *Nimrod the mighty hunter before the Lord.*—His name signifies a *rebel*, and the LXX. call him a *surly giant*, and the Arabic a terrible tyrant. The Targum of Jonathan says, "None was ever found like Nimrod, powerful in hunting, and in rebellions against the Lord." So the other Targums. Bryant considers him as the great instrument of idolatry in the family of Cush: an arch rebel and apostate.—Dr. *Clarke.*

Ver. 11. *Out of that land went forth Asshur.*—The marginal reading, says Dr. Boothroyd, is to be preferred: *He* (Nimrod) *went out into Assyria, and builded Nineveh, and the streets of the city.* So also Scott and Fuller.

Ver. 21. *Unto Shem, the father of all the children of Eber.*—[That is, of all the Hebrews. *Shem* signifies *name* or *renown*; and his, indeed, was great both in a temporal and spiritual sense. The finest regions of Upper and Middle Asia were allotted to his family; as Armenia, Media, Persia, &c. But his chief renown consisted in his being destined to be the lineal ancestor of the promised Seed of the woman, to which Noah might allude in his pious ejaculation, ch. ix. 26.]—*Bagster.*

Eber, the brother of Japheth the elder.—This makes Japheth older than Shem: but Dr. Boothroyd, on the other hand, reads, "To Shem, the father of all the children of Eber, the elder brother of Japheth," making Shem the elder brother. The priority, however, is very difficult to settle, and of small importance.

Ver. 24. *Salah*:—[the Sept. add *Cainan* here, with 130 years to the Chronology; but the addition, both here and in St. Luke, is probably spurious.]—*Bagster.*

Ver. 32. *In their nations.*—[Without the aid of learning, any man who can barely read his Bible, and has but heard of such people as the Assyrians, Elamites, Lydians, Medes, Ionians, and Thracians, will readily acknowledge that they had Asshur, Elam, Lud, Madai, Javan, and Tiras, grandsons of Noah, for their respective founders.]—*Bagster.*

CHAP. XI. Ver. 1. *The earth of one language.*—And that language supposed to be Hebrew. On this subject, which has been much controverted among the learned, we can only offer a hint or two. The primitive names, both of men and animals, were drawn from that language; some from their cries, and others from their peculiar qualities. *Jehovah*, the peculiar name of God himself, is Hebrew; and the moral law was written by the finger of God himself in that language. Supposing it revealed by God himself to Adam, through the longevity of the patriarch it might be handed down to Abraham through Seth and Shem.—There is some doubt also as to the present Hebrew *characters*, which are alleged to be Chaldee: they were probably received from Shem, and brought by Abraham out of Chaldea. They appear to have been originally a picture character, somewhat like the Mexican paintings. See Dr. *Greg. Sharpe's* Dissert. on the Origin of Languages.

Ver. 2. *From the east.*—That is, from the mountains of Ararat to the city of the Babylonian empire. The margin reads "eastward," which in English means just the contrary. But Babylon is neither east nor west, but southward of Armenia, where we have supposed the ark rested. But *Calmet* says, the Hebrews considered all who entered their country on the eastern side as coming from the east. So Abraham, Balaam, Cyrus, and the wise men who visited our Lord. But Taylor places Ararat where Major Wilford placed Eden, near Bactria, which lies west of Babylon. This, happily, is a question of much less importance than difficulty.—*Taylor's Calmet*, in *Kedem*, and Expos. Index.

Ver. 3. See Margin. The LXX. render it *asphaltus*, or bitumen; on which see Note on chap. vi.

A. M. 1757. B. C. 2247.

us make brick, and [e] burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build us a city, and a tower, [f] whose top *may reach* unto heaven; and let us make us a [g] name, lest we be scattered [h] abroad upon the face of the whole earth.

5 And the LORD came down [i] to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down, and there confound [l] their language, that they may not understand one another's speech.

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called [l] Babel, because the LORD did there confound the lan-

[e] *burn them to a burning.*
[f] Ps. 49. 11. Is. 13. 19. Jer. 51. 53. Dan. 4. 30.
[g] Gen. 6. 4. Ps. 72. 17. Is. 63. 12. Jer. 32. 20.
[h] Gen. 9. 19. Ps. 92. 9. Lu. 1. 51. Ac. 17. 26.
[i] c. 18. 21.
[l] Ps. 9. 1.
[k] Ps. 2. 6. Is. 6. 8. Jer. 49. 19. Zec. 3. 2.
[l] i. e. *confusion.*

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of a flood to drown the world, the infidels of that period might ask, as others have since done, where the water was to come from.

The population of the old world being confined to the eastern part of it, might be one cause of its excessive wickedness, for a crowded population is reckoned to engender crime; and it might be this which determined the Almighty to disperse mankind after the flood; while the instance of Noah riding safely in the ark, would naturally suggest the practicability of sailing from shore to shore, from one country to another.

We read, indeed, of no direct command for the dispersion of mankind, of any higher authority than that of Josephus, and he could have it only from tradition. It is plain, however, that the inhabitants of the new world wished to concentrate themselves, and form a mighty empire, of which Nimrod aspired to be the head, and that the scheme of building a city and a tower was his, as Josephus represents it.

The history of this Nimrod being a mere parenthesis in the genealogy of Ham's family, in chapter x., was passed over by us, in the omission of that genealogy in our Exposition; we may, however, so far revert to it as to remark, that he was the most distinguished among the mighty ones, the heroes, the giants, the tyrants of the age and generation after the flood. He is called "a mighty hunter," and probably commenced his exploits with the hunting of wild beasts. Next, he is represented as assuming sovereign power, "and the beginning of his kingdom was Babel," or Babylon, and other towns in the land of Shinar; after which "he went into Assyria, and builded Nineveh, and the streets thereof," with other cities; so that he was a mighty builder, as well as "a mighty hunter before the Lord." The latter phrase is generally understood, of a state of open hostility and rebellion against God. So it is said of the generation before the flood—"The earth was corrupt before God;" and of the Sodomites afterwards, that they "were sinners before the Lord exceedingly." (Gen. vi. 11. xiii. 13.) "This (says *Fuller*) may denote his daring spirit, in doing what he did in the face of heaven, or in defiance of the divine authority."

But, with the city, the children of Ham proposed to build "a tower" also, "whose top *shall reach* unto heaven," say our translators; but the words "shall reach," which are in italic, are, perhaps, improperly supplied: the verb "shall be" would better preserve the equivocal form of the original, which may be differently understood. 1. If it be taken as to height, it means exceedingly high. (Deut. i. 28.) But many have thought, 2. That on the top of this tower was to be an idolatrous temple, dedicated "to the heavens," or the powers of heaven, particularly the sun, the air, &c. So say the Jerusalem Targum and Josephus; and the former suggests it might also be for military purposes, in case of their being at any time attacked by the Shemites, &c. for it was part of the ancient tactics to place archers in every tower or eminence, to shower down arrows upon their enemies. 3. Josephus, who, to be sure, could only have it by tradition, supposes they might be weak enough to expect to find a refuge there in case of a second flood; and represents Nimrod as blasphemous, and mad enough, to bid defiance to the Most High: but then, why not build it on a mountain? Perhaps several of these objects might be united in the views of these Babel-builders; but the inspired historian tells us, their ruling passion was fame, and their object power. There seems no reason to doubt but that Nimrod was at their head; and as he began with hunting beasts, now he went on in hunting men, and pursuing power. It is not said that he "added field to field," but he added town to town, and city to city, and kingdom to kingdom, in the pursuit of universal empire, which we think, with *Fuller*, was his great and ultimate object.

But a council is again held in heaven, and the like ironical language is now used as before, with respect to the tree of life. (Gen. iii. 22.) "The Lord came down to see the city and the tower"—he that built the earth and the heavens! as if his curiosity had been excited to behold this mighty effort of "the children of men!" and he said, "Behold the people is one, and they have all one language: and this they *begin* to do: and now nothing will be restrained from them which they have imagined." Any person may discern that this language is strongly ironical, and the object is evidently to humble poor little man! "Go to," or "Come now," as modern translators render it, "let us go down and confound their language, that they may not understand (literally, *hear*) one another's speech." God did so, but in what manner is not said. Probably in a mighty tempest, that shook their building to its foundation, and occasioned the greatest terror and confusion; and this might produce divisions in their councils and in their principles; some considering it as a judgment from heaven, while others were disposed rather to brave it out against the Most High. It is probable also that such an awful visitation might produce a paralytic affection on the organs of speech, in many instances, so as to render them, in a great degree, unintelligible to each other; and without the gift of new tongues, of which not a word is hinted by the sacred historian, their pronunciation might be so variously affected, as eventually, though not immediately, to produce all the varieties of language since found.

Another inquiry of some difficulty is, whether the children of Shem and Japheth united with those of Ham in this ambitious project. From the generality of the expression in the opening of the chapter, it should seem that all the families were united, but not in all their branches, particularly that of Eber; and it is highly probable that from this circumstance, in part, arose the defeat of the design; for though the children of Ham might be hardened against the awful visitation above referred to, those of Shem, being religiously educated, would see the hand of Jehovah in it; and not only separate from them, but draw off others with them, to that extent as to occasion the project to be abandoned, and their separation in the earth would be a natural consequence.

But when the language of mankind was thus generally corrupted, it may be said, supposing, as we do, the Hebrew to be their orignal language, how could that be preserved pure? If we admit, as seems highly probable, that Shem and his family, or the greater part of them, remained in the East, (wherever that might be,) while the rest of mankind wandered to the plain of Shinar, this is easily accounted for: and yet we are not to suppose that they received no accession of words from other languages, for we know that, after Moses, almost every writer

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Ver. 4. *Go to.*—An obsolete phrase, used also by Shakspeare and Spenser, and signifying come.—*Let us build a tower, whose top* (may reach) *unto heaven.* Taking this as relating to height, *Taylor* calculates it at 500 feet, which is 160 feet higher than St. Paul's cross, (London;) but how much higher the original projectors meant to go, it is impossible to say; but *Herodotus*, who saw the remains, describes it as consisting of eight towers, the top one being a sort of chapel, and the whole a mile in height. Jerome, indeed, makes it four miles, but this is *Taylor* remarks, must be in ascending height, going round and round; which reconciles it nearly with the other account. 2. But probably its top was, as *Hutchinson* insists, dedicated to the heavens; which *Parkhurst* and many others support, and Dr. *Clarke* thinks highly probable. Archbishop *Tenison* considers the top as pyramidical, being a temple erected to the solar fire—to Baal or Bel. See *Stackhouse.*—*And let us make us a name.* Dr. *Greg. Sharpe*, not seeing how a great name would prevent their being scattered, translates *Shem* as an adverb, signifying *there;* (as in verses 7, 8, 9.) let us make, do, build, &c. for us *there;* meaning to build there a tower.—*Orig. of Lan.*

Ver. 6. *They have one language; and this they* begin *to do.*—This evidently implies that this was a part only of a plan for universal empire, with, perhaps, an idolatrous establishment. That a universal language has a conducement to universal monarchy, is the general sentiment of statesmen, and it was supposed to be on this principle that the French in the last century were so anxious to extend their language to all countries: and that universal monarchy was the object of Nimrod and his adherents, is the general opinion of commentators, ancient as well as modern. See *Bibliotheca Bib.*

Ver. 8. *So the Lord scattered them . . . and they left off to build the city.*—By this it is evident that the visit of God not only confounded the Babel-builders for the moment, but divided them, and struck such a terror into them, that many fled precipitately in all directions. That the visit of God was attended with such circumstances, is the opinion of many of the learned, particularly the elder Scaliger, Is Causabon, &c. See *Origines Sac.* Dr. *G. Sharpe* also remarks, that, to *babble* (which he supposes to be derived by mere means, not to talk new languages, but confusedly and without meaning. And if there be any truth in the idea above suggested, of a paralytic affection being produced on the organs of speech by the terror of the scene, perhaps this might be the origin of the difficulty, if not impossibility, of some nations pronouncing sounds to others perfectly easy.

Ver. 9. *Called it Babel.*—i. e. Confusion. The tower of Babel, Herodotus informs us, was a furlong, or 660 feet, in length and breadth; and, according to Strabo, it rose to the same altitude. It was of a pyramidical form, consisting of eight square towers, gradually decreasing in breadth, with a winding ascent on the outside, so very broad as to allow horses and carriages to pass each other, and even to turn. This magnificent structure, which seemed to menace the stars, is brought down to the ground, so that its very site is doubtful; and when supposed to be discovered, is all cases exhibiting heap of rubbish.—Is. xiii. xiv. Jer. l. li. 1 Cor. xiv. 23.)—*Bagster.* The above account of the confusion at Babel, agrees with a variety of traditions of great antiquity. *Josephus* mentions a tradition preserved in the Sybilline oracles, that "when all men were of one language, some of them built a high tower, as if they would thereby ascend to heaven; but the gods sent storms of wind, and overthrew the tower:" the tower, however, was not totally destroyed, for it was seen by Herodotus, as above mentioned, and probably with the repairs and improvements of Nebuchadnezzar.

Eusebius also quotes from Abydenus a relation to the same effect. "The tower (says he) nearly reached the heavens, when the winds coming to the aid of the gods, overthrew the whole enormous mass upon the heads of the builders; and from those ruins Babylon arose." And from thence rose also the fable of the war between the gods and the giants.

gnage of all the earth: and from thence did the LORD scatter them abroad upon the face [m] of all the earth.

10 ¶ These *are* [n] the generations of Shem: Shem *was* a hundred years old, and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad five hundred years, and [o] begat sons and daughters.

12 And Arphaxad lived five and thirty years, and [p] begat Salah;

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 And Eber lived four and thirty years, and begat [q] Peleg:

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat [r] Reu:

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat [s] Serug.

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat [t] Nahor:

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat [u] Terah,

25 And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and begat [v] Abram, Nahor, and Haran.

27 ¶ Now these *are* the generations of Terah. Terah begat Abram, Nahor, and Haran: and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in [w] Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* [x] Sarai; and the name of Nahor's wife [y] Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But Sarai was [z] barren; she *had* no child.

31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from [a] Ur of the Chaldees, to go into the land of Canaan; and they came unto [b] Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

A. M. 1657. B. C. 2347.

m Ac.17.26.
A. M. 1658. B. C. 2346.
n ver.27. c.10.21,22
A. M. 2158. B. C. 1846.
o c.5.4.
A. M. 1693. B. C. 2311.
p Lu.3.36.
A. M. 2096. B. C. 1908.
A. M. 1723. B. C. 2281.
A. M. 2126. B. C. 1878.
A. M. 1757. B. C. 2247.
q Lu.3.35. *Peleg.*
A. M. 2187. B. C. 1817.
A. M. 1787. B. C. 2217.
r Lu.3.35. *Ragau.*
A. M. 1819. B. C. 2185.
s Lu.3.35. *Saruch.*
A. M. 2026. B. C. 1978.

t Jos.24.2. *Nachor.*
A. M. 2049. B. C. 1955.
A. M. 1878. B. C. 2126.
u Lu.3.34. *Thare.*
A. M. 1937. B. C. 2067.
A. M. 1948. B. C. 2056.
v Jos.24.2. 1 Ch.1.26.
A. M. 2008. B. C. 1996.
w c.15.7.
x c.17.15
y c.22.20. 24.15.

z c.16.1; 18.11; 21.1,2. Ps.113.9. Lu.1.36. A. M. 2078. B. C. 1926. a c.12.1. B. C. cir. 1923. A. M. cir. 2081. b ver.32. *Charran.*

introduced words not used by his predecessors, especially when we come to the times of the captivity. The Shemites, however, not being affected by the confusion at Babel, would preserve a comparatively pure language; while idolatry, foreign commerce, and other circumstances, would accelerate the varieties of language among other families as they dispersed.

This extraordinary fact (of which there are strong corroborating circumstances in ancient history) has already led us so far in general remark, that we must conclude the section with one only practical observation; namely, that those who aspire to share the honours and prerogatives of the Divine Being, involve themselves thereby in certain ruin; and to such may be addressed the language of the prophet to Edom, "The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." (Obadiah, ver. 3, 4.)

Ver. 10—26. *Generations of Shem.*—The sacred writer, having given a general account of the tribes and nations descended from the three sons of Noah, before he proceeded to trace the line of Shem to Abram, introduced the building of Babel, and the confusion of tongues, as in a parenthesis. The Septuagint read, "Arphaxad lived one hundred and thirty-five years, and begat Cainan. . . . And Cainan lived one hundred and thirty years, and begat Salah." And St. Luke refers to the genealogy, with this additional link in it. (*Luke* 3. 36.)—According to the Hebrew text, followed by our version, we may by computation find, that the original revelation made to Adam might be transmitted to Abram, at above two thousand years' distance, through only two intermediate persons. Adam lived till Methusaleh was two hundred and forty-three years old; and Methusaleh died when Shem was about one hundred, who lived almost as long as Abraham.

The Septuagint, indeed, add one hundred years to all, beginning at Arphaxad; and take them away from the subsequent life of some of them. It is remarkable in how gradual a manner the life of man was shortened after the deluge, till it was confined within its present limits.—(*T. Scott.*)

Ver. 27—32. *The pedigree of Abram and Sarai.*—We introduce that part of the genealogy of Shem, which is necessary to the understanding the eventful history of Abraham, who descended from Shem, in the line of *Eber*, the father of the *Hebrews*. Now, one of Eber's sons was named *Peleg*, that is, *division;* because in his days the earth was divided. (Chap. xi. 25.) This Peleg was the ancestor of Nahor, Terah, and Abram. Abram had two brothers, Nahor and Haran, the latter of whom died before his father (Terah,) in Ur of the Chaldees. Sarai was the half sister of Abram, as explained in chap. xx. 12.; and Nahor, his brother, married Milcah, his brother Haran's daughter, and consequently his own niece; for the laws of consanguinity were less contracted before the Mosaic economy.

"It is said of Terah, that he took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife, and that they went from Ur of the Chaldees, to go into the land of Canaan. But here is something supposed, which the historian reserves till he comes to the story of Abram, who, next to God, was the first mover in the undertaking, and the principal character in the story. In chap. xii. 1. we are told, that 'the Lord *had* said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.' Taking the whole together, it appears that God revealed himself unto Abram, and called him to depart from that idolatrous and wicked country, whether any of his relations would go with him or not; that Abram told it to his father Terah, and to all the family, and invited them to accompany him; that Terah consented, as did also his grandson Lot; that Nahor and his wife Milcah were unwilling to go, and did not go at present; that seeing they refused, the venerable Terah left them, and being the head of the family, he is said to have *taken* Abram, and Sarai, and Lot, though not the first mover in the affair, and journeyed towards Canaan; that stopping within the country of Mesopotamia, he called the place where he pitched his tent Haran, in memory of his son, who died in Ur of the Chaldees; finally, that during his residence in this place he died, being two hundred and five years old.

"But though Nahor and Milcah, as it should seem, refused to accompany the family at the time, yet as we find them, in the course of the history, settled at Haran, and Abram and Isaac sending to them for wives, to the rejection of the idolaters among whom they lived, we may conclude that they afterwards repented and went. And thus the whole of Terah's family, though they do not go to Canaan, yet are rescued from Chaldean idolatry; and, settling in Haran, maintained for a considerable time the worship of the true God."—(*Fuller* on Gen.)

Ver. 12. *Begat Salah.*—[The Septuagint here bring in a second Cainan, with the addition of 130 years; but the Hebrew Text, both here and in Chron. i. is perfectly silent on this subject; and the best Chronologists have agreed in rejecting it as a spurious addition.]—*Bagster.*

Ver. 27. *Terah begat Abram, Nahor, and Haran.*—It is not to be inferred hence that Abram was the eldest; he might be the youngest. The name most celebrated in sacred history is generally placed first, as "Shem, Ham, and Japheth," though probably Japheth was the eldest; and so Jacob and Esau, &c. It is supposed, therefore, that Abram might be the youngest, and born many years after the others; for if Abram was born when Terah was only 70 years old, he must have been 135 when Terah died; whereas we find, by St. Stephen, that he was only 75. Acts vii. 4. Kennicott, Geddes, De Dieu, Boothroyd and others, therefore read, with the Samaritan, only 145 in this verse. Kennicott farther argues this from Gen. xvii. 17. which see.

Ver. 28. *Father of Iscah.*—[Iscah is supposed by some to have been the daughter of Haran, and the same as Sarai. She is called the *daughter-in-law* of Terah (ver. 31.) as being Abram's wife; yet Abram afterwards said, "she is the daughter of my father, but not the daughter of my mother." (ch. xx. 12.) Probably Haran was the eldest son of Terah, and Abram his youngest by another wife: and thus Sarai was the daughter or *grand-daughter* of Terah, Abram's father, but not of his mother.]—*Bagster.*

Ver. 31. *Ur of the Chaldees.*—[Ur was probably the place called Ouri, in Mesopotamia, two day's journey from Nisibis, in the way to the river Tigris. Jos. xxiv. 2. Ne. ix. 7. Ac. vii. 2—4.)—*Bagster.*

Ver. 32. [*Haran* was probably the city Charræ, in Mesopotamia, situated between the Euphrates and the river Chebar.]—*Bagster.*

CHAPTER XII.

1 God calleth Abram, and blesseth him with a promise of Christ: 4 he departeth with Lot from Haran: 7 Canaan is promised him: 10 he is striven by a barren unto Egypt.

NOW the LORD had said [a] unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

2 And I will make of thee a great [b] nation, and I will bless thee, and make thy name great; [c] and thou shalt be a blessing:

3 And I will bless them [d] that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be [e] blessed.

4 So Abram departed, as the LORD had spoken unto him, and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of [f] Canaan; and into the land of Canaan they came.

6 And Abram passed through the land unto the place of [g] Sichem, unto the plain of Moreh. And the [h] Canaanite *was* then in the land.

7 And the LORD [i] appeared unto Abram, and said, Unto thy seed will I give this [j] land: and there builded he an [k] altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of [l] Beth-el, and pitched his tent, *having* Beth-el on the west, and [m] Hai on the east: and there he builded an altar unto the LORD, and [n] called upon the name of the LORD.

9 And Abram [o] journeyed, going on still toward the south.

10 ¶ And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou *art* my [p] sister: that it may be well with me for thy sake; and my soul shall live because of thee.

14 ¶ And it came to pass that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.

15 The princes also of Pharaoh saw her, and commended her before [q] Pharaoh: and the woman was [r] taken into Pharaoh's house.

16 And he entreated Abram well for her sake:

A. M. 1923, B. C. 2081.

a c. 11. 31. 15. 7. Ne. 9. 7. 1. 11. 2. Ac. 7. 3. He. 11. 8.
b c. 17. 6. 24. 35.
c c. 18. 18. 28. 4.
d Nu. 24. 9.
e Ps. 72. 17. Ac. 3. 25. Ga. 3. 8.
f He. 11. 8.
g De. 11. 30. Jo. 7. 1.
h c. 10. 18. 13.
i c. 17. 1. 18. 1.
j c. 13. 15. 17. 8. 26. 3. 28. 13. Ps. 105. 8., 11. Ro. 9. 8. Ga. 3. 16. 4. 28.
k c. 13. 4, 18. 26. 25. 33. 20.
l c. 28. 19.
m Je. Jos. 7. 2.
n c. 21. 33.
o *in going and journeying.*
p c. 20. 2. 26. 7.
q Mat. 5. 28.
r Ps. 105. 14. Pr. 6. 29. He. 13. 4.

We may farther remark, in concluding this chapter, how rapidly human life now declined. Shem, indeed, was yet alive, and lived to the age of 602 at least. (Verses 10, 11.) But in now few generations, with that exception, is the life of man reduced from 900 to 200! and, but a few years afterwards, it astonishes Abraham to think of a son being born to him at 100; whereas, by the above account, he must have been born when his father was 130. Many have attributed this abbreviation of life to the use of animal food; but it is more reasonable to refer it to the providence of God, the longevity afforded to the antediluvians being no longer necessary to his designs.

CHAP. XII. Ver. 1—9. *The call of Abram.*—Babylonia is generally considered as the land in which idolatry originated; and the worship of the sun, and of fire as his representative, as the first species of idolatry, and as that adopted by Nimrod and his followers, and even by some of Shem's family; for Terah, it is not to be doubted, was an idolater of this class. The city in which he lived was called *Ur*, which means *fire*, and is supposed to have received its name from the object there chiefly worshipped. The following curious Rabbinical tradition, whether or not it has any foundation in truth, furnishes a fine satire on idolatry:—Terah, they pretend, was an idol-maker, and Abram was brought up to the same business: but, before he knew any thing of the true God, he perceived the absurdity of worshipping the creatures he had himself made, and sometimes used to ridicule the folly of his customers. At one time, in the absence of his father, a woman brought a meat offering to the gods, as she called them, and Abram thought this a good opportunity of exposing the folly of idolatry; when she was gone, he therefore, with a large stick, broke and maimed all the images, except the largest, in whose hand he placed the stick. When Terah came home and saw what was done, he called Abram to account, who told his father of the offering brought by the woman, and that it had occasioned a quarrel among them, set them to fighting, and produced all the mischief which he saw. Terah, instead of perceiving the force of Abram's satire, fell into a rage, and took him before King Nimrod, who commanded him to worship fire, and for disobedience committed him to the flames, from which he came out unhurt; and thus the Talmudists explain Abram's "coming out from *Ur*," that is, from the *fire* "of the Chaldees." This, however, is a Jewish fiction.

Abram had a divine call, (as we have seen in chap. xi.) and was "not disobedient to the heavenly vision;" and so far from being persecuted by his father Terah, the latter accompanied him, with other branches of the family, as there related. Dr. *Hales* distinguishes two calls of Abram; the one while in Ur, (Acts vii. 2—4.) then the chief seat of idolatry, and perhaps (as in after times) a city of astrologers and idol priests; the other when in Haran, after his father's death, to pursue his journey into the land of Canaan. In this case we may omit the word *had*, in the first verse, and consider this as a distinct call to prosecute his journey on to Canaan; in both instances, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing [the country] whither he went." (Heb. xi. 8.)

The design of Providence, however, was distinctly stated—he was to be separated from his country and his father's house, that he might become the head of a great nation, and that in and through him "all the families of the earth" should be blessed. This was eminently and finally accomplished in Him who was "the seed of the woman, the seed of Abraham, and the Son of God." (Gen. xxii. 18.)

A third appearance (if we suppose two before) took place "in the plain," or at the oak (or turpentine tree) "of Moreh," which was in the land of Canaan, and it is distinctly stated, was already taken possession of by Ham's posterity: "the Canaanite was then in the land," and not a foot of it was given in possession to the seed of Abraham, till forfeited by the crimes of the Canaanites. (Gen. xv. 16.)

"And they went forth to go into the land of Canaan, and into the land of Canaan they came." Hence may we draw a lesson on the importance of perseverance. Many *set out* well, like the Galatian converts, (Gal. v. 7.) who, after a while, tire and stop short of their journey's end. But what doth *hinder* them?

CHAP. XII. Ver. 1. *Now the Lord* had *said.*—Through the Hebrew language has no pluperfect tense, in translating it may be sometimes necessary to insert the sign of that tense, as here and in many other places; but if we suppose, with Dr. Hales, that this was another appearance, the little word *had* is unnecessary.

Get thee out.—The original, though not so abrupt, is equally emphatical, "Go thou thyself," as implying that though his family might linger in Haran, he must not stop with them, but go himself; and those whom he had not authority to take with him, must be left behind. Both Haran and Ur were in Mesopotamia, as well as Babylon, and the whole country seems to have been overspread with idolatry. Babylon was afterwards distinguished as the "Mother of harlots," which *Mede* explains as meaning the parent of idolatry. The prophet Jeremiah calls it "the land of graven images," and describes the Chaldeans as "mad upon their idols." Jer. i. 35—38. Ur appears to have been a nursery for idolatrous priests, as Bonares in India is now among the Hindoos. See *Calmet* in *Ur*; *A. Young* on idolatrous corruptions. For the above anecdote of Abram and Terah, see *Levi's* Hebrew Dict. in *Aber*, who gives the story at length from a Jewish work entitled *Medrash Bereshith.*

Ver. 5. *All the* souls *they had gotten in Haran.*—By *souls* are here meant *persons;* whether servants (or slaves) bought with money, or the children born of them, of whom we read, soon after, that he had 318. ch. xiv. 14. The Jerusalem Targum considers them as proselytes to the worship of the true God; the Chaldee Paraphrast speaks of them as "subdued unto the divine law." From hence two useful hints may be drawn by Christian masters; 1. That servants have souls; and, 2. That the souls of their servants should be instructed in the divine law. [*Canaan*, so called from Canaan the son of Ham, lies between the Mediterranean sea on the west, the wilderness of Paran, Idumea and Egypt, on the south, the mountains of Arabia on the east, and the mountain of Lebanon and Phœnicia on the north. Its length, from the city of Dan to Beersheba, is about 200 miles, and its breadth, from the Mediterranean sea to its eastern borders, about 90.]—*Bagster.*

Ver. 6. *The place of Shechem*, (as it was afterwards called, ch. xxxiii. 18, 19.) *unto the* plain *of Moreh.*—*Elon* is supposed here to mean a species of oak; or, according to Celsius and others, the turpentine tree. The LXX. here render it "the lofty oak," and Ainsworth thinks there was a grove of them. Similar was the oak of Mamre, ch. xiii. 18. The plains (or oaks) of Moreh are again mentioned, Deut. xi. 30. and elsewhere.

And the Canaanite was then in the land.—This has been urged as a proof that the book could not be written by Moses; or, at least, that this is an interpolation, but with what reason we cannot perceive. The words simply imply, that the Canaanites (the children of Caanan) had already taken possession of the land promised to Abraham, and not that the Canaanites had been since driven away, as the objection seems to suppose.—Dr. *A. Clarke.*

Ver. 9. *And Abram journeyed.*—The Hebrew reads as in the margin, "going and journeying," but still veering "toward the south."

Ver. 15. [*Pharaoh* was a common name of the Egyptian kings, and signified, according to *Josephus*, a "ruler" or "king," or according to *Ludolf*, "father of his country."]—*Bagster.*

Ver. 16. *Abram had sheep and oxen*, &c.—Rather, "flocks and herds," for under the former term is included goats as well as sheep; and under the latter, beeves, that is, bulls and cows; for the Jews were not allowed to castrate animals. Levit. xxii. 24.—Dr. *A. Clarke.*

and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

18 And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? [a] Why didst thou not tell me that she *was* thy wife?

19 Why saidst thou, she *is* my sister? so I might have taken her to me to wife: now therefore, behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded [t] *his* men concerning him: and they sent him away, and his wife, and all that he had.

CHAPTER XIII.

1 Abram and Lot return out of Egypt. 7 By disagreement they part asunder. 14 God reneweth the promise to Abram.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the [a] south.

2 And Abram *was* very rich [b] in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the [c] altar, which he had made there at the first: and there Abram called [d] on the name of the LORD.

5 And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able [e] to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled [f] then in the land.

A. M. 1923. B. C. 2081.

a c 20.10. 26.10 Ex.32.21.

t Pr 21.1.

A. M. 2086. B. C. 1918.

a c.12.9, &c.

b c.24.35. 1 Sa.2.7. Job 1.10. Ps 112.3 Pr 3.9,10. 10.22 Mat.6.33.

c c 12.7,8. Pa.42.1,2. 84.10.

d Ps.116.17. 145.18.

e c.36.7.

f c.34.30.

g Ph 2.14. He.12.14.

h *men brethren.*

i c.11.27.

j c.20.15.

k 1 Pe.3.8., 12.

l c.19.25. 1 Jn 2.15.

m c.2.10 Is.51.3. Joel 2.3.

n c.14 2.

A. M. 2087. B. C. 1917.

o Pr.27.10.

p c.18 20. Eze.16. 49. 2 Pe. 2.7,8.

q c.12.7.

r *plains.*

s c.35.27.

8 And Abram said unto Lot, Let there be no strife, [g] I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* [h] brethren.

9 *Is* not the whole land before [i] thee? Separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the [k] left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed [l] Sodom and Gomorrah, *even* as the [m] garden of the LORD, like the land of Egypt, as thou comest unto [n] Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated [o] themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked and sinners [p] before the LORD, exceedingly.

14 ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and [q] to thy seed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelled in the [r] plain of [s] Mamre, which *is* in Hebron, and builded there an altar unto the LORD.

Sometimes their relations, sometimes wealth or pleasure, or the fear of suffering; but blessed are those who persevere—"He that shall endure to the end, the same shall be saved." (Matt. xxiv. 13.)

Ver. 10—20. *Abram goes down into Egypt.*—This portion of Scripture, though it records no event of great and primary importance, may furnish many useful and profitable suggestions. 1. The fairest earthly possessions will sometimes fail us. Canaan, though "a land flowing with milk and honey," was sometimes subject to famine, as in this instance, and afterwards in the time of Joseph: but there is another Canaan, of which this was typical, where there can be no famine; its fruits are ever blooming, and its leaves ever verdant. (Rev. xxii. 2.) 2. The strongest faith may fail, and will sometimes fail under *small* trials, when it flourishes under great ones. Abram could leave his country and his father's house, as "seeing him that is invisible;" but he could not trust Providence to protect his wife. 3. We have here a picture of an ancient monarchy, particularly of Egypt, which boasted its superior wisdom and advancement; and yet, it seems, a handsome woman could not pass through it without danger to her own virtue, and terror to her husband. For the former there was sufficient reason, for Sarai was taken into Pharoah's (i. e. the King's) house: but they were far from being so sanguinary as Abram's fears had suggested, for they used him well for her sake. 4. The very means Abram had taken, by prevarication, to preserve his wife, had like to have deprived him of her, if God had not interfered in a manner he had no right to expect; for God plagued Pharaoh and his house. 5. The King of Egypt proves a much better man than Abram had expected. It is true, his princes, who conceived their master had a right to all the beauty, and probably all the wealth in the country, had brought her into his palace; but having received some providential warning, and learning, perhaps, by the confession of Sarai, that she was married, he refuses the temptation thus presented to commit adultery, and very honourably gives her back to her husband, with a strict command for his protection. Lastly, Abram himself receives a merited reproof from a quarter from which he certainly did not expect it. Abram prevaricated in a manner very unworthy of "the friend of God," the servant of Jehovah. It is true, she was his sister in a sense, that is, his half-sister: but she was also his wife, and he sinned exceedingly in exposing her to danger in order to screen himself. Notwithstanding all Abram's faults, however, God is still his protector, and "rebuked kings" for his sake. In how many instances (says *Fuller*) has God, by his kind providence, extricated us from situations into which our own sin and folly had plunged us!"

CHAP. XIII. Ver. 1—13. *Abram returns to Bethel, and parts from Lot.*—Abram, though expelled from Egypt, did not think of returning to Haran, much less to Ur, the city of idols; but he remembered Bethel, where, before he went into Egypt, he had erected an altar, and "called upon the name of the Lord." Probably his conscience now smote him for his dissimulation in that country, and he was anxious to renew his vows and communion with his God.

But Abram and Lot were both rich, and riches often breed strife, if not between the parties themselves, between their families and servants. So it was in this case, there was strife between their herdsmen. "Bad servants (says *Henry*) often make a great deal of mischief in families by their pride and passion, their lying, slandering, and tale-bearing." So disputes between servants often occasion division between their masters. "Let there be no strife, I pray thee, between *me and thee*, (said Abram,) for we are brethren." This is a powerful argument against strife among Christians; and if it were properly understood, it would put down all rivalry and assuming airs: Abram, though the elder, and the uncle of Lot, put himself on a level with him. He does not say, "You are my nephew," but "we

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CHAP. XIII Ver. 3. *Even to Beth-el:*—[i. e. the place which was afterwards called *Bethel* by Jacob, and so called when Moses wrote; for its first name was Luz. (ch. xxviii. 19.) Bethel was situated, according to *Eusebius*, 12 miles north of Jerusalem, towards Sichem, on the confines of Ephraim and Benjamin. *Hai*, or *Ai*, lay a little east of Bethel; and *Eusebius* and *Jerome* tell us, that in their time were shown some small remains of its ruins. *Mastus* says, that Ai was three leagues from Jericho, and Bethel one from Ai.]—*Bagster.*

Ver. 7. *And the Canaanite and the Perizzite dwelled then in the land.*—The Canaanites, it seems, were of three classes; those near the coast were merchants, and afterwards called Phœnicians: some were agriculturists and artificers, particularly the Perizzites; but the bulk of them appear to have been soldiers, perhaps what we should call *banditti*, living by violence and plunder. Josh. xvii. 18.

Ver. 10. *Destroyed Sodom.*—[The apparent obscurity in this verse, *Houbigant* has removed by the following translation: "Before the Lord had destroyed Sodom and Gomorrah, it was all, as thou goest to Zoar, well watered, like the garden of the Lord, and like the land of Egypt." Instead of "Zoar," which was situated at the extremity of the plain of Jordan, the Syriac reads "Zoan," which was situated in the south of Egypt, and in a well watered country.]—*Bagster.*

Ver. 18. *Mamre.*—See Gen. xviii. 1. Hebron was about 20 miles south of Jerusalem, and as far north from Beersheba.—*Calmet.*

CHAPTER XIV.

The battle of four kings against five. 11 Lot is taken prisoner: 14 Abram rescueth him. 18 Melchizedek blesseth Abram. 20 Abram giveth him the tithe.

A. M. 2087. B. C. 1917.

AND it came to pass, in the days of Amraphel king [a] of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of [b] Admah, and Shemeber king of Zeboiim, and the king of Bela, which is [c] Zoar.

3 All these were joined together in the vale of Siddim, [d] which is the salt sea.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote [e] the Rephaims [f] in Ashteroth-karnaim, and [g] the Zuzims in Ham, and the Emims in [h] Shaveh-kiriathaim,

6 And the Horites in their mount Seir, unto [i] El-paran, [j] which *is* by the wilderness.

7 And they returned, and came to Enmishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt [k] in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, (the same *is* Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim *was full of* slimepits; and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled [l] to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son, who dwelt [m] in Sodom, and his goods, and departed.

13 ¶ And there came one that had escaped, and told Abram the [n] Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

14 And when Abram heard that his brother was taken captive, he [o] armed his [p] trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* [q] unto Dan.

15 And he divided himself against them, he and his servants, by night, and [r] smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

16 And he brought back [s] all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 ¶ And the king of Sodom [t] went out to

a c. 11.2
Is. 11.11.
Zec. 5.11.
b Deu. 29.23
Hos. 11.8
c c. 19.22.
d De. 3.17
Jos. 3.16
e c. 15.20.
f Jos. 12.4
g De. 2.10, 20
h or, *the plain of Kiriathaim*
i or, *plain of Paran*
j c. 21.21
Nu. 13.26
k 2 Ch. 20.2.
l c. 19.17, 30.
m c. 13.12.
Nu. 16.26
1 Ti. 6.9
n c. 13.18.
o or, *led forth.*
p or, *instructed.*
q De. 34.1.
r Is. 41.2,3.
s 1 Sa. 30.8, 18.
t 1 Sa. 18.6.

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are brethren." Once more, Abram seems to fear that these disputes among themselves, if not put an end to, might involve them in disgrace with the heathen. So Jacob said to Simeon and Levi, "Ye have troubled me to make me stink [that is, to make me obnoxious] among the inhabitants of the land—the Canaanites and the Perizzites." (Gen. xxxiv. 30.) "The quarrels of professors," says the pious commentator just quoted, "are the reproach of profession, and give occasion to the enemies of the Lord to blaspheme."

Abram was very rich in cattle, in silver, and in gold, the latter probably having been received from the Canaanites for cattle; for many of these seem to have been a trafficking people, (like the modern Jews,) and took cattle for food in exchange for the precious metals. But Abram, though very rich, was neither covetous nor overbearing, for his proposal to his nephew Lot was generous and liberal, and was as such accepted without hesitation. Lot chose the plain of Jordan, which was well watered, like "the garden of the Lord," and "pitched his tent toward Sodom;" regarding the country with "a grazier's eye," as one expresses it, rather than with an eye of faith. A good man, in choosing his residence, should always inquire into the character of the neighbourhood; since bad neighbours are dangerous, both to our peace and to our characters. Lot must know that the inhabitants of the plain were "sinners before the Lord exceedingly." But Lot soon after went to reside in Sodom, with his daughters. Now, as Lot was a "just and righteous man," may we not hope that he flattered himself that, by his influence, exhortation, and example, he might be instrumental in reforming them? But it was a dangerous experiment; and though he does not appear to have been contaminated by the connexion, he was much distressed and grieved. For, by what he saw and heard in dwelling among them, St. Peter tells us, "his righteous soul was vexed from day to day." (2 Peter ii. 8, 9.)

Ver. 14—18. *The promise renewed to Abram.*—In the close of this chapter, God again renews to Abram the promise of the land of Canaan, and an innumerable posterity. First, he is commanded on every side to look around him, (doubtless from an elevated situation.) and he is told that all the country, as far as he could see on either hand, should be given to him in his posterity,—that that posterity should be innumerable,—and that the grant should be "for ever." He is farther commanded to arise, and "walk through the land, in the length and breadth thereof," that he may understand the full extent of the grant now made, or rather now confirmed to him. Thus "by faith Abraham sojourned in the land of promise, as in a strange country, dwelling in tabernacles (or tents) with Isaac and Jacob, the heirs with him of the same promise." (Heb. xi. 9.) The Jews have found some difficulty in reconciling this promise of the land "for ever," with the short period during which they retained possession of the country; and this is only to be done by *faith*. 1. Faith discovers another seed engrafted on the stock of Abraham; namely, the spiritual seed; Christ himself in the first instance, "in whom all the promises are yea and amen;" and then the children of Abraham's faith. "Know ye, therefore," saith the apostle, "that they which are of faith, the same are the children of Abraham." (Gal. iii. 7.) 2. Faith discovers another and a "better country;" for of Abraham it is said, he "looked for a city that hath foundations (namely, the New Jerusalem,) whose maker and builder is God." (Heb. xi. 10; compare Rev. xxii.) Now here we have a fulfilment of the promise to his natural seed, who have truly been innumerable; and, 2dly, to the spiritual seed, which are probably still more so. Again, here is for Israel a temporal Canaan, which remained theirs till they forfeited it by sin and unbelief; and, 2dly, here is to Abraham a spiritual seed, which obtain the spiritual Canaan on "better promises," and which shall, in the fullest sense, be theirs for ever.

But the most extraordinary circumstance attending this history is, that Abraham believed these promises while, as yet, he had no offspring, and his own body was "as good as dead," as the apostle speaks, as to all such hopes. Yet "in hope he believed against hope, counting him faithful who had promised." (Rom. iv. 18—22. Heb. xi. 11.)

CHAP. XIV. Ver. 1—16. *The first battle of kings—Lot captured, and retaken.*—When we here read of nine kings engaged in conflict, we must not take our ideas from the mighty

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CHAP. XIV. Ver. 1. *King of nations.*—Hebrew, *Goïm*. A settlement, probably, formed by people of different nations, like "Galilee of the nations," or Gentiles, Isa. ix. 1. Mat. iv. 15.—*Ainsworth.*

Ver. 3. *Vale of Siddim*—Which by ver. 10. appears to have had in it pits of slime or rather bitumen, and which afterwards was covered with the lake Asphaltites, the salt or dead sea.—*Ainsworth.*

Asphaltum is jet black; shining lustre; opake; very brittle. Consists chiefly of bituminous oil, hydrogen gas, and carbon. It was used originally as a cement; by the Egyptians as an ingredient in embalming. At present it is used in the composition of a particular kind of paint, and is quite an article of commerce.

Ver. 5. *Rephaims.*—Called by the Greek and Chaldee, giants. They became afterwards a very formidable people. Josh. xii. 4. xvii. 15. 1 Chron. xx. 4—6. See *Calmet's* Dict.

Shaveh, means the *plain* of *Kiriathaim*; and *Elparan*, the plain of Paran, as in the marginal notes. The words used for plain in the two verses are, however, not the same; the latter is used ch. xii. 6. and implies rather a grove than a plain. See Note there.

Ver. 13. *Plain of Mamre*—This was also, probably, a grove, the same word being used as in the places above mentioned. We have here the origin of the name *Mamre*, which means rebellious or bitter. Compare ch. xiii. 18.

Ver. 14. *Trained servants*, or *instructed.*—That is, according to some, catechised and taught their duty; according to others, "trained to arms," which seems more pertinent to the occasion; but Dr. *Boothroyd* renders it, "he mustered his tried servants," which is perhaps still better.

He pursued them unto Dan.—Either the town afterwards so called; or rather, perhaps, a branch of the Jordan, near which Lot settled. ch. xiii. 10. "Now a river is full as likely as a town to stop a pursuit," as Bp. *Watson* has observed.—Apology for the Bible.

Ver. 17. *The King of Sodom went out to meet Abram.*—But we read above that the king of Sodom fell into one of the pits of bitumen; either then he must have had a very providential escape therefrom, or this king (as some think) was the son of him who fell in the battle. Dr. *Boothroyd*, however, gives a different translation of ver. 10. "And the vale of Siddim was full of bituminous pits; and the kings of Sodom and Gomorrah were defeated, and (many) fell there; and the rest fled to the mountains." It is certainly not likely that the kings were the only persons who fell there.

Eusebius has preserved a fragment of Pagan antiquity, which speaks of Abraham being entertained by Melchizedek, not only at Salem, but in what he calls the *sacred quarter* of it, which was a mountain; probably a place of refuge long before the cities of refuge were established.—*Biblioth. Bib. Taylor* has laboured to prove that Salem was considered as a sacred place, and Mount Moriah consecrated to divine worship, long before the city of Jerusalem was built.—*Calmet*, Frag. 572.

meet him (after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him) at the valley of Shaveh, which *is* the king's [u] dale.

18 And [v] Melchizedek king of Salem brought forth bread and wine: and he *was* the [w] priest of the most [x] high God.

19 And he blessed him, and said, Blessed *be* Abram of the most high God, [y] possessor of heaven and earth:

20 And blessed *be* the most high God, which hath delivered thine enemies into thy hand. And he gave him [z] tithes of all.

21 And the king of Sodom said unto Abram, Give me the [a] persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I [b] have lifted up my hand unto the LORD, the most high God, the [c] possessor of heaven and earth,

23 That [d] I will not *take* from a thread even to a shoe-latchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their [e] portion.

A. M. 2057
B. C. 1947.

u 2 Sa. 18. 18
v He. 7. 1.
w Ps. 110. 4. He. 5. 6. 7. 3, 11.
x Mi. 6. 6.
y ver. 22. Ps. 24. 1. 50. 10
z He. 7. 1., 10.

a *souls.*
b Ex. 6. 8.
c ver. 19. c. 24. 3.
d Ec. 8. 15, 16.
e 1 Ti. 5. 18.

monarchs either of the East or West: those of Sodom, and the four other cities of the plain, were evidently the lords only of those towns, who had been tributary to the King of Elam or Persia, but now thought to throw off the yoke, and were therefore considered as rebels. The king of Persia, however, calling together his allies, the King of Shinar, or Babylon, (Nimrod's successor,) with two other kings, set out on an expedition; and after attacking and defeating several petty chiefs in their way, met the five kings of the plain in the vale of Siddim, and the troops of Sodom and Gomorrah first giving way, fell into the slime (or bitumen) pits, and so the whole fell an easy victim to the invaders. They now fell upon the prey, and having plundered Sodom and Gomorrah, not only took away *their* riches, but Lot and all his riches; who does not appear to have interfered, probably considering, as a foreigner, that he was entitled to be neuter.

The news soon reached Abram, by some one (perhaps a servant of Lot) who had escaped; and he hearing that Lot had been captured, with all his property, immediately determined to attempt his rescue, and succeeded. This has been thought highly improbable, and we have no intimation of any miraculous interference on his behalf. Supposing (as *Fuller* does) that each of these kings had 500 soldiers with him, what could Abram do with 318 trained servants. To this it may be answered, 1. That Abram was not alone, but had three confederates, Aner, Eshcol, and Mamre, who perhaps might each have an equal or greater number of men with them. 2. That Abram (who seems to have taken the lead) came upon them at night, and by surprise, when the enemy was fatigued with fighting, and probably gorged and intoxicated with the victuals and wines they had found at Sodom; (ver. 11.) and so were little capable of self-defence.—3. When the invaders were put into confusion, the prisoners they had taken, and were now unable to keep, would of course join with Abram and the liberating army. To these considerations it may be added, that a superintending providence watches over the concerns of the Lord's people, either in protecting them from approaching evils, or extricating them from those in which they may be involved. The Lord was Abram's shield, and his success was therefore complete. He brought back the property, and the persons who had been taken, and especially his brother Lot, his family, and goods.

Ver. 17—24. *Melchizedek meets and blesses Abram.*—But it may be inquired, Who was Melchizedek? Of the various opinions which have been advanced, we shall state a few of the most probable.

It is a very ancient opinion among both the Jews and Samaritans, that Melchizedek was Shem, the son of Noah, who was certainly alive at this time, and probably the oldest person now living, and not more venerable for age than character. That he should have taken up his residence among the Canaanites, while Abram was sojourning as a stranger in the same land, may seem extraordinary; but many circumstances no less strange, perhaps, occur in every age and country. From several places in the land of Canaan bearing the name of Salem, it is not unlikely that this might be the name of a district before the city of Salem (that is, Jerusalem) was built. Here it is possible Shem might reside; and, from his peaceable disposition, and just and neutral conduct, might give the name of Salem to that district, and be called the king of peace, as well as king of righteousness. And (whether he were Shem or not) it is highly probable that his dominions might be considered in some respects as sacred, and therefore to him the King of Sodom—whether the old king or his successor is not to us important—might fly for protection from his enemies, and be thereby brought into contact both with Melchizedek and Abram.

There are, however, considerable difficulties in the way of this interpretation. It is thought not to agree with the Apostle's argument (Heb. vii. 8—10.;) nor with the fact of having no genealogy, &c.; and therefore Dr. *Owen* (who will by no means allow Melchizedek to be a Canaanite) thinks he must be one of the children of Japheth, who was to be persuaded to dwell in the tents of Shem, to whose descendants the country was already covenanted; but which of Japheth's children could be a greater man than Abram? The difficulties of these hypotheses have therefore led some of the ancients (and of late the followers of *Hutchinson*) to suppose, that Christ himself here appeared; but how could he be a type of himself? This seems to be a greater difficulty than either of the preceding. It is certainly not necessary for us to decide in a case so doubtful; but thus much seems pretty certain, that he must have been a patriarch, and, as such, both a prince and a priest; that he must have been venerable, both for age and character, and, as such, known both to Abram and the King of Sodom. Leaving the subject for the present, we shall only remark, that those who suppose Shem to be this personage, explain what is said by the Apostle, of his having no genealogy, as referring to his *priesthood*. The priests under the law must prove their descent from Levi by genealogy; and not only did their priesthood cease by death, but at a certain age (fifty;) whereas this priest (in which he was typical of Jesus Christ) derived not his priesthood from his tribe or genealogy, nor was he liable to be superannuated, like the sons of Aaron; but, as Dr. *Macknight* explains it, continued a priest "all his lifetime." Melchizedek remains, however, a mysterious character. "Introduced thus abruptly, (says an elegant and ingenious writer) he disappears as suddenly, and we hear of him no more. The veil is lifted to discover him, and having just seen him, it is dropped, and hides him from us for ever." (*Collyer's* Script. Facts.)

"And Melchizedek brought forth bread and wine," at once to entertain his illustrious visiter, Abram, and to refresh his exhausted army. This seems to imply his being near home, and the valley in which they met, (which was from henceforth called the King's dale) was probably at the foot of the hill in which he dwelt, and whither we may suppose the King of Sodom and some of his people had escaped for refuge. It seems remarkable, that the name here ascribed to Deity is neither JEHOVAH, a name peculiar to the Hebrews, nor *El-Shaddai*, which we render God Almighty, but *Elion*, the Most High God, of whom Melchizedek was priest; and which name Abram also uses, though, to prevent misunderstanding, he connects with it the name Jehovah; for it is very possible that *Elion* (as well as *Elohim*) was used also by idolaters for the object of their worship, as it was afterwards by the Phœnicians. And it seems that "the Most High God" is, among the Persians, the usual title of Deity to the present time; for in the instance of a priest very recently converted to Christianity, he thus begins his confession:—"When the Most High God, of his boundless mercy, presented to me the tidings of the gospel, I read and saw that it gives information concerning a Saviour, whom God Most High had made a propitiation for his sinful servants."

Melchizedek, however, blesses Abram, and receives tithes from him—not, we may believe, for his support, like the Jewish

Ver. 18. *Melchizedek.*—The authorities in favour of his being Shem may be seen in *Bibliotheca Bib.*; in *Ainsworth* on Genesis; and in *Calmet's* Dict. The late *Taylor*, editor of the English edition, has bestowed considerable pains to prove and illustrate this point, and has produced a very curious mythological extract from the *Puranas*, (the sacred books of the Hindoos,) which he thinks throws some light on the allusion to this character by the author of the Epistle to the Hebrews, ch. vii. 3. The passage with T.'s interpretation, is as follows:

Soma, (Shem) the eldest son of Atri, (Noah) was the moon in a human shape; was a portion or form of *Brahmah* (the Deity.) "To him the sacred isles in the west were allotted. He is *still* alive, though invisible; and is acknowledged as the chief of the Sacerdotal tribe to this day."—*Asiatic Researches.* See *Calmet.* Frag. 660.

Ver. 19. *The most High God.*—Eli-on, according to *Bryant*, was "a compound of two titles of the sun," though we feel more inclined to explain it of the god *On*, Gen. xli. 45.—*Holwell's* Mythology. Dict. *Parkhurst* also remarks, "The Phœnicians (as Philo Biblius informs us from Sanchoniathon) called one of their gods *Elioun*, the Most High; and from them the Carthaginians styled their gods and goddesses *Aloniun*, and *Alonioth*, as we find in the punic verses explained by *Bochart.*

Ver. 20. *He gave him tithes of all.*—A custom of high antiquity. "The Arabian merchants, who traded in spices, durst not sell any till they had paid the tithe to their god Sabis."—*Pliny*, lib. xii. cap. 14. The Persians were very exact in offering to their gods the tithe of the spoils they had taken from their enemies. *Xenophon*, Cyrop. lib. iv. v. vii. The Scythians themselves sent their tithes to Apollo.—*Solin*, cap. 27. The Carthaginians used to send to Tyre (of which they were a colony) the tithe of their profits.—*Mela*, lib. ii. cap. 5. They sent to Hercules Tyrius the tenth of the spoils they took in Sicily.—*Diod.* lib. xx. *Justin*, lib. xviii. The ship that brought the usual tithe of the Carthaginians to Tyre, happened to arrive there a little before Alexander began the siege of that city.—*Q. Curtius*, lib. iv. cap. 2. When Pisistratus wrote to Solon, to persuade him to return to Athens, he told him that every one there paid the tithe of his goods for the offering of sacrifices to the gods.—*Laert.* lib. i. The Pelasgians, who were settled in Italy, received a command from the oracle to send their tithes to Apollo, at Dolphos.—*Dionys Halicarn.* Plutarch mentions a custom of the Romans of offering to Hercules the tithe of what they took from their enemies, &c. &c.—*Orient. Lit.*

Ver. 23. *A shoe-latchet.*—These latchets, or strings, were used to fasten the ancient sandals (or soles) to the feet. "They were turned round the feet in various manners, as appears from antique statues and medals."—*Bynæus Orien.*

CHAPTER XV.

God encourageth Abram: 4 promiseth him a son, and a multiplying of his seed. 6 Abram is justified by faith. 7 Canaan is promised.

A. M. 2093. B. C. 1911.

AFTER these things the word of the LORD came unto Abram in a [a] vision, saying, [b] Fear not, Abram: I *am* thy [c] shield, *and* thy exceeding [d] great reward.

2 And Abram said, Lord GOD, what wilt thou give me, seeing I go [e] childless, and the steward of my house *is* this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and lo, one born in my house [f] is mine heir.

4 And behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine [g] own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, [h] if thou be able to number them: and he said unto him, [i] So shall thy seed be.

6 And he believed in the LORD; and he [j] counted it to him for righteousness.

7 And he said unto him, I *am* the LORD that brought thee [k] out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord GOD, [l] whereby shall I know that I shall inherit it?

9 And he said unto him, Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and divided [m] them in the midst, and laid each piece one against another: but [n] the birds divided he not.

11 And when the fowls came down upon the carcasses, Abram drove them away.

12 And when the sun was going down, a deep sleep [o] fell upon Abram; and lo, a horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict [p] them four hundred years;

14 And also that nation, whom they shall serve, will I [q] judge: and afterward shall they come out with great [r] substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old [s] age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet [t] full.

17 And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and [u] a burning lamp that passed between those pieces.

18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

a c.46.2. Nu.12.6. Da.10.1. Ac.10.11, 22.
b Lu.1.13.
c De.33.29. Ps.3.3. 84.11. 91.4. 119.114. Pr.30.5
d Ps.142.5. La.3.24. He.13.5.
e c.30.1. Is.56.5. Ac.7.5.
f Pr.29.21.
g c.17.16.
h De.1.10. He.11.12.
i Ro.4.18.
j Ro.4.3,6, &c. Ga.3. 6. Ja.2.23.
k c.12.1.
l Jn.6.17. 2 Ki.20.8. Lu.1.18.
m Je.34.18, 19.
n Le.1.17.
o c.2.21. 1 Sa.26. 12. Job 4. 13.
p Ex.12.40.
q Ex.6.6.
r Ex.12.36.
s c.25.8. Job 5.26.
t Mat.23. 32. 1 Th.2.16.
u *a lamp of fire.*

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priests in after times, for he was an independent prince; but as an acknowledgment of his sacred character, with a view to part being offered in sacrifice to Him, who is the only rightful "possessor both of heaven and earth." "Almost all nations of the earth (says Dr. *Clarke*) have agreed in giving a tenth part of their property to be employed in religious uses."

"The King of Sodom *went out* to meet Abram," probably from the retreat where he had taken refuge; and having witnessed the scene between Abram and Melchizedek, he now says to Abram, whom he doubtless considered as his deliverer, 'Give me the persons"—let me only have back my subjects, and I am satisfied, "and take the goods to thyself." This seems an honourable proposal on the king's part; but Abram was jealous of being thought a marauder, who had engaged in this expedition with the hopes of plunder. On the contrary, he had "lifted up his hand," and taken a solemn oath, that he would take nothing for himself, not even "a sandal thread or a shoe-string," lest it should be said he had been enriched by war. O that other conquerors were actuated by the same principles of honour and integrity!

CHAP. XV. Ver. 1—11. *Abram justified by faith.*—Several years had elapsed, perhaps eight or nine, since God had first made promise to Abram concerning his seed, and now he is about eighty years old, and Sarai is seventy, and he has still no child. He must yet live upon assurances and promises, without any earthly prospects. He is indulged with a vision, in which God appears to him, saying, "Fear not, Abram: I am thy shield, and thy exceeding great reward." This is certainly very full and very encouraging. . . . . For what can be wanting to those who have God for their "exceeding great reward?" Abram had not availed himself of his late victory, to procure in Canaan so much as a place to set his foot on: but God has something greater in reserve for him. . . . . He shall be the father of the Church, and "the heir of the world."—The promise, to be sure, is great and full; but he has heard much the same things before, and there are no signs of its accomplishment. This works within him in a way of secret anguish, which he presumes to express before the Lord, almost in the language of objection: "Lord God, what wilt thou *give* me? Thou speakest of *giving* thy servant this and that, ... but I shall soon be past receiving it. . . . . I go childless. This Eliezer of Damascus is a good and faithful servant, but that is all. . . . . Must I make him my heir? and are the promises to be fulfilled in an adopted son?—(*Fuller.*)

God now condescends to assure him, "He that shall come forth of thine own bowels shall be thine heir." He is brought forth from his tent by night to view and count the stars; and when he had surveyed the heavenly host, in all the multitude and brilliancy of an eastern sky, the Lord assured him, "So shall thy seed be." And now he is no longer weak, but strong in faith; and, therefore, it was "imputed to him for righteousness."

"Much use is made of this passage by the Apostle Paul, in establishing the doctrine of justification by faith; and much has been said by others, as to the meaning of both him and Moses. The truth appears to be this, (says *Fuller*,) it is faith, or believing, that is counted for righteousness; not, however, as a righteous act, or on account of any inherent virtue contained in it, but *in respect of Christ, on whose righteousness it terminates.*" This the same able and ingenious writer thus illustrates:—"Whatever other properties the magnet may possess, it is as pointing invariably to the North that it guides the mariner; so whatever other properties faith may possess, it is as pointing to Christ, and bringing us into union with him, that it justifies."

Ver. 12—21. *Abram's prophetic vision.*—We have here the first and only instance of a sacrifice in which the animals were thus divided, though it is plainly referred to by the prophet Jeremiah, (chap. xxxiv. 18, 19.) as a usual custom; and Cyril speaks of it as a practice of the Chaldeans, as is remarked by Bishop *Patrick* and others. The ceremony is supposed to imply an imprecation upon the party violating the engagement. Having divided the sacrifices, and passed between them, it should seem Abram occupied the whole day in this sacrifice,

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CHAP. XV. Ver. 2. Dr. *Dodd* reads this verse in a parenthesis; "For Abram had said (i. e. within himself) Lord God, what wilt thou give me, seeing I go childless?" &c. The word of the Lord, ver. 1. then comes in answer to this inquiry.

Ver. 3. *One born in my house shall be my heir.*—"It is still a custom in India, especially among the Mahometans, that in default of children, and sometimes where there are lineal descendants, the master of a family adopts a slave for his heir; educates him agreeably to his wishes, and marries him to one of his daughters. . . . . This is a custom of great antiquity in the east, and prevalent among the most refined and civilized nations."—*Forbes' Orient. Memoirs.* Capt. *Carver* mentions a similar custom among the American Indians. Among the Mamelukes in Egypt, *Volney* says, "the freed man is called a child of the house."—*Orient. Lit.*

Ver. 10. *And he divided them in the midst.*—The sacrifices of the heathens certainly implied such an imprecation as is above suggested. "So when the Greeks and Trojans agreed to determine their quarrel by single combat, after various ceremonies were gone through, somewhat similar to the above, as to dividing the victims, the Roman priest called on Jupiter, in case his countrymen should prove perfidious; 'That very day, O Jupiter! strike the Roman people, as I to day shall strike this hog; and so much the more heavily, as you are more powerful than me. And having so spoken, with a sharp flint he dashed out the brains of the animal."—*Hunter's* Sacred Biography.

Ver. 13. *Shall serve them.*—Dr. Boothroyd renders this passage more perspicuous by referring the two verbs to the same agents; "they will enslave . . . and afflict them." So Pagninus, (in margin,) *Et servire facient eos*, "shall make them serve;" and Dr. B. adds, "So all the ancient versions render, and the sense requires it."

They shall afflict them 430 years.—The chronology, as given in our quarto Bibles, stands thus:—

Abram enters Canaan and receives the promise, .	Before Christ, 1921
Ishmael mocked Isaac, ...	1891
Israel departed from Egypt, ...	1491

Now the difference between the first and last of these dates, is just 430 years.

Ver. 16. *Fourth generation.*—[In former times, most ancient people counted by *generations*, to each of which was assigned a term of years amounting from 20 to 110; for the *generation* was of various lengths among various people, at different times. *The fourth generation* here probably means the same as the 400 years in the thirteenth verse.]—*Bagster.*

Ver. 15. *River of Egypt.*—[This was probably not the eastern or Pelusiac branch of the Nile, as some have supposed, but a stream in the south border of the land of Israel, between Gaza and Rhinocorura, and the same as Sichor.]—*Bagster*

CHAPTER XVI.

a Sarai giveth Hagar to Abram. 6 Hagar, being afflicted for despising her mistress, runneth away. 7 An angel sendeth her back. 15 Ishmael is born.

NOW Sarai, Abram's wife, bare him no children: and she had a handmaid, an [a] Egyptian, whose name *was* [b] Hagar.

2 And Sarai said unto Abram, Behold now, the LORD [c] hath restrained me from bearing: I pray thee, [d] go in unto my maid; it may be that I may [e] obtain children by her. And Abram hearkened to the voice of Sarai.

3 And Sarai, Abram's wife, took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was [f] despised in her eyes.

5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge [g] between me and thee.

6 But Abram said unto Sarai, [h] Behold, thy maid *is* in thy hand; do to [i] her as it pleaseth thee. And when [j] Sarai dealt hardly with her, she fled from her face.

7 ¶ And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to [k] Shur.

A. M. 2107.
B. C. 1897.

a c.21.9.

b Ga.4.24.
c c.20.18.

d c.30.3,9.

e *be builded by her,* 1 Sa.1.6, 8. Pr.30. 23.

g c.31.53. 1 Sa.24. 15. 2 Ch. 24.22.

h 1 Pe.3.7.

i *that which is good in thine eyes.*

j *afflicted her.*

k c.25.18.

l 1 Pe.2.18.

m i. e. *God shall hear.*
n c.21.20.

o c.25.18.

p Pr.5.21.

q i. e. *the well of him that liveth and seeth me.*
A. M. 2094.
B. C. 1910.
r c.25.12.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and [l] submit thyself under her hands.

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name [m] Ishmael; because the LORD hath heard thy affliction.

12 And he will be a wild [n] man; his hand *will be* against every man, and every man's hand against him; and he shall dwell [o] in the presence of all his brethren.

13 And she called the name of the LORD that spake unto her, Thou [p] God seest me: for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was called [q] Beer-lahai-roi: behold, *it is* between Kadesh and Bered.

15 And [r] Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

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sitting down to watch the birds of prey, and driving them from the sacrifice when they approached; but no symbol of the divine presence appeared till after sunset, when "a horror of darkness" came down, like the smoke of a furnace, and a burning lamp (or "lamp of fire," as the margin reads, ver. 17.) appeared, and passed between the sacrifices, as the token of the divine presence, and the ratification of the covenant of God to Abram. A deep sleep now fell upon Abram, and he had a prophetic vision, which, in its purport, harmonized with the scene here described—it was a period of great darkness, with "a lamp of fire," the signal of the divine presence in the midst.

We may observe here, by the way, that our sacrifices want watching: prayer and watchfulness should be united, as our Lord teaches us. (Matt. xxvi. 41.) The dispensations of Providence often resemble a dark cloud in their appearance, but there is a lamp of fire within, which indicates the divine presence. Though the dark side may be towards us, the light of God's countenance is on the other side.

"Behind a frowning providence
He hides a smiling face."

But we must now attend to the sacred prediction—"Thy seed shall be a stranger in a land that is not theirs, (that is, Canaan,) and they (Israel) shall serve them, (the Canaanites;) and they (the Canaanites) shall afflict them (thy seed) four hundred years." *Ainsworth* very properly reckons this period from the time of Ishmael mocking Isaac, thirty years after this promise, to the entrance of Israel into the wilderness, in which same year the law was given at Sinai, which agrees exactly with St. Paul's account, (Gal. iii. 17.) that the law was 430 years after the promise here mentioned; at which period they were to come out of their servitude with great substance, and this was literally fulfilled. (Ex. xii. 35, 36.) To Abram himself, personally, it is said, "thou shalt go to thy fathers in peace, and be buried in a good old age;" in which some commentators can see nothing but a long life and a peaceful end; but others derive hence an argument for the separate existence of human souls. Abram's body did not rest in the country of his fathers, but his spirit "was gathered to his fathers" in the world of souls.

The reason why the deliverance of Abram's posterity was so long delayed, is founded on the long sufferance and forbearance of God. "The iniquity of the Amorites is not yet full." "There is a fitness in all God's proceedings, (says *Fuller*,) and a wonderful fulness of design, answering many ends by one and the same event. The possession of Canaan was to Israel a promised good, but to the Canaanites a threatened evil. It is deferred towards both, till each be prepared for it." "Behold, therefore, the goodness and severity of God!" (Rom. xi. 22.)

CHAP. XVI. Ver. 1—6. *Sarai gives Hagar to Abram.*—In the preceding chapter, Abram had been assured that his heir should be the fruit of his own body, but nothing is said of Sarai; they both, therefore, seem to think it necessary to devise some means for the fulfilment of the promise; and Sarai hits upon an expedient, which, though it seems strange to us, was in accordance with the custom of the times. Here we have the origin of concubinage, and it is founded in the principles of slavery; for it was upon the principle that the slave, and all her produce, belonged to her owner, constituting part of the private patrimony of a wife, that Sarai claimed the offspring of Hagar as her own. "It may be (said she) that I may have children;" or, as the margin literally expresses it, "be builded by her;" for the household is built up of children.

Hagar, we are told, was an Egyptian slave, supposed to have been presented to Abram by Pharaoh when he was in Egypt, and Sarai was very beautiful: this connexion, therefore, was founded, as such generally are, not in affection, but in convenience; or rather in "the crooked policy" of contriving to fulfil God's promises, from which none of us are wholly free. The contrivance so far answered, as that Sarai had a son by Hagar; but, in the next chapter, all her plan is frustrated, and Ishmael is set aside from being heir, by the promise of a son by Sarai. In the mean time, she soon finds reason to repent her folly, for she was despised in the eyes of her own slave. She now began to reproach her husband as slighting her, and conniving at Hagar's conduct, who was, no doubt, elated with the thought of bringing an heir to Abram, when his own wife was barren; and probably she did not refrain from expressing her contempt for Sarai.

To calm her temper, and prevent farther jealousies, Abram returns Hagar back to her mistress, to do to her as was "good in her eyes," as the Hebrew expresses it: but, alas! Sarai was too much irritated and incensed, to listen to the claims of justice, or the cry of misery. She "dealt hardly with" (or afflicted) her, adding stripes perhaps to her reproaches, so that she fled into the wilderness, and there the eye of God saw and pitied her!

Ver. 7—16. *Hagar rescued by an angel.*—Hagar, though a runaway slave, is not overlooked by Him, whose

"Equal eye, as God of all,
Beholds a monarch or a sparrow fall."

CHAP. XVI. Ver. 2. *And Abram hearkened to the voice of Sarai.*—It is proper to be remarked, that though concubines (as Hagar was) are never put on a level with other wives, they have the same claims as to bed and board, and their children are legitimate: Ishmael, therefore, must have been Abram's heir, if Isaac had not been born. See *Michaelis'* Comment. by Dr. Smith.

Ver. 7. *Shur.*—[The desert of Shur being between the south of Canaan, where Hebron was situated, and Egypt, it is probable that Hagar was returning to her own country.]—*Bagster.*

Ver. 12. *His hand will be against every man, &c.*—Alexander the Great, as is well known, overran great part of the east, and the Arabians were the only nation that sent him no ambassador; he was therefore greatly incensed, and intended an expedition against them—but he died. Antigonus, his successor, made two attempts, which failed, and he gave up the contest. The Romans made many attempts, particularly under Trajan and Severus; and though they met with partial successes, they met with so many defeats and calamities, (partly arising from the nature of the country,) that they finally gave up the point; and the Ishmaelites at length, under the name of *Saracens*, overran Syria, Phœnicia, and great part of Europe, in the sixth and seventh centuries of the Christian era.—Bp. *Newton* on the Proph. Diss. 2. *Stackhouse.*

Ver. 13. *Thou God seest me.*—Of the last clause of this verse, Dr. *Clarke* says it is "very obscure, and rendered differently in all the versions." (See eleven senses in Poli. Synop.) The learned commentator remarks, that the word *Acherey*, which we render *after*, signifies "the last days, or afterwards," and refers to Exod. xxxiii. 23. above cited, where the same word is rendered *back parts*; that is, after the brighter glory of his face was passed, Moses viewed the after (i. e. the mitigated) glories of the Deity.

The Targums suppose Hagar favoured with a prophetic vision; and that of Jonathan represents her as saying, "Behold, here was revealed the glory of the Shechinah of the Lord, after vision;" i. e. after the vision of the angel. Whence also *Jerome*, "Verily, here have I seen the back parts of Him that seeth me."—*Biblioth. Bib.*

Instead of "thou God seest me," *Warburton* and others render the name *El-roi*, "the visible God;" but neither do we think this agrees so well with the original or the context. It was not from her seeing God, but from God seeing her, that Hagar derived her consolation.

CHAPTER XVII.

1 God renewetb the covenant. 5 Abram his name is changed. 10 Circumcision is instituted. 16 Isaac is promised. 23 Abraham and Ishmael are circumcised.

A. M. 2107. B. C. 1897.

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, [a]*I am* the Almighty God; [b]walk before me, and be thou [c]perfect.

2 And I will make my [d]covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant *is* with thee, and thou shalt be [e]a father of many [f]nations.

5 Neither shall thy name any more be called Abram, but [g]thy name shall be [h]Abraham; for [i]a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make [j] nations of thee; and kings shall come out of thee.

7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant; [k]to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land [l]wherein thou art a stranger, all the land of Canaan, for an everlasting [m]possession; and [n]I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be a token [o] of the covenant betwixt me and you.

12 And [p]he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born [q] in the house, or bought with money of any stranger, which *is* not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off [r] from his people; he hath broken my covenant.

a c.18.14. Ex.6.3. Ps.91.1,35. Ezek.20. b c.5.22. 1 Ki.2.4. 2 Ki.20.3. c Or, upright, sincere. c.6.9. Dt.18.13. Job 1.1. d c.9.9. Ps.105.8, 11. Ga.3. 17,18. e c.13.16. 22.17. f *multitude of nations.* g Ne.9.7. h i.e. *father of a great multitude.* i Ro.4.17. Ver.16,20. k c.28.13. Lev.26.12. He.11.16. l *of thy sojournings*

m c.48.4. Dt.32.8. n Ex.6.7. Je.24.7. Ezek.37. 23. Re. 21.3.

o Ac.7.8. Ro.4.11. p *a son of eight days.* q Ex.12.44. r Ex.4.24. Jos.5.2,&c.

Her incensed mistress would perhaps have scourged her back again; but the Almighty sends an angel to visit her, and counsel her to return and submit herself to her mistress. This is the first appearance we read of an angel in human form; and it is the angel of the covenant, he whose "delight of old was with the sons of men;" and who, while he bore the incommunicable name, and received the honours of divinity, at the same time "made himself of no reputation," while he became the comforter and adviser of a deserted female slave!

This angel, however, now speaks with authority. "I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name *Ishmael;* (that is, *God hath heard,*) because the Lord hath heard thy affliction. And he will be a wild man, and every man's hand against him; and he shall dwell in the presence of all his brethren." Here we must pause a moment, to examine this important prophecy. The character of Ishmael and his descendants is, "a wild man," or more literally, "a wild ass man;" that is, a man like the wild ass, whose character is thus depicted in the book of Job: (chap. xxxix. 5—8.) "Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? Whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing." This affords a fine exposition of Ishmael's character, and applies with wonderful exactness to his numerous wandering, lawless, and freebooting descendants, the Hagarenes, the Saracens, and all the numerous tribes of wild Arabs, by whom the East has been for many ages overrun.

Hagar, though an Egyptian slave, was not wholly ignorant of God: much she had learnt, doubtless, in Abram's family, who, in being blessed himself, was to be made a blessing to all around him; and she had probably learned more "by the things she suffered." She seems in particular to have been deeply impressed with a sense of the love and condescension of divine providence, in the heavenly visit she received; and acknowledged the "all-seeing eye" of heaven, both in the name she gave to the angel, and to the place at which he found her. But one expression here used (verse 13.) seems not a little to have puzzled all the commentators; and this our translators render, "For (she said) have I also here looked after him that seeth me?" The principal word employed, is the same as is applied to the view of the divine glory which Moses had in the cleft of the rock. (Exod. xxxiii. 23.) After the full effulgence of the divine glory (the *Shechinah*) had passed by, the prophet saw the mitigated glory which followed—the shaded glories of the Divinity—the "back part," as it were, of the sacred vision. It is remarkable, that in several angelic visions, those in particular to Gideon and Manoah, (Judges vi. 21. xiii. 20.) we are told, that the angel in departing, "did wonderously," leaving a token of his divine character, which no doubt greatly attracted their attention; and if we allow ourselves to suppose here a similar appearance of the Shechinah, (as is suggested by the Targums,) then we may read the words rather as an exclamation than a question—"Even here! (in this wilderness) have I seen the back part"—the retiring glories—"of Him that seeth me!" It is our mercy, that while God veils from us the glories which we cannot behold and live, nothing can veil us from his all-seeing eye! An eye is said to be the hieroglyphic of the Deity, and there is no maxim of more practical importance, than that every where, and at all times, God seeth us. And therefore Hagar called the place at which the angel found her, "the well (or spring) of him that liveth and seeth me," as the Hebrew names are rendered in the margin.

> "O may these thoughts possess my breast,
> Where e'er I rove, where e'er I rest!
> Nor let my weaker passions dare
> Consent to sin, for *God is there.*"—*Watts.*

CHAP. XVII. Ver. 1—14. *Abram's name changed, and circumcision instituted.*—God here renews his covenant with Abram, under the name *God Almighty*, or *All-sufficient*, which seems a proper introduction to the assurance that Sarah should have a child, though hitherto barren, and in her ninetieth year. The covenant here renewed differs not materially from the preceding, but it is attended with a change of name on the part both of Abram and Sarai, by the addition of a Hebrew letter to each of their names, (answering to our letter H,) and we therefore henceforth hear of them by the names of *Abraham and Sarah.* Abram, the original name of the patriarch, signified "a high father;" and Sarai, "my princess;" but by the addition of a letter, the former is made to mean, "the father of a great multitude;" and the latter, "the mother (or princess) of many nations," as in ver. 16.: and this is done as a pledge that his seed should be (as already promised) like the stars of the sky, or as the sands of the desert—innumerable; and to this his seed, it is added, should be given the land of Canaan, for "an ever-

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CHAP. XVII. Ver. 1. *I am the Almighty God.*—*El-Shaddai*—This name is supposed to allude to the infinite bounty and all-sufficiency of Providence, which the heathen expressed latterly by the image of Diana covered with breasts, to intimate the beneficence of Nature, as they explained it; but which St. Paul attributes to the God of Nature, Acts xiv. 17.

Ver. 5. *Thy name shall be Abraham.*—The H (or *He*) inserted in this name, is supposed to be a part of the word Hamon, which signifies a multitude.—*Ainsworth.*

Ver. 8. *The land wherein thou art a stranger.*—Hebrew, "The land of thy sojournings." *I will be their God.*—This is the first time this expression occurs. See Exod. vi. 7.

Ver. 10. *Every man child among you shall be circumcised.*—"This was the first institution of circumcision, and it was an institution of God, and not of man. Indeed *Herodotus* says, that 'the Colchi, Egyptians, and Ethiopians only, of all men circumcised from the beginning; and the Phœnicians and Syrians, which are in Palestine, learnt it of the Egyptians, as they themselves confess.' So *Diodorus Siculus* speaks of circumcision as an Egyptian rite, and says there are some who make the nation of the Colchi, and of the Jews, to come from the Egyptians; hence he observes, that with these nations there is an ancient tradition to circumcise their new-born infants, which rite was derived from the Egyptians; but as the original of the Jewish nation is mistaken, so likewise is the original of this rite. . . . . Those in Palestine that were circumcised, were the Jews only, as *Josephus* observes; but they did not learn it from the Egyptians, nor do they ever confess it; but, on the contrary, suggest that the Egyptians learnt it from them in the times of Joseph. . . . The Colchi, indeed, who were a colony of the Egyptians, might learn it from them; and so the Ethiopians, who were their neighbours likewise."—Dr. *Gill*, in loc. It is more remarkable that the inhabitants of Mexico practised a kind of circumcision when the Spaniards came there; and the same rite is said to prevail among some of the savages of the South Sea. It is probable that there are more than 150 millions of persons among whom the rite is still observed, including the Mahometans. See Orient. Lit.

Ver. 12. *He that is eight days old.*—Marg. "A son of eight days;" the usual mode of expressing the age in Hebrew. Circumcision being a religious rite, might be performed upon the Sabbath.

Ver. 13. *Or bought with money*—of any stranger, which is not of thy seed. This is, we believe, the origin of domestic slavery, and in its original was a privilege, since it brought the child of a heathen within the limits of the covenant. Slavery probably originated in war, and the Hebrews circumcised (but never without the consent of the party) those prisoners which other nations often sacrificed to their idols.—*Michaelis'* Com.

Ver. 14. *The uncircumcised shall be cut off.*—The Rabbins understand this of cutting off by death, either by the magistrates, when the case was brought before them, or by an untimely death from the hand of God.—*Ainsworth.*

We have noticed above, that the ancient Hebrews were not ignorant of the spiritual import of this rite; and it appears that even Rabbins of more modern date were not wholly strangers to it. Thus it is written in the book

15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but [s] Sarah *shall* her name *be.*

16 And I will bless her, [t] and give thee a son also of her: yea, I will bless her, and [u] she shall be *a mother* of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and [v] laughed, and said in his heart, Shall *a child* be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: [w] twelve princes shall he beget, and I will make him a great nation.

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time [x] in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the self-same day, as God had said unto him.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the self-same day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

A. M. 2107. B. C. 1897.

s i. e. *princess.*

t c. 18. 10.

u *she shall become nations.* c. 35. 11. Ga. 4. 26. 31. 1 Pe. 3. 6.

v c. 18. 12. 21. 6.

w c. 25. 13, &c.

x c. 21. 2.

CHAPTER XVIII.

1 Abraham entertaineth three angels. 9 Sarah is reproved for laughing at the promise. 17 The destruction of Sodom is revealed to Abraham: 23 his intercession.

AND the LORD appeared unto him in the [a] plains of Mamre: and he sat in the tent-door in the heat of the day;

2 And he lifted up his eyes and looked, and lo, [b] three men stood by him: and when he saw *them*, he ran to meet them from the tent-door, and [c] bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, [d] pass not away, I pray thee, from thy servant:

4 Let a little [e] water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread, and

a c. 13. 18. 14. 13.

b ver. 22. c. 19. 1. He. 13. 2. 1 Pe. 4. 9.

c ch. 23. 7. 33. 3, 7. 42. 6. 43. 26, 28. 44. 14. Ru. 2. 10. 2 Ki. 2. 15.

d He. 13. 2. 1 Pe. 4. 9.

e c. 43. 24.

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lasting possession." It is, however, true in fact, that they retained it for but a few generations only; on this ground, therefore, not only Jews, but very many Christians, expect that their country, though now overrun by Mahometans, will be restored to the children of Abraham, even to the end of time, which is as far as the term can be extended. But if we admit the Apostle's exposition, and extend the promise to another and a better country, then, whether or not the Jews return to Palestine, the true seed of Abraham, believers in the promised Messiah, shall obtain an inheritance more abundant and enduring. (See on chap. xiii. 14—18.)

We have here the origin of circumcision, an institution which, however revolting to European feelings, is held in such veneration to this day by a large portion of mankind, that they look down with execration and disgust on every male uncircumcised, and treat him as a dog. In this institution we are to consider, 1. Its divine authority: it was no human invention, as some have pretended, for it was the command of God to Abraham. 2. Its political design, as making a separation between the seed of Abraham and other nations. 3. Its moral (or spiritual) signification, as pointing to a greater purity of life and manners, "laying apart all filthiness and superfluity of naughtiness." (James i. 21.) Hence St. Paul, in the Romans, argues at length on the spiritual import of this rite, as a "seal of the righteousness of faith;" and the "circumcision of the heart," is used by him for its purification by faith. St. Stephen also speaks of those Jews who refused to hear and to obey the gospel, as "uncircumcised in heart and ears." (Acts vii. 51.) Hence also the Apostle tells us, that "he is a not Jew [a true child of Abraham] who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly: and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men, but of God"—alluding to the name of *Judah*, (whence *Jew* is derived,) which signifies *praise*. (Rom. ii. 28, 29.) Nor was the spiritual import of the rite unknown among the ancient Hebrews; for thus saith Moses to Israel, "The Lord God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart," &c. (Deut. xxx. 6. See also Jer. iv. 4.)

Ver. 15—27. *Sarai's name changed, and Isaac promised.*—The change of Sarai's name, as well as Abram's, has been already remarked; but two or three circumstances relative to the latter merit farther observation. 1. His great surprise and joy as to the promise of Isaac; "Abraham fell on his face, and laughed!" The text evidently expresses a high degree of joy, bordering on ecstasy and rapture; but not the levity which we usually connect with laughter, for Abraham at the same moment fell on his face before God. It should seem, that Abraham never doubted the divine promise, as to his having a numerous issue, but he hesitated as to the means of its accomplishment: "O that Ishmael might live before thee!" 2. This paternal affection was not displeasing in the sight of God: it is our duty to plead on behalf of all our children, however unpromising appearances may be, and a blessing may be obtained, though not exactly according to our wishes. "As for Ishmael, I have heard thee; twelve princes shall he beget," &c. (The fulfilment of this promise we shall find, chap. xxv. 12—16.) 3. We may remark Abraham's prompt obedience: in the self-same day that the command was given it was obeyed, or at least began to be obeyed. 4. It may be farther remarked, that not only children, but servants, were included in this covenant, and partakers of this sacrament: and even females, though not subjects of this rite, were not excluded from the blessing; and under the dispensation of the gospel there is indeed no difference, for "in Christ Jesus there is neither male nor female."

The first verse of this chapter may form a proper practical conclusion of the whole. "Walk before me, and be thou perfect;" or, as the margin reads it, "upright" or sincere. Integrity is true scriptural perfection; and without that every thing is defective, and all religion vain. We may not attain *absolute* perfection on earth, but we should study as nearly as possible to approach it, which is only to be done by "walking with God"—by a steady course of prayer and communion with him. Difficulties, to try our faith, may daily occur, and irksome and unpleasant duties will frequently present themselves; but we must walk on, "pursue the even tenor of our way," and not turn aside, either to avoid the one or evade the other.

CHAP. XVIII. Ver. 1—16. *Abraham entertaineth three angels.*—St. Paul exhorts to hospitality, on the consideration that "thereby some have entertained angels unawares." (Heb. xiii. 2.) This probably refers to the instances of Abraham and Lot, in this and the following narrative. The chapter before us gives

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Zoar: "At what time a man is sealed with the holy seal of this sign, (circumcision,) thenceforth he seeth the blessed God properly, and the holy soul is united with him."—*Ainsworth.*

Ver. 19. *Isaac.*—[*Yitzchak*, which we change into *Isaac*, signifies *laughter*; so called in allusion to Abraham's laughing, as related in verse 17. By this Abraham did not express his unbelief or weakness of faith, but his joy at the prospect of the fulfilment of so glorious a promise; and to this our Lord evidently alludes, John viii. 56.]—*Bagster.*

Ver. 25. *Thirteen years.*—[Not only the Jews, but the Arabs, who are the descendants of Ishmael, retain the rite of circumcision to this day; and the latter perform it, as the other Mahometans also do, at the age of *thirteen*.]—*Bagster.*

CHAP. XVIII. Ver. 1. *Sat in the tent door.*—[In these verses, we have a delightful picture of genuine and primitive hospitality: a venerable father sits at the tent door, not only to enjoy the current of refreshing air, but that if he saw any weary and exhausted travellers, he might invite them to rest and refresh themselves during the heat of the day. In the same manner *Homer* describes the hospitable Axylus; and the same custom still obtains in the East. It was not the custom, nor was there any necessity, for strangers to knock at the door, or to speak first, but to stand till they were invited; as Minerva is represented in the Odyssey as standing among the common people of Ithaca, near the porch of Ulysses.]—*Bagster.*

Ver. 2. *And lo! three men stood by him.*—Some expositors have represented these three men as the three persons of the Trinity, but we conceive without authority or propriety; for of the two men who went to Sodom, we find nothing said that intimates divinity; and our Lord has told us that "no man has seen the Father" (John v. 37.) The Christian fathers generally refer all the appearances of God in human form to the Son only, whose "delights" were of old with the sons of men. (Prov. viii. 31.) So Ainsworth, Scott, and Fuller.

Ver. 4. *Wash your feet.*—[In those ancient times, shoes, such as ours, were not in use; and the foot was protected only with sandals or soles, fastened round the foot with straps. It was, therefore, not only necessary, from motives of cleanliness, but also a very great refreshment, in so hot a country, to get the feet washed at the end of a day's journey; and this is the first thing that Abraham proposes.]—*Bagster.*

f comfort ye your hearts, after that ye shall pass on: for therefore g are ye come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, h Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And he took i butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

9 ¶ And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee j according to the time of life; and lo, Sarah k thy wife shall have a son. And Sarah heard *it* in the tent-door, which *was* behind him.

11 Now Abraham and Sarah *were* l old *and* well stricken in age; *and* it ceased to be with Sarah m after the manner of women.

12 Therefore Sarah n laughed within herself, saying, After I am waxed o old shall I have pleasure, my p lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is any thing too hard for the q LORD? At the time appointed I will return unto thee, according to the time of r life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst s laugh.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the t way.

17 ¶ And the LORD said, Shall I u hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be v blessed in him?

19 For I know him, that he will command his children w and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of x him.

20 And the LORD said, Because the y cry of Sodom and Gomorrah is great, and because their sin is very grievous,

21 I will go down z now, and see whether they have done altogether according to the cry of it, which is come unto me; and if a not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

23 ¶ And Abraham b drew near, and said, Wilt c thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: d Shall not the Judge of all the earth do right?

26 And the LORD e said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

A. M. 2107.
B. C. 1897

f Gen. 19.2.
g or, have passed.
h Judges. 6.19.
i Isa. 7.15.
j ver. 14.
2 Ki. 4.16.
k c. 17.19, 21. 21.2. Heb. 11.11. 9. Gal. 4. 23.
l Ro. 4.19. Heb. 11.11, 12.
m c. 31.35.
n c. 21.6. Ps. 126.2
o Luke 1.18
p 1 Pet. 3.6.
q Num. 11.23. Je. 32.17. Mat. 19. 26.
r 2 Ki. 4.16.
s Ps. 44.21. Pr. 12.19.

t Ac. 15.3. Ro. 15.24. 3 J. 6.
u Ps. 25.14. Am. 3.7. Jo. 15.15.
v c. 12.3. 22.18. Ps. 72.17. Ac. 3.25. Ga. 3.8.
w Deu. 4.9. 10.5, 6, 7. Ps. 78. 5. 8. Ep. 6.4.
x 1 Sa. 2.30.
y c. 13.13. 19.13. Ex. 3.7.
z c. 11.5. Ex. 3.8. Jos. 22.22. Ps. 139. Je. 17.10. Lu. 16.15.
A. M. 2107.
B. C. 1897
a Jos. 22.22. Ps. 139. Je. 17.10. Lu. 16.15
b Ex. 32.11. Ho. 11.8. Ja. 5.17.
c Nu. 16.22.
d Job 8.3. 34.17. Ps. 58.11. 94.2.
e Is. 10.22. Je. 5.1. Ex. 32.30.

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us a fine specimen of patriarchal simplicity and hospitality, which, it appears, still exist in many parts of the East. "Nothing is more common in India, (says *Ward*,) than to see travellers and guests eating under the shade of trees."—"On my return to the boat, (says *Belzoni*,) I found the Aga, and all his retinue, seated on a mat, under a cluster of palm-trees; close to the water. The sun was then setting, and the shades of the western mountains had reached across the Nile and covered the town." So another traveller in Egypt (*Light*) tells us—"The Aga having prepared a dinner for me, invited several of the natives to sit down. Water was brought in a skin by an attendant to wash our hands. Two fowls roasted were served up on wheaten cakes, in a wooden bowl, covered with a small mat, and a number of the same cakes in another: in the centre of these were liquid butter and preserved dates."

Similar to these was the entertainment Abraham here prepared for these strangers; and though, in the first instance, he seems not to have been aware of the character of his visiters, he soon perceived a superiority in one of them, who, indeed, disclosed his real character by his language. The courtesy of Abraham in his address must not be passed over, and the language of the original (as noted in the margin) is still more striking than the version of the text—"Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree; and I will fetch a morsel of bread, and *stay* ye your hearts: after that ye shall *pass on:* for therefore *you have passed to* your servant."

During the preparation of this feast, probably, Sarah is inquired for, who was within the tent preparing for the reception of her husband's guests; and, at the same time, listening to the conversation without, when she heard one of them say, "I will certainly return unto thee . . . . and Sarah shall have a son;" whereat she laughed within herself. Of this, one of the three, who is now announced as the Lord JEHOVAH, inquired, "Wherefore did Sarah laugh? Is any thing too hard for Jehovah?" And then the promise is repeated. Sarah, however, at first denied the fact from fear, not considering it was as vain to attempt to deceive the Lord, as it was foolish to dispute his power, and that in both she discovered her unbelief as well as folly.

The men (as they appeared to be) now looked toward Sodom, and "set their faces" as if they would go thither: Abraham, therefore, with the same courteousness as he received them, went with them to help them on their way.

> "So when angelic forms to Syria sent,
> Sat in the cedar shades, by Abraham's tent,
> A spacious bowl th' admiring patriarch fills,
> With dulcet water from the scanty rills;
> Sweet fruits and kernels gathers from his hoard,
> With milk and butter piles the plenteous board;
> While on the heated hearth his consort bakes
> Fine flour, well kneaded, in unleavened cakes;
> The guests ethereal quaff the lucid flood,
> Smile on their hosts, and taste terrestrial food;
> And while from Seraph lips sweet converse springs,
> They lave their feet, and close their silver wings."—*Darwin.*

Ver. 17—33. *Abraham pleads for Sodom.*—Jehovah is now represented rather as reasoning with himself, than as consulting with his attendants, with whom no conversation is recorded. But we must not omit to notice the honourable testimony here borne to Abraham's character: "I know him, that he will command his children, and his household after him." Abraham, being blessed himself, was anxious to procure a blessing on his household and descendants; and it is certainly the duty of all who fear God, to teach their children and servants to fear him also. Family instruction and devotion are the duty of every master of a family.

"And the Lord said"—to Abraham doubtless, or at least within his hearing—"I will go down now, and see whether they have done altogether according to the cry which is come unto me." Observe, though blood has a loud voice, and cries to heaven, there are other sins which also cry to heaven for vengeance. And the men, that is, the angels, who were commissioned to destroy Sodom, went forward, while Abraham stood yet before the angel Jehovah, that is, the Son of God in human form, and pleaded for mercy on the behalf of Sodom; and herein he has afforded us an example of this duty. 1. His prayer was offered with great reverence: "Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes." 2. It was importunate: he pleads, first, if there were but fifty righteous, that the city might be spared; and then he comes gradually down to ten. "Peradventure there shall be ten there;" and the Lord said, "I will not destroy it for ten's sake." 3. It may be remarked, that Abraham says nothing about Lot and his family; from which it may be reasonably inferred, that the angels had informed him that they had a commission to rescue them. Lastly, to what an enormity of wickedness must the inhabitants of this city have arisen, that, notwithstanding the residence of Lot so long among them, and the rescue of their

Ver. 17. *Shall I hide from Abraham,* &c.—When God made man; when he excluded him from paradise; and when he came down to view the tower of Babel, he is represented as holding a council, as it were, on those occasions: "Let us make man;"—"Behold, the man is become as one of us;"—"Let us go down and confound their language;" but here the language is materially different. "And the Lord said," as if debating with himself, "Shall I hide from Abraham," &c.

Ver. 21. *I will go down.*—[This is spoken figuratively; and as the Jewish

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which *am* [f] *but* dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, Oh, let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, Oh, let not the LORD be angry, and I will speak yet but this [g] once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's [h] sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

CHAPTER XIX.

1 Lot entertaineth two angels. 12 Lot is sent for safety into the mountains. 24 Sodom and Gomorrah are destroyed. 26 Lot's wife becomes a pillar of salt. 31 The incestuous original of Moab and Ammon.

AND there [a] came two Angels to Sodom at even; and Lot sat in the gate of Sodom; and Lot, seeing *them*, rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn [b] in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, [c] Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; [d] and he made them a feast, and did bake unleavened bread, and they did eat.

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this [e] night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so [f] wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, [g] and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, [h] and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

12 ¶ And the men said unto Lot, Hast thou

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B. C. 1897

f c.2.7. 3.19. Job 4.19. Ps.8.4. 144.3. Ec.12.7. Is.6.5. 64.8. Lu.5.8. 1 Co.15. 47,48. 2 Co.5.1,2.

g Ju.6.39.

h Job 33.23.

a c.18.22.

b He.13.2.

c Lu.24.28.

d c.18.6..8. 21.8. Lu.5.29. Ju.13.2. He.13.2.

e c.4.1. Le.18.22. 20.13. Ju.19.22. Is.1.9. 3.9. Je.3.3. 6.15. Eze.16.49, 51. Mat. 11. 23,24. Re.1.23. 24.38,37. 1 Co.6.9. 1 Ti.1.10. 2 Ti.3.13. Jude 7.

f Le.18.22. 20.13. De.23.17. Re.1.23. 1 Co.6.9. 11. Jude 7.

g Ro.3.8.

h Ex.2.14. 2 Pe.2.7,8.

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country by the hands of Abraham, still their sins cried to heaven, and brought upon them the vengeance of the Almighty.

Some readers may, perhaps, be surprised to find, in this and the following chapters, angels (and even Jehovah himself) appearing in human form; travelling and resting, eating and drinking, as real men, when we are taught in other parts of Scripture to consider them as pure spirits, the inhabitants of another world. The fact is, we live under a dispensation so different, and in a period so remote from the age of miracles, that it is difficult for us to form a tolerable idea of these events; and many impertinent questions have been asked, to which the Scriptures furnish no answer, and therefore it is our wisdom to be silent. Thus far we know, that the Deity is capable of assuming any created form, and of communicating any form to creatures, either permanent or temporary. We here follow the inspired narrative implicitly; as we proceed through the Bible, we shall not fail to mark the passages which throw any new light on the doctrine of "the ministration of angels," which pervades the whole of the Bible, and cannot be given up, without giving up the Scriptures altogether.

CHAP. XIX. Ver. 1—11. *Two angels visit Sodom.*—The gate of the city was the usual seat of judgment; the Jews have, therefore, a tradition, that Lot, in consequence of the weight he acquired from Abraham's valour a few years previously, (see chap. xiv. 21, &c.) had been promoted to the magistracy, and perhaps had accepted of the office in the hopes to overawe their vices; and with this they seem afterwards to reproach him, (ver. 9.) "This one fellow (say they) came in to sojourn, and he will needs be a judge." But, alas! they were incurable, and must be destroyed. Of Lot we may observe, that he showed the same courtesy to strangers as his uncle Abraham; and, indeed, *hospitality* is considered as the *master-virtue*, so to speak, of all the East. Thus *Homer* tells us—

> "By Jove the stranger and the poor are sent,
> And what to those we give, to Jove is lent:
> Then food supply, and bathe his fainting limbs,
> Where waving shades obscure the mazy streams."—*Pope.*

Lot seems, however, to have carried his hospitality to an extreme utterly unjustifiable, in offering his two maiden daughters to the mob which beset his doors. *Chrysostome* says, "The rights of hospitality are very sacred, even in the most barbarous parts of the world; and, therefore, Lot would rather his own children should be sacrificed to the lust of these brutes, than the strangers he had taken under his roof." *Augustine*, however, properly condemns the idea of committing a lesser sin to avoid a greater; and more reasonably attributes his conduct to "distraction of thought and heat of passion." But he ought to have risked his own life in defence both of his guests and daughters.

It is painful to record the crimes of mankind, and especially when of the horrid nature of that here mentioned; and sometimes it cannot be done without violence to the feelings of virtuous and good men. But it is necessary, and the narrative before us is requisite to prepare us for the very awful judgment which immediately follows. The Lord had come down to see if the sin of Sodom was so "very grievous" as the cry of it imported. This is in allusion to human governments, and suggests to princes and judges the propriety of full inquiry before judgment passes. But the angels have little occasion to inquire. The sinners glory in their shame, and volunteer in evidence against themselves.

Lot's illustrious visitants, however, soon extricated him from all danger, by pulling him into the house and shutting them out; at the same time smiting them with blindness, probably by a stroke of that lightning, by which they were on the following day destroyed; and which must have operated as a warning to them, and have led them to cry for mercy, had they not been so hardened in their crime. But they, unhappy wretches! persevered in their sin, and wearied themselves in vain to find the door.

Ver. 12—22. *Lot rescued from destruction.*—The angels now disclose their errand, and Lot had sufficient evidence of their real character in the miracles just wrought: and nowithstanding the very aggravating conduct they had now witnessed, they gave Lot the opportunity of warning any of the inhabitants with whom his family might stand connected. Lot therefore

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writers speak, according to the language of men. So eyes, ears, hands, and other members of the body, are attributed to God, for effecting those things which men cannot accomplish without these members.]—*Bagster.*

CHAP. XIX. Ver. 1. *Two angels*:—[or, rather, "the two angels came," referring to those mentioned in the preceding chapter, and there called "men." It seems, (from chapter xviii. verse 22.) that these two angels were sent to Sodom, while the third, who is called the *Lord* or *Jehovah*, remained with Abraham.]—*Bagster.*

Ver. 2. *Nay; but we will abide in the street.*—[" And they said unto him, for we lodge in the street;" where, nevertheless, the negation is understood. Knowing the disposition of the inhabitants, and appearing in the mere character of travellers, they preferred the open street to any house; but as Lot pressed them vehemently, and they knew him to be a righteous man, not yet willing to make themselves known, they consented to take shelter under his hospitable roof.]—*Bagster.*

Ver. 6. *Out at the door.*—[Two words are here used for door; the first *pethach*, which is the *aperture* or *opening* of the door, the *door-way*, at which Lot went out; the latter, *deleth*, the *leaf* of the door, which he shut after him when out.]—*Bagster.*

Ver. 11. *With blindness.*—[The word *sanverim*, rendered 'blindness," and which occurs only here and in 2 Kings vi. 18. is supposed to denote *dazzlings, deceptions*, or *confusions* of sight from excessive light; being derived

here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

13 For we will destroy this place, because the [h] cry of them is waxen great before the face of the LORD; and [i] the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, [k] Up, get ye out of this place; for the LORD will destroy this city: but he seemed as one that mocked [l] unto his sons-in-law.

15 ¶ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters which [m] are here, lest thou be consumed in the [n] iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, the LORD being merciful [o] unto him; and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, Escape [p] for thy life; [q] look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, not so, my Lord!

19 Behold now, thy servant hath found grace in thy sight, and thou hast [r] magnified thy mercy, which thou hast showed unto me in saving my life: and I cannot escape to the [s] mountain, lest some evil take me, and I die.

A. M. 2107. B. C. 1897.

h ch. 18. 20.
i ch. 18. 21. 15. Is. 36. 10.
k Nu. 16. 26. Is. 51. 17. Re. 18. 4.
l Ex. 9. 21. 2 Ch. 36. 16. Is. 28. 22. Lu. 12. 58. Is. 24. 18.
m *found*
n *or, punishment.*
o Ps. 34. 12. Ro. 9. 16.
p 1 Sa. 19. 11. 1 Ki. 19. 3.
q ver. 26. r 1 Ti. 1. 14.
s 1 Sa. 27. 1.

t Ps. 3. 5. 7.
u Ps. 119. 175. Is. 55. 3.
v *thy face.*
w c. 4. 7. Job 42. 9. Je. 14. 10.
x Ex. 32. 10. Ex. 33. 19. Mat. 6. 5.
y i. e. *a little*
z *gone forth.*
a De. 29. 23. Is. 13. 19. Ps. 11. 6. Is. 13. 19. Je. 49. 18. 50. 40. Zep. 2. 9. Ezek. 16. 49. Am. 4. 11. Ze. 2. 9. Mat. 11. 23. 2 Pe. 2. 6. Jude 7.
b Ps. 107. 34.
c De. 17. 2. Josh. 7. 15. 23. 16.
d Re. 19. 3.
e Re. 19. 3.
f Ps. 115. 20.
g ver. 17, 19.

20 Behold now, this city *is* near to flee unto and it *is* a little [t] one: Oh, let me escape thither (*is* it not a little one?) and my soul shall [u] live.

21 And he said unto him, See, I have accepted [v] thee [w] concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for [x] I cannot do any thing till thou be come thither. Therefore the name of the city was called [y] Zoar.

23 ¶ The sun was [z] risen upon the earth when Lot entered into Zoar.

24 Then the LORD rained upon Sodom and upon Gomorrah brimstone [a] and fire from the LORD out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew [b] upon the ground.

26 ¶ But his wife looked back from behind him, and she became [c] a pillar of salt.

27 ¶ And Abraham got up early in the morning to the place where [d] he stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the [e] smoke of a furnace.

29 ¶ And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the [f] overthrow, when he overthrew the cities in the which Lot dwelled.

30 ¶ And Lot went up out of Zoar, and dwelt in the [g] mountain, and his two daughters with

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hastens to his sons-in-law, who were contracted to his daughters, and about to marry them; but they laugh him to scorn, as the inhabitants of the old world did Noah, and he "seemed to them as one that mocked;" or as we should say in familiar language, "as one that was making game of them." they saw no signs of the event, and therefore paid no attention to his warning.

Early in the following morning, while Lot was lingering, probably with the hope of persuading some others to accompany him, the angels laid hold of his hand, and upon those of his wife and daughters, and hurried them out of the city and through the plain, on their way to the opposite mountain, with a strict charge not to stop, nor look behind them, till they gained the mountain. Lot, however, demurred at this: whether his strength began to fail, and he feared he could not reach the spot: or whether he considered it as the haunt of wild beasts, and was afraid of being devoured, he begged most earnestly that he might rest at a small town called Bela, but whose name he appears not to have recollected, and therefore called it "a little one," or *Zoar;* probably a *very* small place, and ever after known by that name. In this request he was indulged, and entered the town (or village rather) in safety with his two daughters soon after sun-rise: and "the sun was risen upon the earth when Lot entered Zoar." Before we proceed farther, however, we may indulge in a few practical reflections. 1. Lot must now see the folly of his conduct, in fixing his residence among the sinners of the plain. Temporal advantage should not be our only consideration on those occasions. The moral contamination of great and gay cities is often to be dreaded. 2. When we flee for our lives, we should not stop by the way. When a temptation is presented, we are very apt to compromise our duty, and say, "Is it not a little one?" There is, however, no satisfaction while we stop short of the divine command. Lot had soon to move again, as we shall see in the next paragraph. *Cyril*, of Alexandria, makes this an emblem of the slow progress which some make in the Christian life. They set out, perhaps, with much zeal, but they soon weary, and instead of one they have many stoppages, before they reach the mountain, which none of us indeed should do, were it not that "the Lord is merciful unto us."

Ver. 23—30. *The destruction of Sodom.*—It is here stated, as we have just remarked, that the sun rose with its usual beauty on the day that Sodom was destroyed: and such is said to have been the case at Lisbon on the day of the dreadful earthquake, and on other similar occasions—so little room is there for reliance on the appearances of nature, which are under the absolute control of the Creator. The scene of destruction is thus described:—"Then the Lord rained brimstone and fire from the Lord (himself) out of heaven." This has been variously explained. Some have taken it for a volcano, which might answer sufficiently to the description: but M. *Chateaubriand*, who has recently examined it, can find no appearance of a crater. Dr. *Boothroyd* says, "sulphur and fire mean *burning sulphur*, or a dreadful storm of thunder and lightning. (Ps. xi. 5. Ezek. xxxviii. 22.) Lightning is usually called the fire of God. (2 Kings i. 12. Job i. 16.) The plain of Sodom was full of bituminous pits, which being kindled by the lightning, must have produced the most dreadful conflagration. This plain, *Josephus* informs us, was 72 miles long and 19 broad. It became, in consequence of this destruction, a receptacle of water, now called the *Dead Sea*, or the Sea of Sodom." The Jordan enters this sea, or lake, "with a volume of waters from two to three hundred feet in width, with a current so violent, that an expert swimmer found it impracticable to cross it. The Jordan is turbid, with a yellow current: the lake is the colour and taste of sea water, very buoyant, and of extraordinary density; and, on its analyzation, is found to contain more than a fourth of its weight in salts." It is also probable that this tremendous conflagration was accompanied with an earthquake, which at the same time sunk the city of Sodom, and the other cities, into a mine of bitumen beneath them, and it is strongly suspected that there are still subterraneous fires, which feed the lake with bitumen to this day.

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by *Schultens*, who is followed by *Parkhurst*, from the Arabic, *sana*, to pour forth, diffuse, and *nor*, light. Dr. *Geddes*, to the same purpose, thinks it is compounded of the Arabic, *sana*, which signifies a flash, *or*, light: if so, the blindness was caused by a flash of lightning, and might have been only temporary. The Targums, in both places where it occurs, render it by *eruptions*, or *flashes* of light, or as *Mercer* in *Robertson*, explains the Chaldee word, *irradiations*.]—*Bagster.*

Ver. 14. *Sons in law, which married his daughters.*—It is not known whether Lot had more daughters than the two which escaped with him; if he had, they must have perished with their husbands in the city; if not, they could only have been betrothed, for they were still maidens. So *Ainsworth* renders it, "his sons in law, that were taking his daughters;" and so it seems generally understood.

Ver. 24. *The Lord rained . . . . from the Lord.*—That is, from himself. This is a Hebrew idiom, the noun for the pronoun. See 1 Kings viii. 50. xii. 21. *Brimstone.*—[The word rendered "brimstone," (*q. d.* brennestone, or brinnestone, *id est* burning-stone,) is always rendered by the XX. "sulphur," and seems to denote a *meteorous inflammable matter.* "We may safely suppose," says Dr. *A. Clarke*, "that a shower of *nitrous* particles might have been precipitated from the atmosphere, here, as in many other places, called *heaven*, which by the action of *fire*, or the *electric fluid*, would be immediately ignited, and so consume the cities."]—*Bagster.*

Ver. 26. *A pillar of salt.*—[Tarrying too long in the plain, she was, most probably, struck dead with lightning, and stiffened in the place where she stood; while the nitro-sulphureous matter which descended, or the asphaltus, which abounds in the plains, encrusted her, and being, as it were embalmed, she became a salso-bituminous mass or pillar.]—*Bagster.* The particle of comparison may be understood as in Hosea vii. 8. and elsewhere. Dr. *Boothroyd* supplies it, "like a pillar of salt." Josephus says he saw it; and some have given a strange description of it. The fact is, that some travellers are easily deceived, and others delight in deceiving them.

Ver. 28. *The smoke of a furnace.*—Many of the profane historians refer to this event. *Tacitus* says there were some remains of cities on this spot, (the lake Asphaltus, or Dead Sea) which were formerly destroyed by lightning. *Strabo* says, "there are many indications that fire has been over this country." Philo, Pliny, Diodorus Siculus, and others, agree in this tradition; but many circumstances related by them are now found to be fictitious, though it is possible some alteration may have taken place since their time, particularly as to its extent, and the quantity of bitumen it produces, which has been long an article of commerce.

him; for he feared to dwell in Zoar: and he dwelt in a cave, he, and his two daughters.

31 ¶ And the first-born said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that [h] night: and the first-born went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their [i] father.

37 And the first-born bare a son, and called his name Moab: the same *is* the father of the Moabites [j] unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: the same *is* the father of the [k] children of Ammon unto this day.

A. M. 2107. B. C. 1897.

h Pr.23.31.. 33.

i Le.18.6, 7. Ha.2. 15.

j De.2.9, 19; 23.3.

k Ne.13.1. Is.11.14 Zep.2.9.

A. M. cir. 2107 B. C. cir. 1897.

a c.16.7,14.

b c.26.6.

c c.12.13. 26.7

d Job 33.15. Ps.105.14.

e *married to an husband*

f 1Ch.21.17.

g or, *simplicity*, or, *sincerity*.

h 2Ki.20.3.

i c.31.7. 35.5.

j Ps.51.4.

k 1Sa.7.5. Job 42.8. Ja.5.16.

CHAPTER XX.

1 Abraham sojourneth at Gerar, 2 denieth his wife, and loseth her: 14 Abimelech restoreth her.

AND Abraham journeyed from thence toward the south country, and dwelled between Kadesh and [a] Shur, and sojourned in [b] Gerar.

2 And Abraham said of Sarah his wife, She [c] *is* my sister: and Abimelech king of Gerar sent and took Sarah.

3 But [d] God came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken: for she *is a* [e] man's wife.

4 But Abimelech had not come near her: and he said, LORD, [f] wilt thou slay also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself, said, He *is* my brother: In the [g] integrity [h] of my heart and innocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also [i] withheld thee from sinning [j] against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man *his* wife; for he *is* a prophet, and he [k] shall pray for thee, and thou shalt live: and if thou restore *her*

Lot and his daughters, we have seen, reached Zoar; but his wife, who was probably a native of the city, perished by the way. We well know the charge given against looking back; but this unhappy woman did more, for she appears to have halted by the way. The 26th verse informs us, "His wife looked back *from behind him*;" which seems to imply, that when the convoying angels left them, this poor woman either stopped or turned back. This is also inferred from our Lord's practical inference from the fact: when speaking of the destruction of Jerusalem, he says, "He that is in the field, let him not *return back*. Remember Lot's wife." The fault of this woman was not, therefore, a look of pity, as some may have pretended, nor a look of anxiety for her kindred left behind; but an actual stopping before she was out of danger, with a design, of returning after the storm was over, in which act she was overtaken by it, and encrusted *like* "a pillar of salt." Whether her remains might not continue for some ages, as a monument to warn others against disobedience, we pretend not to say; but certainly many of the tales relative to this subject, prove only the credulity of travellers and the imposition of their informers. No remains, however, can be now found.

It is a very interesting circumstance here related, that on the following morning Abraham went early to the place where he stood before the Lord, and pleaded for the devoted cities. "He beheld, and, lo, the smoke of the country went up as the smoke of a furnace."

The next circumstance of which we are informed is, that "Lot went up out of Zoar, and dwelt in the mountain, for he feared to dwell in Zoar." The cause of this is not named, except in the verse just quoted, where we find "the smoke of the country was like the smoke of a furnace;" which, when the wind blew toward Zoar, was probably not only offensive and unhealthy, but carried with it fragments of bitumen and sulphur, that alarmed him with the danger of another storm. "It is a fearful thing to fall into the hands of the living God." (Heb. x. 31.) We also see here the folly of choosing for ourselves: had Lot submitted, and fled to the mountain at once, though he might have suffered a little more fatigue, he would have avoided many disagreeable circumstances, and the necessity of a second removal; and this was not the first instance of his suffering from an injudicious choice. (See Remarks on chap. xiii. 1—13.)

Ver. 31—38. *Conduct of Lot's daughters.* Many conjectures have been formed concerning the motives which induced Lot's daughters to this most atrocious conduct; and many excuses have been attempted. It is not indeed improbable that the desire of having children, of which they seemed to have no other prospect, was one powerful inducement; but there is little reason to think that they had any expectations of being the ancestors of the promised Seed, for that distinction was expressly limited to the seed of Abraham. The truth seems to be, that, though preserved from gross crimes, they had been accustomed in Sodom to hear and witness wickedness, till their consciences were become unfeeling, and their sense of shame blunted. No sufficient excuse can be made either for them or for Lot; and, indeed, scarcely any account can be given of the transaction but this, that "the heart is deceitful above all things, and desperately wicked; who can know it?"—After this we read no more in the history, of Lot, or of his daughters. Peter's testimony satisfies us, that he lived to repent; yet there is no proof that his daughters did. But he died under a dark cloud; all his substance and part of his family perished in Sodom: his wife, in looking back, lost her life; and it might almost have been wished, that his daughters had been taken away too, that his and their sin and shame might have been prevented: for, though he was not "written childless," his posterity were the monuments of his reproach, and their very names perpetuated the memory of their disgraceful origin.

CHAP. XX. Ver. 1—18. *Abraham's visit to Gerar.*—It seems most unaccountable, that a man whose character for integrity stood so high as Abraham's did, should the second time be guilty of a prevarication, by which he had already been involved in so much danger, and for which he was so severely reproved. But it appears by Abraham's explanation to Abimelech, that he acted systematically wrong; for he had enjoined on Sarah, before he left his father's house, (ver. 13.) "at every place whither we shall come, say of me, He is my brother." This, though literally true, was practically false, because it led to the idea that she was a single woman. It was also more criminal in the second instance than in the former; not only as a repetition of

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Ver. 31. *And the first-born said*, &c.—We have here another instance of the singular impartiality of sacred history, which offers no palliation, no apology, for the sins of its best characters, of which class certainly Lot was, though we can say but little for his daughters. What stratagem they practised to intoxicate their father we are not told. Their father, who had retired with them into some solitary cave, was the only man in the *land* (so *Ainsworth*) to whom they could have access; they therefore, probably, mixed some intoxicating and inflammatory drugs in his usual beverage, to gain their wicked ends; and their unhappy success affixed their names to the roll of infamy for ever.

Ver. 32. *Let us make our father drink wine.*—But it may be asked, whence did they get their wine? It is probable that they brought some provisions with them out of Sodom, and more might be procured in Zoar. It is even possible that some of Lot's flocks and herds might have followed him, which were feeding at a distance from Sodom, and would naturally fly before the storm. This, however, is conjectural; and we hear no more of Lot after this event, which, it may be feared, brought down his gray hairs with sorrow to the grave.

Ver. 37. *She called his name* Moab:—that is, "waters of the father."—*Calmet.* The "crooked policy" of these women was not only criminal in itself, but led to the most unhappy circumstances. Moab was a great, but an idolatrous nation, and one of the bitterest enemies to Abraham's descendants.

Ver. 38. *Ben-ammi* clearly means "the son of my people." If the sisters gave these names in concert, the one records their crime, and the other their motive. The children were born in incest, the issue of their mother's father; yet their motive was not, as far as appears, merely lust; but an inordinate desire, by means however improper, to preserve their father's family; to raise up sons to perpetuate the race; though, unhappily, the children of Ammon were as idolatrous as those of Moab.

CHAP. XX. Ver. 1. *Gerar.*—[Gerar was a city of Arabia Petræa, under a king of the Philistines, 25 miles from Eleutheropolis, beyond Daroma, in the south of Judah. From chapter x. 19. it appears to have been situated in the angle where the south and west sides of Canaan met, and to have been not far from Gaza. *Jerome*, in his Hebrew Traditions on Genesis, says, from Gerar to Jerusalem was three days' journey. There was a wood near Gerar, spoken of by *Theodoret*; and a brook, (chap. xxvi. 26.) on which was a monastery, noticed by *Sozomen*.]—*Bagster.*

Ver. 7. *Prophet.*—[The word *navi*, rendered a *prophet*, not only signifies one who *foretels* future events, but also an *intercessor*, *instructer*. See 1 Sam. x., 1 Kings xviii., and 1 Cor. xiv. 4. The title was also given to men eminent for eloquence and literary abilities: hence Aaron, because he was the spokesman of Moses to the Egyptian king, is called a prophet, Ex. iv. 16. vii. 1, and *Epimenides*, a heathen poet, is also so styled by St. *Paul*, Tit. i. 11.]—*Bagster.*

not, know thou that thou shalt surely die, thou and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom [l] a great sin? thou hast done deeds unto me that ought not [m] to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely the fear of God [n] *is* not in this place; and they will slay me for my wife's sake.

12 And yet indeed *she is* [o] my sister; she *is* the daughter of my father, but not the daughter of my mother: and she became my wife.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt show unto me; at every place whither we shall come, say of me, He *is* my brother.

14 And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, [p] my land *is* before thee: dwell [q] where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes unto all that *are* with thee, and with all *other*: thus she was [r] reproved.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare *children*.

18 For the LORD [s] had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

CHAPTER XXI.

1 Isaac is born. 9 Hagar and Ishmael are cast forth. 15 Hagar in distress. 17 The angel comforteth her. 22 Abimelech's covenant with Abraham.

AND the LORD [a] visited Sarah as he had said and the LORD did unto Sarah as [b] he had spoken.

2 For Sarah [c] conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, [d] Isaac.

4 And Abraham circumcised his son Isaac, being eight days old, as God had commanded [e] him.

5 And Abraham was a hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh, [f] *so that* all that hear will laugh with me.

7 And she said, Who would [g] have said unto Abraham, that Sarah should have given children suck? for I have borne *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the

A. M. 2107. B. C. 1897.

l Ex.32.21. Jos.7.25.

m c.34.7.

n Ne.5.15. Ps.36.1. Pr.16.6.

o c.11.29.

p c.47.6.

q *as is good in thine eyes.*

r Pr.12.1. 25.12. Re.3.19.

s c.12.17. 1 Sa.1.6.

A. M. 2108. B. C. 1896.

a 1 Sa.2.21. Lu.1.68.

b c.17.19. Is.10.14.

c He 11.11.

d c.17.19.

e Ex 12.48. Le.12.3. Ac.7.8.

f Ps 126.2. Is.54.1.

g Nu.23.23. Ps.86.10. Ep.3.20.

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the offence, but from the peculiar circumstances of Sarah, who was now pregnant with Isaac. It was a sort of infatuation for which we cannot account, but by admitting that it was suffered, in order to elucidate the true character of Abimelech, and to show the overruling power of Providence. "Man's wisdom (says *Fuller*) leads him into a pit, and God's wisdom must draw him out."

Abraham, in journeying farther towards the south, came to Gerar, which was a royal city, in which reigned Abimelech; and as it appears to have been the custom at that period to notice every woman that came into the country, and to bring all those who possessed any personal charms to the king's haram, so Sarah, whose personal attractions continued to the last, and who probably appeared much younger than she was, had that honour done her.

If we inquire into the motive of Abraham, we shall find his conduct proceeding rather from a constitutional timidity, than from any rational principle. He knew he was doing wrong; he knew he had already suffered for doing wrong, and yet he had not the fortitude to act otherwise. This, however, will make the faith of Abraham appear, in other instances, more extraordinary; and will show, that he was indebted for it, not to any natural courage or strength of mind, but alone to the grace of God. We should trace all our failings to ourselves, and all our graces to their divine Author.

It appears, also, that Abimelech was a very different character from what Abraham had anticipated; for when the king inquired what he had seen to warrant his fears, he replied, "I thought surely the fear of God is not in this place." This shows how liable we, who cannot search the heart, are to be mistaken in our judgment of characters and motives—"God seeth not as man seeth." (1 Sam. xvi. 7.) We may remark, however, of Abimelech, that he seems to entertain no doubt of his right to all the *un*married women that come into his country; nor, perhaps, did he ever question a right so generally acknowledged. This may seem strange, but there are some Europeans, and others, and even professed Christians, who cannot be convinced but that they have a right to all the sons and daughters of Africa, provided they do not themselves steal them, though they buy them of "men-stealers." Alas! how hardened is the human heart to sins, when once they become fashionable or common!

It should seem, that much of Abraham's fault lay in his vanity: he was vain of his wife's beauty. Abimelech reproves him very delicately for this; for, besides giving him servants and cattle, part of which were no doubt for sacrifice, he adds to Sarah, "Behold, I have given thy *brother*," alluding to their equivocation, "a thousand pieces of silver: Behold, he is to thee a covering of the eyes." Which seems more correctly rendered "It shall be [to procure] thee a covering for the eyes (that is, a veil) unto all that are with thee;" or, in the English idiom, "unto all with whom you converse," as it appears was the custom with married women. The last clause may also be very differently rendered, as affording a reproof to both—"and in all things be *straight forward*;" or, as the Greek reads it, "speak the truth:" that is, avoid all tortuous equivocations and evasions of the truth.

Lastly, we may see what secret and mysterious ways God has of counteracting the designs of man. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose"—a remark that applies exactly to Abimelech, and no doubt to many others. The king was plunging into sin, when God "chastened him with pain upon his bed," and kept "back his soul from the pit." (Job xxxiii. 15—19.)

CHAP. XXI. Ver. 1—21. *Isaac born, and Hagar and Ishmael banished.*—This chapter includes several incidents, both important in themselves, and profitable for remark. 1. The birth of *Isaac*, the son of *laughter*; for it was in consequence of both his parents expressing their feelings in that way, that he received his name. Sarah, who before had laughed with incredulity, laughed now with joy. "God (said she) hath made me laugh, so that all that hear will laugh with me." And the more fully to show that there was no imposition practised, (as sometimes has been,) we are told Sarah suckled the child herself. Abraham, in the mean time, having entered into the covenant of circumcision, was careful to initiate his son and heir into that covenant on the appointed day; and when the time came for his being weaned, a feast, as usual, was made on that occa-

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Ver. 12. *Daughter of my father.*—[*Ebn Batrik*, in his annals, among other ancient traditions, has preserved the following: "Terah first married *Yona*, by whom he had Abraham; afterwards he married *Tehevita*, by whom he had Sarah."]—*Bagster.*

Ver. 16. *Thousand pieces of silver.*—[What these pieces were is not certain; but it is probable they were *shekels*, as it is so understood by the Targums; and the Septuagint renders it *didrachma*, by which the Hebrew shekel is rendered in chap. xxiii. 15, 16.]—*Bagster.* *He* (or it) *shall be to thee*, &c.—This very difficult passage has much perplexed translators, and been variously rendered. *Ainsworth* says, "Behold, he (or it) is to thee a covering of the eyes, (a veil,) which was a sign of subjection to a husband; and consequently, that she was a married woman." The Chaldee and Greek both speak of this as a covering of honour; and from the amount given, it is supposed to be intended to include veils also for her female attendants. So *Boothroyd*, (who follows *Geddes*,) "to purchase veils for thee, and for all that are with thee." He adds, in a note, "that *married* women wore veils, when they went abroad, of a peculiar kind or colour, is certain." But Sarah, either from her own vanity or her husband's, or rather from fear, had neglected this proper mark of distinction.

Dr. *A. Clarke* reads the whole verse thus: "And unto Sarah he said, Behold, I have given thy brother a thousand shekels of silver; behold *it* is (or let it be) to thee a covering of the eyes, (to procure a veil,) with regard to all those who are with thee; and *to* all (or *in* all things) speak the truth."

The Editor of Calmet adds, "The word *Casut*, 'covering,' used in this passage, implies to wrap up close; to conceal totally: so Tamar concealed her face from Judah, Gen. xxxviii. 14."—Frag. clix.

CHAP. XXI. Ver. 8. *Weaned.*—[The word *wean* is from the Anglo-Saxon *awendan*, which signifies "to convert, transfer from one thing to another," which is the exact import of the original Hebrew word; and hence to turn a child from the breast to receive another kind of aliment.]—*Bagster*

Egyptian, [h] which she had borne unto Abraham, mocking.

10 Wherefore she said unto Abraham, Cast out this bond-woman and her son: [i] for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abraham's sight, [j] because of his son.

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice: for [k] in Isaac shall thy seed be called.

13 And also of the son of the bond-woman will I make a [l] nation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent [m] her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him*, a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against *him*, and lifted up her voice, and wept.

17 And [n] God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? [o] Fear not; for God hath heard the voice of the lad where he *is*.

18 Arise, lift up the lad, and hold him in thy hand: for [p] I will make him a great nation.

19 And God opened her [q] eyes, and she saw a well of water: and she went, and filled the bottle with water, and gave the lad drink.

20 And God was with the [r] lad; and he grew and dwelt in the wilderness, and became an [s] archer.

21 And he dwelt in the wilderness of [t] Paran: and his mother [u] took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that Abimelech and Phichol the chief captain of [v] his host spake unto Abraham, saying, God *is* with thee [w] in all that thou doest:

23 Now therefore [x] swear unto me here by God, [y] that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants [z] had violently taken away.

26 And Abimelech said, I wot not who hath

A. M. 2111. B. C. 1893.

h c.16.1,15. Ga.4.22.
i Ga.4.30.
j c.17.18.
k Ro.9.7,8. He.11.18.
l ver.18. c.16.10.
A. M. 2112. B. C. 1892.
m Ju.8.35.
n Ex.3.7.
o Ps.107.4,6
p ver.13.
q Nu.22.31. 2 Ki.6.17, 20. Lu. 24.16,31.
r c.17.20.
s c.25.27. 27.3.
t Nu.10.12.
u c.24.4. 27.46. 28.2.
A. M. 2118. B. C. 1886.
v c.26.26. 21.15. 39.2. Jos.1.5,9.
w c.21.3. Jos.2.12.
x *if thou shalt lie unto me.*
y c.26.15.. 22.

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sion. But where is the cup of joy that has not a spice of bitterness? While all were rejoicing, and perhaps *laughing*, with this son of Abraham's old age, Ishmael also laughed; but it was in an envious and malignant spirit. "And Sarah saw the son of Hagar, the Egyptian, which she had borne unto Abraham, *mocking*," or rather *laughing*, (for it is the same word so often applied to Isaac,) which, as it was evidently in derision of her son, exceedingly incensed her, and she determined that neither he nor his mother should reside any longer in the house. It is well known, that the domestic slaves of the mistress are always at her disposal: Sarah, therefore, said unto Abraham, apparently with much haughtiness and ill-temper, "Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight, because of his son," that is, Ishmael. For Abraham appears to have had great affection for him, and, therefore, before the birth of Isaac, pleaded with the Lord, "Oh that Ishmael might live before thee!" Religion does not call upon us to renounce our natural affections, though we must sometimes sacrifice their object to the divine command, as in this instance, and the still more painful one that follows, even Isaac.

2. Let us notice the departure of the bond-woman and her son. The Lord now appears to Abraham, (probably in a dream,) and comforts him with the renewed assurance, that though in Isaac should his seed be called, yet Ishmael should not be discarded from his care. "Of the son of the bondwoman will I also make a great nation, because he is thy seed." Abraham, therefore, arises early in the morning, probably before Sarah was stirring, and having provided her with bread and water, that is, as many necessaries as she was able to carry, he committed her to the hand of Providence, and she set off for the wilderness of Beersheba, in her way to Egypt. Here a scene occurs of exquisite tenderness and feeling. Their bottle of water was exhausted, together with the child's strength, and no water could be found. She, therefore, laid the boy beneath a bush, to shade him from the sun, and went to a little distance to sit and watch him. She could not stop with the child to see him die, and yet she could not leave him to be devoured by the beasts of the wilderness.

"A more finished picture of distress (says *Fuller*) we shall seldom see. The bitter cries and flowing tears of the afflicted mother, with the groans of her dying son, are heard, and seen, and felt, in a manner as though we were present. And wherefore do they cry? Had there been any ear to hear them, any eye to pity them, or hand to help them, these cries and tears might have been mingled with hope; but, as far as human aid was concerned, there was no place for this. Whether any of them were directed to heaven, we know not. We could have wished, and should almost have expected, that those of the mother, at least, would have been so; for surely she could not have forgotten Him who had seen and delivered her from a similar condition about sixteen years before, and who had then promised to "multiply her seed," and to cause this child to "dwell in the presence of all his brethren." (See chap. xvi. 7, &c.) But whether any of these expressions of distress were directed to God or not, the groans of the distressed reached his ear. "God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not, for God hath heard the voice of the lad, where he is Arise, lift up the lad, and hold him in thine hand, for I will make of him a great nation."

Her eyes being now lifted up, probably to see the angel that spoke with her, she saw a spring of water, in her case the most desirable of all earthly objects; and immediately filling her bottle, she gave the lad to drink, and he revived, and grew, and became an archer, or hunter, and dwelt in the wilderness of Paran, thus providing both for himself and for his mother; and when arrived to maturity, his mother took him a wife out of her native country, the land of Egypt.

We must not leave this section without remarking, that St. *Paul* hath, in the 4th chapter of his Epistle to the Galatians, allegorized the history of Sarah and Hagar, Isaac and Ishmael, in a manner which will be explained in its proper place; in the mean time, the latter part of that chapter (ver. 19—31.) may be read as an appendix to our remarks on this history, though it seems unnecessary to transcribe it here.

Ver. 22—34. *Abraham visited by Abimelech.*—The latter had received a report of Abraham's growing prosperity, and probably of the birth of his son Isaac. He had seen that God was with him, and he had probably heard of the promises of future greatness which had been vouchsafed to him. He therefore proposes a treaty of perpetual amity, to which Abraham as readily assents, and the covenant is ratified by oaths and sacrifices in the usual form. A dispute that had occurred between the servants of Abraham and Abimelech is amicably adjusted, and the well which had occasioned the dispute and this adjustment of it, is called *Beersheba*, that is, "the well of the oath," according to our marginal rendering: or, according to others, "the well of the seven," on account of the seven ewe lambs given to ratify it; for the word *Sheba* will bear either rendering, though we prefer the former.

In the case of Abraham and Lot, we remarked how often differences arise in families through the misconduct of servants, and here is another instance in the case of Abraham and Abimelech. A *well* may seem to us a trifle to dispute about, but in some parts of the East it is equal to an estate with us. Hence springs and rivers of water, are made the emblems of salvation and eternal life.

Abraham having now taken up his residence in this place, planted a grove of trees, and having erected an altar there, called on the name of the Lord. This erection of a grove was in itself a thing both innocent and commendable, until it became abused to purposes of idolatry; and afterwards, when God fixed his tabernacle in Zion, other places of public sacrifice were interdicted.

Ver. 14. *Beer-Sheba.*—[So called when Moses wrote; but not before Abraham's covenant with Abimelech, ver. 31. Such instances of the figure prolepsis are not unfrequent in the Pentateuch.]—*Bagster.*

Ver. 23. *Now therefore swear*, &c.—When Bruce was at *Shekh Ammer*, he entreated the protection of the governor in prosecuting his journey. Speaking of the people who were assembled together at this time in the house, he says, "the great people among them came, and after joining hands, repeated a kind of prayer, of about two minutes long, by which they declared themselves and their children accursed, if ever they lifted up their hands against me in the *tell*, (or field in the desert;) or in case that I or mine should fly to

done this thing: neither didst thou tell me, neither yet heard I *of it*, but to-day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them [e] made a covenant.

28 And Abraham set seven ewe-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What *mean* these seven ewe-lambs which thou hast set by themselves?

30 And he said, For *these* seven ewe-lambs shalt thou take of my hand, that they may be [f] a witness unto me that I have digged this well.

31 Wherefore he called that place [e] Beer-sheba; because there they sware both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And *Abraham* planted a [d] grove [e] in Beer-sheba, and [f] called there on the name of the LORD, the everlasting [g] God.

34 And Abraham sojourned in the Philistines' land many days.

CHAPTER XXII.

1 Abraham is commanded to offer Isaac: 3 he giveth proof of his faith and obedience. 11 The angel stayeth him. 15 Abraham is blessed again. 20 The generation of Nahor unto Rebekah.

AND it came to pass after these things, that God did tempt [a] Abraham, and said unto him, Abraham: And he said, [b] Behold, *here* I *am*.

2 And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of [c] Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt offering, and [d] laid *it* upon Isaac his son; and he took the fire in his hand, and a knife: and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he [e] said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the [f] lamb for a burnt-offering?

8 And Abraham said, My son, God will provide himself a lamb [g] for a burnt-offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound [h] Isaac his son, and [i] laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: [j] and he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto [k] him: for now I know that thou fearest God, [l] seeing thou hast not withheld thy son, thine only *son*, from me.

13 And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in a thicket by his [m] horns: And Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14 And Abraham called the name of that place [n] Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be [o] seen.

15 ¶ And the Angel of the LORD called unto Abraham out of heaven [p] the second time,

16 And said, By myself have I [q] sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son:*

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the

A. M. 2815
B. C. 1889.

z c.31.44. 1 Sa.18.3.
a c.21.8.
b c.31.48.
c i.e. *The well of the oath.*
d or, *tree.*
e De.16.21. Ju.3.7 2Ki.17.16.
f c.4.26.
g Ps.90.2. Is.40.28.

A. M. 2132
B. C. 1872.
Jos. Ant.

a De.8.2. 2Ch.32. 31. Ps.17. 3. He.11. 17. Ja.1. 12. 1 Pe. 1.7
b *behold me*
c 2Ch.3.1.

d Jn.19.17.
e *behold me*
f or, *kid.*
g Jn.1.29. Re.5.6.
h Ps.118.27. Jn.10.17, 18.
i He.11.17. Ja.2.21
j Ex.3.4. 1 Sa.3.10.
k Mi.6.7,8.
l c.26.5. 1 Sa.15. 22. Ps.25. 12; 147. 11. Mal. 4.2.
m 1 Co.10. 13. 2 Co. 1.9,10.
n i.e. *the LORD will see,* or, *provide.*
o Ps.22.4,5 Is.49.23. &c. 2 Co. 1.9,10.
p ver.11
q Ps.105.9. Is.45.23. Lu.1.73. He.6.13, 14.

"And Abraham called there on the name of JEHOVAH, the everlasting (or eternal) God." This term is here first used in Scripture, and its first application is to Deity—the eternal Being. In subsequent instances, however, it often refers to a period, limited indeed, but whose limits are unknown. Thus it was applied to the duration of the Mosaic economy and dispensation; but in its application to Deity, it must always be taken absolutely; for when the greatest minds labour to their utmost, they cannot "stretch a thought half way to God."

CHAP. XXII. Ver. 1—24. *Abraham offered up his son Isaac.*—The opening of this narrative informs us, "God did *tempt* Abraham." Dr. *A. Clarke* remarks, that though the word *tempt* (from *tento*) signifies no more than to *prove* or *try*, yet, as it is now generally used to imply solicitation to evil, . . . it would be well to avoid it here." For St. James saith, "God cannot be tempted to evil, neither tempteth he any man." (James i. 13.) But God proved or tried Abraham, whether he could sacrifice to him the dearest object of his heart. The narrative itself is at once so beautifully simple and pathetic, that we shall not attempt to heighten or to embellish it; but only offer two or three remarks upon the conduct and probable views of Abraham.

Abraham had been trained gradually to a principle of implicit obedience. He had been called to leave his native country, and go into a land unknown. When he arrived in that land, he was required to believe that, after a few hundred years, it should be peopled by his posterity, which should be innumerable, though as yet he had no child, and his wife was past the time for bear-

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them for refuge, if they did not protect us at the risk of their lives, their families, and their fortunes; or, as they emphatically expressed it, to the death of the last male child among them."—*Orient. Customs.*

Ver. 33. *A grove*:—(Or, *tree.* Am. viii. 14. The original, *eshel*, has been variously translated, a *grove*, a *plantation*, an *orchard*, a *cultivated field*, and an *oak*; but it probably denotes a kind of *tamarisk*, as it is rendered by *Gesenius*, the same with the Arabic *athl*. It may, however, be observed, that the *oak* was venerated by many nations, as the Greeks, Romans, Gauls, and Britons, as fully shown by *Parkhurst.*]—*Bagster. Called on the name.*—[Dr. *Shuckford* justly contends, that the expression rendered "he called on the name," signifies "he invoked *in* the name;" and it seems to be used, where the true worshippers of God offered their prayers, in the name of the true Mediator; or where the idolaters offered their prayers in the name of false ones, (1 Kings xviii. 26.;) for as the true worshippers had but *one God* and *one Lord*, so the false worshippers had *gods many* and *lords many*, 1 Cor. viii. 5.]—*Bagster.*

CHAP. XXII. Ver. 1. *Tempt* is here meant to prove, and is an essential to the illustration of moral character. It forces not, whilst it affords a noble opportunity for man to show his allegiance to God. But Satan tempts to seduce—to destroy. *Land of Moriah.*—The temple was built on Mount Moriah, which therefore *Maimonides* and others take to be the place intended.—*Boothroyd.*

But many Christians consider Calvary to be the spot, according to their interpretation of *Jehovah Jireh*, "In the (or this) mount the Lord shall be seen."—*A. Clarke.* It is very possible that the residence of Melchizedek, (see Note on chap. xiv. 17.) the threshing floor of Araunah, (2 Sam. xxiv. 18.) and the mount of crucifixion, were all included in the land of Moriah

Ver. 5. *I and the lad will go yonder.*—Rather the *young man*, for it is the same word applied to the two *young* men who remained with the ass. Josephus reckons Isaac to have now been twenty-five years of age.

Ver. 7. *My father . . . where is the lamb?*—There is something exquisitely touching in this question, and indeed in the whole narrative.

Ver. 12. *Lay not thine hand upon the lad.*—It has been often objected, by certain Deistical writers, that this command of offering up Isaac, gives countenance to human sacrifices; but, on the other hand, it has been asked, "If the God of the Jews had approved of such sacrifices, would he have stopped the hand of Abraham, who was offering up his son to him? Satisfied with this trial of his servant's faith and obedience, he forbids him to stretch his arm over so dear a victim, and substitutes another into its place. Does not this conduct, at a time when, according to you, (Voltaire,) the Canaanites were beginning to sacrifice their children to their divinities, show that the God of Abraham did not resemble the gods of these idolaters who delighted to see innocent blood flowing?" *Letters of certain Jews.*

Ver. 14. *Jehovah Jireh.*—"In (or on) the (or this) mount, the Lord shall be seen."—Dr. *A. Clarke* and others. See Poole and Ainsworth. That the apostle's words "In a parable," refer to a parabolic representation of Christ's sufferings and death, was maintained by Prof. *Wolfius*, (Curæ Philolog.) and is very ably supported by Bp. *Warburton.*

Ver. 17. *Thy seed shall possess the gate of his enemies.*—For *gate* (or gates) the LXX. read *cities*; but the sense is much the same: for in fortified places, those who possess the gates of course possess the town also. But as the term *seed* is here used in the singular, "the gate of *his* enemies," may it not refer particularly to him in whom all the nations of the earth were to be blessed? See Mat. xvi. 18.



stars [r] of the heaven, and as the sand which *is* upon the [s] sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; [t] because thou hast [u] obeyed my voice.

19 So Abraham returned unto his young men; and they rose up, and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also borne children unto thy brother Nahor;

21 Huz [v] his first-born, and [w] Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begat [x] Rebekah: [y] these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

CHAPTER XXIII.

1 The age and death of Sarah. 3 The purchase of Machpelah, 19 where Sarah was buried.

AND Sarah was a hundred and seven and twenty years old: *these were* the years of the life of Sarah.

2 And Sarah died in Kirjath-arba; [a] the same *is* Hebron [b] in the land of Canaan: And Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying

4 I *am* a stranger [c] and a sojourner with you: give me a possession of a burying-place with you, that I may [d] bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord; thou [e] *art* a mighty [f] prince among us: in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for [g] as much money as it is worth he shall give it me, for a possession of a burying-place amongst you.

10 And Ephron dwelt among the children of Heth. And Ephron the Hittite answered Abraham in the [h] audience of the children of Heth, *even* of all that went in at the gate [i] of his city, saying,

11 Nay, my lord, hear me: the field give I

A. M. 2132. B. C. 1872.

r De. 1.10. Je.33.22.

s *lip.*

t c.12.3.

u 1 Sa.2.30. Je.7.23.

A. M. 2142. B. C. 1862.

v Job 1.1.

w Job 32.2.

x c.24.15.

y Ro.9.10. *Rebecca.*

A. M. 2144. B. C. 1860.

a Jos.14.15. Ju.1.10.

b c.13.18. ver.19. 2 Sa.5.3.

c 1 Ch.29. 15. Ps.39. 12; 105.12. He.11.9. 1 Pe.2.11.

d Ac.7.5.

e *a prince of God.*

f c.13.2. 14.14.

g *full money.*

h *ears.*

i c.34.20,24.

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ing children. This passes on till Abraham was near a hundred, and Sarah ninety, years old, when procreation must be considered as miraculous. At length, the promised child is born, and reared almost to maturity, and now a command is given to offer him in sacrifice. Thus he was gradually trained to expect and believe in miracles, and to account nothing impossible which the power of God should be employed to effect: there is no doubt, therefore, but he obeyed in the full expectation of an event still more wonderful than the birth of Isaac, namely, that after being sacrificed, he should be raised immediately from the dead. Hence he had said to the young men who had accompanied him, "Abide here with the ass: and I and the lad [Isaac] will go yonder and worship, and come again to you."

For this opinion we have also the authority of the inspired author of the Epistle to the Hebrews, who has these remarkable words: "By faith Abraham, when he was tried, offered up Isaac: . . . . accounting that God was able to raise him up, even from the dead." We seem here to have a full view of the state of Abraham's mind, and it is by this key that we must explain the motives of his conduct; and probably, also, the arguments by which Isaac was rendered content to be the victim, for he was certainly able to resist. "Accounting," *reasoning*, says Dr. *Macknight*, "that God was able to raise him from the dead, from whence also he received him, *in a figure*." (Heb. xi. 17—19.) The latter words appear capable of two senses, which so well harmonize, that we are not willing to exclude either of them. 1st, Abraham accounted God able to raise Isaac from the dead, "from whence, by a figure, (or figuratively,) he also *had* received him:" for, as the sacred writer had just observed, (verse 12.) he "sprang of one whose body was as good as dead." This, therefore, might well encourage him to believe that the Lord both could and would, to make good his own promise, "raise him from the dead." 2dly. The words may be understood with a farther reference to the Messiah himself: Abraham himself believed God would raise Isaac from the dead, from whence he now received him in a parable, or for a parabolic or typical representation of the death and resurrection of the Son of God, who is supposed to allude to this circumstance when he said, "Abraham desired to see my day, he saw it, and was glad." (John xi. 51.)

This view of the subject affords the best answer to all the Deistical objections against this history. "Where," it has been said, "were Abraham's feelings, that he could kill his son?" His feelings were absorbed in his faith; and his full conviction of immediately receiving him again, "alive from the dead," took away the horror which he must otherwise have felt. "But where were Abraham's principles? did he not know it was an act of murder?" Certainly not; for he was fully satisfied he should bring down the youth alive and uninjured, except only for the moment, and therefore had he left the two young men he brought with him waiting at the bottom of the hill. "So Abraham returned unto his young men," and doubtless Isaac with him; "and they went together to Beersheba," where Abraham dwelt. (ver. 19.)

From the event, it is very clear that God never intended that Abraham should slay his son. God's precepts are not to be taken as the measure of his decrees. God may, as in this case, command what he has not decreed; and he may also, as he did respecting the death of his own Son, decree what he does not command. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of his law." (Deut. xxix. 29.)

The memorial of this event remained in the name given to the scene of the intended sacrifice, which may be either rendered actively, as in the margin, "In the mount the Lord will provide;" that is, in all cases of extremity the Lord will see or provide for the exigences of his people, as he did the ram for a burnt-offering; or it may be taken passively, "In the (or this) mount the Lord will be seen;" and then the words will be a prediction of the sufferings of Christ on or about that spot: for "the land of Moriah" probably included all the mountains on which Jerusalem was built.

The narrative closes with another confirmation of God's covenant with Abraham, delivered in a voice from heaven, and confirmed by the oath of God: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thee," &c. which promise concludes with the crowning blessing of all, "In thy seed," that is, *Christ*, as an inspired commentator explains it, "shall all the nations of the earth be blessed." (Gal. iii. 16.)

CHAP. XXIII. Ver. 1—20. *Death and burial of Sarah.*—Dr. *Clarke* remarks, that "Sarah is the only woman in the sacred writings whose age, death, and burial, are distinctly noted;" and, certainly, though not without her faults, she merited an honourable distinction, and is therefore enrolled also in the list of worthies in the Epistle to the Hebrews. "Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised." (Heb. xi. 11.)

Abraham also discovers a suitable regard to the object of his affection: he came to her tent to mourn and weep for her; and afterwards he rises and addresses the sons of Heth, offering to purchase a sepulchre wherein to bury her. In this treaty we may notice the courtesy of the children of Heth, though Cana-

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CHAP. XXIII. Ver. 2. *Came to mourn.*—[For the convenience of feeding his numerous flocks, it is probable that Abraham had several places of temporary residence; and it is likely, that while he sojourned at Beersheba, as we find he did from ver. 19. of the preceding chapter, Sarah died at Hebron, which was 24 miles distant: and his "coming to mourn," &c. signifies his coming from the former to the latter place.]—*Bagster.*

Ver. 3. *Stood up.*—[From this it seems, that in Abraham's time, persons when they mourned, sat on the ground, as it is certain they did in after ages. s. xlvii. 1.]—*Bagster.*

Ver 6. *A mighty prince.*—Hebrew, "A prince of God," or of the Elohim. *Ainsworth* interprets the expression to mean, not only "a mighty," but "a holy ruler—preferred and advanced of God." So Abimelech acknowledged that God was with Abraham, chap. xxi. 22.

Ver. 10. *Dwelt among*—[or *sitting*, as the word frequently denotes, among the children of Heth, at the gate of the city, where all public business was transacted. Ephron, though probably a chief man, might have been personally unknown to Abraham; but now he answers for himself, making a free tender of the field and cave to Abraham, in the presence of all the people which amounted to a legal conveyance of all the property to the Patriarch. —*Bagster.*

thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money *for* the field: take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

17 ¶ And the field of Ephron, [k] which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, were made sure [l] unto Abraham for a possession of a burying-place, by the sons of Heth.

CHAPTER XXIV.

1 Abraham sendeth his servant to get a wife for Isaac. 58 He obtaineth Rebekah. 62 Isaac meeteth her.

AND Abraham was old *and* [a] well stricken in age: and the LORD had blessed [b] Abraham in all things.

A. M. 2141. B. C. 1860.

j 2 Sa. 24. 24.

k c. 25. 9. 49. 30. 50. 13. Ac. 7. 16.

l Je. 32. 10

a *gone into days.*

b c. 13. 2. ver. 35. Ps. 112. 1–3.

c c. 15. 2.

d ver. 10. c. 39. 5.

e c. 47. 29. 1 Ch. 29. 24.

f De. 6. 13.

g c. 6. 2, &c. De. 7. 3. 2 Co. 6. 14.

h c. 11. 25, &c. 22. 20. 29. 2.

i Exr. 1. 2. Da. 2. 44. Ju. 1. 9. Re. 11. 15.

j c. 12. 1, 7. 13. 15. De. 1. 8; 34. 4. Ac. 7. 9.

k Ex. 23. 23. 33. 2. Ps. 34. 7. Is. 63. 9. He. 1. 14.

l Jos. 2. 17, 20.

m or, *and.*

n De. 23. 4. Ju. 3. 8, 10. Ac. 2. 9.

o c. 11. 31.

p *that women which draw water go forth.*

q Ex. 2. 16. 1 Sa. 9. 11.

2 And Abraham said unto his eldest servant [c] of his house, that ruled [d] over all that he had, Put, [e] I pray thee, thy hand under my thigh:

3 And I will make thee swear [f] by the LORD, the God of heaven, and the God of the earth, that thou shalt not take [g] a wife unto my son of the daughters of the Canaanites among whom I dwell:

4 But thou shalt go unto my [h] country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou, that thou bring not my son thither again.

7 The LORD God of heaven, [i] which took me [j] from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land: he shall send his angel [k] before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be clear [l] from this my oath; only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels, of the camels of his master, and departed; (for [m] all the goods of his master *were* in his hand;) and he arose, and went to [n] Mesopotamia, unto the city of [o] Nahor.

11 And he made his camels to kneel down without the city by a well of water, at the time of the evening, *even* the time that [p] women go out to draw [q] *water:*

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anites, and the high respect with which they treat Abraham, as a prince among them, though he calls himself only "a stranger and sojourner." The treaty also appears to be conducted with great decorum, and with all the due forms of those early ages, and paid for on the spot. Dr. *Clarke* (and not without reason) compares this treaty with the celebrated one between William Penn and the American Indians, for the district of Pennsylvania, as conducted on similar principles, and with like decorum.

The bargain completed, Abraham buries his dead out of his sight, in the cave of the field of Machpelah, and leaves the spot sufficiently ascertained as a family vault or cave. Here also Abraham himself was buried; Isaac and his wife Rebekah; Jacob and his wife Leah, and perhaps others of the family, of whom we have no particular account. (Gen. xxv. 9. xlix. 31. l. 13.) "The Patriarchs hereby (says *Ainsworth*) testifying their faith in the promises of God, for the inheritance of this land, and of life eternal signified thereby."

Henry also remarks on this circumstance, that the first spot of ground Abraham possessed in Canaan was a burying-place, and, indeed, the *only* spot: though the whole was assigned to him in reversion by "the most high God, the possessor of heaven and earth."

CHAP. XXIV. Ver. 1—27. *Abraham sends for a wife for Isaac.*—Abraham was now "well stricken in age" being 140 years old, and became anxious for the settlement of his son Isaac, who was himself forty, and being forbidden from forming any family connexion with the Canaanites, he calls his eldest and highest servant, most probably the faithful Eliezer. Having first enjoined on him an oath, in a form peculiar to the children of circumcision, that he would not select for him a wife of the race of Canaan, he directs him to go to the city of his brother Nahor, in Mesopotamia, and to seek one there among his kindred; but, at all events, he is enjoined by the same oath not to take back Isaac to that country. Abraham at the same time offers up a most devout and affectionate wish for his success: "The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence." There is no subject, perhaps, on which the doctrine of providence is less considered, or prayer for good success less resorted to, than this; nor any on which a reference to the divine being is more suitable and necessary.

Abraham's servant having received his instructions, sets off to Mesopotamia, with an equipage of ten camels, and attendants suitable to the dignity of his master and the importance of his errand. Having arrived there, he prays for divine direction in a manner that we should, perhaps, think presumptuous or en-

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Ver. 15. *Four hundred shekels.*—[Though the words "is worth" are not in the Text, yet they are clearly implied, and necessarily expressed, to adapt the Hebrew to the English idiom. A shekel, according to the general opinion, was equal in value to about $0.55 of our money; but according to Dr. *Prideaux*, $0.66; 400 of which, according to the former estimate, would amount to about $222.22; and according to the latter, $266.66. In those early times, money was given in weight; for, it is said, (ver. 16.) that "*Abraham* WEIGHED," *wayishkal* the silver; and hence, we find that it was a certain weight which afterwards passed as a current coin; for the word *shekel* is not only used to denote a piece of silver, but also to weigh. The practice of weighing money is general in Syria, Egypt, and throughout Turkey. No piece, however effaced, is refused there.]—*Bagster.*

Ver. 19. *Field of Machpelah.*—The word signifies *double*, and the Vulgate takes it in the sense of a double cave; though others derive it from the Arabic, as signifying "enclosed, or walled up," to secure it from being plundered.—*Calmet's* Dict. This appears to have been indeed a secluded spot, in the midst of a grove of trees; and "all the borders around," were probably fences, to keep off cattle, &c. For the primitive modes of conveying land, see also Ruth iv. 7—10. Jer. xxxii. 7—14.

CHAP. XXIV. Ver. 1. *Well stricken in age.*—The Hebrew phrase, as in the margin, is, "gone into days;" not unlike our expression, "much in years."

Ver. 2. *Put thy hand under my thigh.*—The same form was required of Joseph by his father Jacob, Gen. xlvii. 29. and seems to refer clearly to the covenant of circumcision, and to the promise that from his loins, or thigh, (meaning the part circumcised,) a numerous posterity should arise. See chap. xlvi. 26.

Ver. 4. *Take a wife unto my son Isaac.*—"A young person in Bengal is like Isaac; he has nothing to do in the choice of his wife. Parents employ others to seek wives for their sons."—*Ward's* Hindoos.

So among the ancient Greeks, Achilles being offered his choice of the three daughters of Agamemnon, said his father Peleus would give him a wife.

Ver. 7. *Send his angel.* See Exod. xxiii. 20.

Ver. 11. *He made his camels to kneel down.*—Dr. *Shaw* thus describes the manner of his resting at night; "Our camels were made to kneel down in a circle about us, with their faces looking from us, and their respective loads, or saddles, placed behind them."—Preface to Travels. . . . "The time that *women go out to draw water.*"—Margin, that "women which draw water go out." *Rauwolf*, a German, who visited these countries two centuries and a half ago, stopping at Orfa, says, "This town is supposed by some to have been formerly called Haran, from which the holy patriarch, with Sarah and Lot, removed;" and mentions a well, still called Abraham's well, where his servant first met Rebekah, and of which he drank. *Niebuhr*, however, places Haran two day's journey S. S. W. from Orfa, where he found this well, and drank of it; so little certainty is there of the situation of these holy places. The circumstance, however, of young women being employed to water cattle, &c. is confirmed by the latter traveller.

The same custom prevailed in ancient Greece. *Homer* represents Minerva meeting Ulysses, as the sun was going down, under the form of a Phœcian

12 ¶ And he said, O LORD God of my master Abraham, [r] I pray thee, send me good [s] speed this day, and show kindness unto my master Abraham.

13 Behold, I stand *here* by the [t] well of water; and the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be* she *that* thou hast appointed for thy servant Isaac; and thereby [u] shall I know that thou hast showed kindness unto my master.

15 ¶ And it came to pass, before he had done [v] speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel *was* [w] very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, [x] until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man, [y] wondering at her, held his peace, to wit whether the LORD had made his journey prosperous, or not.

22 And it came to pass, as the camels had done drinking, that the man took a [z] golden ear-ring of half a shekel weight, and two [a] bracelets for her hands of ten *shekels* weight of gold.

23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

24 And she said unto him, I *am* the daughter of [b] Bethuel the son of Milcah, which she bare unto Nahor.

25 She said, moreover, unto him, We have both straw and provender enough, and room to lodge in.

26 And the man [c] bowed down his head, and worshipped the LORD.

27 And he said, Blessed *be* the LORD God [d] of my master Abraham, who hath not left destitute my master of [e] his mercy and his truth I *being* in the way, the LORD led me to the house of my master's brethren.

28 And the damsel ran, and told *them of* her mother's house these things.

29 ¶ And Rebekah had a brother, and his name *was* [f] Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the ear-ring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me: that he came unto the man: and behold, he stood by the camels at the well.

31 And he said, Come in, [g] thou blessed of the LORD, wherefore standest thou without? for I have prepared the house, and room for the camels.

32 And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, [h] I will not eat until I have told mine errand. And he said, Speak on.

34 And he said, I *am* Abraham's servant.

35 And the LORD hath blessed my master greatly, [i] and he is become [j] great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah, my master's wife, bare a son to my master when she was old: and unto him hath he given all that he hath.

37 And my master made [k] me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

A. M. 2141. B. C. 1860.

r ver. 27. c. 26. 24. Ex. 3. 6. Ma. 22. 32.

s Ne. 1. 11. Pr. 3. 6.

t ver. 43.

u Ju. 6. 17. 37. 2 Sa. 20. 9.

A. M. 2147. B. C. 1857.

v Is. 65. 24. Da. 9. 21.

w *good of countenance.*

x 1 Pe. 4. 9.

y Lu. 2. 19, 51.

z or, *jewel for the forehead.*

a Eze. 16. 11, 12. 1 Pe. 3. 3.

b c. 22. 23.

c ver. 52. Ex. 4. 31. 34. 8. Ne. 8. 6. Ps. 95. 6.

d Ex. 18. 10. Ru. 4. 14.

e c. 32. 10. Ps. 98. 3. Lu. 1. 68.

f c. 29. 5.

g c. 26. 29. Ju. 17. 2. Ru. 3. 10. Ps. 115. 15.

h Ps. 132. 3. 5. Ju. 4. 34. Ep. 6. 5., 7.

i ver. 1. c. 13. 2. Pr. 10. 22. 22. 4.

j Ps. 18. 35.

k ver. 3.

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thusiastic. It must be recollected, however, that he lived under a different dispensation; and before the written word was given, such providential interferences, as they were more necessary, they were probably more frequent, though we are not warranted in now saying they have wholly ceased. There can be, however, at no time any danger in praying for divine direction, provided we do not dictate the means. In this case, every thing happened according to the good man's prayers and wishes; so much so, that he was struck with admiration, and particularly at the courtesy and simplicity of Rebekah, who certainly ranked among the higher classes of females in that age and country.

The picture here afforded of ancient manners is indeed enchanting, and the simple piety of Abraham's servant still more so; for no sooner does he find himself directed to the right house, and to the most suitable individual, than his heart bursts with gratitude: "Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren!—And he bowed down his head and worshipped the Lord."

Ver. 28—52. *The marriage agreed upon.*—Rebekah having received presents from Abraham's steward, very prudently shows them to her brother Laban, and the rest of her *mother's* family, from which it is natural to conclude that her father Bethuel was now dead; and hence Laban, as her elder brother, took an active part in the business, and "ran out unto the man unto the well," and invited him, not only very courteously, but very piously, to come in with his camels and attendants: "Come in," said he, "thou blessed of the Lord: wherefore standest thou without? for I have prepared the house, and room for the camels." The man (Eliezer, as we presume) therefore came in, and meat was set before him; but, like a faithful servant, he prefers his master's business to his own enjoyment, and will not eat till he has told his errand. He then states his master's circumstances: that, by the divine blessing, he had become rich and great; that his wife Sarah had borne him a son in her old age, to whom he had bequeathed all his property; that for his son he had been sent to seek a wife; and then notices the favourable train of providential circumstances which had just occurred. "And now," says he, "if ye will deal kindly and

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virgin, carrying a pitcher of water, that being the time when the maidens went out to draw water.

Ver. 22. *Ear-ring.*—[Or, jewel for the forehead. Exod. xxxii. 2, 3. Is. iii. 19—23. Ezek. xvi. 11, 12. From the word being in the singular number, it is not likely to have been an ear-ring; nor is it very probable that it was a "jewel for the forehead," but rather, "a jewel for the nose, a nose-ring," which is in universal use throughout all parts of Arabia and Persia, particularly among young women. It is very properly translated "an ornament for the nose," by *Symmachus*: and Sir *John Chardin* informs us, that "it is a custom, in almost all the East, for the women to wear rings in their noses, in the left nostril, which is bored low down in the middle. These rings are of gold, and have commonly two pearls and one ruby between, placed in the ring. I never saw a girl or young woman in Arabia or in all Persia, who did not wear a ring after this manner in her nostril." To the same purpose *Thevenot, D'Arvieux, Mandelslo, Paul Lucas, Niebuhr*, and others. *Bracelets.*—The word rendered "bracelet," from a root which signifies "to join or couple together," may imply whatever may clasp round the arms or legs; for rings and ornaments are worn round both by females in India and Persia. The small part of the leg and the whole arm, from the shoulder to the wrist, are generally decorated in this way. As these were given Rebekah for "her hands," it sufficiently distinguishes them from similar ornaments for the ankles.]—*Bagster. Ten shekels weight of gold.*—Taking the shekel of gold at $8 09, according to Dr. *Arbuthnot*, and the gold at $17.75 per oz., the total value of ten shekels and a half is $85.

The weight of the ornaments thus put upon Rebekah appears extraordinary; but *Chardin* assures us that even heavier were worn by the women of the East when he was there. They are rather manacles than bracelets.

Ver. 28. *Her mother's house.*—[Some have conjectured from this, that her father Bethuel was dead; and the person called Bethuel, (ver. 50.) was a younger brother. This is possible; but, as Dr. *A. Clarke* remarks, the mother's house might be mentioned were even the father alive; for in Asiatic countries, the women have apartments entirely separate from those of the men, in which their little children and grown-up daughters reside with them. This was probably the case here; though, from the whole narrative, it is very probable that Bethuel was dead, as the whole business appears to be conducted by Rebekah's brothers.]—*Bagster.*

Ver. 32. *Straw.*—[Straw, by the eastern mode of threshing, was cut or shattered and reduced to a kind of chaff. With this, sometimes mixed with

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 Then shalt thou be clear from *this* mine oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O LORD God [l] of my master Abraham, if now thou do [m] prosper my way which I go:

43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out [n] for my master's son.

45 And before I had done speaking in mine heart, [o] behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water:* and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ear-ring upon her [p] face, and the bracelets upon her hands.

A. M. 2147. B. C. 1857.

l ver. 12.

m c. 39. 3. Exr. [x] 21. Ne. 1. 11. Ps. 90. 17. Ro. 1. 11.

n Pr. 19. 14.

o 1 Sa. 1. 13. Ne. 2. 4.

p Eze. 16. 10, 12.

q ver. 26.

r Ps. 32. 8. 48. 14. 107. 7. Pr. 3. 6. Is. 48. 17.

s c. 47. 29. Jos. 2. 14.

t Ps. 118. 23.

u c. 31. 24. 2 Sa. 13. 22. Ac. 11. 17.

v ver. 26, 48. Ps. 95. 6.

w *vessels.*

x Ex. 3. 22. 11. 2. 12. 35.

y De. 33. 13, 16. 2 Ch. 21. 3. Ezr. 1. 6.

z or, *a full year, or, ten months.*

a c. 45. 9.

b Jos. 1. 8. Is. 48. 15.

c Ps. 45. 10.

d c. 35. 8.

e c. 22. 17. Ru. 4. 11, 12.

48 And I bowed down my head, [q] and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way [r] to take my master's brother's daughter unto his son.

49 And now if ye will [s] deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered, and said, The thing proceedeth from the [t] LORD: we cannot speak [u] unto thee bad or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, [v] *bowing himself* to the earth.

53 And the servant brought forth [w] jewels of silver, and jewels [x] of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother [y] precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with [z] us *a few* days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me [a] not, seeing the LORD hath [b] prospered my way: send me away, that I may go to my master.

57 And they said, We will call the damsel, and inquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this [c] man? And she said, I will go.

59 And they sent away Rebekah their sister, and her [d] nurse, and Abraham's servant, and his men.

60 And they [e] blessed Rebekah, and said

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truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left."

"Then Laban and Bethuel," both probably her brothers, answered, "The thing proceedeth from the Lord: we cannot speak unto thee bad or good;" that is, "for or against," (says Dr. *Clarke*;) it seems to be entirely the work of God, and we cordially submit. "Behold, Rebekah is before thee," consult her; (as if he had said) and if she be willing, take her, and go. Upon hearing this the venerable man was satisfied. "He worshipped the Lord, bowing himself to the earth" with gratitude, for the success with which he had been favoured in this negotiation. "How sweet would all our temporal concerns be rendered, (says *Fuller*,) if they were thus intermixed with godliness!"

Ver. 53—67. *Rebekah sets off without delay, and meets Isaac.*—Having concluded his negotiations, Abraham's servant proceeds to make the usual presents to the damsel and to the family; and then they sat down to eat and drink together, (that is, the men,) and tarried all night, and the very next morning he is importunate to be gone. He considers his time as not his own; and the anxiety of his master, and especially of Isaac, for his return; and therefore urges his departure. Her mother and brother, however, demur at this, and very reasonably urge the delay of a few days, by way of taking leave. "Hinder me not," says the good old man, "seeing the Lord hath prospered my way; send me away, that I may go to my master." He was as anxious now to report the success of his negotiation, as he had been on the preceding day to open it. At length, the maiden is appealed to, and she says, "I will go." And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. "And they blessed Rebekah" in the most affectionate manner, and said to her, "Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of them that hate them." It appears by this language, that they were no strangers to the blessing pronounced on Abraham, of a numerous offspring, and of a mighty nation, who should "possess the gate of their enemies;" that is, have them within their power: which are the very terms of the last blessing pronounced from heaven on Abraham, and with which they had doubtless been made acquainted by Abraham's servant, if not previously.

"Rebekah now arose, and the damsels;" by which it should seem that she was accompanied, not only by her nurse Deborah, who had probably brought her up, but also by at least two handmaids, to wait upon her; which shows, that her "drawing water" was not from necessity, but from an active, lively, and kind disposition. (See chap. xxix. 2.)

While they were on their journey, Providence so ordered it, that Isaac, walking out "to meditate" and *pray*, (as the margin adds,) in an opposite direction, saw the camels at a distance, and went to meet them. Rebekah noticing him, was no sooner informed who the stranger was, than, according to the custom of the country, she alighted, and covered herself with a veil.

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a little barley, the eastern people still feed their labouring beasts, as they anciently did.]—*Bagster.*

Ver. 38. *My father's house,*—[i. e. where the family of Haran his brother had settled; and where he himself had remained some time with his father Terah. Nahor did not dwell at Ur of the Chaldees, but at Haran, in Mesopotamia. The true worship of God seems to have been in some measure preserved pure in this family, though afterwards corrupted. See chap. xxxi. 19.]—*Bagster.*

Ver. 39. *Peradventure.*—[We may see, says *Calmet*, by this and other passages of Scripture, (Jos. ix. 18.) what the sentiments of the ancients were relative to an oath. They believed that they were bound precisely by what was spoken, and had no liberty to interpret the intentions of those by whom the oath was made.]—*Bagster.*

Ver. 44. *Appointed.*—[Those events, which appear to us the effect of *choice, contrivance*, or *chance*, are matters of *appointment* with God, and the persuasion of this does not prevent, but rather encourage, the use of all *proper means;* at the same time that it *confines* us to proper means, and delivers the mind from useless anxiety about consequences.]—*Bagster.*

Ver. 49. *Deal kindly and truly.*—Margin, "Do mercy and truth."

Ver. 50. *Then Laban and Bethuel.*—*Scott* remarks on ver. 28. where the house is called her *mother's*, and not her father's,—"The whole narrative implies that Bethuel, Rebekah's father, was dead; and that Bethuel, afterwards mentioned (ver. 50.) was Laban's younger brother." For examples of the same phrase, "good or bad," see Gen. xxxi. 24, 29. 2 Sam. xiii. 22.

Ver. 53. *Jewels.*—[Heb. *vessels.* The original word is very extensive in its signification; denoting *vessels, utensils, instruments, furniture*, or *dress*, of whatever description; and these, presented by Abraham's servant, most probably Eliezer, might have been of various kinds. What he had given before, (ver. 22.) was in token of respect; what he gave now, appears to have been in the way of dowry. Ex. iii. 22. xi. 2. xii. 35. *Precious things.*—This term, rendered "precious things," as may be seen in the parallel texts, is used to express exquisite fruits or delicacies, and precious plants or flowers: but here it may mean gifts in general, though rather of an inferior kind to those mentioned above.]—*Bagster.*

Ver. 55. *A few days, at the least ten.*—The words "a few," are here in italic, as supplementary. The Hebrew reads literally, "days, at least ten." But the term days, used absolutely, is supposed to mean a defined period—a year, a month, or a week. Our margin renders it "a full year, or ten months." So *Ainsworth*. Dr. *Boothroyd* renders it, "a few weeks;" and Dr. *Clarke*, perhaps still better, "a week or ten days." Dr. *Kennicott* contends strongly for this sense. See our notes on chap. i. 14. iv. 3. with the references there given.

Ver. 60. *Thousands of millions.*—"Unto thousands of ten thousands."—*Ainsworth.* "Thousands and ten thousands."—*Boothroyd.* [Or, "be thou for thousands of myriads;" a large family being always considered in an-

unto her. Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the well [f] Lahai-roi; for he dwelt in the south country.

63 And Isaac went [g] out to [h] meditate in the field at the even tide: and he lifted up his eyes, and saw, and behold, the camels *were* coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, she [i] lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a [j] vail, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's [k] tent, and took Rebekah, and she became his wife; and he loved her: and [l] Isaac was comforted after his mother's *death*.

CHAPTER XXV.

The sons of Abraham by Keturah; 7 his age and death. 12 The generations of Ishmael: 17 his age and death. 24 The birth of Esau and Jacob. 29 Esau selleth his birthright.

THEN again Abraham took a wife, and her name *was* [a] Keturah.

A. M. 2147. B. C. 1857.

f c 16.14.
g or, *to pray.*
h Jos. 1.8. Ps 1.2. 77.12. 119.15. 143.5.
i Jos.15.18. Ju. 1.14. 1 Sa. 25.23.
j 1 Co.11.5.
k c.18.6.
l c.38.12. 1 Ch.4.13.

A. M. cir. 2151. B. C. cir. 1853.

a 1 Ch.1.32.

A. M. cir. 2152. B. C. cir. 1852.

b Nu.25.1. 26.17. Jude 6.
c Jos.2.11.

A. M. cir. 2180. B. C. cir. 1824.

d 1 Ki.10.1. Ps 72.10.
e Je.25.23.

A. M. cir. 2200. B. C. cir. 1804.

f Is.60.6.

A. M. cir. 2275. B. C. cir. 1829.

g Ps 17.14.
h Ju.6.3.

A. M. 2183. B. C. 1821.

i c 15.15. 49.29. Jud. 2.10.
j c.35.29. 49.33.
k c.23.16.

2 And she bare him Zimran, and Jokshan, and Medan, and [b] Midian, and Ishbak, and [c] Shuah.

3 And Jokshan begat [d] Sheba, and [e] Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; [f] Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.

5 ¶ And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines which Abraham had, Abraham gave gifts, and sent them [g] away from Isaac his son, while he yet lived, eastward, [h] unto the east country.

7 And these *are* the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died in a [i] good old age, an old man, and full *of years;* and was [j] gathered to his people.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 The field which Abraham purchased of the sons of [k] Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac: and Isaac dwelt by the well Lahai-roi.

12 ¶ Now these *are* the generations of Ish-

Dr. *Boothroyd* remarks—"Isaac, acquainted with the journey of his father's servant, had come to visit his father at Mamre, and to wait for the return of the servant. It is probable he went out for the purpose of devout meditation, and to implore the kind interposition of Jehovah, in an event so intimately connected with his future happiness." This circumstance has often been the ground of useful practical remarks. *Henry* here says, "Holy souls love retirement. It will do us good to be often left alone, walking or sitting; and if we have the art of improving solitude, we shall find that we are never less alone than when alone."

The chapter concludes with Isaac taking Rebekah home to his mother Sarah's tent. He was an affectionate husband, for he loved Rebekah, and her only, (for he was not a polygamist;) and he had been an affectionate son, for it appears that he was never "comforted after his mother's death," till he brought home Rebekah, which was three years afterwards.

CHAP. XXV. Ver. 1—11. *Abraham's marriage to Keturah, his death and posterity.*—There is some doubt when this marriage took place—whether before or after the death of Sarah. The Jews will have it that Keturah was Hagar recalled; but the offspring are wholly different; besides, he is here said to have had more than one concubine, (ver. 6.) Others think that Keturah was taken as a concubine soon after Sarah sent away Hagar, and perhaps in resentment for that action, which it is certain Abraham did not approve. Most commentators think it unlikely that he should have so many children after the death of Sarah; and they suppose that the mention of them was deferred, not to break the thread of the narrative—a circumstance very common with the sacred historians. Indeed, had Abraham married Keturah after Sarah's death, it is hardly to be supposed that she would have been ranked as a concubine, (or secondary wife,) as in the book of Chronicles.—(1 Chron. i. 32.) The children of these concubines were portioned off in Abraham's lifetime, and prudently sent away from Isaac into the east country, to prevent any disputes between them. This circumstance may also afford a useful hint to regulate the disposal of our property in our lifetime, both to prevent strife and misapplication.

Abraham's death now follows; and at the age of one hundred and seventy-five years, he is pronounced an old man among his contemporaries; and is said to have died in a "good old age." Abraham's life had not only been full of years, but also of important incidents. Of many we read only that they were born and died; but the history of his life occupies nearly fourteen chapters.

The circumstances of his death, too, were peaceable and happy. It had been promised, (Gen. xv. 15.) "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age:" and, here we have the fulfilment of the prediction: "Abraham gave up the ghost, and died in a good old age, . . . and was gathered to his people." The expression "full of *years*," or rather *days*, is thought to imply, that he was fully satisfied with this life, and ripe for another: so we read of a good man coming to his grave in "full age, like as a shock of corn cometh in his season.' (Job v. 26.) "But the expression, '*gathered to his people*,'" (says *Scott*,) decides nothing concerning the eternal state of the persons spoken of, being used without any exact discrimination of character." (See ver. 17.; also chap. xlix. 33. Num. xx. 24. Judg. ii. 10, &c.) It strongly intimates, however, the belief of the Heorews in a future state, since it certainly does not imply being buried in the same grave, or the same country, as the instance of Abraham fully proves. But we know, from the highest authority, that he "died in faith," and went to "a better country, that is, a heavenly." (Heb. xi. 13—16.)

It is pleasing to observe here, that Ishmael united with Isaac in the funeral of their father Abraham. Though he is described as a wild man, and probably in his youth was very wild, (see chap xxi. 9.) it does not follow that he was destitute of natural feelings, or was of a sanguinary temper; and his associating with Isaac in these last offices, may indicate his acquiescence in the disposal of Providence, of which he could have no reason to complain, when he numbered twelve princes among his sons. Some have, indeed, from this narrative endeavoured to derive proof of his conversion; and though we see no sufficient evidence of that, we should be cautious not to judge of the religious character and final state of persons from what is said as to their temporal circumstances, or those of their posterity. Scripture prophecies seldom relate to the fate of individuals, and never to their final state.

Ver. 12—18. *Descendants of Ishmael.*—A great part of this

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cient times, as a proof of the peculiar blessing and favour of God.]—*Bagster.* Either expression meaning an innumerable multitude, as the stars of heaven, or the sand of the sea-shore.

Ver. 64. *And Rebekah lifted up her eyes,* and when she saw Isaac, hastily alighted from the camel.—It was always customary, in all the east, on perceiving a superior, to alight from the animal upon which they were riding. Anderson and Iverson relate—"When the governor of Mosul and his suite passed our carnvan, we were obliged to alight from our horses, mules, and asses, and lead the animals till they had gone by." Even now, women show this mark of respect to men. *Niebuhr* says, "that an Arabian lady, who met them in a broad valley in the desert of Mount Sinai, retired from the road, and let her servant lead the camel till they had passed." Judges i. 14. 1 Sam. xv. 23. *Rosenmuller.*

Ver. 65. *She took a veil and covered herself.*—Covering the head was practised on three occasions. In cases of grief and mourning, 2 Sam. xix. 2.; as an expression of reservedness and modesty, Gen. xxiv. 65.; and as a testimony or token of the greatest respect and reverence.

Tertullian, when speaking of Rebekah, who went to meet her bridegroom veiled, observes, as a custom still existing in his time, that the heathen brides were also conducted to their intended husbands covered with a veil.

Ver. 67. *Sarah's tent.*—[Sarah being dead, her tent, which, according to the custom of the east, was distinct from that of Abraham, became now appropriated to the use of Rebekah.]—*Bagster.*

CHAP. XXV. Ver. 1. *Took a wife.*—[Abraham was 137 years of age when Sarah died; and nearly forty years before that event, his age had rendered it very improbable he should have children; yet we find he had six sons by Keturah, whom he sent away in his life time; on these grounds, as also on the literal language of the original, "And Abraham added and took a wife," it has been supposed that Abraham married this wife long before, while Sarah was alive; and that the passage may be rendered in the pluperfect tense, "And Abraham had added, and had taken a wife."]—*Bagster.*

Ver. 6. *East country.*—[Arabia Deserta, which was eastward of Beer-sheba where Abraham dwelt.]—*Bagster.*

Ver. 8. *Abraham gave up the ghost.*—"Means no more," says Scott, 'than

mael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13 And these *are* the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 [1]Hadar, and Tema, Jetur, Naphish, and Kedemah.

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; [m]twelve princes according to their nations.

17 And these *are* the years of the life of Ishmael, a hundred and thirty and seven years: and he gave up the ghost and died, and was gathered unto his people.

18 And they dwelt from [n]Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he [o]died in the presence of all his brethren.

19 ¶ And these *are* the generations of Isaac, Abraham's son: Abraham begat Isaac:

20 And Isaac was forty years old when he took Rebekah to [p]wife, the daughter of [q]Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

21 And Isaac entreated the LORD [r]for his wife, because she *was* barren: and the LORD was entreated of [s]him, and Rebekah his wife conceived.

22 And the children struggled together within her: and she said, If *it be* so, why *am* I thus? And she went to [t]inquire of the LORD.

23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels: and *the one* people shall be stronger than *the other* people; and the elder shall [u]serve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, all over like a hairy garment: and they called his name Esau.

26 And after that came his brother out, and his hand took hold on Esau's [v]heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.

27 And the boys grew, and Esau was a cunning [w]hunter, a man of the field; and Jacob *was* a plain man, dwelling in [x]tents.

28 And Isaac loved Esau, because [y]he did eat of *his* [z]venison: but Rebekah loved Jacob.

29 And Jacob sod pottage: and Esau came from the field, and he *was* faint.

30 And Esau said to Jacob, Feed me, I pray thee, [a]with that same red *pottage;* for I *am* faint: therefore was his name called [b]Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I *am* [c]at the point to die: and what profit [d]shall this birth-right do to me?

33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright [e]unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat [f]and drink, and rose up, and went his way: thus Esau despised [g]*his* birth-right.

A. M. 1857.
B. C. 2347

1 or, *Hadad* 1Ch. 1.30

m c.17.20.
A. M. 2251.
B. C. 1753.
n 1 Sa.15.7.
o *fell.*
A. M. 2108.
B. C. 1896.
p c.24.67.
q c.28.5.
A. M. 2167.
B. C. 1837.
r 1 Sa.1.11. Lu.1.13.
s 1 Ch.5.20. 2 Ch.33. 13. Ezr.8. 23. Ps.145. 19. Pr.10. 24. Ro.9. 10.
A. M. 2168.
B. C. 1836.
t 1 Sa.9.9. Ezr.20.31. 36.37.

u c.27.29. Ps.60.8. Is.63.1–6. Ob.1.–16. Mal.1. 2–4. Ro. 9.10–12.
v Hos.12.3.
w c.27.3.
x He.11.9.
y *was eaten was in his mouth.*
z c.27.19.
A. M. 2199.
B. C. 1805.
a *with that red,* with that *red* pottage.
b i. e. *red.*
c *going to die*
d Job 21.15.
e c.27.36. 36.6. He.12.16.
f Is.22.13. 1 Co.15. 32.
g Ps.106.24. Mat.22.5. Ac.13.41.

history relates to those who go off, and those who appear on, the stage of life; and it is of little consequence, whether our continuance on this grand theatre be short or long, provided we act in such a manner as to quit the world with comfort to ourselves, with benefit to others, and with the approbation of our gracious God. Only let us be anxious to leave behind us a testimony from our lips to the faithfulness and goodness of the Lord, and in the consciences of others, to the uprightness and consistency of our walk before him; and the blessing of God to our families. Having then lived to every good purpose, and being ripe for the world above, we may cheerfully resign our souls into the hands of our Redeemer, expecting to join "the spirits of just men made perfect;" and leave our bodies to the silent tomb, in joyful hope of a happy resurrection. But God forbid, that the writer or any of the readers of these observations should rest contented with earthly blessings, which the Lord bestows on the men of this world; or should come short of those special and eternal blessings, which belong to the children of the promise! Though the former seem to have the pre-eminence here, yet the latter will have their portion, when that of the former is spent and gone for ever.—*T. Scott.*

Ver. 19—34. *The history of Esau and Jacob.*—After the death of Abraham, we are told that God blessed his son Isaac. It is peculiarly happy when the blessing of God descends from father to son, as in this case, and should make us very thankful; but grace does not run in a right line, (as we may say,) from generation to generation, like the temporal promises of the Old Testament. Isaac, it is added, dwelt by the well *Lahai-roi,* as he appears to have done at the time he met Rebekah, (chap. xxiv. 62.) This is the well, we may recollect, which saved the life of Ishmael, and to which, therefore, Hagar gave this name, as meaning, "the well of him that liveth and seeth me." Here was, therefore, something in the name of the place to remind him of the divine presence. It is a grand antidote to sin, to recollect that the all-seeing eye of God is continually upon us. Isaac, peculiarly happy in his Rebekah, seems to be the only one of the Hebrew patriarchs who kept to the original institution of marriage, and had no concubine, though his wife was barren for nearly twenty years. As the heir of promise, he was of course anxious for posterity, and applied to that God who had made him such. Rebekah, in consequence, is pregnant; but this circumstance, so intensely desired, proves itself the source of great anxiety and alarm. She is with child of twins, which struggled in her womb, as they did ever afterwards through life; and, indeed, their posterity after them.

This strange and unexpected feeling leads her to inquire of the Lord; and the purport of her inquiry is thus expressed—"If it be so," that I am pregnant—yet why is this inward struggling?—"Why am I thus?" But whither she went, or how she inquired, is not said. There was, at this time, no Urim and Thummim; nor do we read of any divine oracle since the flood. Shem is supposed to have been dead; but Abraham, her father in-law, was still living, and he is expressly called a prophet, (chap. xx. 7.;) and after he had disposed of his property among his children, had probably no more concern with temporal affairs: it is therefore not unlikely, that to him she repaired,

expired, or ceased to breathe." See Acts v. 10. *Full of years.*—The word *years* is not in the original, (as may be seen by its being printed in italics) and instead of it the word *days* (as in Gen. xxxv. 29.) is found in many Hebrew MSS., in the Samaritan text, the Septuagint, Vulgate, Syriac, Arabic, Persic, and Chaldee. "On these authorities it might safely be admitted into the text."—Dr. *Clarke.*

Ver. 13. *Nebajoth.*—[From Nebajoth sprang the Nabatheans, who inhabited Arabia Petræa; from Kedra, the Cedreans, who dwelt near the Nabatheans; and from Jetur, the Itureans, who inhabited a small tract of country east of Jordan, which afterwards belonged to Manasseh.]—*Bagster.*

Ver. 15. *Hadar*—[Or, Hadad. More than 300 MSS. and printed editions read *Hadad,* as in 1 Ch. i. 30.]—*Bagster.*

Ver. 16. *Castles.*—[The word *ttroth* rendered "castles" is supposed by some to denote here "towers," fortified rocks, or mountain-tops, and fastnesses of various kinds in woods and hilly countries; but it rather means, probably, "shepherds' cots," surrounded by sufficient enclosures to prevent the cattle from straying, as the cognate Syriac word *teyaro,* and Arabic *tawar,* signify "a sheep-fold."]—*Bagster.*

Ver. 18. . . . . *He died in the presence of all his brethren.*—It was predicted of Ishmael, Gen. xvi. 12. that he should "dwell in the presence of all his brethren," and here we find this continued till his death; for he died also in their presence. But the word here rendered *died,* is not the usual term, but seems to imply a sudden or accidental death. "He *fell,*" says the margin, and the term is the same used of the kings of Sodom and Gomorrah, Gen. xiv. 10. It should not be omitted, however, that there is some doubt as to the correctness of this translation. The word *fell* is applied to a LOT, Josh. xxiii. 4. Psal. lxxviii. 55. Dr. *Boothroyd,* therefore, taking *Nepal* for a participle, connects it with Ishmael's situation, thus: "And he dwelt from Havilah, as one goeth toward Assyria, unto Shur, which is on the borders of Egypt, *lying* near to all his brethren." Dr. *Clarke* contends for the same sense, which is also approved by *Ainsworth.*

Ver. 22. *And the children struggled together.*—Margin, "Jostled one against another, bruising and hurting" each other.

Ver. 25. *They called his name Esau.*—[The word *Esau,* has been generally considered to imply *made, formed,* or *perfected;* or *perfect, robust,* &c. But it appears to be a dialectical variation of the Arabic *atha,* to be covered with hair; whence *athat,* hairy, as no doubt the word Esau imports, in allusion to the circumstance of his being covered with red hair or down at his birth.] —*Bagster.*

Dr. Clarke says, "It is difficult to assign the proper meaning of the original of (this name) Esau." He seems to prefer the idea of *Ainsworth,* "perfected." Dr. *Boothroyd* renders it "covered." But if *Ash* (or *Gnash*) means a species of mothworm, or caterpillar, as in Isa. li. 8. and elsewhere, may not the meaning be, he was hairy as a mothworm or caterpillar, and therefore he was called (taking the *vau* as a pronoun) "his caterpillar?" i. e. his father's: but this is offered only as a conjecture.

Ver. 26 *Took hold on Esau's heel.*—Hence he was called Jacob, a supplanter, or more literally, a *heeler;* and it is remarkable, in some of the representations of the wrestlers in the ancient games, they are represented as seizing each other by the heel, much as Jacob did Esau. See *Potter's* Antiq. of Greece.

Ver. 28. *He did eat of his venison.*—Margin, "Venison was in his mouth;" i. e. he was continually eating it, when it could be procured; he was fond of it.

Ver. 30. *That same red pottage.*—The inhabitants of Barbary still make use of lentils, boiled and stewed with oil and garlic, a pottage of a chocolate colour; this was the *red* pottage for which Esau, from thence called *Edom.* (red,) sold his birthright.—Dr. *Shaw's* Travels.

CHAPTER XXVI.

1 Isaac because of famine goeth to Gerar: 2 God instructeth and blesseth him: 9 he is reproved by Abimelech for denying his wife: 26 Abimelech maketh a covenant with him. 34 Esau's wives.

AND there was a famine in the land, beside the first famine [a] that was in the days of Abraham. And Isaac went unto Abimelech [b] king of the Philistines unto Gerar.

2 And the LORD appeared unto him, and said, Go not down into Egypt: dwell in the land which I shall tell thee of.

3 Sojourn [c] in this land, and I will be with [d] thee, and will bless thee: for unto thee, and unto thy seed, I will give all [e] these countries, and I will perform the oath [f] which I sware unto Abraham thy father;

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed [g] shall all the nations of the earth be blessed:

5 Because that Abraham obeyed my [h] voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar:

7 And the men of the place asked *him* of his wife; and he [i] said, She *is* my sister: for he [j] feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she *was* fair to look upon.

A. M. 2200.
B. C. 1804.

a c 12.10.

b c.20.2.

c Ps.39.12. He.11.9. 13.16.

d c.28.15. Is.43.2,5.

e c.13.15. 15.18. 22.16.

f Ps.105.9. Mi.7.20.

g c.22.18. Ps.72.17.

h c.22.16.

i c.20.2,13.

j Pr.29.25.

j Pr.29.25.

k c.20.9.

l Ps.105.15 Pr.6.29.

m *found.*

n *went going.*

o or, *husbandry.*

p Ec.4.4.

8 And it came to pass when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac *was* sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast [k] done unto us? one of the people might lightly have lain with thy wife, and thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that [l] toucheth this man or his wife shall surely be put to death.

12 Then Isaac sowed in that land, and [m] received in the same year a hundred-fold: and the LORD blessed him:

13 And the man waxed great, and went [n] forward, and grew until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of [o] servants: and the Philistines [p] envied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

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and received from him the answer (probably conveyed to him in a prophetic vision) that "two nations were now struggling in her womb;" meaning, that these children were to be the respective heads, or fathers, of two distinct nations, whereof "the elder should serve the younger:" a prediction which Isaac seems to have been slow to understand.—The children were in due time born; and one being remarkably red and hairy, (as if covered with a hairy garment,) was called "Esau," that is, *perfected* or *covered;* but the other was called "Jacob," a *supplanter*, because in the birth he seized his brother by the *heel*, as if to keep him back, and supplant him in the birth.

"And the boys grew," and their characters were gradually developed. Esau was "a cunning hunter, a man of the field," whose delight was in the sports of the chase; and his father Isaac, being particularly fond of venison, contracted a great partiality for him on that account. He was "a mighty hunter before the Lord;" and from a hunter, like Nimrod, he became a warrior, and a powerful chief. On the other hand, Jacob was "a plain," simple, unaspiring "man," tending his flocks and herds, and "dwelling in tents," as shepherds generally did. The one thirsted for power and eminence, and perhaps fame; the other preferred a quiet, domestic life; and on that account, probably, gained the peculiar affection of his mother, who sought on all occasions to counteract the ambition of Esau, and obtain the preference to her favourite son, Jacob. We are not to suppose, however, that at this early period Jacob had any more religion than his brother Esau; nor is there any intimation of the kind, till after the Lord revealed himself to him at Padan-aram. On the contrary, though plain and simple in his manners, he was artful, insinuating, and stuck at nothing to procure his own ends by policy and fraud, in which it is but too evident that his mother Rebekah supported and assisted him. In short, he answered to his name; he was a *supplanter*, of which a striking instance comes now before us.

Esau had been out hunting, in all probability, and came home faint, fatigued, and hungry;—Jacob had made some savoury pottage, which attracted Esau's taste; and being ready to faint and to die, as he says, he begged Jacob to give him "that *red-red*," as he called it, perhaps not exactly knowing what name to give it. Jacob, one would expect, could not refuse; but his mind being intent on taking every advantage to supplant his brother, who seems not now able to contend with him, he proposed to him to sell his birthright. It is hardly supposable such a thought could have entered Jacob's mind, had there not been some previous conversation on the subject, in which Esau had spoken contemptuously of the birthright, as he did in this instance: "Behold, I am at the point to die," that is, with faintness and fatigue, "and what profit shall this birthright do to me?" Whereas, if he regained his strength, he feared nothing from Jacob, and cared nothing for the divine prediction: "his own sword and his own bow" would secure him the victory. He therefore sold his birthright, and confirmed the contract with an oath; after which "he ate and drank, and rose up and went his way," regardless of the consequences. "Thus Esau despised his birthright."

The privileges of the firstborn are perhaps imperfectly understood. We learn from Deut. xxi. 17. that he was to have a double portion; but Jacob acting fraudulently, was so far from obtaining this, that he was soon after obliged to leave all in the hands of Esau, and fly for his life to Padan-aram. So does Providence frown upon dishonesty and deceit.

CHAP. XXVI. Ver. 1—22. *Isaac goeth unto Abimelech in Gerar.*—Another famine occurs in Canaan, similar to that in the days of Abraham, which induces Isaac to go among the Philistines, (for he was forbidden to go into Egypt, ver. 2—5.) and he dwelt in Gerar. And here, most unaccountably, Isaac falls into the same error which his father Abraham had twice committed, and of which it seems impossible but that he must have heard repeatedly:—he pretends that Rebekah was his sister, which, in his case, was not an equivocation, as in the instance of Abraham, but a downright falsehood; for which, as the inspired historian makes no apology, neither shall we attempt it. One truth, in all these instances, seems most remarkably verified, that when we take unlawful measures to escape danger, we often plunge more deeply into it. This was the case both with Abraham and his son Isaac. The danger of being murdered for his wife's sake, so far as appears, was imaginary only, while that of losing her was great and imminent. "The path of duty is the path of safety;" while that of "crooked policy" leads not to danger only, but to disgrace, as was the case here; for a man of Isaac's character must surely have blushed deeply at being detected in a falsehood, which, at the same time, libelled the king of Gerar, whose conduct appears most honourable and irreproachable.

But honourable as was the character of the king, that of his servants and subjects was far otherwise. The Lord blessed Isaac, notwithstanding all his folly; and in one year he had a crop of barley which yielded a hundred fold increase. His flocks and herds also multiplied so rapidly, and his servants for *husbandry* (as the margin expresses it) were so numerous, as to excite the envy of the Philistines, and to provoke disputes between the servants of Abimelech and Isaac. They filled up with earth the wells that Abraham had digged about a hundred years before; and when he digged new ones, they claimed the waters as their own. In this instance, it is worthy of re-

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CHAP. XXVI. Ver. 12. *Sowed in that land.*—[The author of the History of the Piratical States of Barbary observes, that the Moors of that country are divided into tribes like the Arabians, and like them dwell in tents, formed into itinerant villages; that "these wanderers farm lands of the inhabitants of the towns, sow and cultivate them, paying their rent with the produce, such as fruits, corn, wax, &c. They are very skilful in choosing the most advantageous soils for every season, and very careful to avoid the Turkish troops, the violence of the one little suiting the simplicity of the other." It is natural to suppose, that Isaac possessed the like sagacity, when he sowed in the land of Gerar, and received that year a hundred fold.]—*Bagster.* Such an increase was, at this time, a singular blessing of God, after there had been a considerable dearth; and the soil, perhaps, that afforded so large a crop, not so rich: otherwise we may learn from *Varro*, that in Syria, near Gadara, and in Africa, about Bizantium, they reaped a hundred bushels from one: nay, *Bochart* (in his Canaan, lib. i. c. 25.) shows, from several good authors that some places in Africa are so very fruitful that they produce two or three hundred fold: which makes this account of Moses far from being incredible.—*Stackhouse*

That a hundred fold was reaped in some cases, may also be inferred from our Lord's words, Matt. xiii. 23.

Ver. 13. *Waxed great.*—[Dr. *Adam Clarke* remarks, that there is a strange and observable occurrence of the same term in the original; which is literally, "And the man was GREAT, and he went, going on, and was GREAT, until that he was exceeding GREAT." How simple is this language, and yet how forcible.]—*Bagster.*

Ver. 15. The same mode of taking vengeance which is here mentioned, has been practised in ages subsequent to the time here referred to. Niebuhr tells us that the Turks have made it a custom to give annually, to every Arab tribe which is near the road to Mecca, a certain sum of money, and a certain number of vestments, to keep them from destroying the wells that lie in that route, and to escort the pilgrims across their country.—*Harmer's* Observations.

16 And Abimelech said unto Issac, Go from us: for thou art much [q] mightier than we.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Issac's servants digged in the valley, and found there a well of [r] springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well [s] Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it [t] Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it [u] Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, [v] for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he [w] builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and [x] Phichol the chief captain of his army.

A. M. 2200. B. C. 1804.

q Ex.1.9.

r *living.*

s i. e. *contention.*

t i. e. *hatred.*

u i. e. *room.*

v Ps.27.1,3. Is.41.10. 51.12.

w c.35.1.

x c.21.22.

y Ju.11.7.

z ver.16.

a *seeing we saw.*

b c.21.23.

c *if thou shalt,* &c.

d c.24.31. Ps.115.15.

e c.19.3. 31.54.

f i. e. *an oath.*

g i. e. *the well of the oath.*

A. M. 2208. B. C. 1796.

h c.36.2.

i *bitterness of spirit.*

A. M. 2244. B. C. 1760.

k c.48.10. 1 Sa.3.2. Ec.12.3.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate [y] me, and have sent me away [z] from you?

28 And they said, [a] We saw certainly that the LORD was with thee: and we said, Let there be now an oath [b] betwixt us, *even* betwixt us and thee, and let us make a covenant with thee:

29 That [c] thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed [d] of the LORD.

30 And he made them [e] a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it [f] Shebah: therefore the name of the city *is* [g] Beer-sheba unto this day.

34 ¶ And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath [h] the daughter of Elon the Hittite:

35 Which were [i] a grief of mind unto Isaac and to Rebekah.

CHAPTER XXVII.

1 Isaac sendeth Esau for venison. 6 Rebekah instructeth Jacob to obtain the blessing: 15 Jacob under the person of Esau obtaineth it. 34 Esau complaineth: 41 he threateneth Jacob. 42 Rebekah disappointeth it.

AND it came to pass, that when Isaac was [k] old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am* I.

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mark how the ancients recorded events, by giving names to places. The first well which Isaac dug, and the natives claimed, is *Esek*, that is, "contention;" the second, *Sitnah*, meaning "hatred;" and the third, which was farther out of their way, was called *Rehoboth*, that is, "room;" for now, said they, "the Lord hath made room for us, and we shall be fruitful in the land." Thus all their providential blessings were ascribed to God, and nothing was considered as the effect of chance or accident.

These circumstances, however, with the frequent complaints of his own people, induced Abimelech to desire Isaac to remove, which he does in the most delicate way, "For thou art much mightier than we." So Abraham and Lot parted, because they were too rich, and too great, to dwell together. (Chap. xiii. 5—9.)

Ver. 23—35. *Isaac returns to Beer-sheba, and dwells there.*—The first object, when a Hebrew patriarch pitches his tent, is to raise an altar, and the next, to dig a well; the first to provide for the worship of God, the second for the most important article in his domestic economy, water. And no sooner does Isaac erect an altar, than he is favoured with a prophetic vision. The purport of the vision is a renewal of the promise made to Abraham, with a renewed charge not to *fear*; for this seems to have been the fatal passion which, notwithstanding their extraordinary faith, plunged into difficulties both father and son. The report of this divine communication was probably one cause of the visit of Abimelech and his courtiers, of which Isaac seems to have been somewhat jealous, if not alarmed. A very satisfactory reason is, however, given—"We saw certainly that the Lord was with thee," say they, and are come to form a covenant of amity. Isaac therefore makes them a feast, (as usual on such occasions,) and on the morning following, they pledge themselves by a mutual oath to peace and perpetual friendship. The name *Beer-sheba*, which had been given by Abraham to a well in the same neighbourhood, is now renewed, and, in subsequent times, is given to a city founded on the same spot.

The closing verses of this chapter relate to Esau, who took to him two wives, the daughters of Hittites, and doubtless both idolaters; which was, therefore, "a grief of mind," or, as the margin reads, "a bitterness of spirit," both to Isaac and Rebekah.

CHAP. XXVII. Ver. 1—29. *Jacob obtains the blessing by subtlety.*—We have in this section of Scripture three very important circumstances. 1. Here is a design on the part of Isaac to bestow his patriarchal blessing in a manner inconsistent with God's revealed will, which was, that "the elder should serve the younger;" or (which is the same in the Hebrew) the greater serve the less. Now, there can be little doubt but that Isaac was informed of this, even before they were born. It is no less credible that Isaac knew that Esau had despised and sold his birthright: how, then, could he think of giving him the blessing connected with it? Yet this he did; and for no other reason, that we can find, but that he loved his venison Thus he says to his son Esau, "Behold, now I am old." It is generally reckoned that he was now about 137 years old, and Jacob 77, [but Dr. *Kennicott* supposes that Isaac was 117 and Jacob 57,] and his eyes were so dim that he could not distinguish objects. He adds, "I know not the day of my death;" meaning how soon it might occur, and, therefore, he wished no longer to defer the patriarchal benediction. But why should he require venison before he gave the blessing? It seems to have been the custom among most nations in these early times, to accompany every transaction of importance with a feast; and to eat with any one, was a solemn pledge of friendship and protection. In this case, also, Isaac might wish to have a pledge of his son Esau's affection, in going out to hunt for venison for him, "that (says he) my soul may bless thee before I die,"—of which event he had now considerable apprehensions.

2. We have Rebekah's deep-laid plan to counteract the design of her husband. We may charitably hope she did this in the confidence that Isaac was decidedly wrong, in thus acting in opposition to the oracle she had consulted when she was pregnant, and perhaps persuaded herself that she could hardly err in fulfilling the designs of heaven. But there is no error more fatal, than to make the divine decrees the rule of our conduct.

Ver. 16. *Go from us.*—[Dr. *A. Clarke* observes, that this is the first instance on record of what was termed among the Greeks, *ostracism*, i. e. the banishment of a person from the state, of whose power, influence, or riches, the people were jealous; and that the remarkable saying of *Bacon* on this subject seems in allusion to this circumstance: "Public envy is an ostracism that eclipseth men when they grow too great."]—*Bagster.*

Ver. 18. *Days of Abraham.*—[*Houbigant* contends, that instead of *bimey*, 'in the days," we should read *avdey*, "servants;" agreeably to the Samaritan, Septuagint, Syriac, and Vulgate: "And Isaac digged again the wells of water which the *servants* of Abraham his father had digged." This is probably the true reading: see ver. 15.]—*Bagster.*

Ver. 22. *Digged another well.*—[The wells in Arabia are generally dug in to a rock: their mouths are about six feet in diameter, and they are from nineteen to twenty feet in depth. But *Niebuhr* informs us, that many wells are from 160 to 170 feet deep.]—*Bagster.*

Ver. 26. *Abimelech went to him.*—As this was about 100 years after Abraham was visited by Abimelech, it is hardly to be supposed that this was the same person; but it is probable that this name might be common to all the kings of Philistia, as that of Pharaoh to those of Egypt: and this Phichol was probably son of the former.

Ver. 33. *Beer-sheba.*—[i. e. the well of the oath, (ver. 28.) This is probably the same city which was called Beer-sheba a hundred years before this, in the time of Abraham; but as the well, from which it had its name originally, was closed up by the Philistines, probably the name of the place was abolished with the well; when, therefore, Isaac re-opened the well, he restored the ancient name of the place.]—*Bagster.*

2 And he said, Behold now, I am old, I know not [b] the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take [c] me *some* venison;

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul [d] may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

8 Now therefore, my son, obey my [e] voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat [f] for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy [g] man, and I *am* a smooth man:

12 My father peradventure will [h] feel me, and I shall seem to him as a deceiver and I shall bring a [i] curse upon me, and not a blessing.

13 And his mother said unto him, Upon [j] me *be* thy curse, my son; only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, [k] such as his father loved.

15 And Rebekah took [l] goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

A. M. 2244. B. C. 1760

b Pr.27.1. Lu.12.40. Ja.4.14.

c *hunt.*

d ver.25. c.48.9,28. De.33.1.

e ver.13.

f ver.4.

g c.25.25.

h ver.22.

i c.9.25. De.27.18.

j 1Sa.25.24. 2Sa.14.9. Mat.27.25.

k c.25.28. Pr.23.3. Lu.21.34.

l *desirable.*

m 1 Ki.13. 18; 14.2. Is.28.15. Zec.13.4.

n Ex.20.7. Job 13.7.

o *before me.*

p ver.12.

q ver.16.

r 2 Sa.14.5. Pr 13.19. 24. Ep.4. 25.

s He.11.20.

t Ca.4.11. Ho.14.6.

u He.6.7.

v De.33.13. 28. 2Sa.1. 21. Ps.133. 3. Mi.5.7.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father. And he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy first-born; [m] I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because [n] the LORD thy God brought *it* [o] to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel [p] thee my son, whether thou *be* my very son Esau, or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands [q] were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, [r] I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed [s] him, and said, See, [t] the smell of my son *is* as the smell of a field which the LORD hath [u] blessed:

28 Therefore God give thee of [v] the dew of

It was the like "crooked policy" that induced Sarah to give Hagar to Abraham, that he might have an heir; whereas the Lord chose to fulfil his promise in another way, vastly more for his own glory; and, no doubt, had Rebekah only remonstrated with her husband on his duty, and left the issue to Providence, the blessing would have been obtained by far more honourable means. But when we see Rebekah practising such an imposition, and teaching her son to deceive his father, it is truly horrible; especially when we hear her imprecating upon herself all the consequences: "Upon me be thy curse, my son." And Jacob himself, though not the foremost in the scheme, seems to vie with his mother in the crime; for when his father asked him, with surprise, "How is it that thou hast found it (the venison) so quickly, my son?" he replies, "Because the Lord thy God brought it to me." Thus lying in the name of the Lord.

It is upon such examples that the dangerous principle has been advanced, that "the end sanctifies the means;" and that to defraud a person is justifiable, when done for a greater good; and the reasonings and excuses of some ancient commentators upon this passage are both astonishing and grievous. It is a just remark of the judicious Dr. *Owen*, that, "as it is our duty firmly to believe the promises, so it is our wisdom not to attempt, upon any temptations, provocations, or advantages, their accomplishment in any unwarrantable way." (*Owen* on Heb. xi. 20.)

3. We may observe how a supreme power overrules the follies of some, and the crimes of others, to fulfil his great designs. The blessing intended for Esau was given to Jacob, but the blessing appropriate to Jacob was not given to Esau: thus Jacob had a double blessing. And when Isaac discovered his mistake, and trembled (as well he might) to think how he had been imposed upon, at the same time he saw there was the hand of God in the event, and he acquiesced. "I have eaten of all before thou camest," said he to Esau; "and have blessed him: yea, and he shall be blessed."

But how could Isaac bless Jacob in FAITH, (as we are told, Heb. xi. 20.) when he knew not whom he blessed? The answer is, that it was by faith in the divine promise that he pronounced his blessing on both his sons, though he was mistaken in the application; and we know that in other instances the prophets did not always fully understand their own predictions. (See 1 Peter i. 10—12.) A case in some degree parallel to this is, when believers derive from the word of God instruction or encouragement, though they may not understand the precise meaning of the particular passage from which such instruction or encouragement has been drawn.

Of the blessing itself we have only to remark, that it is confined to temporal promises, being intended for Esau, who regarded no other; it says nothing, therefore, of the great promise of Abraham's seed and the promised land, which was reserved for Jacob, and in the next chapter bestowed upon him.

CHAP. XXVII. Ver. 4. *Savoury meat.*—Almost all the dishes of the people of Aleppo, Dr. *Russel* informs us, "are greasy either with fat or butter, pretty high seasoned with salt and spices; many of them made sour with verjuice, pomegranates, or lemon-juice; and onions and garlic often complete the seasoning."

Ver. 15. *Rebekah took goodly raiment.*—Hebrew, "Garments of desire." Some Jewish writers have fancied this a sacerdotal robe, handed over from one generation to another, from the time of Adam. Others suppose them to be perfumed garments, which certainly were often worn; but it is more probable that it was a hunting dress, and smelt strongly of the field. See ver. 27.

Ver. 16. *Put the skins of the kids of the goats.*—[Travellers inform us, that the Eastern goats have long, fine, and beautiful hair, of the most delicate silky softness; and this being that of kids would not be so long, or ample, but of sufficiently delicate texture to resemble that of a man; so that Isaac might easily be deceived, when his eyes were dim, and his feeling no less impaired than his sight. See *Bochart*, Hieroz.]—*Bagster.*

Ver. 19. *I am Esau, thy first-born.*—Miserable indeed are the shifts to which some of the Christian fathers and others have been driven to justify this atrocious falsehood. Some have recurred to what they call "the right of personification;" others recur to the principle of *permutation*: and some good men have been weak enough to attempt to justify it by the instance of our Lord calling John Baptist by the name of Elias. But did Esau authorize Jacob to personate him? Did Jacob "come in the spirit and power" of Esau? There is certainly no principle that can justify this conduct, but one that would justify every species of imposition and robbery: no right to be pleaded but "the right of doing wrong."

Ver. 22. *The voice is Jacob's voice.*—[How wonderful, says *Scott*, is that difference which there is betwixt the faces and the voices of the several individuals of the human species! Scarcely any two of the innumerable millions are exactly alike in either, and yet the difference cannot be defined or described! The power, wisdom, and kindness of our Creator should be admired and adored in this remarkable circumstance; for they are very visible. This description of Jacob is not unaptly accommodated to the character of a hypocrite: his *voice*, his language, is that of a Christian; his *hands*, or conduct, that of an ungodly man; but the judgment will proceed from God, the Judge of all, at the last day, as in this present case, not by the *voice*, but by the *hands*.]—*Bagster.*

Ver. 27. *The smell of a field which the Lord hath blessed.*—*Pliny* observes, "that the land, after a long drought, moistened by the rain, exhales a delightful odour, with which nothing can be compared:" and soon after he

heaven, and the fatness of the earth, and plenty of corn and wine:

29 Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons [w] bow down to thee: cursed *be* every one that curseth thee, [x] and blessed *be* he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father; and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn, Esau.

33 And Isaac [y] trembled very exceedingly, and said, Who? where *is* he that hath [z] taken venison, and brought *it* me, and I have eaten of all before [a] thou camest, and have blessed him? yea, [b] *and* he shall be blessed.

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, [c] O my father!

35 And he said, Thy brother came with subtlety, [d] and hath taken away thy blessing.

36 And he said, Is not he rightly named [e] Jacob? for he hath supplanted me these two times: he took away my birthright; [f] and behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, [g] and all his brethren have I given to him for servants; and with corn and wine have I [h] sustained him and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father! And Esau lifted up his voice, and [i] wept.

39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be [j] the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, [k] and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou [l] shalt break his yoke from off thy neck.

41 ¶ And Esau [m] hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of [n] mourning for my father are at hand, then will I slay [o] my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him Behold, thy brother Esau, as touching thee, doth [p] comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice: and arise, flee thou to Laban my [q] brother to Haran;

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence. Why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life, [r] because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

A. M. 2214
B. C. 1790

w c.49.8.

x Num.24.9. Ze.2.8.

y *trembled with a great trembling greatly.*

z *hunted.*

a ver.25.

b Ro.11.29.

c Pr.1.31. He.12.17.

d 2 Ki.10. 19. Mal.2. 10. 1 Th. 4.6.

e i. e. *a supplanter.*

f c.25.26,34.

g ver.29. 2 Sa.8.14.

h or, *supported.*

i Is.65.14.

j or, *of the fatness.*

k c.25.23. Ps.60.9, 10. Ob. 18...20.

l 2 Ki.8.20. 2 Ch.21.8.

m c.4.5. 37.4,8.

n c.50.3.

o c.32.6. Ob.10.

p Job 20.12. Ps.64.5.

q c.11.31.

r c.26.35.

Ver. 30—46. *Esau also claims and receives his father's blessing.*—It is difficult to conceive the horror and alarm of Isaac when he discovered how he had been imposed upon. The Hebrew (as in the margin) says, "He trembled with a great trembling." To ascertain his sensations, "we must (says *Fuller*) place ourselves in his situation. As an aged and afflicted man, the imposition which had been practised on him would excite his *indignation*. Yet a moment's reflection would convince him that the transfer of the blessing must have been *of the Lord;* and, consequently, that he had all along been acting against *his* will, in seeking to have it otherwise. Two such considerations rushing upon his mind at the same instant, sufficiently account for all his feelings: it was to him like a place where two seas meet; or as the running of subterraneous fires and waters, the commotion of which causeth the earth to tremble. It must have appeared to him as a strong measure, permitted of God for his correction; and that he had caused him to do that against his choice which should have been done with it. Viewing it in this light, and knowing the blessing to be irrevocable, he, like a good man, acquiesced in the will of God, saying, "Yea, and he shall be blessed."

Esau, on his part, is actuated by passions no less strong; violent grief and disappointment for having missed the blessing; anger and revenge against him who had been the means of his disappointment. The circumstance which no doubt most grieved him, was the pre-eminence given to his brother. "Behold, (says Isaac,) I have made him thy lord, and all his brethren have I given to him for servants; with corn and wine have I sustained (or supported) him, and what shall I do now for thee, my son?" On hearing this, we need not wonder that "Esau cried with a great and exceeding bitter cry," for his heart was set on the pre-eminence; nor at his mutterings of revenge and murder.

As respected Jacob, it must be confessed Esau had great occasion to be angry; and it is no wonder that he adverts to the manner in which he had been deprived, first of the birthright, and then of the blessing. As to the former, though it is literally true that he *sold* it, yet the advantage taken of Esau's situation was certainly ungenerous and mean; and, in the present instance, his conduct was base and criminal. The first object of Esau, however, was to induce his father to repent, and change his mind; but finding that impossible, on account of his seeing a superior overruling power, he exclaims, "Hast thou but one blessing, my father? bless me, even me also, O my father!" And he lifted up his voice and wept.

Isaac at length pronounces a blessing upon Esau, which also includes "the fatness of the earth and the dew of heaven;" blessings to him the most desirable. It is farther predicted that he should "live by the sword," which was perfectly congenial to his habits and disposition; but then this is connected with the mortifying words, "Thou shalt serve thy brother." This circumstance again is mitigated by the following:—"It shall come to pass, when thou shalt have the dominion, thou shalt break his yoke from off thy neck." These prophecies we must bear in mind, were not intended to be personal, but to relate to their children, for the ancients took great interest in the fate of their posterity.

To the truth of this prophecy, some exception has been taken by infidel writers, from the present appearance of the country, which lies to the south-east of Judea and the Dead Sea, and is now very barren; but to this it may be replied, that once it had "fields and vineyards, and wells of water;" until "the mountains of Esau were laid waste for the dragons of the wilderness." (Numb. xx. 17. Mal. i. 2.)

The fulfilment of the other predictions may be compressed into a few words, from Bishop *Newton*. Edom enjoyed the pre-eminence for a considerable time, and there were dukes (or princes) in Edom "before there reigned any king over the children of Israel." (Gen. xxxvi. 31.) But David made an entire conquest of the Edomites, and "throughout all Edom put he

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adds, that "it is a sign of a fruitful soil, when it emits an agreeable smell when it has been ploughed."—*Rosenmuller.*

Ver. 39. *Fatness of the earth.*—[It is here foretold, says Bishop *Newton*, that as to situation, and other temporal advantages, the two brothers should be much alike. (See ver. 28.) Mount Seir, and the adjacent country, were at first the possession of the Edomites; and they afterwards extended themselves farther into Arabia, and into the south of Judea. But wherever they were situated, in temporal advantages they were little inferior to the Israelites. Esau had cattle, beasts, and substance in abundance, and he went to dwell in Mount Seir of his own accord; but had it been such a barren and desolate country as some represent it, he would hardly have removed thither with so much cattle. The Edomites had dukes and kings reigning over them, while the Israelites were slaves in Egypt. When the Israelites on their return, desired leave to pass through the territories of Edom, it appears the country abounded with *fruitful fields* and *vineyards*. (Numb. 20. 17.) If the country is barren and unfruitful now, neither is Judea what it was formerly.]—*Bagster. Dew of heaven.*—"Egypt," says *Savary*, "would be uninhabitable, did not the nocturnal dews restore life to vegetables. These dews are so copious, especially in summer, that the earth is deeply soaked with them; so that in the morning one would imagine that rain had fallen during the night. This is the reason why the Scripture promises the Israelites, who inhabited a climate pretty similar to that of Egypt, the *dew of heaven* as a signal favour."—*Orient. Cust.*

Ver. 40. *By thy sword shalt thou live, &c.*—For a full and satisfactory account of the import and fulfilment of these predictions, see Bp. *Newton* on the Prophecies, Dissert. iii.

CHAPTER XXVIII.

1 Isaac blesseth Jacob, and sendeth him to Padan-aram. 12 The vision of Jacob's ladder. 18 The stone of Bethel. 20 Jacob's vow.

A M 2244. B C 1760.

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of [a] Canaan.

2 Arise, go to [b] Padan-aram, to the house of [c] Bethuel thy mother's father; and take thee a wife from thence of the daughters of [d] Laban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a [e] multitude of people;

4 And give thee the [f] blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the [g] land wherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed [h] Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed [i] his father, and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of [j] Canaan pleased not Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he had [k] Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

10 ¶ And Jacob [l] went out from Beer-sheba, and went toward [m] Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12 And he [n] dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven: and [o] behold, the angels of God ascending and descending on it.

13 And behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, [p] and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

14 And thy seed [q] shall be as the dust of the earth; and thou shalt spread [r] abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed [s] shall all the families of the earth be blessed.

15 And behold, I *am* with thee, [t] and will keep [u] thee in all *places* whither thou goest, and will bring thee again [v] into this land: for I will not leave [w] thee, until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in [x] this place; and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil [y] upon the top of it.

19 And he called the name of that place [z] Beth-el: but the name of that [a] city *was called* Luz at the first.

20 And Jacob vowed a vow, saying, If God will be with me, [b] and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the [c] LORD be my God:

22 And this stone, which I have set *for* a [d] pillar, shall be God's house: and of all that thou shalt give me, I will surely give the [e] tenth unto thee.

a c.24.3.
b Ho.12.2.
c c.25.20.
d c.24.29.
e *assembly of people.*
f c.12.2.
g *of thy sojournings.*
h c.27.33.
i c.27.43.
j *were evil in the eyes.*
k c.36.3. is called *Bashemath.*
l Ho.12.12.
m called, Ac. 7.2. *Charran.*
n c.41. Nu. 12.6. Job 4.13.
o Jn 1.51. He. 1.14.
p c.26.24. Ex 3.6. Mat. 22. 32.
q c.13.16.
r *break forth.*
s c.18.18.
t Jos.1.5. Ju 6.16.
u Ps.121. 5..8.
v c.35.6.
w He.13.5.
x Ex.3.5. Jos.5.15.
y Nu.7.1.
z *the house of God.*
a Jn 1.23, 26 Ho 12.4.
b 2Sa 15.8.
c De.26.17.
d c.35.7,14.
e Le.27.30.

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garrisons, and all they of Edom became David's servants." (2 Sam. viii. 14.) In this state they countinued about 150 years; afterwards, however, in the reign of Jehoram, they shook off the yoke, and made a king over themselves. (2 Kings viii. 20.) They were again subdued by Amaziah, king of Judah, (2 Kings xiv. 7.) who brought them back under the yoke, and slew many thousands; as did also Judas Maccabæus, and Hyrcanus, his nephew, who compelled a great number of them to embrace Judaism, and they were incorporated with that nation; but many fled to the Arabians; and thus the prophecy received its full completion.—(1 Mac. v. 2.; Joseph. Antiq. lib. xiii. c. 9.)

The issue of this business is such as might have been expected. Esau vows revenge; and Jacob, having obtained his father's leave, goes to Padan-aram to avoid the consequences, and, at the same time, to provide himself a wife among his father's kindred. As to Isaac, he was almost blind; and, as appears, very infirm and feeble, insomuch that Esau expected his speedy decease: for he said, "The days of mourning for my father are at hand, then will I slay my brother." Thus "he comforted himself," as his mother expresses it, with purposes of murder!—O how awful must that state of mind be, that can find no relief but in revenge and blood! Rebekah, who had been the occasion of this animosity, was now alarmed for the consequences. "Why (said she) should I be deprived of you both in one day?" That is, of Jacob by the hand of Esau, and of Esau by the hand of the avenger of blood. (Gen. ix. 6.) Rebekah also reaped the fruit of her own folly, for she lost her favourite son for ever; for Jacob returned not till she was no more numbered among the living.

CHAP. XXVIII. Ver. 1—22. *The vision of Jacob's ladder.*—Isaac, in parting with Jacob, seems to recollect, that in blessing him under the disguise of Esau, he had omitted an important part of the blessing, which he now adds:—"God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee and to thy seed with thee: that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham."—"Who does not perceive (says *Fuller*) the difference between this blessing and the former? In that, he was thinking of one person and blessing another; in this, he understands what he is about. Then, his mind was straightened by carnal attachment; now it is enlarged by faith. The rich promises of Abraham's covenant seem there to have been almost forgotten; but here they are expressly named, and dwelt upon with delight."

We may remark, also, how human policy often disappoints itself by overreaching others. Rebekah, when she plotted to get Esau's blessing for Jacob, did not consider the difference of

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CHAP. XXVIII. Ver. 3. *A multitude of people.*—Hebrew, "An assembly of people;" or congregation, or church of people.—Dr. *A. Clarke.* But the word is used also of a body of military, Ezek. xxiii. 24.

Ver. 5. *Sent away Jacob.*—[Whoever observes Jacob's life, after he had surreptitiously obtained his father's blessing, will perceive that he enjoyed very little worldly felicity. His brother proposed to murder him, to avoid which he was in a manner banished from his father's house;—his uncle Laban deceived him, as he had deceived his father, and treated him with great rigour;—after a servitude of twenty-one years, he was obliged to leave him in a clandestine manner, not without danger of being brought back, or murdered by his enraged brother;—no sooner were these fears over, than he experienced the baseness of his son Reuben, in defiling his bed;—he had next to bewail the treachery and cruelty of Simeon and Levi towards the Shechemites;—then he had to feel and lament the loss of his beloved wife;—he was next imposed upon by his own sons, and had to lament the supposed untimely end of Joseph;—and to complete all, he was forced by famine to go into Egypt, and there died in a strange land. So just, wonderful, and instructive are all the ways of Providence!)—*Bagster.*

Ver. 8. *Pleased not Isaac.*—Hebrew, "Were evil in the eyes of Isaac."

Ver. 11. *Took* (some) *of the stones for pillows.*—One of these seems to have been larger than the rest; see ver. 18. But we are not to suppose he lay baked on the stones. The Easterns sleep in their usual garments; some of these doubtless covered Jacob's pillow.

Ver. 14. *Thou shalt spread abroad.*—Hebrew, "Break forth," like waters, on the right and left.

Ver. 17. *The gate of heaven.*—It was probably from some tradition of this event, that the term was used astronomically by the Platonists and others. The sign *Cancer*, was considered by them the gate through which souls descended; and Capricorn, that by which they ascended, in their migration. The Hindoos believe in fourteen spheres, through which souls migrate into a state of reward or punishment. *Maurice*, speaking of the caverns used as sacred temples in India, says, "In these they erected a high ladder, which had seven gates, through which the soul ascends to the mansions of felicity."

Ver. 18. *Took the stone.*—[The practice of setting up stones as a memorial by travellers still exists in Persia and other parts of the East. *Morier* states that he had frequently seen it in the East, particularly on a high road leading to a great town, whence the town is first seen.]—*Bagster. Poured oil upon the top of it.*—Some of the Rabbins pretend that this very stone was placed under the ark of the covenant in the second temple; and the Mahometans flatter themselves that it forms the foundation of the temple of Mecca.—*Calmet.*

Tavernier (the celebrated traveller) relates, that it is a part of the duty of the priest of their pillar idols, to anoint them daily. From these stones also originated the *Bætyli*, or *Betuli*, of the ancients, used as oracles, and worn as charms

CHAPTER XXIX.

1 Jacob cometh to the well of Haran: 13 Laban entertaineth him. 18 Jacob covenanteth for Rachel: 23 he is deceived with Leah: 28 he marrieth also Rachel.

A. M. 2244. B. C. 1760.

THEN Jacob [a] went on his journey, and came into the land of the [b] people of the east.

2 And he looked, and behold a well in the field, and lo, there *were* three flocks of sheep lying by it; [c] for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of [d] Haran *are* we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*.

6 And he said unto them, [e] *Is* he well? [f] And they said, *He is* well: and behold, Rachel his daughter cometh with the sheep.

7 And he said, lo, [g] *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone [h] from the well's mouth; then we water the sheep.

9 ¶ And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's [i] mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his [j] voice, and wept.

12 And Jacob told Rachel that he *was* her [k] father's brother, and that he *was* Rebekah's [l] son; and she ran and told her father.

13 And it came to pass when Laban heard the [m] tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and [n] kissed him, and brought him to his house. And he told Laban all these things.

a *lift up his feet*

b *children.*

c Ps. 23. 2. Ca. 1. 7.

d c. 27. 43.

e *Is there peace to him?*

f c. 43. 7.

g *yet the day is great.*

h Mat. 16. 3. Lu. 24. 2.

i Ex. 2. 17.

j c. 33. 4. 45. 14.

k c. 13. 8. 14. 14, 16.

l c. 24. 28.

m *hearing.*

n Ro. 16. 6.

their characters; or, that what would be most gratifying to Esau, would not make Jacob happy. He had obtained, indeed, the pre-eminence and the blessing of the firstborn, but it is the blessing of Abraham and of Abraham's God—to be the father of the church and of the Messiah, and, above all, to be personally interested in his covenant—these were the blessings to make Jacob happy, and to which he was now about to be introduced.

How far Esau understood the principal design of Jacob, in going to Padan-aram, we are not informed. It was ostensibly to get a wife, upon the ground that both his parents were averse to his marrying a Hittite. Esau had already married two of these; but having (as we may suppose) an inclination for a third wife, he married a daughter of Ishmael, Abraham's son by Hagar, with a view to gratify his father; though we do not see how this could relieve Rebekah's trouble, while he still retained the daughters of Heth, who were probably idolaters.

We follow Jacob to Padan-aram, the northern part of Mesopotamia. In his way thither, he came to a place called Luz, (a little town, perhaps only an encampment,) where being overtaken by night, he took a large stone for his pillow, and laid himself down to sleep; and, as this seems to be the first communion he held with heaven, it merits our attentive examination. A great many fanciful things have been said on this subject, which we shall pass by, and consider this vision, 1. As an exhibition of Divine Providence by the ministration of angels, ascending and descending upon a ladder of light, which reached even from earth to heaven. 2. It may be considered as an exhibition of the scheme of human redemption; so our Lord himself explains it: "Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the son of man." (John i. 51.) In either case the angels are "ministering spirits, sent forth to minister to them who shall be heirs of salvation." (Heb. i. 14.) Jacob must have heard the doctrine of angels in his father's house; and it is not improbable he had heard, that when Abraham sent his father Isaac to seek a wife in the country whither he was now going, he said to him, the Lord "shall send his angel before thee;" and now he was led to expect a like convoy and conductor. (Chap. xxiv. 7.) We must remark also, that while the *Shechinah* (the glory of the Lord, as the Chaldee reads) stood above the ladder, the Lord proclaimed himself the God both of Abraham and of Isaac, and renewed to Jacob the promise he had made to them of the land of Canaan, including the spot whereon he lay. "And, behold, I am with thee, (saith the Lord,) and will keep thee in the places whither thou goest, and will bring thee again into this land: for I will not leave thee until I have done that which I have spoken to thee of." And Jacob awoke out of his sleep, and said, "Surely the Lord is in this place, and I knew it not. How dreadful (or rather *awful*) is this place!—the house of God, and the gate of heaven!" that is, the residence of the Deity, and the entrance into heaven! Jacob, therefore, rose up early in the morning, took the stone on which he had laid his head, set it upright as a pillar, and consecrating it by pouring oil on it, named it *Bethel*, which signifies "God's house." This stone, (as *Ainsworth* tells us,) some of the Hebrew doctors make to signify *Messias*, "the stone which the builders (afterwards) refused, but which is now become the head of the corner—the chief corner stone." (Psalm cxviii. 22. Matt. xxi. 42.) And he vowed a vow, saying, "If God will be with me," or, "O that God would be with me! and keep me, and give me necessary food and raiment, so that I come again to my father's house in peace, then shall JEHOVAH be my God—this stone shall be God's house, . . . and of all that thou shalt give me, I will surely give the tenth unto thee." Thus Jacob, who had but a short time before affixed the name of JEHOVAH to a lie, is now filled with awe of that holy name—takes up the words of the divine promise, and makes a solemn devotion of himself, and a tenth of all the property he might acquire, to his service, who had thus graciously appeared to him. This promise he accordingly fulfilled many years afterwards, by the erection of a permanent altar, after having buried all the secret idols and instruments of superstition belonging to his family, beneath the oak near Shechem, (see chap. xxxv. 1, &c.)

CHAP. XXIX. Ver. 1—14. *Jacob meets Rachel at the well of Haran.*—"And Jacob lift up his feet," as the Hebrew reads, which is allowed to express cheerfulness and alacrity in his journey to the *people* (or rather *children*) *of the east*, whither he was travelling. The sacred vision with which he had been just favoured, animated and encouraged him to pursue his journey with new vigour, and it appears he soon accomplished it. A devotional spirit should not make us negligent and idle in our temporal concerns.—When he arrives in the neighbourhood of his uncle Laban, he finds three flocks of sheep, and, of course, shepherds with them, waiting for a fourth flock, which was Laban's, and which Rachel came to water. The historian here intimates, that it was customary to roll a large stone to the mouth of every well, doubtless to protect it from the sands of the desert; and that this stone was so weighty, that it required the aid of several shepherds to remove it; but Jacob, the moment he saw Rachel, ran and rolled away the stone, intending, perhaps, by this act of prowess and attention, to recommend himself to her notice; in this he evidently succeeded, and was soon after conducted into Laban's house and family, where he was so well received, that he abode with him "a month of days," as the Hebrew phrase is.

There is something very affecting in the first interview between Jacob and Rachel. First, he runs and waters her flock; then he returns and kisses her; "and then lifted up his voice, and wept!" Ah! who can tell what a multitude of thoughts now rushed into his mind to produce those tears? First, he thought of Rachel, and in her saw every thing amiable and engaging; then of himself—alas! what a contrast to the situation of his father Isaac! Poor Jacob, alone and unattended, comes to seek a wife, with no presents to offer her, and with no means to procure his wish but long servitude. Then, again, might he think of his aged and apparently dying father—of his fond, though faulty mother, whose cruel kindness had plunged him into these circumstances, and driven him from his father's house, perhaps never to return: and yet, at the

CHAP. XXIX. Ver. 2. *A great stone was upon the well's mouth.*—In Arabia, and other places, they cover up their wells of water, lest the sand, which is put into motion by the winds, should fill and quite stop them up. (*Chardin.*) So great was their care not to leave the well open any length of time, that they waited till the flocks were all gathered together before they began to draw water; and when they had finished, the well was immediately closed again.—*Harmer's* Observ.

Ver. 2, 3. For *sheep*, the Samaritan and Arabic read *shepherds*, which the Hebrew sufficiently implies; for sheep would not come without a shepherd; neither could sheep roll away the stone.

Ver. 6. *Is he well? And they said, He is well.*—The Hebrew reads, "Is there peace? And they said, Peace." This is the usual form of expression in the East; and *a salam*, which is a wish of peace, implies their usual form of salutation.

Ver. 7. *It is yet high day.*—The Hebrew reads "Yet the day is great;" intimating there was time to give the flocks another feed before watering. —Dr. *Clarke*.

Ver. 9. *For she kept them.*—[In those primitive times, a pastoral life was not only considered useful but honourable; nor was it beneath the dignity of the daughters of the most opulent chiefs to carry water from the well, or tend the sheep. Jacob, Moses, and David, were shepherds; and the scholiast on the *Odyssey*, informs us, that the sons of kings were often keepers of flocks. Indeed the title given to Agamemnon, and other ancient monarchs was, "shepherd of his people."]—*Barnes*.

14 And Laban said to him, Surely thou *art* my [o] bone and my flesh. And he abode with [p] him the space of a month.

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be?*

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* [q] Rachel.

17 Leah *was* tender-eyed, but Rachel was beautiful and well-favoured.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served [r] seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to [s] her.

21 ¶ And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a [t] feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah [u] Zilpah his maid *for* a handmaid.

25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our [v] country, to give the younger before the first-born.

27 Fulfil her [w] week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter [x] Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he loved also [y] Rachel more than Leah, and served with him yet seven other years.

31 ¶ And when the LORD saw that Leah *was* hated, he [z] opened her womb: but Rachel *was* [a] barren.

32 And Leah conceived, and bare a son; and she called his name [b] Reuben: for she said, Surely the LORD hath looked [c] upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son: and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name [d] Simeon.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called [e] Levi.

35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name [f] Judah, and [g] left bearing.

A. M. 2244. B. C. 1760

o Ju.9.2. 2 Sa.5.1. 19.12.

p *a month of days.*

q Ru.4.11.

A. M. 2251. B. C. 1753.

r Ho.12.12.

s Ca.8.7.

t Ju.14.10. Ju.2.1,2.

u c.30.9. 46.18.

v *place.*

w Ju.14.12.

x c.35.22. 37.2.

y ver.20. De.21.15.

z Ps.127.3.

a c.30.1.

A. M. 2252. B. C. 1752.

b i. e. *see a son.*

c De.26.7. 1 Sa.1.20. Lu.1.25.

A. M. 2253. B. C. 1751.

d i. e. *hearing.*

A. M. 2254. B. C. 1750.

e i. e. *joined.*

A. M. 2255. B. C. 1749.

f i. e. *praise.*

g i. e. *stood from bearing.*

same time, it was impossible for him to forget the gracious encouragement he had met with in his way at Bethel, or the pleasing prospect of a kind reception, especially from the object of his affection. Ah! how many ingredients go to form the bliss or misery of a moment! Jacob kissed Rachel and wept!

Ver. 15—35. *Jacob contracts for Rachel, and is married to Leah.*—When Jacob was introduced to Laban, we are informed he "told him all things;" that is, explained his situation, so far as to account for his appearance alone and unattended, for otherwise Laban might well wonder to find him come in such an humble form, with a staff only; when Abraham sent his head servant with rich presents, and camels, and attendants, when he sent for a wife for Isaac. Laban appears to sympathize with him, saying, "Surely thou art bone of my bone, and flesh of my flesh;" while, at the same time, finding Jacob so active and useful a servant, he endeavours to turn these circumstances to his own advantage. "True," said he, "thou art my brother," (or kinsman,) but that is no reason thou shalt serve me for nothing: What shall thy wages be? Jacob then makes the offer of seven years servitude for Rachel, which is accepted, and such was his affection, that they appear to him but as a few days. When they were expired, however, he demanded his wife, to which Laban appeared cheerfully to agree, and made a marriage feast; but, at the consummation of the marriage, Laban fraudulently introduced his eldest daughter instead of Rachel, which was not difficult, as the bride was always closely veiled. In the morning, when the imposition was discovered, and Jacob complained to Laban, the latter excused himself from the custom of the country, which would not allow him to marry off his younger daughter before the elder. But this, if true, Laban knew from the beginning, and should have candidly informed him: but Laban's plan was doubtless to retain Jacob for another seven years, and to marry off both his daughters.

It seems not difficult in this case to penetrate Jacob's feelings and reflections, and it is not impossible but a confession of the manner in which he had deceived his father Isaac, first suggested to Laban the plan of deceiving him. On this occasion, Bishop *Hall* very properly remarks as follows:—"Jacob's mother had before, in a cunning disguise, substituted him, who was the younger son, for the elder; and now his father-in-law, by a like fraud, substitutes to him the elder daughter for the younger. God comes oftentimes home to us in our own kind; and even by the sin of others pays us (for) our own, when we look not for it. It is doubtful whether it were a greater cross to marry whom he would not, or to be disappointed of her whom he desired."

As the marriage was, however, consummated, it was too late to recal it; Laban, therefore, proposes to complete the marriage feast, and then gives him Rachel also, thus economically making one feast serve for both weddings: and that Jacob migh not fear another disappointment, he allows him to take Rachel beforehand; or, as he expresses it, "for the service thou *shalt* serve with me yet other seven years." Thus Jacob was drawn into polygamy, evidently without intention, and gave another example of its evils; for he loved Rachel better than her sister, who seems to have had *weak* or tender eyes, which made her the less likely to be sought in marriage.

The partiality of Jacob to Rachel appears to have afforded great uneasiness to Leah, and therefore Providence compensated her want of personal charms by rendering her fruitful; for she bare to Jacob four children, while his beloved Rachel continued barren, which was considered as a great misfortune among the Hebrew women. Thus "God setteth one thing over against the other," balancing circumstances of prosperity and affliction, that we may not have reason to say his ways are not equal. (Eccl. vii. 14. Ezek. xviii. 2.) Leah had the honour to bear the four first of the twelve Patriarchs, and she named them, as was common among the ancients, from existing circumstances. Thus, because her firstborn was a son, according to her wishes, she named him *Reuben*, which our translators explain in the margin, "See a son!" The second was called *Simeon*, that is, "Hearing;" because, saith she,

Ver 17 *Tender-eyed.*—[Dr. *Adam Clarke* thinks that the original word denotes just the reverse of the signification generally given to it; and that it signifies "soft, delicate, lovely." The design of the inspired writer, he observes, is to compare both the sisters together, that the balance may appear greatly in favour of Rachel. The chief recommendation of Leah, was her *soft* and *beautiful eyes*; but Rachel was *yephath toar*, beautiful in her *shape, person, mien*, and *gait*; and *yephath mareh*, beautiful in her *countenance.*—The words plainly signify a *fine shape* and *fine features*; all that can be considered as essential to personal beauty.]—*Hagster.*

Ver. 18. *And Jacob loved Rachel*, &c.—Because he had no money or other goods which he could give to the father for his daughter, he offers seven years servitude. For among many people of the East, in ancient and modern times, we find it customary, not for the bride to bring a dowry to the bridegroom, but the bridegroom must, in a manner, purchase the girl whom he intends to marry from the father, by either cattle or money; and sometimes (when poor) by personal service. Thus the Burdooraunces in Cabul, even at this day, live some of them with their future father-in-law, and earn their bride by their services, like Jacob and Rachel, without ever seeing the object of their wishes.—*Elphinston's* Cabul. *Orient. Lit.*

Ver. 23. *And it came to pass in the evening, that he took Leah his daughter and brought her to him.*—" This deceit of giving Leah to Jacob instead of Rachel, was the more easy, because the bride was introduced veiled to the bridegroom. The following passage from *Olearius* (*Travels* in Persia) is particularly applicable here: "If they are people of any consideration, they bring up their daughters locked up in their chambers, to hide them from view; and they cannot be seen by the bridegroom till they are received in the chamber. In this manner many a one is deceived, and receives, instead of a handsome, a deformed and ugly girl; nay, instead of the daughter, some other relation, or even a servant maid."—*Orient. Cust.*

Ver. 24. *And Laban gave unto his daughter Leah, Zilpah his maid for a handmaid.*—*Chardin* observes, that none but very poor people marry a daughter in the East, without giving her a female slave for a handmaid; there being no hired servants there as in Europe. So Solomon supposes they were extremely poor that had not a servant. Prov. xii. 9.—*Harmer's* Observ.

Ver. 26. *It must not be so done in our country.*—There is certainly a law among the Hindoos to this effect.—*Halhed's* Code.

Ver. 28. *Fulfilled her week.*—[The public marriage feast, made on this occasion, seems to have formed the regular method of recognising the marriage, and lasted seven days; it would therefore have been improper to have broken off the solemnities to which all the men of the place had been invited

CHAPTER XXX.

1 Rachel in grief for her barrenness. 22 mercy to Joseph. 25 Jacob desireth to depart. 27 Laban stayeth him by a new covenant. 37 Jacob's policy, whereby he became rich.

AND when Rachel saw that she bare Jacob no [a] children, Rachel [b] envied her sister; and said unto Jacob, Give me children, [c] or else I die.

2 And Jacob's anger was kindled against Rachel: and he said, *Am* I in God's stead, who hath [d] withheld from thee the fruit of the womb?

3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may [e] also have children by her.

4 And she gave him Bilhah her [f] handmaid to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath [g] judged me, and hath also heard my voice, and hath given me a son: therefore called she his name [h] Dan.

7 And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son.

8 And Rachel said, [i] With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name [j] Naphtali.

9 When Leah saw that she had left bearing, she took Zilpah, her maid, and gave her Jacob to wife.

10 And Zilpah, Leah's maid, bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name [k] Gad.[l]

12 And Zilpah, Leah's maid, bare Jacob a second son.

13 And Leah said, [m] Happy am I, for the [n] daughters will call me blessed: and she called his name [o] Asher.

14 ¶ And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's [p] mandrakes.

15 And she said unto her, *Is it* a small [q] matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes And he lay with her that night.

17 And God hearkened [r] unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name [s] Issachar. [t]

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endowed me *with* a good dowry; now will my husband dwell with [u] me, because I have borne him six sons: and she called his name [v] Zebulun.

21 And afterwards she bare a daughter, and called her name [w] Dinah.

22 ¶ And God remembered [x] Rachel, and God hearkened to her, and opened her womb,

23 And she conceived, and bare a son; and said, God hath taken [y] away my reproach:

24 And she called his name [z] Joseph; and said, The LORD shall add to me another son.

25 ¶ And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, [a] that I may go unto mine own [b] place, and to my country.

26 Give *me* my wives and my children, for whom I have served thee, and let me go: for

A. M. 2255. B. C. 1749.

a c.21.34.
b 1 Co.13.4. Ja.4.5.
c Ja.5.2.
d 1 Sa.1.5. *he withholdeth her.*
e c.16.3.
A. M. 2256. B. C. 1748.
g Ps.35.24. 43.1. La. 3.59
h i. e. *judging.*
A. M. 2257. B. C. 1747.
i *wrestlings of God.*
j i. e. *my wrestlings*
A. M. 2256. B. C. 1748.
k i. e. *a troop, or, company*
l c.49.19.
A. M. 2257. B. C. 1747.
m i. e. *my happiness.*
n Ca.6.9. Lu.1.48.
o i. e. *happy.*
A. M. 2256. B. C. 1748.
p Ca.7.13
q Nu.16.9, 13. Is.7. 13. Eze. 16.47.
A. M. 2257. B. C. 1747.
r Ex.3.7. 1 Sa.1.20. Lu.1.13.
s i. e. *a hire.*
t c.49.14. De.33.18. 1 Ch.12. 32.
A. M. cir. 2258. B. C. cir. 1746.
u c.29.34.
v i. e. *dwelling.*
A. M. cir. 2259. B. C. cir. 1745
w i. e. *judgment.*
x 1 Sa.1.19. c.29.31.
y 1 Sa.1.6. Is.4.1.
z i. e. *adding.*
a c.24.54.
b c.31.55.

"the Lord hath heard that I was hated." Again, the third time, she bore a son, and called his name *Levi*, that is, "joined," (or united,) "because (said she) now will my husband be joined to me, because I have borne him three sons." A fourth time she conceived and bare *Judah*, which signifies "Praise;" saying, "Now will I praise the Lord"—in all which she seems to discover good sense and piety. And now she left off bearing for the present, with a strong expression of her gratitude to Divine Providence.

CHAP. XXX. Ver. 1—21. *Jacob's other children enumerated.*—There appears to us something very extraordinary, and in some respects unseemly in the desire so universally expressed by good women of old, to have children. In Leah, indeed, it is not to be wondered at, as she was anxious to engage the affections of her husband, who had married her under a mistake; but Rachel possessed his warmest love, and was not slighted because she had no offspring. On the contrary, well knowing that "children are an heritage from the Lord," (Ps. cxxvii. 3.) Jacob is angry with her for repining, and reproves her sharply: "Am I in God's stead?" saith he, "who hath withheld from thee the fruit of the womb?" But "the blessing of Abraham" was a numerous posterity; and, in particular, one illustrious person, (Christ,) "in whom all the nations of the earth were to be blessed." It was then, we may reasonably believe, an object of their laudable ambition to contribute to fulfil the prophecy; and we must not wonder if many of Eve's daughters flattered themselves, like their first parent, with the hope of being the mother of the Messiah. (Gen. iv. 1.) Rachel was, however, so impatient, that she entreated him to take her handmaid Bilhah to his bed, that, as Sarah had said with respect to Hagar, (chap. xvi. 1—6.) she might be "builded by her;" knowing that the children, in this case, would be reckoned to her account.

Notwithstanding the confusion that had been brought by Hagar into the family of his grandfather Abraham, Jacob agrees to this proposal, and Bilhah bears a son, whom Rachel, as claiming it for her own, calls *Dan*, that is, "Judging;" for God (said she) hath "judged me, and heard the voice of my supplications." And when Bilhah bears another son, she called his name *Naphtali*, meaning, "My wrestlings;" because "with great wrestlings had she wrestled with her sister, and prevailed."

Leah now began to be jealous; and, supposing she had herself done bearing children, gave her handmaid Zilpah also unto Jacob, who bore him two sons. The former was named by Leah, *Gad*, "a troop cometh," probably expecting several more to follow; but if so, she was disappointed, for she bore one other only, and she called his name *Asher*, which signifies "Happy," or blessed; saying, "Happy am I, for the daughters will call me blessed." Leah herself, however, had two other children, *Issachar* and *Zebulun*. The former name signifies "Hire;" because, said she, God has given me my hire, or rather rewarded me; and the latter "Dwelling;" for "now my husband will dwell with me, because I have borne him six sons." Leah bare also a daughter, and called her name *Dinah*, which is the feminine of Dan, and of the same import.

Ver. 22—43. *The birth of Joseph, and Laban's new contract with Jacob.*—At length, God remembers Rachel, and she bears a son, whose eventful history occupies more room, and creates greater interest, than the fate of all his brethren. "She bare a

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ver. 22.) and probably Laban wished to keep the fraud from the public eye. It is perfectly plain that Jacob did not serve seven years more before he got Rachel to wife.]—*Bagster.*

CHAP. XXX. Ver. 6. *Rachel said, God . . . . hath given me a son.*—It was remarked above, (Expos. of chap. xvi. 1—6.) that the children of the slave were reckoned to the mistress; and therefore, as it seems in those early times to have been the prerogative of the mother to name her children, Rachel names the son which Bilhah bore as her own, "God hath judged me," &c.

Ver. 8. *Rachel said, With great wrestlings.*—Margin, "With wrestlings of God;" i. e. "with divine and vehement wrestlings."—*Ainsworth.* But *Parkhurst* translates, "By the *twistings*, agency, or operation *of God, I am intwisted with my sister*; i. e. my family is now interwoven with my sister's, and has a chance of producing the promised seed." The LXX., Aquila, and Vulgate, give nearly the same meaning.—*Dr. A. Clarke.*

Ver. 11. *Gad* is commonly explained to mean "a troop," as in the margin: but the LXX. Vulgate, Montanus, and Castellus, render it "prosperity," and so Dr. *Boothroyd;* and some think it has an allusion to the goddess *Fortune.* Theodoret therefore censures it as Paganish, and supposes that Leah might be still attached to idolatry.

Ver. 14. *And Reuben . . . . found* MANDRAKES *in the field.*—What these were is much disputed. The Hebrew word is *Dudaim*, which according to some, means *love-apples. Hasselquist*, in his Voyages, found a great number of these plants (as he says) in Galilee, which were ripe in May, (when the wheat harvest begins in Judea;) and with other travellers and naturalists, describes them of a strong nauseous smell, and not good to eat; but then, as a Samaritan priest told *Maundrell*, "they were supposed to help conception, by being laid under the bed." 2. Others think the *Dudaim* a kind of melon. The editor of Calmet says, the word signifies a woman's breast, (*mamma*; see Ezek. xxiii. 3, &c.) and that there is a species of melon (*chamana*) so called in Persia to this day, "nearly the figure of the *coloquintida*; colour, mingled red and yellow, and of a very agreeable odour. The Syrians and Egyptians call it *shemama*. It is held in the hand, by way of nosegay, and the Persians call it *perfume of the hands.*"—*Taylor's* Exp s. Index. *Parkhurst's* Heb. Lex.

Ver. 18. *God hath given me mine hire.*—Alluding, probably to the incident related ver. 14—16.

Ver. 25. *Send me away.*—[The 14 years which Jacob had engaged to serve for Rachel and Leah, being expired, he was willing to depart, depending on God's promise, without any other recompense from Laban for his hard service, than his large family: though he could appeal to Laban himself, that he had served him with diligence, fidelity, and success.]—*Bagster*

thou knowest my [c] service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found [d] favour in thine eyes, *tarry; for* I have learned by experience that the LORD hath blessed me [e] for thy sake.

28 And he said, Appoint me thy [f] wages, and I will give *it*.

29 And he said unto him, Thou knowest how I have served thee, [g] and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* [h] increased unto a multitude; and the LORD hath blessed thee [i] since my coming: and now, when shall I provide for mine own [j] house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my [k] hire.

33 So shall my [l] righteousness answer for me [m] in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats that were ring-streaked and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hands of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 ¶ And Jacob took him rods of green poplar, and of the hazel and chesnut-tree; and pilled white streaks in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering-troughs when the flocks came to drink; that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle [n] ring-streaked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-streaked, and all the brown in the flock of Laban: and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's and the stronger Jacob's.

43 And the man [o] increased exceedingly, and had much [p] cattle, and maid-servants, and men-servants, and camels, and asses.

A. M. cir. 2389. B. C. cir. 1745.

c c.31.6.

d Ex.3.21. Ne.1.11. Da.1.9. Ac.7.10.

e c.39.3,5. Ps.1.3. Is.61.9.

f c.29.15.

g Mat.20. 15. Ti.2. 10.

h *broken forth.*

i *at my foot.*

j 1 Ti.5.8.

k c.31.8.

l Ps.37.6.

m *to-morrow.* Ex. 13.14.

n c.31.9,12.

o ver.30.

p c.13.2. 24.35. 26.13,14. Job 42.12.

CHAPTER XXXI.

1 Jacob upon displeasure departeth secretly. 22 Laban pursueth after him. 44 The covenant of Laban and Jacob at Galeed.

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that

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son, and said, God hath taken away my reproach," for as such barrenness was always considered among the Hebrews; "and she called his name *Joseph*," that is, "Adding;" and said, "the Lord shall add (or may he add) to me another son!" He did so some time after in the person of Benjamin, with whom she died in childbed. Alas! how often are our wishes fatal!

So soon as Rachel was recovered from her lying-in, Jacob began to think seriously of returning to his father's house, and applied to Laban for his dismission. Laban, however, entreated him to stay; for, said he, "I have learned by experience that the Lord hath blessed me for thy sake." He was, therefore, anxious to retain his services, and offers to give him wages; but Jacob having seen an admonitory vision, (ch. xxxi. 11.) offers to continue his services for the spotted cattle only. This narrative is confessedly obscure, and appears confused; but the antiquity of the book, and the want of collateral records, are sufficient to account for this; what appears intelligible and certain may be brought under two or three remarks.

1. It appears evident, that before Laban agreed to Jacob's proposal, he carefully separated all the spotted cattle from his flocks, and sent them by his own sons to the distance of three days' journey, which not only prevented Jacob from claiming any of these speckled sheep or goats already in existence, but, in a great measure, the chance of such being produced in future; and it should seem that Laban so understood it, by the readiness with which he assented to this plan. Jacob having now no spotted cattle to produce their like, has recourse to a stratagem, which completely answered his design.—2. How far Jacob can be vindicated from a selfish policy, it may be hard to say; yet certainly Providence favoured him in a singular manner, though that by no means justifies Jacob, for God often prospers worldly and covetous men, as to their temporal concerns: but as the God of Jacob claims the cattle on a thousand hills, he has certainly a right to dispose of them as he pleases. 3. As Jacob was justly punished for deceiving his father, in the fraud practised upon him by Laban; so Laban was as justly punished for the cheat practised in imposing Leah upon Jacob, after making him serve seven years for Rachel; and thus, in fact, defrauding him of seven years' labour, besides fixing on him for life a woman he disliked. 4. Though it is not easy to explain exactly all the particulars, Laban certainly was a hard and capricious master, who had changed the wages of his son-in-law ten times, as he complains. First, he was to have Rachel, then Leah, then again Rachel; then the spotted cattle, and the ringstreaked; and probably other changes, of which we know not. Both his wives, Leah as well as Rachel, admitted the harsh conduct of their father, and proposed to accompany Jacob wherever he might go. Lastly, God himself confirms the charge against Laban, as we shall see in verse 12 of the following chapter. Indeed, the hand of God is evident in all these transactions; and if, for the last six years, Jacob was enriched at the expense of Laban, Laban himself admits that, for the fourteen years preceding, he had been blessed for Jacob's sake.

CHAP. XXXI. Ver. 1—24. *Jacob departs secretly from Laban.*—Jacob having overheard the murmuring of Laban's sons,

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Ver. 32. *I will pass through all thy flock to-day.*—The LXX. read, "Let all thy flock pass before thee to-day, and do thou drive away from them all the sheep that are black, (or brown,) and all the spotted and speckled of the goats. And of such shall be my hire." The meaning was, that Laban should drive away all the brown or speckled that were at present in the flock, and give them to his sons to keep, three days' journey off, (ver. 15.) and that Jacob should have only the white sheep, and the uniformly-coloured goats of Leban to keep; and that he should have for his hire, for keeping them, only such of the breed of that flock as *hereafter* should be black of the sheep, or speckled of the goats."—Dr. *Wall's* Crit. Notes.

Among the Hindoos, the cowherd is sometimes paid by milk; and when the kine amount to a certain number, he has a heifer of three years old; but if any were lost, or stolen, or died through his neglect, he was bound to make them good.—*Gentoo Laws.* Compare Gen. xxxi. 39.

Ver. 33. *Stolen.*—[Supply the ellipsis by inserting "if found," after "stolen," and the sense will be clear.]—*Bagster.*

Ver. 36. *Laban's flocks.*—[The dream which Jacob afterwards relates, (ch. xxxi. 11—13.) is also introduced here in the Samaritan Text: "And the angel of God spake unto Jacob in a dream, and said, Jacob, and he said, Here *am* I. And he said, Lift up now thine eyes, and see, all the rams which leap upon the sheep *are* ring-streaked, speckled, and grisled: for I have seen all that Laban doeth unto thee. I *am* the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow to me: and now arise, depart from this land, and return unto the land of thy father, and I will be with thee for good." That this addition is genuine appears highly probable; as it differs sufficiently from that in ch. xxxi. to show that it is not a copy; and if it is not admitted, it seems strange that we had not heard of this dream before the relation of it by Jacob, though it seems to have taken place immediately after the bargain of Jacob with Laban—the very order in which it is here placed.]—*Bagster.*

Ver. 37. *Green poplar.*—[*Livneh* is the *white poplar*, so called from the whiteness of its leaves, bark, and wood, from *lavan*, to be white. *Hazel.—Jerome, Hiller, Celsius*, Dr. *Shaw, Bochart*, and other learned men, say, that *luz*, is not the "hazel," but the almond-tree, as the word denotes both in Arabic and Syriac. *Chesnut-tree.—Armon*, is the "plane-tree," so called from the bark naturally peeling off, and leaving the trunk *naked*, as its root *aram*, signifies.] —*Bagster.*

Ver. 38. *And he set the rods which he had pilled*, (or peeled,) &c.—Writers on the breeding of sheep affirm, and shepherds in general believe, that there is no animal on which the imagination has so much influence on the young, as the sheep, during their gestation. Hence Jacob employed the stratagem of placing something spotted before the sheep when they came there, that their lambs might be speckled. So much is certain, that even in the latest times a similar method is adopted to obtain a contrary result, and something white placed in the water-troughs before the sheep; white cloths hung up in their field; and even water-troughs of perfectly white stone given them, in order to have white lambs.—*Michaelis.*—*That they should conceive.* Hebrew, (as margin) "be in heat."

Ver. 43. *And the man increased exceedingly.*—Margin, "Broke forth much, much."

CHAP. XXXI. Ver. 1. *Hath he gotten all this glory.*—The Hebrew *Cabid* besides glory, signifies both weight and riches; (hence we read of a weight

was our father's; and of *that* which *was* our father hath he gotten all this [μ] glory.

2 And Jacob beheld the [b] countenance of Laban, and behold, it *was* not [c] toward him [d] as before.

3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be [e] with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, I see your father's countenance, that it *is* not toward me as before: but the God of my father hath been with [f] me.

6 And ye know that with all my power I have served [g] your father.

7 And your father hath deceived me, and changed my [h] wages ten times; but God suffered him not to hurt [i] me.

8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ring-streaked shall be thy hire; then bare all the cattle ring-streaked.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold, the [j] rams which leaped upon the cattle *were* ring-streaked, speckled, and [k] grizzled.

11 And the angel of God [l] spake unto me in a dream, *saying*, Jacob: And I said, [m] Here *am* I.

12 And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle *are* ring-streaked, speckled, and grizzled: for I have seen [n] all that Laban doeth unto thee.

13 I *am* the God of [o] Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return [p] unto the land of thy kindred.

14 And Rachel and Leah answered, and said unto him, *Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath sold [q] us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives upon [r] camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had got[t]en in Padan-aram; for to go to Isaac his [s] fa.her in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the [t] images [u] that *were* her father's.

20 And Jacob stole away [v] unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over the [w] river, and set his face [x] *toward* the mount Gilead.

22 And it was told Laban on the third day, that Jacob was fled.

23 And he took his brethren with him, and pursued after him seven days' journey: and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a [y] dream by night, and said unto him, Take heed that thou speak not to Jacob either [z] good or bad.

25 ¶ Then Laban overtook Jacob. Now Ja

A. M. 2305
B. C. 1739

μ. "*Glory*" *is here used for "wealth," riches, or property.*
a Ps.49.16. Ec.4.4. 1 Ti.6.4.
b c.4.5.
c De.28.54.
d *as yesterday and the day before.*
e c.28.15.
f ver.2,3.
g ver.41.
h ver.41. Nu.14.22. Ne.4.12. Job 19.3. Zec.8.23.
i c.20.6. Job 1.10. Ps.37.28. 105.14.
j *or, he-goats*
k c.30.39.
l c.48.16.
m Ex.3.4. 1 Sa.3.4, &c. Is. 58.9
n Ex.3.7. Ps.139.3. Ec.5.8.
o c.28.18.

p ver.3. c.32.9
q c.29.27. Ne.5.5.
r c.24.10.
s c.28.21.
t *teraphim.*
u Ju.17.5. 1 Sa.19. 13. Ho.3. 4.
v *the heart of Laban*
w c.15.18.
x c.46.28. 2 Ki.12. 17. Lu.9. 51.
y c.20.3. Job 33.15.
z *from good to bad.*

that he had taken unfair advantages of their father, and observed that Laban's looks and conduct recently had expressed the same sentiment, thinks it now expedient for him to return to his father's house; at the same time being aware that, as in a former instance, some plan would be proposed to detain him, and, perhaps, under one pretence or another, to keep back his wives, he resolves on withdrawing privately, when Laban was absent shearing his sheep, (ver. 19.) probably with his sons, at three days' journey distance. (Chap. xxx. 36.) These circumstances he lays before his two wives, the daughters of Laban; and at the same time relates to them a vision, in which he had been encouraged to act as he had done with respect to the cattle; and that he was now commanded, by the God of Bethel, to return home. His wives perfectly agree with him, as to the disposition and conduct of their father, and express the utmost readiness to accompany him wherever he might go, having no longer any portion or interest in their father's house, but treated by him as strangers: "Now, therefore," say they, "whatsoever God hath said unto thee, do."

Jacob, therefore, immediately collects together his property, places his wives and children upon camels, and sets off privately with his cattle and other property, to go to the land of Canaan, and had proceeded as far as mount Gilead before Laban could overtake him. This journey must have taken Jacob ten days, incumbered as he was with the cattle; though it took Laban but seven, accompanied only by his sons and other male relatives, here called his brethren. (See chap. xxix. 15.) It was, no doubt, Laban's object to carry back Jacob's property, and perhaps his wives; but on the night preceding their meeting, he had been warned of God not to injure him: "Take heed that thou speak not to Jacob either good or bad;" which, in our idiom, means, Do nothing to vex or grieve him.

The most mysterious circumstance in this section of the sacred narrative is, that Rachel stole Laban's images; in the Hebrew, *Teraphim*. The word differs but in one letter from *Seraphim*, and some think they were images resembling the sacred Cherubim, or the human form in them. (See 1 Sam, xix. 13—16.) Not public idols, but images of superstition; a sort of household gods, consulted, perhaps, as oracles, or used as instruments of divination. In this view they might have been employed by Laban; and Rachel may have been induced to take them, to prevent his employing them to direct him in his pursuit. This is the notion of some of the Rabbins, and the interpretation most favourable to Rachel, who, it should be remembered, lived in a pagan country, and whose father probably divided his devotions between the God of Abraham and the gods of Nahor and of Terah. (See ver. 53.) From her taking these secretly, it is evident that she knew Jacob would have disapproved of her conduct; and if she made use of them hereafter, it must be by stealth. This, however, it should seem she did, and they proved such a snare, that Jacob insisted on their being all buried beneath the oak in Shechem. (Chapter xxxv. 2—5.)

Ver. 25—42. *Laban overtakes Jacob.*—Laban is so far softened by the vision of the preceding night, that, instead of an hostile attack, he only reproaches Jacob with unkindness; and complains that, by stealing away thus privately, he had deprived him of the pleasure of taking leave of his daughters and his sons, (that is, his grandchildren;) and that, instead of being attended "with mirth and songs," his daughters were carried

of glory, 2 Cor. iv. 17.) and with great propriety, for though riches are the chief glory of men, (Eccl. vi. 2.) yet are they also a great weight and burden. So in the original of Gen. xiii. we read, Abraham was very weighty. This phrase originated in paying money by weight. See *Ainsworth*.

Ver. 2. *As before.*—Hebrew, "As yesterday and the day before;" meaning some time since.

Ver. 7. *Changed my wages ten times.*—That is, frequently. See Num. xiv. 22. Job xix. 3.

Ver. 10. *Grisled.*—[The original word *beroodim*, from *barad*, "hail," means marked with white spots like hail; to which our word *grisled*, from the old French *gresle*, now *grele*, hail, perfectly agrees; hence *gresle*, spotted with white on a dark ground.]—*Bagster*.

Ver. 15. *And devoured also our money.*—Money (Heb. *silver*) must be taken in the general sense of *price*, and is so rendered by Dr. *Boothroyd*: for Jacob paid for his wives by labour, not by silver.

Ver. 19. *Laban went to shear his sheep.*—The time of sheep-shearing, according to *Harmer*, is in March; this, therefore, marks the time when Jacob fled.—*Rachel had stolen the images;* in Hebrew, *Teraphim*. Having expressed above what we think most probable, we only add, from *Rosenmuller*, that the Persians have small images, used in the Sabian worship, and called *Telafim*, made of metal, for the most part in the human form, and cast under particular aspects of the planets, and inscribed with magical characters. They were said to make oracular answers, and discover lost goods, &c. The Pagan nations of the north of Europe had similar superstitions.—*Orient. Lit.*

Ver. 20. *Stole away unawares.*—Margin, "Stolen away the heart of Laban." But *Ainsworth* reads, "Stolen (from) the heart of Laban;" meaning, without his knowledge. We have a vulgar phrase somewhat similar: *to steal a march*, is to decamp privately.

Ver. 21. *He passed over the river.*—This was the river *Perah*, or Euphrates, sometimes called the great river.—*Univer. Hist.* Dr. *Clarke* thinks, that notwithstanding the greatness of this river, there might be fords passable, at least at times.—*Set his face toward mount Gilead.* We have remarked before, that Moses often names places, not as they were previously known, but subsequently: so the name *Gilead* is applied to a considerable range of mountains, S. E. of Lebanon, and to the adjacent country, all which doubtless were named from *Galeed*, the heap of witness.—*Wells' Geog.*

Ver. 24. *Either good or bad.*—Hebrew, "From good to bad." Dr. Clarke thinks the meaning is not to begin with smooth and kind language, as Le



cob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives [a] *taken* with the sword?

27 Wherefore didst thou flee away secretly, and [b] steal away from me, and didst not tell me, that I might have sent thee away with mirth, and with [c] songs, with tabret, and with harp?

28 And hast not suffered me to kiss my [d] sons, and my daughters? thou hast now done foolishly in *so* doing.

29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house; *yet* wherefore hast [e] thou stolen my gods?

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not [f] live: before our brethren discern thou what *is* thine with me, and take *it* to thee: for Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken [g] the images, and put them in the camel's furniture, and sat upon them. And Laban [h] searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot rise up [i] before thee; for the custom of women *is* upon me. And he searched, but found not the images.

A. M. 2285
B. C. 1719

a 1 Sa. 30. 2.
b *hast stolen me.*
c Job 21. 11, 12.
d 1 Ki. 19. 20.
e ver. 19. Ju. 18. 24.
f c. 44. 9.
g ver. 19.
h *felt.*
i Ex. 20. 12. Le. 19. 32.
j Ep. 4. 26.
k 1 Co. 6. 5.
l Ex. 22. 10.
m c. 29. 18, 30.
n ver. 7.
o Ps. 124. 1, 2.
p ver. 53.
q Ex. 3. 7.
r 1 Ch. 12. 17. Jude 9.
s c. 26. 28.
t Jos. 22. 27. 24. 27.
u c. 28. 18.

36 ¶ And Jacob was [j] wroth, and chode with Laban: and Jacob answered, and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren, and thy brethren, that they may [k] judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn *of beasts*, I brought not unto thee; I bare the loss of it; [l] of my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house: I served thee [m] fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages [n] ten times.

42 Except [o] the God of my father, the God of Abraham, and the [p] fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine [q] affliction, and the labour of my hands, and rebuked [r] *thee* yesternight.

43 ¶ And Laban answered, and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle. and all that thou seest *is* mine; and what can I do this day unto these my daughters, or unto their children which they have borne?

44 Now therefore come thou, let us make a [s] covenant, I and thou; and let it be for a [t] witness between me and thee.

45 And Jacob took a [u] stone, and set it up *for* a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made a heap: and they did eat there upon the heap.

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off clandestinely, as if they had been captives taken in war. "In this (said he,) thou hast done foolishly." And he tells Jacob, that now it was in his power to "do him hurt;" but he had received a divine admonition to the contrary. "And now, (continues he,) though thou wouldest need be gone, because thou sore longest after thy father's house, yet wherefore hast thou stolen my gods?" To all the other charges Jacob pleads a justification; but on this he is indignant, and challenges the search, declaring his readiness to give up the thief, when discovered; little thinking that it was one so dear to him as his beloved Rachel. She, however, by artifice, concealed them. Jacob, now, in his turn, was wroth, and reproached Laban with unkind and ungenerous treatment; justifying his own fidelity, and ascribing all that he possessed, not to the generosity of his father-in-law, but to the mercy of God, even "the God of his father Abraham, and the fear of Isaac," but for whose bounty he should have been sent "away empty." The Patriarch then adds, "God hath seen my affliction and the labour of my hands, and rebuked thee yesternight." Laban evidently wished to make a merit of his kindness; but Jacob gives him to understand, that it was no thanks to him: he had gone as far as he dare go, after the rebuke he had met with from the Almighty. Sleeping or waking, what easy access has the Almighty to the mind of man, to withdraw him from his purpose. (See Chap. xx. 3. and Exposition.)

Ver. 43—55. *The covenant between Laban and Jacob.*—God having warned Laban, he now drops all hostile language, and proposes a covenant with Jacob, reminding him that they were all one family: "These daughters are my daughters," &c. "and what can I do this day unto (or rather *for*) these my daughters," &c. At the same time he insinuates, there was little need for him to do any thing, as all which Jacob now possessed he had received from him—his wives and children, his cattle, and all his property. "Now, therefore, come thou, (said he,) let us make a covenant, I and thou." Jacob, therefore, takes a great stone, and sets it up for a pillar, and directs his kinsmen to gather other stones, till they formed a kind of round table, or altar, out of a heap of stones, and ate and sacrificed thereon, both necessary ceremonies in all covenants of those early ages, as we have before observed. And here we have the first instance of distinct and different languages; Laban naming this "heap of witness" in *Chaldee*, while Jacob named it in *Hebrew*, both names signifying the same thing. Another name, given to it by both, is Hebrew, namely, *Mizpah*, which signifies "a *watch-tower*;" for Laban said, "JEHOVAH watch between me and thee, if thou shalt afflict," or ill

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ban was wont to do,) and end with severe and harsh. But *Ainsworth* thinks the meaning to be, that he was to say *nothing* as to his main design of forcing them to return.—See 2 Sam. xiii. 22.

Ver. 34. *Furniture.*—[The word *car*, rendered "furniture," from the Arabic root "to be round," properly denotes "a large round panier," as *cur*, and *karr*, also signify in Arabic, placed one on each side of a camel, for a person, especially women, to ride in. It is a hamper, like a cradle, having a back, head, and sides like a great chair. *Maryson* describes them as "two long chairs like cradles, covered with red cloth, to hang on the two sides of the camel."—*Journey from Aleppo to Jerusalem. Hanway*, (*Travels,*) calls them *kedgavays*, which "are a kind of covered chairs, which the Persians hang over their camels in the manner of panniers, and are big enough for one person to sit in." *Thevenot*, who calls them *caunes*, says that they lay over them a cover which keeps them both from the rain and sun; and *Mallet* describes them as covered cages, hanging on each side of a camel. (See *Harmer*, Obs.) The late editor of *Calmet* has furnished a correct delineation of these *cars*, as seen on one side of a camel, copied from *Dalton's* Prints of Egyptian Figures.]—*Bagster.*

Ver. 35. *Let it not displease my lord.*—This very respectful address of Rachel to her father, seems to have disarmed his suspicions as to her; and not only was it indelicate to disturb her, but defiling even to touch her. Besides, he would be unwilling to suppose she would treat his domestic gods with such contempt. See Dr. *Clarke.*

Ver. 40. *In the day the drought consumed me, and the frost by night.*—Col. *Campbell*, travelling in Mesopotamia, says, "At night we found the weather as piercing cold, as it was distressfully hot in the day time."

Ver. 46. *Jacob said unto his brethren, Gather stones,* &c.—*Niebuhr*, relating his audience with the Iman of Yeman, says, "I found near the door some of the principal officers of the court, who were sitting in the shade upon *stones*, by the side of the wall. Among them was the *Nakib*, (or master of the house) . . . He immediately resigned his place to me, and applied himself to draw together stones into a heap, in order to build himself a new seat. . . . The stones are often flat and smooth."—*Harmer.*—*Made a heap.*—[The word *gal*, rendered "heap," properly signifies a *round* heap or *circle*; probably like the Druidical remains in England, which have been traced in India, Persia, Western Asia, Greece, and Northern Europe. These usually consist of irregular circles of large stones, with a principal one in the midst; the former probably being used for seats, (See *Harmer,*) and the latter for an altar; corresponding to the stone set up as a pillar by Jacob, and the heap of stones collected by his brethren. They appear to have been used, as *Gil-*

47 And Laban called it [v] Jegar-sahadutha: but Jacob called it [w] Galeed;

48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed:

49 And [x] Mizpah; [y] for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives besides my daughters, no man *is* with us; see, God *is* [z] witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, [a] and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of [b] Abraham, and the God of Nahor, the God of their father, [b] judge betwixt [c] us. And Jacob sware by the fear [d] of his father Isaac.

54 Then [e] Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and [f] blessed them: and Laban departed, and returned unto his [g] place.

CHAPTER XXXII.

1 Jacob's vision at Mahanaim: 3 his message to Esau: 9 he prayeth for his deliverance: 24 he wrestleth with an angel at Peniel, where he is called Israel.

AND Jacob went on his way, and the angels of God [a] met him.

2 And when Jacob saw them, he said, This *is* God's [b] host: and he called the name of that place [c] Mahanaim.[d]

3 And Jacob sent messengers before him [e] to Esau his brother, unto the land of [f] Seir, the [g] country of Edom.

A. M. 2265. B. C. 1739.

v Chald. *the heap of witness.*
w Heb. *the heap of witness.*
x I.e. *a beacon, or, watch-tower.*
y Ju 11.29. 1 Sa. 7.5
z Ju 11.10. 1 Sa. 12.5. Je. 42.5.
a ver. 45. 48.
b Jos. 24.2.
c c. 16.5
d ver. 42.
e or, *killed beasts.*
f c. 28.1.
g c. 30.25. Nu. 24.25.
a Ps. 91.11. He. 1.14.
b Jos. 5.14. Ps. 34.7. 103.21. 148.2. Lu. 2.13.
c i. e. *two hosts.*
d Jos. 21.38.
e Lu. 14.31, 32.
f De. 2.5.
g *field.*

h Pr. 15.1.
i c. 33.8, 15.
j c. 35.3. Ps. 107.6.
k Ps. 50.15. 91.15
l c. 31.3, 13.
m *I am less than all, &c*
n c. 24.27. Ps. 86.5.
o Ps. 61.7. 85.10
p Job 5.7. Ps. 15.35.
q Ps. 59.1, 2. *or, upon.*
r Ho. 10.14.
s c. 28.13.. 15.
u Pr. 18.16.

4 And he commanded them, saying, Thus shall ye speak unto my [h] lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find grace [i] in thy sight.

6 ¶ And the messengers returned to Jacob saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and [j] distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶ And Jacob said, [k] O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, [l] Return unto thy country, and to thy kindred, and I will deal well with thee:

10 I am [m] not worthy of the least of all the [n] mercies, and of all the [o] truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am [p] become two bands.

11 Deliver me, [q] I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the [r] mother with the [s] children.

12 And thou [t] saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night, and took of that which came to his hand a [u] present for Esau his brother;

14 Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams,

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treat, "my daughters:" and this be witness that "I will not pass over this heap to thee," nor shalt "thou unto me, for harm." The original term also implies a curse or imprecation on the party who should violate this covenant. "The God of Abraham, the God of Nahor, and the God of their father, judge betwixt us." This language, while it is a most solemn appeal to heaven, seems also to imply, as already intimated, that Laban worshipped other gods besides Jehovah; like many persons halting between two opinions, and wishing "to serve" both "God and mammon."

Jacob, however, sware by "the fear of his father Isaac;" that is, by the God whom Isaac feared, who had never worshipped idols: and Jacob killed beasts, both for food and sacrifice, and they ate together, and "tarried all night in the mount. And early in the morning Laban arose, and kissed his sons and his daughters, and blessed them, and returned to his own place." —"This parting," says *Fuller*, "proved final. We hear no more of Laban, nor of the family of Nahor. They might for several ages retain some knowledge of Jehovah; but mixing with it the superstitions of the country, they would in the end sink into gross idolatry, and be lost among the heathen."

CHAP. XXXII Ver. 1—23. *Jacob sends to meet Esau.*—Jacob having reason to fear the resentment of Esau on his return, who was like enough to hear of it through some of Laban's family, prudently sends messengers to soften his resentment; by them he learned that Esau was coming against him with 400 men, doubtless armed and unencumbered; Jacob is, of course, much alarmed. To compose his fears, however, another set of messengers is sent from heaven; so it is necessary to understand it, (notwithstanding the word for *angels*, verse 1, and *messengers*, verse 3, is precisely the same in the original,) because Jacob calls the former "God's host," which are indeed his messengers of mercy or of judgment, and were now sent to assure the trembling Patriarch, that, as Elisha said in a similar instance, (2 Kings vi. 16.) that there were "more for him than against him." On this circumstance, good Bishop *Hall* thus pertinently remarks:—"An host of men came with Esau; an army of angels met Jacob. Esau threatened; Jacob prayed. His prayers and presents melted the heart of Esau into love. And now, instead of the grim and stern countenance of an executioner, Jacob sees the face of Esau as the face of God. He that can wrestle earnestly with God, is secure from the harms of men. Those minds which are exasperated with violence, and cannot be broken with fear, yet are bowed with love: when the ways of a man please God, he will make his enemies to be at peace with him."

In this painful dilemma, when the messengers sent to Esau had just returned, and brought the alarming intelligence of

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gal undoubtedly was, as temples, and as places for holding councils, and assembling the people. For a satisfactory elucidation of this subject, consult the *Fragments to Calmet*, Nos. 156, 735, 736.)—*Bagster.*

Ver. 51. *Behold this heap, &c.*—Is it not highly probable that here were two heaps and two pillars; the one erected by Jacob, and the other by Laban? the one named in Chaldee, Jegar-sahadutha, and in Hebrew, Galeed. Jacob erected this pillar, and called his family to cast stones around it, and form a circular heap, as the term *galeed* certainly imports. But Laban says he also "cast," or set up (for it is the same word used by Jacob) a pillar and perhaps stones around it, as Jacob and his family had done. This was called Galeed and Mizpah. Otherwise we must suppose two pillars, or large stones, in one heap; one placed there by Jacob, the other by Laban. The question is as unimportant as the text is obscure; but the action used by the speakers, in pointing to *this* and *that* must have made all clear at the time.

Ver. 53. *Their father.*—For *avihem*, "THEIR father," several MSS. read *avichem*, "YOUR father," which is probably the genuine reading, as Terah was certainly an idolater.—See Jos. xxiv. 2.

CHAP. XXXII. Ver. 2. *Mahanaim.*—This word means *two hosts*, or camps, as explained in the margin. [Mahnnaim, near which a city of Gad of the same name was afterwards built, was evidently situated between Gilead and the river Jabbok, probably near the present Djezan.]—*Bagster.*

Ver. 3. *The land of Seir, the country of Edom.*—[The land, or mountains, of Seir, was situated south and east of the Dead Sea; forming a continuation of the eastern Syrian chain of mountains, beginning with Antilibanus, and extending from thence to the eastern gulf of the Red Sea. It is evidently comprehended under the modern names of *Djebal* and *Shera*, mentioned by *Burckhardt.*]—*Bagster.*

Ver. 7. *And he divided the people, &c.*—This is a common practice in the East to this day, and for the same reason.

Ver. 10. *I am not worthy.*—The Hebrew reads as in our margin, "I am less than all thy mercies," &c. So the Chaldee.—*With my staff.* That is, "with my staff only." See Remarks on chap. xxix. ver. 1, &c.

Ver. 14. *Two hundred, &c.*—[This was a princely present; and such as was sufficient to compensate Esau for any temporal loss he might have sustained in being deprived of his birth-right and blessing. The "thirty milch camels" were particularly valuable; for among the Arabs they constitute a principal part of their riches, being every way so serviceable, that the providence of God appears peculiarly kind and wise in providing such animals for those countries, where no other animal could be of equal service. "The she-camel," as *Pliny* remarks, "gives milk continually, not ceasing even when with young; the milk of which, when mixed with three parts of water, affords the most pleasant and wholesome beverage."—*Hist. Nat.*]—*Bagster. Niebuhr* names camel's milk among the dishes presented to him by the Arabs.—*Orient. Lit.*

Harmer remarks that in all these droves, there were neither lambs, kids, or calves. One reason was, they were driven on hastily to meet Esau. see chap. XXXIII. 13. Another, that in case Esau should prove hostile, these might be preserved.

15 Thirty milch camels with their colts, forty kine and ten bulls, twenty she-asses and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's: it *is* a present sent unto my lord Esau: and behold also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will [v] appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of [w] me.

21 So went the present over before him; and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford [x] Jabbok.

23 And he took them, and [y] sent them over the brook, and sent over that he had.

A. M. 2295. B. C. 1739.

v Pr.21.14.

w *my face.*

x De.3.16.

y *caused to pass.*

24 ¶ And Jacob was left alone; and there [z] wrestled a man with him until the [a] breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh: And he said, I will not [b] let thee go, except thou bless me.

27 And he said unto him, What *is* thy name? And he said, Jacob.

28 And he said, Thy name shall be called no more [c] Jacob, but [d] Israel: for as a prince hast thou power with [e] God and with [f] men, and hast prevailed.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name: And he said, Wherefore *is* it *that* thou dost ask [g] after my name? And he blessed him there.

30 And Jacob called the name of the place [h] Peniel: for I have seen God face to [i] face, and my life is preserved.

31 And as he passed over Penuel, the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

z Ho.12.3,4

a *ascending of the morning.*

b Jos.18.1. 1 Ch.15. 58.

c c.35.10 2 Ki.17.34

d *a prince of God.*

e Ho.12.3,4

f c.31.24. 33.4.

g Ju.13.8.

h i. e. *the face of God.*

i Ex.24.11. 33.20. De.5.24. 34.10. Jo 6.22. 13.22,23. Is.6.5. Jn.1.18. Col.1.15. He.11.27.

Esau's approach, Jacob applies himself to humble and ardent prayer—acknowledging his own unworthiness, ascribing all his possessions to the goodness of divine providence, and pleading the order of God for his return, and the promise of divine protection in his journey—"Return to thy country, and to thy kindred, and I will deal well with thee."

"Jacob and his company (says *Fuller*) seem now to have been north of the river Jabbok, near to the place where it falls into the Jordan. Here he is said to have 'lodged that night.' Afterward, we read of his 'rising up,' and sending his company 'over the ford.' Probably it was during one single night that the whole of what follows in this chapter occurred. The messengers having returned towards evening, he divided his company into two bands, and then committed his cause to God. After this he halted for the night: but whatever sleep might fall to the lot of the children, or rest to the beasts of burden, there was but little of either for him. First, he resolves neither to flee nor fight, but to try the effects of a present. Upwards of 500 head of cattle were sent off in the night, under the care of his servants; and, to produce greater effect, they were divided into droves, with a space between drove and drove. Having sent off the present, he seems to have tried to get a little rest; but not being able to sleep, he rose up, 'and took his whole family, and all that he had, and sent them over the ford Jabbok.' Every servant presenting his drove in the same words, would strike Esau with amazement. It would seem as if all the riches of the East were coming to him; and every one concluding by announcing his master as coming behind them, would work upon his generosity."

Ver. 24—32. *Jacob wrestles with an angel.*—This narrative has so great difficulties, that the ablest commentators are divided, whether to consider it as a simple matter of fact, or as a *prophetic vision*, with which Jacob was favoured, while employing the night in devotion in the open air. Many expositors, Jewish and Christian, ancient and modern, adopting this idea, explain the *wrestling* here mentioned in a moral sense, as an act of ardent prayer; and so the prophet Hosea seems to have understood it, (chap. xii. 4.) "He wept, and made supplication: he had power over the angel, and prevailed." Also, by the angel wrestling, he seems to understand neither real man nor created angel, but the same divine person whom he met with at Beth-el, "JEHOVAH, God of Hosts," so called in allusion to the Mahanaim, or "hosts of God," mentioned in verse 2 of this chapter. "Our doctors, of blessed memory," says Rabbi *David Kimchi* on Hosea, "have said, this angel was Michael; and of him he saith, (Gen. xlviii. 16.) 'The angel that redeemed me from all evil.'" That this also was Jacob's sentiment, is very evident from his calling the place *Peniel:* "for (said he) I have seen God face to face, and my life is preserved."

The following remarks of the late ingenious Dr. *Henry Hunter*, on this mysterious Scripture, are highly instructive and appropriate:—"Jacob was that very morning to meet Esau his brother, who was advancing towards him, at the head of 400 men. Uncertain as to his disposition and intentions, conscious of having given him much cause of offence, and apprized of the menacing and resentful language which he had formerly held concerning him, he shudders to think of the consequences of this formidable rencontre. And, having first poured out his soul to God in such a dreadful emergency, and then adopted the measures for safety which wisdom and the necessity of his situation suggested, he again, it is natural to suppose, might have recourse to earnest prayer and supplication, and continue in it during a great part of the night and morning. This, in the forcible and figurative phrase of oriental language, might be expressed by his 'wrestling with God to the dawning of the day;' and his at length prevailing, so far as to obtain from God some sensible sign or token, to assure him that he should be carried through this, as through his other dangers and distresses, undestroyed, unhurt. The sign given him was calculated at once to express approbation of his faith, fortitude, and perseverance; and to convince him of his inferiority and weakness. The unknown wrestler, though seemingly foiled in the combat, by a simple touch dislocates a joint in the hollow of Jacob's thigh, and thereby disables him from continuing the struggle. Might not the wisdom of God employ such mystical representation and expression to instruct men in the nature of prayer, and to enforce the obligation of it, 'to the end, that we should pray always, and not faint?' Do we prevail in our applications at the throne of grace? It is because our Heavenly Father is disposed to yield, and stands out only to heighten our exertions, and to call forth our importunity. Have we power with God and prevail? Then, what is man, who shall die, and the son of man, who is a worm? Did Jacob sink and fail in the very moment of victory? We are just what God makes, or permits us to be.

"Whatever were the real circumstances of this extraordinary

Ver. 20. *Accept of me.*—Hebrew, "My face." That is, if he accepts my presents, I shall obtain an audience, and he will see me in peace.

Ver. 22. *Ford Jabbok.*—[Or, rather "the ford of Jabbok," a stream which takes its rise in the mountains of Gilead, and falls into the Jordan to the south of the lake of Genesareth. It is now called the *Zerka.*]—*Bagster.*

Ver. 24. *A man wrestled with him.*—The verb "wrestled," is evidently from the same root as *Abak*, dust; because in wrestling they usually raise a dust.—*Leigh's Crit. Sac.* Of those who interpret this as a vision, *Maimonides* among the Jews, *Origen* among the fathers, and *Le Clerc* among the critics, are the most considerable. It is adopted by Dr. *Boothroyd.*

Ver. 25. *He touched the hollow of his thigh.*—This effect might literally take place, as well in a vision as otherwise. An apparent stroke on that part, seems to have sprained, or partly dislocated the joint; not so as to prevent his walking, for he walked the same morning to meet Esau; but he walked *limping*, and would probably relate to him the cause of his so doing.

Ver. 28. *As a prince hast thou power with God,* &c.—[Or, according to the LXX., Vulgate, *Houbigant, Dathe,* and *Rosenmuller,* "because thou hast had power with God thou shalt also prevail with men." This rendering is also supported by *Jerome,* and the old Italic version in *Augustine.* There is a beautiful antithesis between the two terms—with *Elohim,* GOD, the ALMIGHTY, with *anashim,* weak, feeble men, as the word imports;—seeing thou hast had power with the ALMIGHTY, surely thou shalt prevail over perishing *mortals.*]—*Bagster.*

Ver. 30. *Peniel*—[i. e. the face of God. Peniel or Penuel, was evidently situated near the ford of Jabbok, on the north of that stream, about forty miles from Jerusalem. In after ages, the Israelites built a city in this place, which was given to the tribe of Gad.]—*Bagster.*

Ver. 32. *Therefore the children of Israel eat not,* &c.—"By the Hebrew canons, they were bound to abstain from eating this sinew in beasts, (either on the right side or left;) and whoso eateth of the sinew that shrank the quantity of an olive, is to be beaten with forty stripes." (Thal. Bab. and Maimon.)—*Ainsworth.*

CHAPTER XXXIII.

1 The kindness of Jacob and Esau at their meeting. 17 Jacob cometh to Succoth. 18 At Shalem he buyeth a field, and buildeth an altar.

AND Jacob lifted up his eyes, and looked, and behold, Esau [a] came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3 And he passed over before them, and bowed himself to the ground [b] seven times, until he came near to his brother.

4 And Esau ran to meet him, and embraced [c] him, and fell on his [d] neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children, and said, Who *are* [e] those with thee? And he said, The children which God hath graciously given [f] thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves; and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, What [g] *meanest* thou by all this drove which I met? And he said, *These are* to find grace [h] in the sight of my lord.

9 And Esau said, I have enough, my brother; [i] keep that thou hast unto [j] thyself.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy [k] face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my [l] blessing that is brought to thee; because God hath dealt graciously with me, and because I have [m] enough: [n] and he urged [o] him, and he took *it*.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* [p] tender, and the flocks and herds with young *are* with me, and if men should over-drive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, [q] according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto [r] Seir.

15 And Esau said, Let me now [s] leave with thee *some* of the folk that *are* with me: And he said, [t] What needeth it? Let me find grace in the [u] sight of my lord.

16 ¶ So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to [v] Succoth, and built him a house, and made booths for his cattle: therefore the name of the place is called [w] Succoth.

18 ¶ And Jacob came to [x] Shalem, a city of [y] Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And he [z] bought a parcel of a field, where he had spread his tent, at the hand of the children of [a] Hamor, Shechem's father, for a hundred [b] pieces of money.

20 And he erected there an [c] altar, and called it [d] El-elohe-Israel.

A.M. 3295
B.C. 1709

a c. 32.6.
b c. 18.2.
19.1.
23.7.
c c. 29.13.
45.14.
d c. 45.14.
e *to thee*
f c. 48.9.
Ps. 127.3.
g *what is all this band to thee?*
h c. 32.5,16.
i *be that to thee that is thine.*
Ps. 16.5.
Pr. 10.7.
j c. 14.23.
2 Sa. 18.13.

1 Sa. 25.27.
2 Ki. 5.15.
m *a blessing.*
n Ps. 16.5.
o 2 Ki. 5.16.
&c.
p 1 Ch. 29.5.
q *according to the foot of the work, &c. and according to the foot of the children.*
r c. 32.3.
s *set, or, place.*
t *Wherefore is this?*
u c. 34.11.
Ru. 2.13.
2 Sa. 16.4.
v Jos. 13.27.
Ju. 8.5.
w i. e. *booths.*
x Ju. 3.23.
y called, Ac. 7.16. *Sychem.*
z c. 23.17
Jos. 24.32.
a called, Ac. 7.16. *Emmor.*
b or, *lambs.*
c c. 35.7.
d *God the God of Israel.*

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scene, it procured for Jacob a new and an honourable name, which obliterated to his posterity, if not altogether to himself, that less honourable appellation which commemorated a little, though significant incident attending his birth; and which recorded the infamy of his unfair dealings with his father and brother. *Jacob*, the *supplanter*, is transformed into *Israel*, a *prince with God*."

CHAP. XXXIII. Ver. 1—20. *Esau and Jacob meet.*—The interview so dreaded on Jacob's part now takes place, without any of the hostility which he had apprehended, and for which his conscience, as to his past conduct, might suggest sufficient reason. Jacob, on the first view of his elder brother, begins to bow to him, and repeated the compliment at different intervals as he approached him, until Esau stopped him by running to him, and falling on his neck, and kissing him. Here, on the one part, is all timidity and submission, not to say flattery, and on the other, all courtesy and kindness. All the branches of the family make their obeisance as they pass before "my lord" Esau, and he inquires very kindly who they are. When he sees, also, the droves of cattle, he is filled with surprise; and on being told they are intended for a present to himself, he recoils at the idea. Jacob, however, urges it, knowing that would be the best pledge for his security; and Esau at length accepts it, not being willing to create suspicions in his brother's mind. Esau offers to conduct Jacob home, or to leave a part of his troop for convoy; but Jacob, apparently anxious only for his departure, excuses himself, with a sort of half promise to visit Esau at mount Seir. They then part, on the most friendly terms, each to his own home. Jacob, however, rests by the way, first at *Succoth*, (Booths,) so called from his erecting *booths* there for his cattle; and then at a city belonging to Shechem, and called by his name. Here he purchased a field, and erected an altar, which he dedicated to *El-elohe-Israel*, that is, to "God, the God of Israel," as a memorial of the mercies he had lately received, and of the new name (*Israel*) with which he had recently been honoured. On the friendly interview we have just passed, the reader will be gratified by some farther remarks from the elegant pen of Dr. *Hunter*, whom we have above quoted. After observing the remarkable manner in which Esau's heart had been changed towards his brother, he thus proceeds:—

"They meet, they converse, they love, as brothers ought. And, 'O how good and how pleasant it is, for brethren to dwell together in unity!' We apprehended a strife of fierce and angry looks, of reproachful words, of violence, and blood. But how joyful the disappointment! Behold, a contention of kindness, a blessed contest of affection; the honest, heart-melting triumph of nature, the noble victory of goodness. Let the proud and the resentful peruse with care this inimitable scene of tenderness, painted in colours so bright and so touching, by the pencil of inspiration; and say whether it be possible for any gratification of revenge, any depression of a hated rival, any triumph of violence and blood, to yield any thing that deserves the name of joy, compared with the sweet satisfaction which must have filled the bosoms of this pair of brothers, burying animosity and discord in mutual endearments, and expressions of good will. Ah! why should so many wretched brothers as there are of us, pass through a world in which there is so much unavoidable misery, estranged from each other; or madly,

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CHAP. XXXIII. Ver. 4. *Fell on his neck, and kissed him,*—According to Dr. *Shaw*, intimates and equals "kiss the hand, head, and shoulder of each other." In travelling, the women are always placed last. See Gen. xxiv. 61.

Ver. 8. *What meanest thou?*—Hebrew, "What is all this band to thee?" That is, Do all these belong to thee?

Ver. 9. *Keep that thou hast.*—Hebrew, "Be that to thee that is thine."—Margin. The *Chaldee* explains this, "What thou hast, much good may it do thee!"—*Ainsworth.*

Ver. 10. *Receive my present.*—[To accept a present from an inferior was a customary pledge of friendship; but returning it implied disaffection. It is the same in eastern countries at the present day. If your present be received by your superior, he necessarily becomes your friend, and you may rely on his friendship; if it be not received, you have every thing to fear. It was on this ground that Jacob was so urgent with Esau to receive his present."]—*Bagster. As though I had seen the face of God.*—This is a very high eastern compliment, especially after the vision at *Peniel*. Some therefore soften it to "the face of a prince;" but this is no compliment; he *was* a prince, rich and powerful.

Ver. 13. *The flocks and herds with young.*—Or, "which give suck," as the word is used, 1 Sam. vi. 7, 10. So the Chaldee here.—*Ainsworth.*

Ver. 14. *Until I come unto my Lord unto Seir.*—This seems to intimate his intention to visit Esau at Seir; but surely not with all his cattle. The middle of the verse may be parenthetic, and the expression elliptical; as if he had said, "Let my lord pass on for the present, and let our farther intercourse be deferred till I can come to Seir."

Ver. 15. *Let me now leave with thee.*—Hebrew "Set, or place, with thee." Esau means as a convoy, which Jacob declines as unnecessary; "Wherefore this?"

Ver. 17. *Succoth.*—[i. e. Booths. Succoth was on the east of Jordan, between the brook Jabbok and that river, about 40 miles from Jerusalem, and consequently near Penuel; where a city was afterwards built, which Joshua assigned to the tribe of Gad. *Jerome* says, that Succoth was in the district of Scythopolis; and the Jews inform us, that the name of *Darala* was sometime afterwards applied to it.]—*Bagster.*

Ver. 18. *And Jacob came to Shalem.*—Ainsworth, Clarke, Boothroyd, and others, following the Chaldee, render it, "Came (in) peace," or safely. There is no mention elsewhere in Scripture of such a city; but Jerome says there was such a place to the west of Jerusalem.—*Calmet. A city of Shechem.*—[Or, rather, "the city Shechem," which was situated in a narrow valley, abounding with springs, between Mounts Ebal and Gerizim, having the former on the north, and the latter on the south; ten miles from Shiloh, and thirty-four from Jerusalem. It became the capital of Samaria, after the ruin of the city of that name, and was called by the Greeks and Romans *Neapolis*, whence its present name, *Neapolose*, *Naplosa*, or *Nablous*, as the Arabic renders, is derived. At the present time it is populous and flourishing, and the environs bear the marks of opulence and industry, being adorned with small gardens which skirt the banks of the stream by which the valley is watered.]—*Bagster.*

Ver. 19. *A hundred pieces.*—The Hebrew *shekel* is the oldest coin we read of, and they were weighed in payment, Gen. xxiii. 16. These shekels bore the image of a *lamb*. So the Hebrew *Keritoth* implies (as in the margin.)—*Maurice's* Ind. Antiq.

CHAPTER XXXIV.

¶ Shechem sueth to marry Dinah. 13 The sons of Jacob offer the condition of circumcision to the Shechemites. 20 Hamor and Shechem persuade them to accept it. 25 The sons of Jacob slay them, 27 and spoil their city.

A. M. 2272. B. C. 1732.

AND [a] Dinah the daughter of Leah, which she bare unto Jacob, went out [b] to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw [c] her, he took her, and lay with her, and [d] defiled her.

3 And his soul [e] clave unto Dinah the daughter of Jacob, and he loved the damsel, and [f] spake kindly unto the damsel.

4 And Shechem spake unto his father Hamor, saying, Get me this [g] damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his [h] peace until they were come.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard *it:* and the men were grieved, and they were [i] very wroth, because he had wrought [j] folly in Israel, in lying with Jacob's daughter; which thing ought not to be [k] done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before [l] you; dwell and trade ye therein, and get you possessions therein.

11 And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me, I will give.

12 Ask me never so much [m] dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 And the sons of Jacob answered Shechem and Hamor his father [n] deceitfully, and said, Because he had defiled Dinah their sister:

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised: for that *were* a [o] reproach unto us:

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be [p] circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter and we will be gone.

18 And their words pleased Hamor, and Shechem, Hamor's son.

19 And the young man deferred not to do the thing, because he had [q] delight in Jacob's daughter: and he *was* more [r] honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us, therefore let them dwell in the land, and trade therein: for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only [s] herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their cattle, and their substance, and every beast of [t] theirs *be* ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor, and unto Shechem his son, hearkened all that [u] went out of the gate of his city: and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and [v] came upon the city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with the [w] edge [x] of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the [y] slain, and spoiled the city; because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field.

29 And all their wealth, and all their little ones, and their wives, took they captive, and spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi, Ye have [z] troubled me to make me to stink [a] among

[a] c. 30.21.
[b] Tit. 2.5.
[c] Ju. 14.1. 2 Sa. 11.2.
[d] *humbled her* De. 21.14. 22.24,29. Ju. 19.24, 25. Eze. 22.10, 11.
[e] Ru. 1.14. 1 Sa. 18.1.
[f] *to the heart of the damsel.* 2 Sa. 19.7. 2 Ch. 30. 22. Is. 40.2.
[g] Ju. 14.2.
[h] 1 Sa. 10.27 2 Sa. 13.22
[i] c. 49.7.
[j] Jos. 7.15. Ju. 20.6. 2 Sa. 13.12
[k] De. 22.21.
[l] c. 13.9.
[m] Ex. 22.17
[n] Pr. 26.25.
[o] Jos. 5.9.
[p] Ga. 4.12.
[q] c. 29.30.
[r] c. 41.20. Nu. 22.15. 1 Ki. 2.21. 2 Ki. 5.1. c. 8.1. Is. 3.3..5. 5.13. 23.8,9. Ac. 13.50. 17.12.
[s] ver. 15,17.
[t] Pr. 1.12,13
[u] c. 23.18.
[v] c. 49.5..7.
[w] *mouth.*
[x] De. 32.42.
[y] c. 49.7.
[z] Jos. 7.25.
[a] Ex. 5.21 1 Sa. 13.4. 27.12.

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wantonly, wickedly, interrupt and disturb each other's passage, by bitterness and wrath! What wretched things are wealth and pomp, and state and power, which will not permit brothers to live together in love, as they ought, and as, but for one or other of these disturbers of human quiet, they would!"—*Hunter's* Lect.

CHAP. XXXIV. Ver. 1—31. The leading fact in this chapter is, that Shechem, the son of Hamor, a prince of the Hivites, having seen Dinah, the daughter of Leah, probably at one of their festivals, fell in love with her, and "humbled her," as the Hebrew phrase is. Still, however, "his soul clave unto her;" and so honourable were his intentions, that he not only offered to marry her, but to give any amount of dowry; even though they should, as the margin literally expresses it, "multiply upon him vehemently" their demands. Her father was in this case silent, and left the negotiation to his sons, who, pleading that they must not form any matrimonial alliance with an uncircumcised nation, artfully persuaded them to be all circumcised, that they might intermarry with each other. To these hard conditions (as they appear to us) they all complied; and when they had lulled them

CHAP. XXXIV. Ver. 12. *Dowry.*—[To what has already been adduced on the practice of purchasing wives, may be added the testimony of *De la Roque*, who says, "Properly speaking, a young man who would marry, must purchase his wife; and fathers among the Arabs are never so happy than when they have many daughters. They form part of the riches of a house. Accordingly, when a young man would treat with a person, whose daughter he is inclined to marry, he says to him, 'Will you give me your daughter for fifty sheep, for six camels, or for a dozen cows?' If he is not rich enough to make such offers, he will propose giving her to him for a mare, or a young colt; considering in the offer, the merit of the young woman, the rank of her family, and the circumstances of him who desires to marry her."]—*Bagster.*

Ver. 13. *Hamor.*—[The name of this Hivite prince signifies, "an ass." Such a name would be thought very reproachful among us, and very unbecoming the dignity of a prince; but in the East they thought very differently.—Mervan, the last khalif of the Ommiades, was surnamed, according to *D'Herbelot*, *Hemar*, "the ass," and "the ass of Mesopotamia," because of his strength and vigour. And as the wild ass is supposed by the Orientals to surpass all others in swiftness, Baharam, king of Persia, he says, was surnamed *Jowr*, which signifies, "a wild ass."—*Harmer.*]—*Bagster.*

Ver. 24. *And unto Hamor . . . . hearkened all,* &c.—[In thus falling into this measure, the Shechemites must either have had great affection for their chief and his son, or have been under the influence of the most passive obedience. The petty princes of Asia have always been absolute and despotic; their subjects paying them the most prompt and blind obedience. The following instance, will sufficiently illustrate and confirm this statement: Abu Thaher, chief of the Carmathians, about the year 930, with only 500 horse went to lay siege to Bagdad; the khalif's general marched out to sieze him; but before the attack, sent an officer to summon him to surrender. "How many men has the khalif's general," said Abu Thaher, "30,000," replied the officer. —"Among them all," says the Carmathian chief, "has he got three like mine?" Then ordering his followers to approach, he commanded one to stab himself, another to throw himself from a precipice, and a third to plunge into the Tigris: all three instantly obeyed and perished! Then turning to the officer, he said, "He who has such troops need not value the number of his enemies!"]—*Bagster.* Moses gives another reason,—the advantages likely to result from an alliance with Jacob's family; "Shall not their cattle, and their substance, and every beast of theirs, be ours?" Now if the Shechemites, as seems intimated, meant to avail themselves of this alliance, to defraud the children of Abraham, Providence suffered them to meet a just reward. This, however, is no apology for the conduct of Jacob's sons. God often punishes one crime by another.

Ver. 27. *Because they had defiled their sister.*—In the East, the nearest relations consider themselves bound to revenge such an injury; and more so to a sister than to a wife; because a wife may be repudiated, but not a sister, if ever so guilty.—*Orient. Cust.*

the inhabitants of the land, among the Canaanites, and the Perizzites: and I *being* [b] few in number, they shall gather themselves together against me, and slay me, and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with a harlot?

CHAPTER XXXV.

1 God sendeth Jacob to Beth-el: 2 he purgeth his house of idols: 6 he buildeth an altar at Beth-el. 9 God blesseth Jacob at Beth-el. 16 Rachel dieth in the way to Ephrath. 23 The sons of Jacob. 28 The age, death, and burial of Isaac.

AND God said unto Jacob, Arise, go up to Beth-el, and dwell [a] there: and make there an altar unto God, that appeared unto thee when thou [b] fleddest from the face of Esau thy brother.

2 Then Jacob said unto his [c] household, and to all that *were* with him, Put away the strange [d] gods that *are* [e] among you, and be [f] clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will there make an altar unto God, who answered me in the [g] day of my distress, and was with [h] me in the way which I went.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* [i] ear-rings which *were* in their ears; and Jacob hid them under the oak which *was* by [j] Shechem.

5 And they journeyed: and the terror of [k] God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him.

7 And he built there an altar, and called the place [l] El-beth-el; because there God [m] appeared unto him, when he fled from the face of his brother.

8 But Deborah, Rebekah's nurse died, and she was buried beneath Beth-el, under an oak: and the name of it was called [n] Allon-bachuth.

9 ¶ And God appeared unto Jacob again when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name [o] Israel.

11 And God said unto him, [p] I *am* God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

12 And the land which I gave [q] Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God went up from [r] him, in the place where he talked with him.

14 And Jacob set up a [s] pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el; and there was but [t] a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

17 And it came to pass when she was in hard labour, that the midwife said unto her, Fear not; [u] thou shalt have this son also.

18 And it came to pass as her [v] soul was in departing, (for she died,) that she called his name [w] Ben-oni: but his father called him [x] Benjamin.

19 And Rachel [y] died, and was buried in the way to [z] Ephrath, which *is* Beth-lehem.

20 And Jacob set a pillar upon her grave:

A. M. 2272.
B. C. 1732.

b Deu.4.27. Ps.105.12.
a Is.47.4.
b c.27.43. 28.13,19.
c c.18.19.
d Jos.24.15. Ps.101. 2.7
e c.31.19. Jos.24.23. 1 Sa.7.3.
f Ex.19.10.
g c.35.7,24. Ps.107.6.
h c.28.20. 31.3,42.
i Ex.32.3,4 Ho.2.13.
j Ju.9.6.
k Ex.23.27. De.11.25. Jos.2.9. 2 Ch.14. 14.
l i. e. *the God of Bethel.*
m c.28.13.

n i. e. *the oak of weeping.*
o c.32.28.
p c.17.1. 48.3,4. Ex.6.3.
q c.12.7. 13.15. 28.13.
r c.17.22.
s c.28.18.
t *a little piece of ground.*
u c.30.24. 1 Sa.4.20.
v La.2.12.
w i. e. *the son of my sorrow.*
x i. e. *the son of the right hand.*
y c.48.7.
z Ru.1.2. 4.11. Mi.5.2. Mat.2.6.

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into security, and at a moment when they were not capable of self-defence, Simeon and Levi (with their servants and dependants) basely and treacherously murdered all the men, took captive the women and children, and carried off all the property; in which act of spoliation it is probable that other sons of Jacob might partake, though not in the massacre. Jacob, so far from having any concern in this act of treachery, reprobated it most severely; and reproached the actors in this dreadful tragedy, for having made his name to stink among the heathen, and exposed him to the danger of being destroyed by the other surrounding nations; from which he was saved only by a protecting providence. As to Jacob, it is but justice to acknowledge, that he is not chargeable with any act of cruelty.

CHAP. XXXV. Ver. 1—15. *Jacob returns to Bethel.*—After some years residence at Shechem, Jacob, being directed to return to Bethel, and to dwell there, commands his family to purify themselves and put away "the strange (or foreign) gods that were among them;" meaning, doubtless, those taken in the plunder of the Shechemites, and probably those also Rachel purloined from her father, Laban; and on their being delivered up to him, he buries them all under an oak near Shechem, that they should no longer remain in his family a monument of his sons' guilt, or a temptation to idolatry and superstition. For it were inconsistent for Jacob, when he erected a public altar to the true God, to allow his family to worship idols secretly within their tents. Consistency is a great point in religion; and it is a great affliction to a good man, when his exertions to support it are counteracted by the conduct of his own family.

Jacob and his family now set out upon their journey, under the protecting wing of divine providence, the terror of which prevented their being pursued, as Jacob had anticipated. Soon after their settlement at Bethel, Deborah, Rebekah's nurse, died, who had accompanied her from Padan-aram, and who had since been incorporated into Jacob's family. She must have now been very aged and infirm; but she was highly respected and beloved, and her death was deeply regretted: she was honourably buried, and the oak under which she was entombed was called *Allon-Bachuth*, "the oak of weeping;" from the general lamentation at her funeral. Tender nurses and faithful servants should never be slighted, nor soon forgotten.

Jacob had now another heavenly communication, in which the promises made to him when he was before at Bethel, and also at Peniel, were repeated, and confirmed. It may seem strange to us that such extraordinary interviews with the Almighty should so frequently occur: but they seem to form the distinguishing feature of the patriarchal dispensation, when the faithful had no written word to direct or to console them, or even an oracle to recur to, as under the Mosaic economy: we have, however, vastly the advantage of both since divine revelation has been completed, for in the sacred volume we possess the whole. (Gen. xxviii. 11—19. xxxii. 27—30.)

Ver. 16—29. *Rachel's travail and death; also the death of Isaac.*—This is a chapter on death. The decease and burial of

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Ver. 31. *As a harlot.*—Not a concubine; but one who lets out her person to hire. The word here first occurs.—*Dr. Clarke.*

CHAP. XXXV. Ver. 2. *Put away the strange gods.*—Or, "gods of the strangers;" that is, of the Hivites, &c. All were strange gods, but Jehovah, the God of Israel. See *Stackhouse.*

Ver. 4. *Their ear-rings.*—These, and jewels for the forehead, reaching from ear to ear, were dedicated to their idols, and sometimes inscribed with astrological and mystical characters, and worn as amulets and charms. They are traced back to the Syrians, and were in the early times of Christianity, introduced into Africa Augustine severely condemns them as instruments of superstition and idolatry. Biblioth. Bib.—*Stackhouse.*

Chardin says, "I have seen some of these ear-rings with figures upon them, and strange characters, which I believe, may be talismans, or charms," &c.—*Harmer.*

Dr. *A. Clarke* mentions a beautiful one in his possession, brought from Egypt, cut out of a solid piece of cornelian, and engraved all over with characters and images, which prove it was intended for a talisman, or amulet.

Ver. 7. *El-beth-el.*—That is, "The God of Bethel." But the first El is wanting in some MSS., in LXX., Vulgate, Syriac, and some copies of the Arabic; and is therefore omitted by *Boothroyd, Clarke,* &c. as redundant. But the God of Jacob had before designated himself as "the God of Bethel." Chap. xxxi. 13.

Ver. 8. *And Deborah, Rebekah's nurse, died.*—Nurses were formerly held in very high esteem, and considered as being entitled to constant and lasting regard. The nurse in an eastern family is always an important personage. Modern travellers inform us, that in Syria she is considered as a sort of second parent, whether she has been fosternother or otherwise. She always accompanies the bride to her husband's house, and ever remains there an honoured character. Thus it was in ancient Greece.—*Orient. Cust.*

Ver. 9. *When he came out.*—Rather, "when he was come out." The Greek addeth, "in Luz," i. e. Bethel.—*Ainsworth.* "God appeared to Jacob (after that he had come from Padan-aram) in Luz."—*Boothroyd.*

Ver. 11. *A company of nations.*—*Chaldee,* "An assembly of tribes."—*Ainsworth,* "A church of nations." Compare chap. xxviii. 3.

Ver. 16. *But a little way to come to Ephrath.*—Margin, "A little piece of ground." The Chaldee paraphrase explains it, "about a mile." *Ephrath* is Bethlehem. See ver. 19. also chap. xlviii. 7.

Ver. 18. *Benjamin.*—[The son of the right hand. The Samaritan has *ben yamin,* "the son of days," i. e. of his old age, (ch. xliv. 20.) which *Houbigant* contends is the true reading, and that the present is a corruption; but if it be a corruption, it is as old as *Jerome,* who renders *Benjamin,* "the son of the right hand"]—*Bagster.*

Ver. 20. *Rachel's grave unto this day.*—Meaning the days of Moses. *Buckingham* found hereabouts a Mahometan building, in which was a square piece of masonry, supposed to enclose this ancient pillar, or at least some fragment of it.

that *is* the pillar of Rachel's grave [a] unto this day.

21 ¶ And Israel journeyed, and spread his tent beyond the [b] tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that [c] Reuben went and lay with Bilhah his father's concubine: and Israel heard *it*. Now the sons of Jacob were [d] twelve:

23 The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 The sons of Rachel; Joseph, and Benjamin:

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher. These *are* the sons of Jacob, which were born to him in Padanaram.

27 ¶ And Jacob came unto Isaac his father unto [e] Mamre, unto the city of [f] Arbah (which *is* Hebron) where Abraham and Isaac sojourned.

28 And the days of Isaac were a hundred and fourscore years.

29 And Isaac gave up the ghost and died, and was [g] gathered unto his people, *being* old and full of days; and his sons [h] Esau and Jacob buried him.

CHAPTER XXXVI.

1 Esau's three wives: 9 his sons: 15 the dukes which descended of his sons.

NOW these *are* the generations of Esau, who *is* [a] Edom.

2 Esau took his wives of the daughters of Canaan; [b] Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite;

3 And Bashemath, Ishmael's daughter, sister of Nebajoth.

4 And Adah bare to [c] Esau, Eliphaz; and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah: These *are* the sons of Esau, which were born unto him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the [d] persons of his house, and his cattle, and all his beasts, and all his substance which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 For their riches were more than that they might dwell together: and the land wherein they were strangers could not [e] bear them, because of their cattle.

8 Thus dwelt Esau in mount [f] Seir: Esau *is* Edom.

9 ¶ And these *are* the generations of Esau the father of the [g] Edomites in mount Seir:

10 These *are* the names of Esau's sons; [h] Eliphaz the son of Adah the wife of Esau; Reuel the son of Bashemath the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar, [i] Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz, [j] Amalek: these *were* the sons of Adah, Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath, Esau's wife.

14 ¶ And these were the sons of [k] Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

15 ¶ These *were* dukes of the sons of Esau: the sons of Eliphaz, the first-born *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz, in the land of Edom: these *were* the sons of Adah.

17 ¶ And these *are* the sons of Reuel, Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel, in the land of Edom: these *are* the sons of Bashemath, Esau's wife.

18 ¶ And these *are* the sons of [l] Aholibamah, Esau's wife; duke Jeush, duke Jaalam, duke

A. M. 2272. B. C. 1732

a 1 Sa. 10.2.
b Mi. 4.8.
c c 49.4. 1 Ch. 5.1. 1 Co. 5.1.
d c. 46.8.
e c. 13.18.
f Jos. 14.15. 15.13.
g c 25.8. Job 5.26.
h c. 25.9.

A. M. 2208. B. C. 1796.

a c. 25.30.

A. M. 2244. B. C. 1760.

b c. 26 34.
c 1 Ch. 1.35.

A. M. cir. 2264. B. C. cir. 1740.

d *souls.*
e c. 13 6,11.
f De. 2.5.
g *Edom.*

A. M. cir. 2230. B. C. cir. 1774.

h ver. 3,4. 1 Ch. 1.35.

A. M. cir. 2270. B. C. cir. 1734.

i or, *Zephi.* 1 Ch. 1.36.
j Ex 17 8, 14 Nu. 24.20. 1 Sa. 15.2.

A. M. cir. 2292. B. C. cir. 1712.

k ver. 2.5,18

First aristocracy of dukes, from A. M. cir. 2489 to A. M. cir. 2471; from B. C. cir. 1575 to B. C. cir. 1533

l ver. 5,14.

Deborah we have already noticed, and that of Rachel seems to have followed shortly after. This is the woman who, but a short time before, had complained that she should die for want of children; and, with the second child she bears, she dies in childbirth. So little do we know the effects and consequences of our own wishes! This should teach us to moderate our desires, and submit all our temporal circumstances to a wisdom infinitely superior to our own. Thoughts like these probably occupied her last moments. The midwife now tells her she is about to have another son, according to her wish, (chap. xxx. 24;) and, in the moment of her departure, she names the newborn infant *Ben-oni*, "the son of my sorrow." Jacob, however, calls him Benjamin, "the son of the right hand," which seems to express affection—dear to him as his right hand; and so indeed he was, as we shall see in his subsequent history. This was the only one of the twelve Patriarchs born in Canaan. As Jacob had repeatedly set up a pillar to commemorate his mercies, so now he erects one to be the memorial of his loss. To forget our mercies is ingratitude; to forget our afflictions, insensibility.

Another calamitous event now visits Israel. Two of his sons have been already murderers; a third, even Reuben his firstborn, becomes an adulterer, and commits incest with one of his father's concubines! For this they obtained a curse instead of a blessing with their brethren: and Reuben also lost his birthright. (Gen. xlix. 4. 1 Chron. v. 1.)

The chapter closes with the death of Isaac, at the age of 180, old and full of days; and his sons Esau and Jacob buried him, a circumstance, that is to be remarked with the same pleasure as we noticed the meeting of Isaac and Ishmael at the funeral of Abraham. (See chap. xxv. 1—11.) The sacred historian seems to have anticipated this event, to prevent its interrupting the life of Joseph; for, by the dates, it does not appear to have taken place till some years after Joseph was sold into Egypt. "Isaac (as *Fuller* remarks) appears to have lived 57 years in a state of blindness and inactivity. This is one of the mysteries of Providence which often strikes us: an aged and afflicted person, whose usefulness appears to us at an end, shall have his life prolonged, while a hundred active young people around him shall be cut off." When we can no longer do the will of God, we may be called to suffer it.

CHAP. XXXVI. Ver. 1—43. *Esau's increase.*—This chapter seems intended to evince the faithfulness of God in performing his promise to Abraham, "Nations shall come of thee;" and to show the accomplishment of his prophetical information to Rebekah, "Two nations are in thy womb;" and of the blessing pronounced on Esau, "By thy sword shalt thou live." It might also be in many ways useful to the children of Israel. Yet it contains mere registers, and is very different from the particular history of the heirs of promise; who have the best place and the highest character in the book of God, though not in many other books.—However men may struggle against the purpose of God, his counsel will stand; they will finally be compelled to give place to it, and he hath many ways of inducing them to do so. He often gives ungodly people a large portion of this world; and satisfied with it, they leave others to possess and enjoy spiritual blessings unenvied and unmolested. This is *Esau:* still the profane despiser of heavenly things, as when he sold his birthright; though not the same malicious persecutor, as when he vowed Jacob's destruction.—Yet persons of his character look great, become dukes and princes, and are envied and courted; while the "Israel of God" are

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Ver. 21. *Tower of Edar*—Or, "Tower of the flock."—Mich. iv. 8.

Ver. 22. *Now the sons.*—[In the Hebrew text, a break is here left in the verse, opposite to which there is a Masoretic note, which states that "there is a hiatus in the verse." This hiatus the LXX. thus supplies: "and it appeared evil in his sight."].—*Bagster.*

Ver. 26. *Born in Padan-aram.*—Except Benjamin, as above stated, verse 18.

CHAP. XXXVI. Ver 2. *Daughter of Zibeon.*—[We ought, most probably, to read here and in ver. 14. as in ver. 20. "the *son* of Zibeon;" which is the reading of the Samaritan, Septuagint, (and Syriac in ver. 2.) and which *Houbigant* and *Kennicott* contend to be genuine.]—*Bagster.*

Ver. 6. *Into the country.*—That is, into another country, (so the Chaldee.) namely, Edom, which was his proper inheritance; of which Seir was a part. By this we find, however, that they had dwelt together for some time, and on amicable terms.

Ver. 16. *Duke Korah.*—The word translated *Duke* throughout this chapter means strictly the leader, or captain, of 1000 men. Dr. *Kennicott* is confi

Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau (who *is* Edom) and these *are* their dukes.

20 ¶ These *are* the sons of [m] Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori, and [n] Hemam: and Lotan's sister *was* Timna.

23 And the children of Shobal *were* these; [o] Alvan, and Manahath, and Ebal, [p] Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah *were* these: Dishon, and Aholibamah the daughter of Anah.

26 And these *are* the children of Dishon; [q] Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and [r] Akan.

28 The children of Dishan *are* these; Uz, and Aran.

29 These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶ And these *are* the kings that reigned in the land of [s] Edom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the son of Zerah of [t] Bozrah reigned in his stead.

34 And Jobab died and Husham of the land of [u] Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad (who smote Midian in the field of Moab) reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of [v] Rehoboth *by* the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and [w] Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And these *are* the names of the [x] dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke [y] Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: he *is* Esau, the father of [z] the Edomites.

CHAPTER XXXVII.

2 Joseph is hated of his brethren: 5 his two dreams: 18 his brethren conspire his death: 21 Reuben saveth him: 26 they sell him to the Ishmaelites: 36 he is sold to Potiphar in Egypt.

AND Jacob dwelt in the [a] land wherein his father was [b] a stranger, in the land of Canaan.

2 These *are* the generations of Jacob. Joseph *being* seventeen years old, was feeding the flock with his brethren, and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their [c] evil report.

3 Now Israel loved Joseph more than all his children, because he *was* the [d] son of his old age: and he made him a coat of *many* [e] colours.[f]

4 And when his brethren saw that their father loved him more than all his brethren, they [g] hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he

A. M. cir. 2198.
B. C. cir. 1806.

m c.14.6. Je.2.12, 22.
A. M. cir. 2284.
B. C. cir. 1800.
A. M. cir. 2468.
B. C. cir. 1776.
n or, *Homan.*
o or, *Alian.*
p or, *Shephi.*
q or, *Amram.*
r or, *Jakan.* From A. M. cir. 2093 to A. M. cir. 2429; from B. C. cir. 1911 to B. C. cir. 1575.
s 1 Ch 1.43.
A. M. cir. 2135.
B. C. cir. 1869.
t Is.34.6.
A. M. cir. 2217.
B. C. cir. 1827.
u Job 2.11.
A. M. cir. 2219.
B. C. cir. 1785.

A. M. cir. 2261.
B. C. cir. 1743.
A. M. cir. 2303.
B. C. cir. 1701.
v c.10,11.
A. M. cir. 2345.
B. C. cir. 1659.
A. M. cir. 2387.
B. C. cir. 1617.
w 1Ch.1.50. *Hadad Pau.* After his death was an aristocracy.
x Ex.15.15. *Second aristocracy of dukes,* from A. M. cir. 2471, B. C. cir. 1533; to A. M. cir. 2513, B. C. cir. 1491.

v or, *Aliath.* z *Edom.* A. M. 2276. B. C. 1728. a *of his father's sojournings.* b c.17.8.; 23.4.; 28.4.; 35.7. He.11.9.,16. c 1 Sa.2.22.,24. 1 Co.1.11.; 5.1; 11.18. d c.44.20. e or, *pieces.* f Ju.5.30. 2 Sa.13.18. Eze.16.16. g c.49.23. Ps.38.19.; 69.4. Tit.3.3.

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poor, obscure, and despised! But soon the state of things will be reversed: the wicked shall be cut down, and wither as the grass; while "the righteous shall flourish as the cedar in Libanus!" and having *their* good things, when those of the sinner are spent and gone, they shall have them durably, yea, eternally. Let us then seek an interest in these blessings; and not covet, envy, or glory in those fading distinctions which are so often lavished upon the enemies of God, and "the vessels of wrath fitted for destruction."—*T. Scott.*

CHAP. XXXVII. Ver. 1—17. *Joseph envied and hated by his brethren.*—We now come to a character the most amiable, and to a history, one (at least) of the most interesting in the Old Testament; for if any child accustomed to read the Scriptures were asked to name such, he would say, the history of *Joseph*. There is no part of Scripture, indeed, which affords richer materials for practical reflections; yet these reflections so naturally suggest themselves to every serious reader, that there is no part less requires the labour of a commentator, except as to a few circumstances, occasioned by the high antiquity and the peculiar manners of the country. We have not found the lives of any of the Patriarchs barren of instructive incidents, but Joseph's life is peculiar for the reverses it exhibits in the depth of misery in which he was sunk, through the faulty indulgence of his father, and the height of power and splendour to which he was advanced by the guardian, fostering care of Divine Providence. We have laid the foundation of Joseph's misfortunes, if they may be so called, in the overweening affection of an injudicious parent. His fine coat of different colours raised the envy of his brothers, and, probably, too much self-importance in the manners of the youth himself, who dreamed of nothing but superiority and distinction, which, though verified in the issue, appeared now improbable and presumptuous.

These dreams were injudiciously related to his brethren, and increased their animosity till it grew to a settled hatred; and even his father, when he heard them, seems to have been some-

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dent that Duke *Korah* was here inserted by the mistake of some transcriber, not agreeing with ver. 5. which makes him the son of Aholibamah, as does also ver. 18. To this agree Dr. *Boothroyd*, Dr. *A. Clarke*, and others.

Ver. 24. Dr. *Boothroyd*, conceiving there is no foundation for rendering the Hebrew word *Emim*, mules, translates it *waters*; and observes that asses are very sagacious in discovering water. The Samaritan understands it of a warlike people, named *Emim*, bordering on the Horites. But the Rabbins think that Anah was the first that produced mules. *Jerome* translates *warm baths*; and *Onkelos*, giants!—Dr. *Clarke.*

Ver. 31. *These are the kings*, &c.—[Moses probably alludes to the promise which God made to Jacob, (ch. xxxv. 11.) that kings should proceed from him; and here states that these kings reigned before that prophecy began to be fulfilled.]—*Bagster.* Dr. *Clarke* supposes these verses not to have been written by Moses, but to have been inserted here by some ancient scribe, from 1 Chron. i. 43, &c. for the purpose of connecting the history of Edom in one view. So Shuckford, Kennicott, &c. Dr. *Boothroyd* therefore wholly omits them in this chapter.

Ver. 33. *Bozrah.*—[Bozrah, Bezer, or Bostra, was situated in Arabia Deserta, and the eastern part of Edom; and, according to *Eusebius*, was 24 miles from Edrei. It afterwards belonged to Moab, and was given by Moses to Reuben; but again reverted to Edom. It is now called *Boszra*; and is described by *Burckhardt* as the largest town in the Haouran, including its ruins, though only inhabited by about twelve or fifteen families. It is situated in the open plain, two hours distant from Aare, and is at present the last inhabited place in the south-east extremity of the Haouran. It is of an oval shape, its greatest length being from east to west; and its circumference three quarters of an hour.]—*Bagster.*

Ver. 34. *Temani.*—[*Eusebius* places Teman, or Thæman, which probably gave name to "the land of Temani," in Arabia Petræa, five miles from Petra, and says there was a Roman garrison there.]—*Bagster.*

CHAP. XXXVII. Ver. 1. *The land wherein his father was a stranger.*—Here (as often) the Hebrew is more literally rendered in the margin; "the land of his father's sojournings"—the land of Canaan.

Ver. 2. *Their evil report.*—There seems some doubt whether this means their report of Joseph. So the Alexandrian, LXX., and some of the fathers: but it is much more likely to have been his report of them. Being a pious youth, with what he saw and heard they "vexed his righteous soul from day to day." See 2 Peter ii. 7, 8.——*These are the generations of Jacob.*—That is, in our language, Here follows another chapter of his history.

Ver. 3. *A coat of many colours.*—There is no word for *many* in the original, and there is a doubt among commentators whether it were party-coloured, like that of Tamar, (2 Sam. xiii. 18.) or only ornamented, like that prepared for Sisera, with "divers colours of needlework." (Judg. v. 30.) It was certainly a mark of preference and distinction.

Ver. 4. *They could not speak peaceably.*—Rather, "They could not speak *peace* to him, or give him the usual *salam*, Peace be unto thee."—Dr. *Clarke*

old *it* his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For behold, we *were* binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about, and made [h] obeisance to my sheaf.

8 And his brethren said unto him, Shalt thou indeed reign [i] over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more: and behold, the sun and the moon and the eleven stars made [j] obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow [k] down ourselves to thee to the earth?

11 And his brethren [l] envied him; but his father [m] observed the saying.

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? Come, and I will [n] send thee unto them. And he said to him, Here *am* I.

14 And he said to him, Go, I pray thee, [o] see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of [p] Hebron, and he came to Shechem.

15 ¶ And a certain man found him, and behold, *he was* wandering in the field: and the man asked him, saying, What seekest [q] thou?

16 And he said, I seek my brethren: [r] tell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren and found them in [s] Dothan.

18 And when they saw him afar off, even before he came near unto them, they [t] conspired against him to slay him.

19 And they said one to another, Behold this [u] dreamer cometh.

20 Come now therefore, and let us slay him [v] and cast him into some pit; and we will say Some evil beast hath devoured him; and we shall see what will become of his dreams.

21 And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no [w] blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass when Joseph was come unto his brethren, that they stript [x] Joseph out of his coat, *his* coat of [y] *many* [z] colours that *was* on him.

24 And they took him, and cast him into a [a] pit: and the pit *was* empty, *there was* no water in it.

25 And they sat down to eat [b] bread: and they lifted up their eyes and looked, and behold, a company of [c] Ishmaelites came from Gilead, with their camels bearing spicery, and [d] balm, and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and [e] conceal his blood?

27 Come, and let us sell him to the Ishmaelites, and let not our [f] hand be upon him; for he *is* our brother, *and* our flesh: and his [g] brethren were content.

28 Then there passed by [h] Midianites, merchant-men; and they drew and lifted up Joseph out of the pit, and sold [i] Joseph to the Ishmaelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

A. M. 2276. B. C. 1728.

h c.42.6.,9. 43.26. 44.14.
i Ps.18.22. Lu.19.14, 27.
j c.41.14. 46.29. 50.18.
k c.27.29.
l Ac 7.9.
m Da 7.28. Lu 2.19, 51.
n 1 Sa.17. 19 Lu. 20.13.
o *see the peace of thy brethren,&c.*
p c.35.27.
q Ju 4.22. 2 Ki.6.19.
r Ca.1 7.
s 2 Ki 6 13.
t Ps 31 13. 37.12,32. 94.21. Mat.21.38 27.1. Jn.11.53. Ac.23.12.
u *master of dreams.*
v Pr.1.11, 16; 27.4.
w c 42 22.
x Mat 27. 28.
y or,*pieces.*
z ver.3.
a Ps.35.7. La 4.20.
b Pr.30 20. Am 6 6
c ver 28,36.
d Je S 22.
e c.4.10. Job 16.18.
f 1 Sa.18.17 2 Sa.12.9.
g *hearkened.*
h Ju.6.3.
i Ps 105 17. Zec 11 12 Mat 27.9. Ac.7.9.

what disgusted at the vanity with which they were related: and at their obvious interpretation, that all the family were to bow down to one of the youngest sons; and he reproved him: yet his father observed the sayings, and kept them in his heart. (Luke ii. 19, 51.) But thus it is that God governs the world. The weakness of one, the vanity of another, and the crimes of a third, all conspire to bring about the divine purposes; and yet without excusing either. The elevation of Joseph was decreed; but the mystery lies in its being brought about by means so apparently opposite to such an end. "God's way is in the great deep, and his foot-steps are not known." (Ps. lxxvii. 19.)

By his repeated dreams, and probably his frequent conversations about them, Joseph had acquired among his brethren the name of "the dreamer;" and when his father sent him to them on a message of kind inquiry, their first remark is, "Behold, this dreamer cometh!" and they conspired against his life. But we need not wonder at this, for Simeon and Levi were there, whose hands had been already stained with blood at Shechem, in the neighbourhood of which they were now feeding cattle. That God, however, who had destined him to save their lives, led some of them to preserve his for that purpose, and it is observable who they were: Reuben, who had defiled his father's bed; and Judah, who (as we may see in the next chapter) committed incest with his own daughter. Their besetting sin was unrestrained lewdness; yet these were the men employed, and their softer passions perhaps made them the fitter instruments to counteract the sanguinary designs of their more cruel brothers. At present, however, we leave him safe in the hands of that God, who is at no loss for means to effect his great designs.

Ver. 18—36. *Joseph sold into Egypt.*—Joseph now approaches to inquire after the welfare of his brethren; but their only answer is, to strip him of his party-coloured coat, and cast him into a pit. Here he was to be left to perish, and it was only by the arguments of Reuben and of Judah that he had this mercy; for they, at least Reuben, meant to rescue him from the pit, and restore him to his father; perhaps thinking by this to make him some atonement for the dishonouring of his bed. Providence, however, had designed to save him in a different way, and another guilty passion, their cupidity, is to be the means of his deliverance; they will sell him to strangers, and revel, perhaps, on the price of blood.

Behold Ishmaelites and Midianites are passing by in their way to Egypt, with various merchandise, and Joseph is sold to them, to be carried to the scene of his aggrandizement. Ah! little did they think that, in the person of this persecuted boy, they were carrying into Egypt its supreme governor, and the temporal saviour of the world!

This is the first instance of the slave trade upon record, though there is no reason to believe it even now an incipient trade. It is as old as war, and originated in the sale of its miserable captives. We leave Joseph, however, to pursue his journey, and remark the agony of Reuben, who was not present at the sale of his brother, and supposed him to be destroyed: "And I, (said he,) whither shall I go?" Reuben was, however, soon undeceived; and the cold-blooded plan which some of them formed to deceive their father, shows them to have been hardened in their villany. To stop his inquiries, they pierce his heart with agonies, under the idea of his son being rent in pieces by wild beasts, and then hypocritically attempt to comfort him. But Jacob refuses to be comforted. "I will go down mourning (said he) to the grave;" or rather (as we should say)

Ver. 9. *The sun and moon, and* (the) *eleven stars.*—The article *the* should be here omitted, as not in the original; and it is observable how promptly Jacob interpreted these images, as they were afterwards used in Scripture prophecy, and generally in the Eastern nations. According to *Aokmet*, as quoted by Mede, "the sun signifies a king; the moon, the next to him in dignity; the morning star, the third in rank; and the other stars inferior nobles."—*Boothroyd.*

Ver. 19. *This dreamer.*—Hebrew, "This master of dreams;" this artful dreamer. So his brethren are afterwards called, in the Hebrew, "masters of arrows;" which is properly rendered by *Ainsworth*, "cunning archers."

Chap. xlix. 23. They probably meant to insinuate, that he had fabricated these dreams.

Ver. 20 and 33. *Evil beast.*—That is, a wild beast.

Ver. 25. *Spicery.*—[*Nechoth*, is rendered by the LXX. "incense;" Syriac, "resin;" Samaritan, "balsam;" Aquila, "storax;" which is followed by *Bochart*. This drug is abundant in Syria, according to *Pliny*, and here *Moses* joins with it resin, honey, and myrrh; which agrees with the nature of the storax, which is the resin of a tree of the same name, of a reddish colour, and peculiarly pleasant fragrance. *Balm.*—*Tzeri*, which in Arabic, as a verb, is *to flow*, seems to be a common name, as balm or balsam with us

29 ¶ And Reuben returned unto the pit; and behold, Joseph *was* not in the pit: and he [j] rent his clothes.

30 And he returned unto his brethren, and said, The [k] child *is* not: and I, whither shall I go?

31 And they took Joseph's [l] coat, and killed a kid of the goats, and dipped the coat in the blood:

32 And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat: an evil [m] beast hath devoured him: Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put [n] sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his [o] daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 And the Midianites sold him into Egypt unto Potiphar, an [p] officer of Pharaoh's, *and* [q] captain of the guard.

CHAPTER XXXVIII.

Judah begetteth Er, Onan, and Shelah. 6 Er marrieth Tamar. 8 The trespass of Onan. 11 Tamar stayeth for Shelah: 13 she deceiveth Judah.

AND it came to pass at that time, that Judah went down from his brethren, and [a] turned in to a certain Adullamite, whose name *was* Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name *was* Shuah; and he took her, and went in unto her.

3 And she conceived, and bare a son; and he [b] called his name [b] Er.

4 And she conceived again, and bare a son; and she called his name [c] Onan.

5 And she yet again conceived and bare a son; and called his name [d] Shelah: and he was at Chezib, when she bare him.

6 And Judah took a wife for Er his first-born, whose name *was* Tamar.

7 And Er, Judah's first-born, was wicked in the sight of the LORD; [e] and the LORD slew him.

8 And Judah said unto Onan, Go in unto [f] thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be his: and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

10 And the thing which he did [g] displeased the LORD: wherefore he slew him also.

11 Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, till Shelah my son be grown; (for he said, Lest peradventure he die also as his brethren *did:*) and Tamar went and dwelt in her father's house.

12 ¶ And [h] in process of time, the daughter of Shuah, Judah's wife, died: and Judah was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father-in-law goeth up [i] to Timnath, to shear his sheep.

14 And she put her widow's garments off

A. M. 2276. B. C. 1728.

j Nu. 14. 6. Ju. 11. 35. Job 1. 20. Joel 2. 13.

k c. 42. 13, 36. Je. 31. 15.

l ver. 23.

m c. 44. 28.

n 2 Ki. 19. 1. Ps. 4. 1. Is. 32. 11. Jo. 3. 5.

o 2 Sa. 12. 17

p *chief of the slaughter-men or executioners.*

q *or, chief marshal.*

A. M. 2265. B. C. 1739.

a c. 19. 2, 3.

A. M. 2266. B. C. 1738.

b c. 46. 12.

A. M. 2267. B. C. 1737.

c c. 46. 12.

A. M. 2268. B. C. 1736.

d ver. 11, 26

A. M. 2281. B. C. 1723.

e 1 Ch. 2. 3.

A. M. 2282. B. C. 1722.

f De. 25. 5. Mat. 22. 24

g *was evil in the eyes of the Lord.*

h *the days were multiplied.*

i Jos. 15. 10. Ju. 14. 1.

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to "the other world"—"the world of souls," the state of all the dead—"where the wicked cease from troubling, and the weary be at rest." (Job iii. 17. See also Psalm xvi. 10.)

CHAP. XXXVIII. Ver. 1—11. *Onan's wickedness.*—What a melancholy view do these records give us of Jacob's family, of the trouble which he had with his children, and of the state of religion in the visible church of God!—Is this "Judah, whom his brethren shall praise!" Rather let us praise God for his patience with him; and that "where sin had abounded, grace," as we have reason to conclude, "much more abounded" in his salvation.—The friendship of those who flatter young persons, and assist them in gratifying their licentious inclinations, is often much valued, and their company courted and preferred before that of pious friends and relations; but it corrupts good manners and principles, and makes bad ones worse. Though, all things considered, it is best for most men to marry early in life; yet surely not when they are incapable of judging for themselves, and will not be counselled or directed by their parents and friends; but are influenced by those who fear not God, to form connexions with others of the same character. Indeed, parents themselves frequently lead their children into the mistakes and sins of which they themselves have been guilty; and are instrumental in their ruin, temporal and eternal.—The Scriptures sparingly hint at those vile practices, which, being done in secret, are a shame to be spoken of: this suffices to show, that the Lord notices and abhors them, and will bring to light all the lasciviousness, of which it is to be feared multitudes are guilty in heart and life, who stand fair in the world's esteem. Then the secret history of every individual, who hath not truly repented, and washed away his sins in the blood of Christ, will be written with an impartial pen, and published to the world of men and angels: every mouth will be stopped; and God's righteousness, in the condemnation of sinners, manifested to the whole universe.—*T. Scott.*

Ver. 12—30. *Judah deceived.*—Mirth, festivity, and vain company, furnish fuel to licentious inclinations, and opportunity inflames the heart; then interest, credit, and conscience, are sacrificed, and the wisest of men act as if bereft of common sense: for "wine and whoredom take away the heart," and stupify the conscience.—What need have we, then, to "watch and pray, that we enter not into temptation!" Unthought-of consequences will soon prove the folly of those who give license to their lusts: and they who fear *shame* before men, more than *condemnation* before God, often find the very thing come upon them which they feared, notwithstanding all their care to prevent it.—Injurious suspicions and unjust treatment frequently drive those to evil practices, who were not previously disposed to them; but miserable and infatuated beyond expression are they, who barter chastity, reputation, and even their souls, for the paltry reward of sin. Nor are any more hardened against compassion, or more disposed to treat others with unrelenting severity, than they who are most indulgent to themselves, and heedlessly continue in unrepented wickedness: yet it is hopeful, when being put to shame before men produces conviction of guilt, humiliating confessions, and renunciation of the sin thus exposed, never more to return to it.—But while we compassionate pious Jacob, thus wounded on every side by the misconduct of his family, let us admire the sovereign purpose and grace of God, who by all these events, was preparing for the manifestation of his Son in human nature. Our Redeemer sprang from Judah by Tamar, and from Pharez: for his excellency was personal; and, though himself sinless, it suited the end of his appearance, for him to be "made in the likeness of sinful flesh."—*T. Scott.*

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for many of those oily resinous substances, which flow spontaneously, or by incision, from various trees or plants; accordingly the ancients have generally interpreted it *resin.*]—*Bagster.*

Ver. 29. *Rent his clothes.*—One of the most ancient modes of expressing extreme grief and sorrow. Compare ver. 34.

Ver. 33. *Joseph is without doubt rent.*—The Hebrew has here an eloquent and expressive repetition, "Joseph is rent, is rent in pieces."

Ver. 36. *An officer.*—Hebrew, "A *eunuch*;" but our translators properly add, in the margin, "The word doth signify, not only eunuchs, but also chamberlains, courtiers, and officers." Est. i. 10.——*Captain of the guard.*—Hebrew, "Chief (or marshal) of the slaughtermen, or executioners." His office was to cut off the heads of all whom the king might order him. See Dr. *Clarke*

CHAP. XXXVIII. Ver. 1. *At that time.*—That is, when Jacob returned from Mesopotamia to dwell in Canaan; connecting this history, not with that of Joseph, but with the first verse of the preceding chapter.—*Ainsworth.* Dr. *Boothroyd* renders it "During this period," &c. The incidents here related, probably take in the compass of several, perhaps many, years. *Adullamite.*—[An inhabitant of *Adullam*, a city of Canaan, afterwards given to Judah, situated in the southern part of that tribe, west of Hebron.]—*Bagster.*

Ver. 2. The first sin of Judah, here related, is, that he married a Canaanite; and the fruit was as might have been expected: the second, that he neglected to give Shelah his son to Tamar his daughter-in-law, according to his promise, and according to the law respecting widows; and the third, that he himself committed incest with her, under the disguise of a harlot.

Ver. 5. *Chezib.*—[Chezib is said by *Eusebius* and *Jerome* to have been situated near Adullam, and to be then uninhabited.]—*Bagster.*

Ver. 8—10. We have here the first instance of a custom enjoined in the Jewish law, but practised, as appears, under a divine sanction among the Hebrews long before; namely, that if a man died without children, and left a widow, the next brother (if he had one) was to take her, and raise up children to his brother. Onan, the first (as far as appears) who refused to do this, was struck dead for his disobedience. "The thing which he did *was evil in the eyes of* the Lord: (Margin) wherefore he slew him also."

Ver. 12. *Timnath.*—[Timnath is, in all probability, that in the border of Judah, between Jerusalem and Diospolis, given to Dan, and mentioned in the history of Samson as belonging to the Philistines.]—*Bagster.*

Ver. 14. The conduct of Tamar was that of an artful woman, not governed by any religious principle, with a view to be revenged on her father-in-law. *She sat in an open place*, say our translators; but the Hebrew reads, "in the door of Enajim;" (eyes, or fountains,) as in the margin. This, *Atlas worth* explains, "a place of two ways;" that is, where two roads met, and where, probably, there were springs of water. Jer. iii. 2. Ezek. xvi. 25

from her, and covered her with a vail, and wrapped herself, and sat in [j] an open [k] place, which *is* by the way to Timnath: for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* a harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter-in-law:) and she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send *thee* [l] a kid from the flock: and she said, Wilt thou give *me* a pledge, till thou send *it*?

18 And he said, What pledge shall I give thee? And she said, Thy [m] signet, and thy bracelets, and thy staff that *is* in thy hand: and he gave *it* her, and came in unto her, and she conceived by him.

19 And she arose and went away and laid by her vail from her, and put on the [n] garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot that *was* [o] openly by the way-side? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest [p] we be [q] shamed: behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the [r] harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be [s] burnt.

25 When she *was* brought forth, she sent to her father-in-law, saying, By the man whose these *are*, *am* I with child: and she said, [t] Discern, I pray thee, whose *are* these, the [u] signet, and bracelets, and staff.

26 And Judah acknowledged *them*, and said, She hath been more [v] righteous than I; because that I gave her not to [w] Shelah my son. And he knew her again no [x] more.

27 And it came to pass in the time of her travail, that behold, twins *were* in her womb.

28 And it came to pass when she travailed, that *the one* put out *his* hand; and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass as he drew back his hand, that behold, his brother came out; and she said, [y] How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called [z] Pharez.[a]

30 And afterward came out his brother that had the scarlet thread upon his hand; and his name was called [b] Zarah.

CHAPTER XXXIX.

1 Joseph advanced in Potiphar's house: 7 he resisteth his mistress' temptation: 13 he is falsely accused: 20 he is cast into prison. 21 God is with him there.

AND Joseph was brought down to Egypt. and [a] Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither.

2 And the LORD was with [b] Joseph, and he was a prosperous man: and he was in the house of his master the Egyptian.

3 And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper [c] in his hand.

4 And Joseph found [d] grace in his sight, and he served him: and he made him [e] overseer over his house, and all *that* he had he put into his hand:

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the [f] Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the [g] house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a* [h] goodly *person*, and well-favoured.

7 ¶ And it came to pass after these things, that his master's wife cast her [i] eyes upon Joseph: and she said, [j] Lie with me.

8 But he [k] refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;

9 *There is* none greater in this house than I;

j *the door of ours, or, of Enaim.*
k Pr.7.12.
l *a kid of the goats.*
m ver.25.
n 2 Sa.14. 2,5.
o or, *in Enaim.*
p *become a contempt.*
q Pr.6.33. Ro.6.21. Ep.5.12.
r Ju.19.2. Ho.3.3.
s Le.21.9. De.22.21. 2 Sa.13.5.
t c.37.32.
u ver.18.
v 1 Sa.24.17
w ver.14.
x Job 24. 31,32. Ro.13.12. Tit.2.11, 12.
y or, *wherefore hast thou made this breach against thee?*
z i. e. *a breach.*
a Nu 26.20. 1 Ch.2.4. Mat.1.3.
A. M. 2283. B. C. 1721.
b c.9.6. *Zerah.*
A. M. 2276. B. C. 1728.
a c.37.36. Ps.105.17.
b 1 Sa.16.18 18.14,28. Ac 7.9.
c Jos 1.7,8. 1 Ch.22.13 Ps 1.3.
d ver 21 1 Sa.16.22
e c.24.2
f c.30.27.
g De.28. 3-6.
h 1 Sa.16.12 17.42.
A. M. 2285. B. C. 1719.
i Job 31.1. Ps.119.37.
j 2 Sa.13.12
k Pr.1.10.

CHAP. XXXIX. Ver. 1—23. *Joseph resists temptation; but is imprisoned.*—Joseph, being sold into Egypt, becomes the slave of Potiphar, who is so highly pleased with his diligence and attention, that he appoints him to attend upon himself, and makes him overseer, or steward, of his household. Here he finds his fidelity equal to his diligence, and every thing so prospers under his management, that he withholds nothing from him. But it was the misfortune of Potiphar to have an unfaithful, intriguing wife; and it was Joseph's misfortune (as it has been that of many young men) to be "a goodly person, and well-favoured;" whereby he innocently attracted her wanton passions, so that she tempted him, day by day, to commit adultery with her. Here, however, we see the advantage of a religious education, and of pious principles. He spurns at the temptation, and replies, "How can I do this great wickedness, and sin against God?"—the best argument a Christian can use against temptation. At length, one day, when his duty required him to go into the apartment where she was, she impudently seized hold of his upper garment, to constrain him to comply. Well knowing that the best way to resist this temptation was to fly from it, he fled, and left his garment in her hands; and that which was, in fact, the witness of his innocence, is produced by this artful and wicked woman to prove his guilt. His master had certainly a high opinion of Joseph, but he had also probably a strong persuasion of the virtue of his wife, and could not resist her story, supported with such a proof. Joseph is therefore committed to the king's prison, of which his master had the guard, probably without a hearing. But had he been heard, his account, which was just the reverse of hers, would certainly have appeared incredible.

But this disgrace was one of the steps necessary to his promotion. God was with him in the prison, and preserved him from the rage of his lord, though he was "chief of the executioners;" and he gave him the same favour with the keeper of himself. We should take care in censuring others, that we do not condemn ourselves. Burning was the death denounced against the daughter of a priest for whoredom; (Lev. xxi. 9.) and Judah wished to go to the utmost extremity, till he was found out to be the chief criminal.

Ver. 18. *Signet.*—[*Chothem*, or *chothemeth*, as in ver. 25. is properly a *ring-seal*, with which impressions were made to ascertain property, &c From Jer. xxii. 24. we find that it was worn on the hand; though it might also have been suspended from the neck by a ribband, as the Arabs still wear it. —*Bracelets.*—*Pathil*, from *pathal*, to twist, wreathe, may denote either a *wreath* for the arm or neck, a *twisted collar*, or *bracelet*. The Vulgate renders it by *armillam*. It was probably a collar by which the signet was suspended; though its being used in the plural seems to favour the opinion of its being a bracelet.]—*Bagster.*

Ver. 21. *Harlot.*—[Tamar is not here called a *harlot*, as in our version, but *kedaishah*, which, from *kadash*, to consecrate to religious purposes, must mean a person consecrated by prostitution to the worship of some impure goddess. So *Strabo* calls the public prostitutes, who, it is well known, were dedicated to Venus, among the Greeks, *holy*, or *consecrated servants* or *votaries*.]—*Bagster.*

Ver. 24. *Bring her forth.*—The sequel finally exposes the hypocrisy of Judah, and constrains him to confess, that she was more righteous than himself.

Ver. 29, 30. *Called Pharez.*—That is, a breach, or breaking forth.—*Zarah*, sprung up.

CHAP. XXXIX. Ver. 4. *And he served him.*—"Waited on him."—*Boothroyd.*—*Michaelis* says, "he made him his own valet;" besides which he seems to have been "*steward* of the household," for every thing was "under his hand;" i. e. he kept the keys.

Ver. 6. *Joseph was a goodly person.*—[*Yephath toar, weephath marath*, "beautiful in person and beautiful in countenance." Joseph is the Adonis of the East; his beauty being so celebrated that a handsome man is frequently compared to him; and the Persian poets vie with each other in descriptions of his comeliness. *Mohammed* spends the 12th chapter of the Koran entirely on Joseph; whom he represents as a perfect beauty, and the most accom-

neither hath he kept back any thing from me, but thee, because thou *art* his wife: how then can I do this great [l] wickedness, and [m] sin against God?

10 And it came to pass, as she spake to Joseph day by [n] day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12 And she caught [o] him by his garment, saying, Lie with me: and he left his garment in her hand, and [p] fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in a Hebrew unto us to [q] mock us: he came in unto me to lie with me, and I cried with a [r] loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him [s] according to these words, saying, The Hebrew servant which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his [t] wrath was kindled.

20 And Joseph's master took him, and put him into the [u] prison, a place where the king's prisoners *were* bound: and he was there in the prison.

21 ¶ But the LORD was with Joseph, and [v] showed him mercy, and gave him [w] favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.

23 The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD [x] made *it* to prosper.

A. M. 2285. B. C. 1719.

l Le.20.10. Pr.6.29,32

m 2Sa.12.13 Ps.51.4. Je.2.35

n Pr.22.14. 23.27.

o Pr.7.13.

p Ec.7.26.

q Ex.22.5

r *great.*

s Ex.23.1. Ps.37.14. 120.3. Pr.12.19.

t Pr.6.34,35 Ca.8.6

u c.41.14. Ps.105.18.

v *extended kindness unto him.*

w Ex.12.36. Ps.106.46. Pr.16.7. Da.1.9. Ac.7.10.

x ver.2,3.

CHAPTER XL.

1 The butler and baker of Pharaoh in prison. 4 Joseph hath charge of them: 5 he interpreteth their dreams. 23 The ingratitude of the butler.

A. M. 2286. B. C. 1718.

AND it came to pass after these things, *that* the [a] butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

a Ne.1.11.

2 And Pharaoh was [b] wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.

b Pr.16.14. 19.19.

3 And he put them in ward in the house of the captain of the guard, into the [c] prison, the place where Joseph *was* bound.

c c 39.20,23.

4 And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.

A. M. 2287. B. C. 1717.

5 ¶ And they dreamed a dream both of them, each man his [d] dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

d Job 33. 15..17.

6 And Joseph came in unto them in the morning, and looked upon them, and behold they *were* [e] sad.

e Da.4.5.

7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, [f] Wherefore look ye *so* sadly [g] to-day?

f *are your faces evil?*

g Ne.2.2.

8 And they said unto him, We have dreamed a dream, and *there is* no [h] interpreter of it. And Joseph said unto them, *Do* not interpretations [i] *belong* to God? Tell me *them*, I pray you.

h c.41.15.

i Da.2.11, 28.

9 And the chief butler told his dream to Joseph, and said unto him, In my [j] dream, behold, a vine *was* before me;

j Ju.7.13.

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

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the prison as he had before enjoyed with his master, Potiphar. Still, whatever he did, "the Lord made it to prosper." Joseph, though a prisoner, is made the head turnkey, (as we should say,) and circumstances are now rapidly advancing, to raise him to a much higher honour than that from which he fell.

CHAP. XL. Ver. 1—23. *Joseph interprets the butler and baker's dreams.*—Pharaoh's chief butler and baker had both offended "their Lord, the king of Egypt." The ground of their offence is not stated; but it is enough for arbitrary princes that they are displeased, and it was well for these prisoners that their heads were not immediately struck off. They were, however, to be the instruments of Joseph's advancement, and are therefore brought under his care, and "continued a season in ward;" for it was not the custom in those days, nor is it now in arbitrary countries the custom, to hasten the process of justice. Both, however, dreamed in one night, "each man his dream." Joseph seeing by their countenances that something had distressed them, on inquiry finds that each had "dreamed a dream," and there was no interpreter. Being in prison, they could have no access to the professed interpreters of dreams, "the wise men" of Egypt, and they themselves knew not what to make of them.

Joseph told his fellow-prisoners, as he afterwards told Pharaoh, that interpretations belong to God; that he is the fountain of wisdom and of knowledge, and begs them to tell him their dreams, with an intimation, doubtless, that he would seek to him for the interpretation. The butler first tells his dream, and Joseph gives the interpretation; but we are not to conclude, from the rapid manner in which events are here related, that no interval occurred between. In all probability he applied himself secretly to prayer, and received in answer thereto a communication from above.

Under these circumstances, we might wish to know in what light Joseph considered his own dreams and their interpretation. The probability is, that he continued unshaken in his conviction of their truth, notwithstanding the non-appearance of their fulfilment, and was therefore the more deeply interested in the dreams of his companions. The interpretation he gave of the dream of the chief butler was so encouraging, that the baker (or confectioner rather) was induced to request the interpreta-

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plished of mortals. Two of the finest poems in the Persian language were written on the subject of Joseph and his mistress, by the poets *Jamy* and *Nizamy*.]—*Bagster.*

Ver. 14. *Brought in a Hebrew.*—[The base affection of this woman, being disappointed, was changed into rancorous hatred, and she exults in the opportunity of being revenged on Joseph. She begins her accusation, in the affected language of offended modesty, rage, and disdain, by charging her husband, whom we may reasonably suppose she did not greatly love, with being an accessary to the indignity she pretended to have received: "*he* hath brought in a *Hebrew*," a very abomination to an Egyptian, "to mock us," insult and treat me in a base unworthy manner. The fable of the brave and virtuous Bellerophon and Sthenobia, wife of Prætus, king of the Argives, is supposed to have been founded on this history.]—*Bagster.*

Ver. 20. *Into the prison.*—Hebrew, "The round house, or tower."

CHAP. XL. Ver. 1. *The butler.*—More properly, "the cup-bearer;" and his *baker*; rather, *cook*, or *confectioner*.—Dr. *Clarke.*

Ver. 2. *Two of his officers.*—See note on chap. xxxvii 36.

Ver. 3. *Where Joseph was.*—[Or, "Where Joseph *was confined*;" for he doubtless had his *pers nal* liberty. This place, we learn from the preceding chapter, (verse 20.) was the king's prison. All the officers in the employment of the ancient kings of Egypt, according to *Diodorus Siculus*, were taken from the most illustrious families of the priesthood in the country; no slave or common person being ever permitted to serve in the presence of the king. As these persons, therefore, were of the most noble families, it is natural to expect they would be put, when accused, into the *state prison*.]—*Bagster.*

Ver. 4. *A season.*—[*Yamim*, literally *days*; how long is uncertain, though the word probably signifies, as many suppose, a *complete year*, (see Gen. iv. 3. xxiv. 55.) and as Pharaoh called them to an account on his birth-day, (ver. 20.) *Calmet* supposes they had offended on the preceding birth-day, and thus had been one whole year in prison.]—*Bagster.* See note on ch xxiv. 55.

Ver. 11. *I took the grapes*, &c.—[From this we find, that *wine* anciently was the mere expressed juice of the grape, without fermentation. The *Saky*, or cup-bearer, took the bunch, pressed the juice into the cup, and instantly delivered it to his master.]—*Bagster.* The Egyptians drank no wine; they considered it as the invention of the evil genius, Typon; but they did not object to drink the juice of the grape provided it had not become wine by being fermented.—*Michaelis*

12 And Joseph said unto him, This *is* the interpretation of [k] it: The three branches *are* three days:

13 Yet within three days shall [l] Pharaoh lift up thy [m] head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But [n] think on me when it shall be well with thee, and show kindness, [o] I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done [p] nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three [q] white baskets on my head:

17 And in the uppermost basket *there was* of all manner of [r] bake-meats for Pharaoh: and the birds did eat them out of the basket upon my head.

18 And Joseph answered, and said, This *is* the interpretation thereof: The three [s] baskets *are* three days:

19 Yet within [t] three days shall [u] Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy [r] flesh from off thee.

20 ¶ And it came to pass the third day, *which was* Pharaoh's [w] birth-day, that he made a feast unto all his servants: and he [x] lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he gave the [y] cup into Pharaoh's hand:

22 But he hanged the chief baker, as Joseph had [z] interpreted to them.

23 Yet did not the chief butler remember Joseph, but [a] forgat him.

A. M. 2227. B. C. 1717.

k ch. 41.25.
l *reckon.*
m 2 Ki. 25. 27. Je. 52. 31.
n *remember me with thee.*
o 1 Sa. 20. 14, 15. 1 Ki. 2. 7. Lu. 23. 42.
p 1 Sa. 24. 11. Ps. 59. 3, 4. Da. 6. 22.
q or, *full of holes.*
r *meat of Pharaoh, the work of a baker, or, cook*
s c. 41. 26.
t ver. 13.
u or, *reckon thee, and take thy office from thee.*
v 1 Sa. 17. 44. 2 Sa. 21. 10.
w Mat. 14. 6. Mar. 6. 21.
x or, *reckoned.*
y Ne. 2. 1.
z ver. 19.
a Ps. 31. 12. Ec. 9. 15, 16. Am. 6. 6.
A. M. 2289. B. C. 1715.
a Ex. 6. 1. Da. 2. 1.
b *fat.*

CHAPTER XLI.

1 Pharaoh's two dreams. 25 Joseph interpreteth them: 33 he giveth Pharaoh counsel. 38 Joseph is advanced: 50 he begetteth Manasseh and Ephraim. 53 The famine beginneth.

AND it came to pass at the end of two full years, that [a] Pharaoh dreamed: and, behold, he stood by the river.

2 And behold, there came up out of the river seven well-favoured kine and fat-fleshed; and they fed in a meadow.

3 And behold, seven other kine came up after them out of the river, ill-favoured and lean-fleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and behold, seven ears of corn came up upon one stalk, [b] rank and good.

6 And behold, seven thin ears and blasted with the east wind sprung up after them.

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tion of his dream also: the result was very different, but both came literally true. On giving his interpretation, however, to the chief butler, Joseph makes a pathetic appeal to him, to remember him. "Think of me when it shall be well with thee; and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews."—"But was this a just account?" says *Fuller*, "Did not the Ishmaelites *buy* him? They did; but it was of those who had no right to sell him, and therefore it was in reality *stealing* him. Such would be the purchase of a child by a kidnapper of an unprincipled nurse; and such is the purchase of slaves to this day on the coast of Africa." He adds, "And here also have I done nothing, that they should put me into this dungeon." He contents himself, however, with pleading his own innocence, without attempting to criminate others. Not a word about his unnatural brothers, or his abandoned mistress; but, O this dungeon! Here "the iron entered into his soul:" and those who know what dungeons are in the East, and were formerly in our own country, will feel the force of this appeal; but, alas! "the butler forgat Joseph!"

The interpretation of the chief baker's dream was, however, of a very different complexion. Bishop *Patrick* remarks, "that he was not an agent, but a sufferer, in his dream; for he did not give a cake or confection to the king, as the other did the cup, but the fowls of the air descended upon his basket, and flew off with the dainties that were in it." Both dreams appear to have been admonitory, and proved true; but the leading design of Providence in both, was to advance Joseph to the government of Egypt.

CHAP. LXI. Ver. 1—24. *Pharaoh's dreams and anxiety.*—For two full years is Joseph suffered to remain in prison, till "the word of the Lord came and tried him." (Psalm cv. 17—22.) The butler forgat Joseph, but the God of Abraham did not. The friendship of the world is treacherous, but "there is a friend who sticketh closer than a brother." (Prov. xxiii. 24.) We have here another instance of the influence which God has often exerted upon the human mind. We remarked this in the cases of Abimelech and Abraham, Laban and Jacob, and this was evidently the more necessary before a written revelation was given to men. In this case, at least, divine interference was necessary to raise Joseph from the dungeon, to save Egypt from absolute famine, and to bring Israel into Egypt, which was destined to be the scene of God's mighty power and goodness. On Pharaoh's dream we need make no remark, but shall leave it to the interpretation of Joseph. In the mean time, the spirit of Pharaoh was troubled, and he calls for "all the magicians and wise men" of Egypt, but, alas! in vain. On the character of these wise men, we shall have farther occasion to remark; at present, we may notice the extreme anxiety of the king, which naturally led him to inquire of all his courtiers, if they knew any skilful interpreter of dreams. Among others, it is highly probable that he inquired of his chief butler, or cup bearer; at least, he saw Pharaoh's agitation, and his conscience now smote him. *I do remember* (said he) *my fault this day*, ungrateful creature as I am! He remembers a Hebrew youth, divinely skilled in this art, and he had promised to speak for him to the king; but, alas! he had forgotten it. Now, however, he can recollect, when it may be the means of ingratiating himself with his royal master. Joseph is therefore sent for in all haste. But for this, he might have staid in the dungeon till his hairs became like feathers, and his nails talons; (Dan. iv. 33.) but now he must *run* and *shave* himself, or at least trim his beard, and wash and change his raiment, which was doubtless provided for him, to appear before the king. He does so; and his majesty instantly demands whether he can in-

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Ver. 12. *The three branches are three days.*—This symbolical language appears to have been common in Greece. In the portentum exhibited to the Greeks in Aulis, and there explained by Calchas, as Homer reports it, the eight young birds with the mother, (which is the ninth,) being swallowed up by a dragon, signify that the Greeks should spend nine years in war against Troy, and take it in the tenth.—*Orient. Lit.*

Ver. 13. *Will lift up thy head.*—This is literal, but the meaning somewhat doubtful. The *margin* says, "Reckon with;" Dr. *Boothroyd*, "Decide concerning thee;" Bp. *Law*, "Call thee to account;" all to much the same effect. But we have a phrase of "holding up the hand" at the bar of judgment; and the Hebrews might use "lifting up the head" in a similar manner. So when Ahab brought Naboth to a mock trial, it is said, "they set him up on high." 1 Kings xxi. 9. Both the butler and baker had a hearing, probably, when one was acquitted and the other condemned.

Ver. 15. *From the land of the Hebrews.*—It has been objected, that Canaan was not known by this name till the time of Joshua; but it is probable that Hebron might, from the long residence of the patriarchs in that quarter, and their treaties with surrounding nations. Genesis, xxi. 23. xxiii. 6. xxvi. 28. xxxiv. 6. But if we were to admit that Joshua inserted these words, it would detract nothing from the authority of the book.—See Bp. *Patrick*.

Ver. 19. *Lift up thy head from off thee.*—The criminal was beheaded before he was hanged, and then hanged upon hooks, or by the hand. Lam. v. 12.—*Dr. Clarke.*

CHAP. XLI. Ver. 2. *Came up out of the river.*—*Jolliffe* mentions, in his late tour in Egypt, that the cattle not employed in agriculture, in the heat of the day immerse themselves in water, except the head. "I have seen long strings of them, guided only by a peasant boy, traverse the current (of the Nile) where it is broadest and most rapid." The Hebrew *Ieor*, translated "river," is applied exclusively to the Nile.—*Seven well-favoured kine.*—Clemens of Alexandria says, "The ox signifies, in the sacred symbolical writings of the Egyptians, agriculture. Pharaoh saw them come out of the Nile, because the fertility of Egypt entirely depends on the overflowing of that river."—*Orient Lit.* They have a standard to measure this, which *Pliny* gives us. The ordinary height of the inundation is sixteen cubits. If it rise only twelve cubits, a famine is the consequence; even at thirteen cubits hunger prevails; fourteen produce general rejoicing; fifteen, perfect security; sixteen, all the luxuries of life. But when it rises to eighteen, it prevents sowing of the land in due season; and (this also) produces a famine.

Ver. 2 and 18. *Fed in a meadow.*—Rather, "Fed on the *achu*," the reeds which grow on the banks of the Nile.—Dr. *Wall's* Crit. Notes. *Hasselquist* describes them as having scarce any branches, but numerous leaves, which are narrow, smooth, channelled on the upper surface, and the plant about eleven feet high. The Egyptians (says he) make ropes of the leaves.

Ver. 5. *Seven ears of corn came up upon one stalk.*—[This remarkable emblem, which appears to us an unusual and monstrous production, has always been considered as a liberty taken with nature, by way of furnishing a symbol; whereas the fact is, that a species of wheat, which grows in Egypt, does actually bear, when perfect, this number of ears on one stalk, as its natural conformation. It differs from ours in having a solid stem, or at least a stem full of pith, in order to yield sufficient nourishment and support to so great a weight as the ears which it bears.]—*Bagster.* *Taylor* gives an engraving of this species, from a plant which grew in England.—Fragments, 147. Dr. *Shaw* says, "In Barbary it is common to see one grain produce ten or fifteen stalks. Even some grains of the Murwuany wheat, which I brought with me to Oxford and sowed in the physic garden threw out each of them fifty."

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and behold, *it was* a dream.

8 And it came to pass in the morning, that his [c] spirit was troubled: and he sent and called for all [d] the magicians of Egypt, and all the wise men thereof; and Pharaoh told them his dream; but *there was* none that could [e] interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was [f] wroth with his servants, and put me in ward in the captain of the guard's house, *both* me, and the chief baker:

11 And we dreamed a dream in one night, I and he: [g] we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was: me he restored unto mine office, and him he hanged.

14 ¶ Then Pharaoh sent and called Joseph, and they [h] brought him hastily out of [i] the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto [j] Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* [k] thou canst [l] understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the [m] river:

18 And behold, there came up out of the river seven kine, fat-fleshed, and well-favoured; and they fed in a meadow:

19 And behold, seven other kine came up after them, poor and very ill-favoured and lean-fleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill-favoured kine did eat up the first seven fat kine:

21 And when they had [n] eaten them up, it could not be known that they had eaten them; but they *were* still ill-favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and behold, seven ears came up in one stalk, full and good:

23 And behold, seven ears, [o] withered, thin, *and* blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears: and I told *this* unto the [p] magicians; but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath showed Pharaoh what he *is* [q] about to do.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27 And the seven thin and ill-favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be [r] seven years of famine.

28 This *is* the thing which I have spoken unto Pharaoh: what God *is* about to do he showeth unto Pharaoh.

29 Behold, there come [s] seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them seven years of [t] famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall [u] consume the land;

31 And the plenty shall not be known in the land by reason of that famine following: for it *shall be* [v] very grievous.

32 And for that the dream was doubled unto Pharaoh [w] twice; *it is* because the thing *is* [x] established by God, and God will shortly bring it to [y] pass.

A. M. 2289. B. C. 1715

c Da. 2. 1, 3. 19; 7. 28. 8. 27.

d Ex. 7. 11. Is. 29. 14. Da. 2. 2.

e 1 Co. 1. 19. c. 40. 8.

f c. 40. 2.

g c. 40. 15.

h *made him run.*

i 1 Sa. 2. 8. Ps. 105. 20.

j Ps. 25. 14. Da. 5. 16.

k or, *when thou hearest a dream thou canst interpret it.*

l c. 40. 8. Da. 2. 30. 2 Co. 3. 5.

m ver. 1.

n *come to the inward parts of them.*

o or, *small.*

p ver. 8. Da. 4. 7.

q Da. 2. 29, 45. Re. 4. 1.

r 2 Ki. 8. 1.

s ver. 47.

t ver. 54.

u c. 47. 13.

v *heavy.*

w c. 37. 7, 9.

x or, *prepared of God.*

y Nu. 23. 19. Is. 46. 10.

terpret dreams. Joseph, who without doubt had been admonished of God, meekly replies, "It is not in me; God shall give Pharaoh an answer of peace." This was so different from the style of his magicians, that the king must certainly have been struck with it. He therefore immediately relates his dreams, as he had done to them—but to them in vain. Joseph wishes him to know that there was a God in heaven who revealeth secrets, and directs him to give him the praise. (Dan. ii. 28.)

Ver. 25—57. *Joseph's interpretation and advancement.*—This interpretation was so natural, that the king appears to have been instantly struck with its simplicity and probability, with the air of oracular authority with which it was delivered, and, above all, as coming from so young a man, (only thirty years of age,) with the wisdom and propriety of his advice. But "Where (says the king) can we find such a one as this is, a man in whom the Spirit of God is?"

It is probable, that when Pharaoh laid his dreams before his magicians, they applied to their books of symbols—to their astrological calculations: and it seems wonderful they could hit on no scheme of interpretation to pacify the king; but he that giveth wisdom to the simple, "turneth wise men backward, and maketh the diviners mad." (Isa. xliv. 25.) The principles of the interpretation appear to be these: Cattle being the instruments of agriculture, are the proper emblems of harvests, good or bad: their coming up out of the river (into which they retired in the sultry heat) implies, that the Nile was the source of fruitfulness with them, as rain is with us, and its inundations being too much, or too little, were equally fatal. (See Note on verse 2.). This is the first set of emblems: the others are of the like import. A species of Egyptian wheat bears seven ears on one stalk, (note on verse 5.;) and those ears blasted with the east (or south-east) wind, the *Simoom*, which, blowing from the parched deserts of Arabia, blasts and destroys every thing it reaches. (Hos. xiii. 15.) The incongruity of cattle devouring each other, and of plants consuming one another, agrees exactly with the nature of dreaming, which, in scenes the most natural, always mixes such incongruous circumstances.

The king's mind being happily relieved from anxiety, his first object was to reward Joseph, and place him in a situation which would enable him to execute the plan he had just recommended. He accordingly appointed Joseph his *Grand Vizier*, or Prime Minister, by delivering to him his *ring*, containing the royal signet, (which was the seal of office,) and made him the second person in his kingdom; and, that he might be duly reverenced and acknowledged as such, he clothes him in vestures of fine linen, (or cotton rather,) with a chain of gold about his neck, and places him in the second chariot, with a herald to proclaim before him, "Bow the knee." The name given to

Ver. 8. *Magicians.*—[*Chartummim*, the word here used, may probably mean no more than *interpreters of abstruse* or *difficult subjects*; especially of dreams and visions, which formed a considerable part of the ancient Pagan religion; and the Egyptian priests were the first who professed this art. The word may probably be of affinity with, or derived from, the Persian *chtradmand*, wise, learned, judicious, intelligent, from *chirad*, understanding, judgment, and *mand*, endowed with. They seem to have been such persons as *Josephus* calls *sacred scribes*, or professors of sacred learning.]—*Bagster.*

Ver. 14. *Brought him out hastily.*—Hebrew, "Made him run;" for the king's command required expedition. This could hardly be without the knowledge of Potiphar, who commanded the guard; but "where the word of a king is, there is power," (Eccles viii.) 4. and must be no resistance. It is probable, however, that before this, which was full two years after Joseph's committal, Potiphar had received convincing proof of his wife's infidelity; and though he might not think it prudent to restore him, it seems that he must have connived at, if not promoted, his advancement in the prison. But now, Joseph is raised far above his master; and as he was captain of the prison it is not unlikely that he was sent to fetch him before the king. So mysterious are the ways of Providence.

Ver. 23. *Blasted.*—[It has been very properly observed, that all the mischief done to corn or fruit, by blasting, smutting, mildew, &c. are attributed to the *east wind*. In Egypt it is peculiarly destructive, because it comes through the parched deserts of Arabia, often destroying vast numbers of men and women. The destructive nature of the *Sam*, *Simoom*, *Smoom*, or *Samiel*, is mentioned by almost all travellers. When this pestilential wind advances, which it does with great rapidity, its approach is indicated by a redness in the air; and when sufficiently near to admit of being observed, it appears like a haze, in colour resembling the purple part of the rainbow, but not so compressed or thick. The principal stream of the blast always moves in a line, about 20 yards in breadth, and twelve feet above the surface of the earth; but its parching influence pervades all places to a considerable distance. The only mean of preservation from its noxious influence, is to lie flat, with the face upon the ground, till the blast be over. Camels and other animals instinctively perceive its approach, and bury their

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous [a] years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh; and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the [b] land perish not through the famine.

37 And the thing was good in the eyes of [c] Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom [d] the Spirit of God *is?*

39 And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, *there is* none so discreet and wise as thou *art:*

40 Thou shalt be over my [e] house, and according unto thy word shall all my [f] people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee [g] over all the land of Egypt.

42 And Pharaoh took off his [h] ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of [i] fine linen, and put a gold [j] chain about his neck;

43 And he made him to ride in the second chariot which he had: and they cried before him, [k] Bow [l] the knee: and he made him *ruler* over all the [m] land of Egypt.

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name [n] Zaphnath-paaneah; and he gave him to wife Asenath the daughter of [o] Poti-pherah [p] priest of On: and Joseph went out over *all* the land of Egypt.

46 ¶ And Joseph *was* thirty years old when he stood before [q] Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city laid he up in the same.

49 And Joseph gathered corn as the sand of the [r] sea, very much, until he left numbering; for *it was* without number.

50 And unto Joseph were born two [s] sons before the years of famine came: which Asenath the daughter of [t] Poti-pherah priest of On bare unto him.

51 And Joseph called the name of the firstborn [u] Manasseh; for God, *said he*, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he [v] Ephraim: For God hath caused me to be [w] fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness that was in the land of Egypt, were ended.

54 And the seven years of dearth began to come, according as Joseph had [x] said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was [y] famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: and [z] Joseph opened all the storehouses, and [a] sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy *corn;* because that the famine was *so* sore in all lands.

CHAPTER XLII.

1 Jacob sendeth his ten sons to buy corn in Egypt: 16 They are imprisoned by Joseph for spies: 18 they are set at liberty, on condition to bring Benjamin: 21 they have remorse for Joseph: 25 they return. 36 Jacob refuseth to send Benjamin.

NOW when [a] Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

A. M. 2289. B. C. 1715.

l or, *overseers.*

a Pr. 6. 6, 8. 22. 3.

b *be not cut off.*

c Ac. 7. 10.

d Nu. 27. 18. Job. xxxii. 8. Pr. 2. 6. Da. 4. 8, 18; 5. 11.

e Ps. 105. 21.

f *be armed*, or, *kiss.*

g Da. 6. 3.

h Es. 3. 10. 8. 2; 8. 15.

i or, *silk.*

j Da. 5. 7, 29.

k or, *tender father.*

l *Abrech.*

m c. 45. 26. Ac. 7. 10.

n which in the Coptic signifies, *a revealer of secrets*, or, *the man to whom secrets are revealed.*

o or, *prince*

p Ex. 2. 16. 2 Sa. 8. 18.

q 1 Sa. 16. 21. Da. 1. 19. Lu. 21. 36.

r c. 22. 17. Jos. 7. 12. 1 Sa. 13. 5. Ps. 78. 27.

s c. 46. 20. 48. 5.

t or, *prince.*

u i. e. *forgetting.*

v i. e. *fruitful.*

w c. 49. 22.

x ver. 30.

y Je. 14. 1, 2. La. 4. 4.

z *all wherein was.*

a c. 42. 6. 47. 14, 24.

A. M. 2297. B. C. 1707.

a Ac. 7. 12.

him is, indeed, somewhat doubtful as to its exact import; but it certainly implies the highest rank, and the fullest power: and if this name implied an "Interpreter of dreams," it is used not to class him with the magicians, but rather to distinguish him from them; as if Pharaoh meant to say they were but pretenders: this was "the man to whom secrets were revealed;" or, as he had before said, "This is a man in whom the Spirit of God is." The Egyptians, we may remember, boasted of their knowledge and their wisdom. Hence the encomium on Solomon, (1 Kings iv. 30.) that his "wisdom excelled all the wisdom of Egypt;" and so did that of Joseph.

Pharaoh having thus promoted Joseph, seeks for him the most honourable alliance. Then he has two sons, the former of whom he calls *Manasseh*, "forgetting;" because, said he, "God hath made me forget all my toil, and all my father's house," being now the founder of a family of his own; and the other *Ephraim*, that is, fruitful; "for God hath caused me to be fruitful in the land of my affliction."

Joseph, soon after his appointment, made the tour of Egypt, and had the satisfaction to see the complete fulfilment of the first part of his prediction, in seven years of very extraordinary plenty; insomuch that, without difficulty, he "gathered corn as the sand of the sea, very much," and laid it up in storehouses in all the cities; but the trying season now approached. "The seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands;" that is, in all the lands round about; "but in all the land of Egypt there was bread." It is evident that this dearth could not arise solely from any deficiency in the rising of the Nile, for Canaan and other surrounding countries were equally distressed. It was a dearth throughout all the East; and many thousands, but for the Providence that raised up Joseph, must have been famished.

CHAP. XLII. Ver. 1—20. *Jacob sends his sons to buy corn.*—"Behold, this dreamer cometh," said Joseph's brethren, when he went to visit them in Dothan; and, behold, now his unkind and unnatural brethren come to Egypt, unwittingly, to fulfil his dreams! Joseph was thirteen years in Egypt before his promotion, and great part of that time had been spent in the deepest affliction, and the most humiliating circumstances. Even his character had been reproached, and he wore the

mouths and nostrils in the ground. It rarely lasts more than seven or eight minutes, but so poisonous are its effects, that it instantly suffocates those who are unfortunate enough to inhale it.)—*Bagster.*

Ver. 40. *According to thy word* (Heb. "mouth") *shall all my people be ruled.*—The Chaldee says, "Be armed;" but the Hebrew rather means "kiss." The sense is evidently "to reverence, obey;" and imports, that there was to be no access to the sovereign but through his means. "Kiss the Son, lest he be angry." Psal. ii. 12.

Ver. 42. *Pharaoh took off his ring.*—"In the ring there is generally a seal, on which the name of the sovereign is engraved. This signet is dipped in a coloured matter, and impressed over the royal orders, instead of the King's title. The symbol of power and authority given to the Grand Vizier, is the seal of the Sultan, with his cipher."—*Orient. Lit.*

Ver. 43. *Bow the knee.*—The custom of having criers to make their proclamations of praise before all great personages, when they appear in public, is common through all India.—*Dubois'* India. Our translators go upon the supposition of the word *Abrech* being Coptic or Egyptian; but those who take it to be Hebrew, explain it "kind" or "blessed father." For the former interpretation are Jablonski, Aquila, and the Vulgate; Origen, Jerome, &c. Geddes, Boothroyd, Clarke; for the latter, Parkhurst, and others. But the Chaldee explains it, "Father of the king;" which seems countenanced by Gen. xlv. 8.

Ver. 44. *I am Pharaoh.*—That is, "I am king;" for so the name is agreed to mean.——*No man shall lift hand or foot.*—The Chaldee explains this, "Without thy word shall not a man lift up his hand to hold a weapon, nor his foot to ride a horse," &c.—*Ainsworth.*

Ver. 45. *Zaphnath-paaneah.*—The margin explains this, "A revealer of secrets," or, "one to whom secrets are revealed." So the Chaldee, the Greek, and Oriental versions, and the Rabbins generally. *Jerome* makes this name to mean, "Saviour of the world;" but this, says Dr. *Clarke*, is "worthy of no regard."—*Potipherah, priest of On.*—This is evidently not the Potiphar to whom Joseph was sold, but the high-priest of *On;* in Greek, Heliopolise; (the City of the Sun,) so that he was an idolater. These high-priests were, however, *princes*, (so margin,) and were the chief persons in the cities where they resided; and those of *On* were the most learned in the country.—*Ainsworth.*

CHAP. XLII. Ver. 1. *Jacob saw,*—[i. e. *heard*, from the report of others, that there was plenty in Egypt. The operations of one sense are frequently put for those of another in Hebrew.]—*Bagster.*

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may [b] live and not die.

3 And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, Lest peradventure [c] mischief befall him.

5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.

6 And Joseph *was* the [d] governor over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and [e] spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dreams which he [f] dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons; we *are* true *men;* thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan: and behold, the youngest *is* this day with our father, and [g] one *is* not.

A. M. 2297.
B. C. 1707

b c.43.8. Ps.33.18,19.
c ver.38.
d c.41.41.
e *heard things with them*
f c.37.5,9.
g c.37.30, 44.20,28. 45.26. Je.31.15. La.5.7. Mat.2.16, 18.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies:

15 Hereby ye shall be proved: By the life of [h] Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be [i] kept in prison, that your words may be proved, whether *there be any* truth in you: or else, by the life of Pharaoh, surely ye *are* spies.

17 And he [j] put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; *for* I fear [k] God:

19 If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But bring [l] your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, We *are* verily guilty [m] concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not [n] hear; therefore is this distress come upon us.

22 And Reuben answered them, saying, Spake I not unto [o] you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is [p] required.

23 And they knew not that Joseph understood *them;* [q] for he spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's

h De 6.13. 1 Sa.1.26. 17.55. Jno.3.12.
i *bound.*
j *gathered.*
k c.20.11. Le.25.43. Ne.5.15. Lu.18.2,4
l ver.34. c.43.5. 44.23.
m Nu.32.23. 1Ki.17.18. Judg.9.9. Ho.5.15. Mat.27. 3,4 Ma.9.44, 46,48. Lu.16.28. Ac.19.18.
n Pr.21.13. 2Ti.1.12. Je.30.17 Ma.7.2 1Jn.1.9. Ja.2.13.
o c.37.21.
p c.9.5. 1 Ki.2.32 2 Ch.24 22 Ps.9.12. Eze.3.18. Lu.11.50, 51. Ac.28.4 Re.18.10. 16.9.
q *an interpreter was between them.*

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chains of a criminal, "until the time that his word came; the word of the Lord tried him." (Ps. cv. 19.) Then his dungeon was exchanged for a palace, and his chains of iron for a chain of gold. Our plan allows but little room for amplification; but it seems unpardonable to pass over this history without remarking, how beautiful a type Joseph affords of a once suffering, but now exalted Saviour. Fairer and wiser than the sons of men: yet meek and humble, despised and persecuted, and that too by his brethren; consigned to the pit of death, and loaded with reproaches and accusations; but lo! at the appointed moment, the bars of death give way, and the gates of Hades open! "Out of prison he comes to reign." He is exalted to the right hand of the Majesty on high. Every knee is commanded to bow before him; and the Sovereign of the universe proclaims, "Let all the angels of God worship him."—"To him be glory for ever and ever. Amen."

But to return to Joseph: We are now called to contemplate the just retribution of Divine Providence. In the ensuing narrative we see his inhuman brethren are in their turn tortured with the same tortures (to use a Hebrew phrase) as they inflicted on their younger brother. Did they reproach him? they also are reproached—did they commit him to a pit? they also are imprisoned and in peril of their lives; but there was a bitter ingredient in their cup of which he never tasted—they had a guilty conscience. On the other hand, there was a degree of mercy, as well as equity, mixed with their temporary sufferings; they were gently used, compared with his treatment, and the object evidently was to bring them to reflection: he therefore commits them for three days to prison; but no sooner were they brought to a proper sense of their situation, than Joseph pours into their wounded minds a balm like that of Gilead—"This do, and live; for I fear God!" You have therefore nothing unjust to fear from me. "Joseph knew his brethren, but they knew not him." How should they? when they last saw him he was a lad: now he was a man—a prince—the governor of the land. "They bowed themselves down before him with their faces to the earth; and he remembered the dreams which he had dreamed of them." And here is one of his dreams now literally fulfilled; he stands upright, and they make obeisance to him. (Gen. xxxvii. 7.) Ah! what tender emotions now agitated his heart! but he is resolved to conceal himself, and therefore thus roughly addresses them:—"Ye are spies," are ye not? and "to see the nakedness of the land are ye come. By the life of Pharaoh, ye are spies." Commentators differ as to the question, whether this language can be justified, or even excused. We may leave it as we find it. "Scripture history exhibits men just as they are, not what they ought in all respects to be. Dark spots are most easily discerned on the whitest garments, and foul blemishes on the fairest reputations. But let no sanctity of character (says Dr. *Hunter*) presume to shelter the slightest deviation from the path of God's commandment." It is not likely that Joseph would have used these forms of expression, if he had not learned them in Pharaoh's court. We must remember, however, that he was acting under the character of Viceroy of Egypt, and that his ultimate object was to bring his father and all the family to reside under his protection. They return, therefore, with corn to Jacob, under an understood promise to bring their youngest brother Benjamin; and Simeon is left in pledge.

Ver. 21—38. *They return with corn to Jacob.*—"While Joseph, (says the writer last quoted,) the better to conceal himself, talks and acts like a true Egyptian, God employs his affected sternness and severity, to awaken their slumbering consciences, and to show the sons of Jacob to themselves Treated as spies, roughly spoken to, their most solemn protestations disregarded, put into prison, and bound—their treatment of Joseph, in the evil day which put him in their power, rushes upon their memory in all its guilt and horror, and they mutually upbraid and reproach each other with their barbarity; saying one to another, "We are verily guilty concerning our bro-

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Ver. 6 *Governor.*—[*Shalit*, an intendant, protector, ruler, from *shalat*, to be over as a protector, to rule: hence the Arabic *saltta*, to obtain and exercise dominion, rule; and *sultan*, ruler, lord, prince, and king.]—*Bagster.*

Ver. 9. *Ye are spies.*—"Suspicions of this kind are still entertained by the Arabs of foreign travellers. Dr. *Shaw* says that "the Arabs take every stranger to be a spy who comes to examine their country. . . . . But this excuse is not seldom a mere pretence for *extortion;* so that travellers find themselves exactly in the same situation as Joseph's brethren;" *Rosenmuller* gives several instances of threatenings being employed for that purpose.

Ver. 11. *We are all one man's sons*, &c.—By this they suggested the impossibility of their being spies, since no man in his wits would send so many, and all his own sons, upon so dangerous an enterprise.—Bp. *Patrick.*

Ver. 15. *By the life of Pharaoh.*—*Hanway* says, the most sacred oath among the Persians is, "By the king's head." But this was not strictly an oath, but a solemn protestation, as in 1 Sam. xx. 3. and elsewhere; and so Reuben appears to have understood it: see ch. xliii. 3. Dr. *Boothroyd* renders it, "As Pharaoh liveth."

Ver. 23. *Interpreter.*—[Heb. an interpreter *was* between them:—the *malitz*, does not seem to have been an interpreter in our sense of the term; as we have many evidences in this book that the Egyptians, Hebrews, Canaanites, and Syrians, could understand each other in a general way; and it appears from several passages in this very chapter, (particularly verse 24.) that Joseph and his brethren understood each others' language, as his brethren and Joseph's steward also did. (ch. xliii. 19, &c.; compare ch. xxxix. and xlix.) It seems to denote an officer who is called in Abyssinia, according to *Bruce, Kal Hatze*, "the *voice* or *word* of the king," who always stands at the side of a lattice window of a balcony, within which the king sits; who is never seen, but who speaks through a hole in the side of it, covered in the inside with a curtain, to this officer, by whom he speaks to the persons present.]—*Bagster*

money into his sack, and to give them provision for the [r] way: and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his [s] sack to give his ass provender in the inn, he espied his money: for behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and lo, *it is* even in my sack: and their heart [t] failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them, saying,

30 The man *who is* the lord of the land, [u] spake [v] roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* true *men;* we are no spies:

32 We *be* twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men:* leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone:

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men: so* will I deliver you your brother, and ye shall [w] traffic in the land.

35 ¶ And it came to pass as they emptied their sacks, that behold, every man's bundle of money *was* in his [x] sack; and when *both* they and their father saw the bund.es of money, they were afraid.

36 And Jacob their father said unto them, Me have ye [y] bereaved *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away:* all these things [z] are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for his brother is [a] dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down my gray [b] hairs with sorrow to the grave.

A. M. 2227. B. C. 1707.

r Mat.5.44. Ro.12.17, 20.

s c.43.21.

t *went forth.*

u *with us hard things.*

v ver.7,12.

w c.34.10.

x c.43.21.

y c.43.14.

z 1 Sa.27.1. Job 7.7. Ec.7.18. Ro.8.28.

a ver.13. c.30.22., 24. 35 16..18. 37 33,35. 44 20,27.. 34.

b c.37.35. 44.29,31. 1 Ki.2.6. Ps.71.18. 90 10. Ec.1.14. 2 26 Is.38.10. 46.4.

CHAPTER XLIII.

1 Jacob is hardly persuaded to send Benjamin. 15 Joseph entertaineth his brethren: 31 he maketh them a feast.

AND the famine *was* [a] sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The [b] man did solemnly protest unto us, saying, Ye shall not see my face, except your brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

a c.41.54. Ex.5.10.

protesting protested.

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ther, in that we saw the anguish of his soul, when he besought us and we would not hear; therefore is this distress come upon us—therefore, behold, also his blood is required of us." This they said in the hearing of Joseph, not imagining that he understood them, because he spake to them by an interpreter. Such assistance was not only proper for the purpose of dignity, but convenience, as he had to treat with persons from all the surrounding countries, who came to Egypt to buy corn, and whose languages having continued to diverge more and more from the parent Hebrew since the confusion of Babylon, must of course now considerably vary; though not so much, but that the family of Abraham, retaining (as we suppose) the parent language, and continually travelling through Canaan and the neighbouring countries, were able to make themselves understood. Joseph, however, affected not to understand them; but their words pierced his heart, and he was constrained to turn aside and weep. But he speedily returned, took Simeon as a hostage—probably the man who bound him and cast him into the pit—and the rest he sent home to their aged father, and secretly returned their money into their sacks, charging them not to come again without their youngest brother, whom his heart yearned to see. They return accordingly to Jacob, relate all that passed, and, moreover, that their money had been given back, and was found on emptying out their sacks; but they were obliged to add, also, that Simeon had been left as a hostage till they should bring Benjamin. At this the old man's heart was ready to burst with grief. "Joseph is not, (said he,) and Simeon is not, and ye will take Benjamin away; all these things are against me!" Thus are we always apt to construe adverse providences, when, like Jacob's trials in the present instance, they are all "working together for our good." Reuben now offers his two sons to Jacob as security for Benjamin, but in vain. "My son (replied Jacob) shall not go down with you; for his brother (meaning Joseph) is dead, and he is left alone; if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave." Here, it is thought, the aged Patriarch insinuates a suspicion, that they had not dealt fairly by Joseph; that they had perhaps quarrelled among themselves, and that he had fallen a victim to their jealousy or resentment; and it is not unlikely that, by their actions, or expressions, they might have given occasion for such surmises.

CHAP. XLIII. Ver. 1—34. *Jacob sends Benjamin into Egypt.*—Heart-breaking as the thought was to part with Benjamin, there is no other alternative; Benjamin must go into Egypt, or he and his father must starve at home; for "the famine was sore in the land," and his brethren would not go without him. Reuben, indeed, had offered to pledge his two sons, and Judah pledged himself for the security of the lad; and it is observable, that these are the only two who in different ways laboured to save the life of Joseph, which marks them as the most humane of the family, though it is evident that their security amounted to nothing; for if any thing happened to Benjamin, the death of Reuben's sons would not restore him, any more than the reproaches that could be heaped on Judah. It was, however, a case of necessity, and upon that ground alone the aged Patriarch gives his consent. "If it must be so," said he, "carry down the man a present"—"A man's gift maketh room for him:" (Prov. xviii. 16.)—and though it be but "a little," it will look respectful, and may be received with kindness. "And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved, I am bereaved." As if he had said, "I throw myself into the hands of God Almighty, who is *all-sufficient*, either to deliver or support me!" Similar seems to have been the language of queen Esther, in a like desperate situation—"If I perish, I perish." (Esther iv. 16.)

Joseph no sooner saw Benjamin with his brethren, than he ordered his steward to prepare dinner for them; and, it is observable, it was to consist of animal food, such as his brethren had been accustomed to: "Slay, and make ready;" or, as the margin reads, "Kill a killing;" from which circumstance it should seem, that this man also was of the family of Abraham. Hence he says, when Joseph's brethren came trembling before him to return the money found in their sacks, "Peace be to you, fear not: your God, and the God of your father, hath given you treasure: I had your money."—"A guilty conscience," we often say, "needs no accuser;" so these men, the moment they were ordered to Joseph's house, supposed it must be to answer to the charge of fraud: and though in this respect they knew themselves to be innocent, yet they had so much guilt upon their consciences, that they might well expect the judgment of God would follow them. All fear is, however, dissipated, when

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Ver. 27. *In the inn.*—[*Malon*, from *loon*, to stay, abide, lodge, denotes any place to stay and lodge in, particularly a place where travellers usually stop to lodge, which is generally near a *well*, where they fill their *girbehs*, or leathern bottles, with fresh water, and having unladen and clogged their camels, asses, &c. permit them to crop any little verdure there may be in the place, keeping watch over them by turns. Our word *inn* here gives us a false idea—there was no such places of entertainment in the desert which Joseph's brethren had to pass; nor are there any at the present day; the only accommodation such a place affords is either a well, or a *khan* or *caravanseral*, which is generally no more than *four* bare *walls*, perfectly exposed, the place being open at the top, and furnishing a wretched lodging: and even these, tis probable, were not in use at this early period.]—*Bagster.*

Ver. 28. *Heart failed them.*—[Heb. went forth. This refers to the spasmodic affection which is felt in the breast at any sudden alarm or fright. Among the common people in our own country, an expression exactly alike is used on similar occasions: "My heart seemed to leap out at my mouth."]—*Bagster.*

Ver. 36. *Things against me.*—[*Alay hayoo cullanah*, literally, "upon me are all these things:" not badly rendered by the Vulgate, "all these evils fall back upon me;" they lie upon me as heavy loads, hastening my death; they are more than I can bear.]—*Bagster.*

Ver. 38. *My gray hairs.*—Hebrew, "Grayness, or hoariness."

CHAP. XLIII. Ver. 3. *The man did solemnly protest.*—Hebrew, "Protesting he protested." The same form of expression occurs ver. 7. "asking he asked us;" and "knowing could we know?" It is indeed a very common Hebraism.

7 And they said, The [c] man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the [d] tenor of these words: Could [e] we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.

9 I will be [f] surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had [g] returned this second time.

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a [h] present, a little [i] balm, and a little honey, spices, and myrrh, nuts, and almonds:

12 And take double money in your hand; and the money that was [j] brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight:

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy [k] before the man, that he may send away your other brother, and Benjamin: If [l] I be [m] bereaved *of my children*, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the [n] ruler of his house, Bring *these* men home, and [o] slay, and make ready: for *these* men shall [p] dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he [q] may [r] seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O [s] sir, we came indeed down at the first time to buy food:

A. M. 2297. B. C. 1707.

c *a king, a lord us.*
d *mouth.*
e *knowing could we know?*
i c.37.25.
j c.42.25.
k Ne.1.11. Ps.37.5.
l or, *and I, as I have been,* &c.
m Es.4.16.
n c.44.1.
o *kill a killing*
p *eat.*
q *roll himself upon us.*
r Job 13.14.
s *coming down, we came down.*
t Jg.6.23. 19.20. 1 Sa.25.6. Lu.24.36.
u *your money came to me.*
v c.18.4. 24.32.
w ver.11.
x c.37.7,10.
y *peace.*
z *Is there peace to your father?*
a c.42.11, 13.
b c.35.17, 18.
c Jo.7.19. 2 Ch.29. 11. Mat. 9.2.
d 1 Ki.3.26. Je.31.20. Phi.1.8. 2 Ti. Col. 3.12.
e c.46.34. Ex.8.26.
f 2 Sa.11.8.
g *drank largely.*
h Pr.31.6. Ec.9.7. 10.19. Ca.5.1. Mat.11.19 Jn.2.10.

21 And it came to pass, when we came to the inn, that we opened our sacks, and behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hands.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, [t] Peace *be* to you, fear not your God, and the God of your father, hath given you treasure in your sacks: [u] I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and gave *them* [v] water, and they washed their feet; and he gave their asses provender.

25 And they made ready the [w] present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and [x] bowed themselves to him to the earth.

27 And he asked them of *their* [y] welfare, and said, [z] *Is* your father well, the old man of whom ye [a] spake? *Is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive: and they bowed down their heads and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his [b] mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my [c] son.

30 And Joseph made haste; for his bowels did [d] yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an [e] abomination unto the Egyptians.

33 And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* [f] messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and [g] were [h] merry with him.

Simeon is brought out to them; their present is accepted, they are admitted to an audience, and the most affectionate inquiries are made after their father's welfare. But when he comes to lay his hand on the head of Benjamin, with "God be gracious to thee, my son!" he can go no farther; "he made haste" to retire from the overwhelming scene, and "entered into his chamber, and wept there." But he recovered himself sufficiently to return to dine with them.

Here again all appears mystery and amazement. They were seated according to their age, and they "marvelled one at

Ver. 11. *A little balm and a little honey, spices and myrrh, nuts and almonds.*—It is not easy to ascertain the precise nature of the articles here enumerated, though *Scheuchzer* seems to have exhausted the subject, in his Physica Sacra. The first article seems to have been a fragrant gum; by *spices*, the Hebrews meant perfumes; and the nuts, probably Pistachio nuts: the whole were doubtless of the choicest quality, and what might be esteemed rarities in Egypt. See Dr. *Clarke.*

Ver. 14. *God give you mercy.*—[Dr. *A. Clarke* renders this verse: "And God, the All-sufficient, shall give you tender mercies before the man, and send to you your other brother, and Benjamin: and I, as I shall be childless, so I shall be childless:" i. e. I shall submit to this privation, till God shall restore my children to me. He considers this verse as spoken prophetically, and that God, at this time, gave Jacob a supernatural evidence that his children should be restored."]—*Bagster. If I am bereaved,* &c.—Margin, And "I, as I have been," &c. but the text is preferable, though the words "of my children," seem unnecessarily supplied.

Ver. 18. *Seek occasion against us.*—Hebrew, "Roll himself upon us:" i. e. overwhelm us. [A metaphor taken from wrestlers; when a man has overthrown his antagonist, he rolls himself upon him, in order to keep him down.]—*Bagster.*

Ver. 21. *In the mouth of his sack.*—*Chardin* says, the Hebrew term here used does not mean the sacks in which their corn was stowed, but those used for their baggage. They were made of coarse woollen, and guarded with leather. —*Harmer.*

Ver. 23. *I had your money.*—[Heb. your money came to me.—*Caspechem ba ati,* "your money comes to me:" as I am the steward, the cash for the corn belongs to me. Ye have no occasion to be apprehensive of any evil; the whole transaction is between myself and you; receive therefore the money as a present from "the God of your father," no matter whose hands he employs to convey it.]—*Bagster.*

Ver. 27. *He asked them of their welfare.*—The Hebrews comprised every blessing in *peace.* The original therefore reads, "He asked them of their *peace,*" and said, "Is there *peace* to your father," &c.

Ver. 31. *Set on bread.*—The word *bread* is certainly used here, and very generally, in the sense of provisions. So we are taught to pray for "daily bread." In this case, we know the steward was ordered "to kill a killing;" i. e. prepare animal food. Ver. 16.

Ver. 32. *For the Egyptians might not eat bread with the Hebrews.*—The Chaldee version, attributed to Onkelos, explains the reason of this to be, "because the Hebrews eat animals considered as sacred by the Egyptians;" namely, in particular, the *cow;* hence shepherds, who kept kine, as well as sheep and goats, were an abomination to the Egyptians. See Exod. viii. 26. "The same is the case with the Hindoos, who hold the cow sacred. They see with horror Christian Europeans kill and eat the cow; they therefore consider every vessel or utensil which they use in eating, to be defiled as soon as it is touched by an European."—*Reports of Danish Missionaries.* "Among the Hindoos, (even) different castes will not eat food cooked in the same vessel."—*Ward's* Hindoos.

Ver. 34. *Benjamin's mess was five times as much as any of theirs.*—The manner of eating among the ancients was, not for all the company to eat out of one dish, but for every one to have one or more dishes to himself. The whole were set before the master of the feast, and he distributed to every one his portion. *Stackhouse.* Sir J. *Chardin* says, 'In Arabia, Persia, &c. the great men of the state are always served by themselves in the feasts made for them, and with greater profusion, their part of each being always *double, treble,* or a *larger* proportion of each kind of meat.' See Dr. *Clarke*

CHAPTER XLIV.

1 Joseph's policy to stay his brethren. 14 Judah's supplication to Joseph.

A. M. 2287.
B. C. 1717.

AND he commanded the [a] steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money: and he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they, and their asses.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the [b] men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil [c] for good?

5 *Is* not this *it* in which my lord drinketh, and whereby indeed [d] he divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God [e] forbid that thy servants should do according to this thing:

8 Behold, the money which we found in our sacks' mouths, we brought again unto [f] thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, both let [g] him die, and we also will be my lord's bond-men.

10 And he said, Now also *let* it *be* according unto your words: he with whom it is found shall be my [h] servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they rent their [i] clothes, and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house, (for he *was* yet there:) and they fell before [j] him on the ground.

15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly [k] divine?

16 And Judah said, What shall we say unto my lord? what shall [l] we speak? or how shall we clear ourselves? God hath found [m] out the iniquity of thy servants: behold we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, God forbid that I should [n] do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, O, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger [o] burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his [p] father loveth him.

21 And thou saidst unto thy servants, Bring him down unto [q] me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, Ex-

a him *that was over his house.*

b De.2.13.

c Pr.17.13.

d or, *maketh trial.*

e Jo.22.22. 2 Ki.3.13.

f c.43.22.

g c.31.32.

h Ex.22.3.

i c.37.29,34 Nu.14.6. 2 Sa.1.11.

j c.37.7.

k or, *make trial,* ver.5.

l De.25.1. Job 40.4. Ps 17.15. Is.5.3. Da.9.7. Ac.2.37.

m Nu.32.23. Jo.7.18. Pr.28.17. Lu.12.2.

n Pr.17.15.

o c.18.30, 32.

p c.37.3.

q c.42.15, 20; 43.29. Je.24.6. 40.4. Am.9.4.

another." How should the governor or his steward know this? for if there had been inquiry, there could have been no amazement. And then, again, Benjamin's mess was five times larger than the others, and this was another mystery; but they were all made welcome. They ate and they drank, and, as the margin says, "drank largely," or *freely*, "and were merry." It does not follow, however, that they drank to excess, or became intoxicated: the expression is parallel to that used relative to the marriage in Cana of Galilee; (John ii. 10.) when, our Lord being present, we may be assured he would not sanction drunkenness. Wine was given to make the heart merry, but not the head mad.

CHAP. XLIV. Ver. 1—34. *Joseph's stratagem to detain Benjamin.*—Joseph's object, through all this part of his history, is evidently to bring his brethren to deep reflection and contrition; and every circumstance is contrived to suggest the idea, that the justice of God was following them for their former conduct. This so far succeeds, that at length Judah confesses the fact before Joseph, though in language somewhat equivocal: "God hath found out the iniquity of thy servants." What do they mean to confess, the theft of the cup? Certainly not. But there was a worse crime that haunted them, and they could not conceal their anguish.

There is some difficulty about this cup. It is a silver cup, but that is the smallest part of its value: "It is the cup (says the steward) in which my lord drinketh;" nor is that all—"and whereby indeed he divineth." It is certain, that divination by the cup was practised in the East, and particularly in Egypt. Christian commentators, however, are unwilling to believe that Joseph was so superstitious: we would rather suppose that he might find it politic to preserve appearances, and inspect his cup, as others did, without any faith in its discoveries; and certain it is, that the words may be so rendered as to exclude all idea of divination.

The stratagem adopted by Joseph was certainly intended to detain Benjamin, as the last and severest trial of his brethren; and the proposal of the steward, knowing, as he did, into whose sack the cup was put, though it has an appearance of candour and equity, had evidently the same design. When Joseph had been sold into Egypt, the ten brethren, though they had not acted unanimously, agreed upon a made-up story to pacify their father, and he means now to try if they will do the same respecting Benjamin: as if he had said, "Let all go but him, and let us see what tale they will now forge to excuse themselves." But they were now in a very different temper, and their hearts were much softened.

Dr. *Clarke* very justly remarks, that "No paraphrase can heighten the effect of Judah's address to Joseph. To add, would be to diminish its excellence; to attempt to explain, would be to obscure its beauties; to clothe the ideas in other language than that of Judah, and his translators in our Bible, would ruin its energy, and destroy its influence. It is, perhaps, one of the most tender, affecting pieces of natural oratory ever spoken or penned: and we need not wonder to find, that when Joseph heard it he could not refrain himself, but wept aloud. His soul must have been insensible beyond what is common to human

CHAP. XLIV. Ver. 5. *Is not this it?* &c.—There seems something defective in this form of speech. The LXX. and Syriac supply, "Why have ye stolen my cup, the silver cup? Is it not that?" &c. *Geddes* and *Boothroyd*, therefore, both adopt it in their text.—*Kennicott's* Remarks. *Boothroyd's* Hebrew Bible and Note.

Supposing this cup to have been used at the feast given to Joseph's brethren, as is very probable, the crime is thereby much enhanced; for it was then a breach of hospitality. The ingenious Editor of Calmet supposes it to be a cup of office. So *Bruce* says the governor of Tigris had an official cup of gold.—*Fragments to Calmet*, No. 21. But may we not connect with this the probability that it was a present from Pharaoh, and given him for the purpose of divining, though not so employed by him? This would fully justify the expression. Clemens Alexandrinus speaks of a *cup* employed in the sacred rites of Egypt: and Lucian rallies them for this practice.—*Geddes.*

When Norden was at Derri, in the farthest part of Egypt, a powerful Arab, in a threatening way, told one of their people, whom they had sent to him, that he knew what sort of people they were; that he had *consulted his cup*, and had found by it that they were those, of whom one of their prophets had said, that Franks would come in disguise, and, passing every where, examine the state of the country, and afterwards bring over a great number of Franks, conquer the country, and exterminate all. It was precisely the same that Joseph meant when he talked of "*divining by his cup.*"—*Harmer*

Compare Gen. xlii. 9. "Ye are *spies*: to see the nakedness of the land are ye come."

Whereby he divineth.—The margin reads, "Maketh trial;" and again, ver. 15. "Can make trial;" perhaps intimating, that by this cup he meant to try their honesty. But Dr. *Boothroyd* renders ver. 5. "Is it not that (the cup) in which my lord drinketh, and for which he indeed will make inquiry?" And, ver. 15. "Knew ye not that I should certainly make inquiry?" The Hebrew *Nacash*, (whereof the serpent hath his name—see Note on Gen. iii. 1.) signifieth, 1. A diligent observation, trial, or search; Gen. xxx. 27. 1 Kings xx. 33. 2. A too curious search by *divination*, or soothsaying, which God's law forbiddeth, Deut. xviii. 10."—*Leigh's* Crit. Sac. The Chaldee, Aben Ezra, Ainsworth, &c. favour the former interpretation; but the LXX., Vulgate, Jerusalem Targum, and others, the latter; and the current of Oriental tradition certainly runs strong that way. [In the East, there is an ancient tradition, that there was a CUP which possessed the strange property of representing in it, the *whole world*, and all the things which were then doing. The cup is called *Jami Jemsheed*, "the cup of Jemsheed," a very ancient king of Persia; and they say that it was discovered, filled with the elixir of immortality, when digging to lay the foundations of Persepolis. The Persian poets are full of allusions to this cup, which they stile *Jam jehan nima*, the cup showing the universe; and to it they ascribe all the prosperity of their ancient monarchs. Many of the Mohammedan princes and governors affect, till to have

cept your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go [r] again, *and* buy us a little food.

26 And we said, We cannot go [s] down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that my wife bare me [t] two *sons:*

28 And the one went out from me, and I said, Surely he is [u] torn in pieces; and I saw him not since:

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his life is [v] bound up in the lad's life;

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became [w] surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the [x] lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the [y] evil that shall [z] come on [a] my father.

A. M. 2297.
B. C. 1707.

r c.43.2.
s 1 Sa.11.7.
t c.30.23. 35.18. 46.19.
u c.37.33. 44.28.
v 1 Sa.18.1. 1 Sa.25. 29
w c.43.9
x Ex.32.32. Ro.5.7. 10. 9.3.
y 2 Ch.34. 28.
z *find my father.*
a Ex.18.8. Job 31.23. Is.19.13. 119.143.

a *grave with sorrow mourning.*
b Nu.11.
c *or, to rise.*
d Jud.4.5. 2S.15. Mat.14. 26
e c.37.28.
f 2 Ch.2.7.
g *neither let there be anger in your eyes.*
h c.50.20. Ps.105.16, 17
i c.47.8.
j Ex.34.21
k *to put for you a remnant.*
l 1 Ch.11.14 Is.18.50. 4.1
m Jn.19.11.
n c.41.19. Jn.17.10. Job 29.16.
o c.46.29. 47.1. 6. Ex.8.22. 9.26.

CHAPTER XLV.

1 Joseph maketh himself known to his brethren: 9 he sendeth for his father. 25 Jacob is revived with the news.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he [a] wept [b] aloud; and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were [c] troubled [d] at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you: and they came near. And he said, I *am* Joseph your brother whom ye [e] sold into Egypt.

5 Now therefore be not [f] grieved, nor [g] angry with yourselves, that ye sold me hither: for God did send me [h] before you to preserve life

6 For these two years [i] *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* [j] earing nor harvest.

7 And God sent me before [k] you, to preserve you a posterity in the earth, and to save your lives by a great [l] deliverance.

8 So now *it was* not you *that* sent me hither, but [m] God: and he hath made me a [n] father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not:

10 And thou shalt dwell in the land of [o] Goshen, and thou shalt be near unto me, thou,

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nature, had he not immediately yielded to a speech so delicately tender, and so powerfully impressive." We must, however, turn to the next chapter, in order to witness the effects which this speech produced upon the heart of Joseph.

CHAP. XLV. Ver. 1—28. *Joseph makes himself known, and sends for his father.*—"The close of Judah's speech must have been succeeded by a solemn pause. Every heart is full, but every tongue is silent. The audience, if they understood the language, would be all in tears. The ten brethren, viewing the whole as the righteous judgment of God upon them, would be full of fearful amazement as to the issue. Benjamin would feel both for his dear father and his beloved brother, who had offered to give himself for him! But what saith the judge? How does he stand affected? I have no doubt but that he must have covered his face during the greater part of the time in which Judah had been pleading; and now this will not suffice. The fire burns within him, and it must have vent. 'Cause every man (said he) to depart from me!' and then breaks out into a loud weeping, so that the Egyptians from without heard him. Their minds, no doubt, must be filled with amazement, and desire to know the cause of this strange affair; while the parties within would be still more confounded, to witness such a burst of sorrow from him who, but a while before, was all sternness and severity. But now the mystery is at once revealed, and that in a few words—'I AM JOSEPH! *Doth my father yet live?*' If they had been struck with an electrical shock, or the most tremendous peal of thunder had instantly been heard over their heads, its effect had been nothing in comparison of that which these words must have produced. They are all struck dumb, and, as it were, petrified with terror. If he had been actually dead, and had risen and appeared to them, they could not have felt greatly different. The flood of thoughts which would at once rush in upon their minds is past description. No words could better express the general effect than those which are used: 'They could not answer him, for they were troubled at his presence.'"—(*Fuller.*)

Joseph having thus opened his heart, and disclosed the painful secret that had long struggled in his breast for utterance, now converses freely with his brethren; and finding them deeply affected with grief and self-reproach, endeavours to guard them against being overwhelmed therewith. He saw them truly humbled, but wishes to caution them against despair. "Now therefore be not grieved, nor angry with yourselves: for God did send me before you to preserve life." Not that they should forget their sin, and abuse the doctrine of Providence; but that they should trace the hand of God in all his dispensations. "So now (said he) it was not you that sent me hither, but God." Yet they were not to comfort themselves, and say, it was a good thing that they had sold their brother into Egypt; for all the good that arose out of it was from God, and to him they must give the praise. Thus is it in the doctrine of the cross. Nothing can be more glorious than the salvation arising from it, no act more criminal than the crucifixion. "Him, (Christ,) being delivered by the determinate counsel and foreknowledge of God," saith St. Peter, "ye, by *wicked hands*, have crucified and slain." (Acts ii. 23.)

The remainder of this chapter is a scene of great activity and bustle. Joseph rouses the energy of his brethren to go and hasten his father to come down into Egypt to reside; and they are no less ready to communicate the glad tidings to their anxious parent, who had doubtless counted the days and hours since their departure, and watched for their return with every rising and setting sun. At length they arrive, Simeon and Benjamin among the rest, and the eyes of the aged Patriarch glisten with joy at their approach; but without giving room for his inquiries, they altogether exclaim, "Joseph is yet alive, and he is governor over all the land of Egypt!"

It is surely no wonder that Jacob's heart fainted, and that he believed them not. What a mass of incredibility is here! "Joseph alive! and did you not bring me his garment stained with blood?" And did I not weep over it and cry, "He is torn, is torn to pieces by a ravenous beast? Joseph the ruler over

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information by means of a *cup*. Now, though it is not probable that Joseph practised divination, yet according to the superstition of those times, supernatural influence might be attributed to *his cup*; and as the whole transaction was intended to deceive his brethren, he might as well affect divination by the cup as affect that they had stolen it.]—*Bagster.*

CHAP. XLV. Ver. 1. *Joseph could not refrain.*—"The word *Hitkaphek* is very emphatic; it signifies, to force one's self to do something against nature; to do violence to one's self. Joseph could no longer constrain himself to act a feigned part."—Dr. *Clarke.*

Ver. 2. *And he wept aloud.*—Hebrew, "Sent forth his voice in weeping." "This," says Sir *J. Chardin*, "is exactly the genius of the people of Asia; their sentiments of joy or grief are properly *transports*, and their transports are ungoverned, excessive, and truly outrageous. When any one returns from a long journey or dies, his family bursts into cries that may be heard 20 doors off; and this is renewed at different times, and continues many days according to the vigour of the passion.—Sometimes they cease all at once, and then begin as suddenly, with a greater shrilliness and loudness than one could easily imagine.]—*Bagster.*

Ver. 5. *Nor angry with yourselves.*—Hebrew, "Neither let there be anger in your eyes." The Hebrew, *Charah* properly signifies the heat, or inflammation of the eyes, either from excessive grief or anger. See Exposition of chap. iv. 6. Also Jonah iv. 9.

Ver. 6. *Neither earing.*—"Earing" is ploughing; from the Anglo-Saxon, *Erian.*—Dr. *Clarke.*

Ver. 7. *To preserve you a posterity.*—Hebrew, "To put for you a remnant." Our translators give the true sense.

Ver. 8. *He hath made me a father unto Pharaoh.*—So even in modern times, the Grand Vizier bears that title; and the name of *Lala*, by which the Sultan generally addresses him, signifies foster-father.—*Orient. Lit.*

Ver. 10. *Land of Goshen.*—[Goshen was the most eastern district of Lower

and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee, (for yet *there are* five years of famine;) lest thou, and thy household, and all that thou hast come to poverty.

12 And behold, your eyes [p] see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen: and ye shall haste, and bring [q] down my father hither.

14 And he fell upon his brother Benjamin's [r] neck, and wept; and Benjamin wept upon his neck.

15 Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it [s] pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall [t] eat the fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also [u] regard not your stuff: for the good of all the land of Egypt *is* yours.

21 And the children of Israel did so: and Joseph gave them wagons, according to the [v] commandment of [w] Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of silver, and [x] five changes of raiment.

23 And to his father he sent after this *manner;* ten [y] asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And [z] Jacob's heart fainted, for he [a] believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father [b] revived:

28 And Israel said, *It is* enough: Joseph my son *is* yet alive: I will go and see him before I die.

A. M. 2287. B. C. 1707.

p c.42.23. Lu.24.39.

q Ac.7.14.

r c.33.4. 46.29.

s *was good in the eyes of Pharaoh.*

t c.27.28. 47.6. Nu.18.29. De.32.14.

u *let not your eye spare,* &c.

v *mouth.*

w Nu.3.16.

x c.43.34.

y *carrying.*

z *his.*

a Job 9.16. 29.24. Ps 126.1. Lu.24.11, 41.

b Ps.85.6.

CHAPTER XLVI.

1 Jacob is comforted by God at Beer-sheba. 5 Thence he with his company goeth into Egypt. 8 The number of his family. 28 Joseph meeteth Jacob.

A. M. 2298. B. C. 1706.

AND Israel took his journey with all that he had, and came to [a] Beer-sheba, and offered sacrifices unto the [b] God of his father Isaac.

2 And God spake unto [c] Israel in the visions of the night, and said, Jacob, [d] Jacob! And he said, Here *am* I.

3 And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will [e] there make of thee a great nation:

4 I will go down with thee into Egypt; and I will also surely bring thee [f] up *again:* and Joseph shall put his [g] hand upon thine eyes.

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had [h] sent to carry him.

6 And they took their cattle, and their goods

a c.21.33. 26.23.

b c.31.42, 53.

c c.15.1. Job 33.14.

d 1 Sa.3.4, 10.

e c.12.2. De.26.5.

f c.15.16. 50.13,25. Ex.3.8.

g c.50.1. Ac.7.15.

h c.45.19, 27.

Egypt! and did you not tell me of his roughness and severity? The dead alive! My gentle Joseph severe and harsh! O, impossible!"

"But here are the wagons; here are the asses laden with provisions, and with all the good things of Egypt; here are the changes of raiment, and the 300 pieces of silver for thy son Benjamin!"

"It is enough!" said the good old man; his spirit revived, and he added, "Joseph my son is yet alive: and I will go and see him before I die!"

CHAP. XLVI. Ver. 1—34. *Jacob goes down into Egypt.*—It is not unnatural, after all, to suppose that Israel had his forebodings and his fears; as an antidote, therefore, the God of his father Isaac appeared to him in a vision of the night, saying, 'Fear not to go down into Egypt," &c. The prophecy given to his grandfather, Abraham, might also now probably be presented to his mind; (chap. xv. 13.) "Thy seed shall be a stranger in a land that is not theirs, and shall serve them," &c.; and therefore it is here promised, in harmony with the latter part of that prediction, "I will there make of thee a great nation, and I will also surely bring thee up again;" that is, thy posterity—as it was said to Abraham, "afterwards shall they come out with great substance." Rabbi *Menachem* gives it as a remark of the Hebrew doctors, that "wheresoever Israel are in captivity, (or affliction,) the presence of God is with them."

When it is added, "He (Joseph) shall lay his hand upon thine eyes," it refers to attending on his last moments, closing his eyes in death, and mourning over him, which we shall find very affectionately fulfilled in the last chapter of this history.

Jacob now cheerfully prosecutes his journey, till he arrives in the land of Goshen, where Joseph meets him, and a scene takes place, that for tenderness and affection has no parallel, except in that between Joseph and his brethren, when he first discovered himself to them. When Jacob first heard that his son Joseph was alive, he said, "It is enough: I will go and see him before I die." He has seen him; and, with Joseph weeping on his neck, he cries, "Now let me die, since I have seen thy face, because thou art yet alive." So good old Simeon, with the antitype (Jesus) folded in his arms, exclaims, "Lord, now let thy servant depart in peace; for mine eyes have seen thy salvation." (Luke ii. 29, 30.)

On the affecting interview between Jacob and his son Joseph, Bishop *Hall* has the following excellent observations:—"The height of all earthly contentment appeared in the meeting of these two, whom their mutual loss had more endeared to each other. The intermission of comforts hath this advantage, that it sweetens our delight more in the return than was abated in the forbearance. God doth ofttimes hide away our Joseph for a time, that we may be more joyous and thankful in his recovery. This was the sincerest pleasure that ever Jacob had which, therefore, God reserved for his old age. And if the meeting of earthly friends be so unspeakably comfortable, how

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Egypt and the frontier of that country and Arabia, not far from the Arabian gulf, and lying next to Canaan; for Jacob went directly thither when he came into Egypt, from which it was about eighty miles distant, though Hebron was distant from the Egyptian capital about 300 miles. The Septuagint calls it here, "Gesem of Arabia:" which is correct, as the country east of the Nile appears to have been called Arabia, in contradistinction from the western shore, which was referred to Libya.]—*Bagster.*

Ver. 12. *It is my mouth that speaketh.*—That is, without an interpreter, (which is another man's mouth, Exod. iv. 16.) The Chaldee saith, "In your tongue (Hebrew) I speak with you"—*Ainsworth.*

Ver. 16. *It pleased Pharaoh.*—Hebrew, "It was good in the eyes of Pharaoh." Compare chap. xli. 37

Ver. 20. *Regard not your stuff.*—Hebrew, "Let not your eyes spare," or pity your stuff, so as to grieve at leaving it behind. See Ezek vii. 4, 9.

Ver. 22. *To all of them . . . . changes of raiment.*—"Presenting garments is one of the modes of complimenting persons in the East."—*Orient. Lit.* It should seem, from the various instances there cited, that these garments were intended for them to appear at court in, on their return.

Ver. 23. *Meat for his father.*—[As *mazon* is derived from *zoon*, to prepare, provide, Dr. *A. Clarke* thinks it may mean here, *prepared meat:* some made-up dish, delicacies, confectionaries, &c. In Asiatic countries they have several curious methods of preserving flesh by *potting*, by which it may be kept, for any length of time, sweet and wholesome. Some delicacy, similar to the savoury meat which Isaac loved, may be here intended; sent to Jacob in consideration of his age, and to testify the respect of his son; for of other kinds of meat he could have no need, as he had large flocks and herds, and could kill a lamb, kid, &c. when he pleased.]—*Bagster.*

CHAP. XLVI. Ver. 4. *Put his hand upon thine eyes.*—To have a child, or a dear friend, to close our eyes in death, hath been, in all ages and countries, considered as a privilege and a blessing. Among the Jews, Tobias is said to have closed the eyes of his wife's parents.—Tobit xiv. 15. And Maimonides mentions it as a customary rite among the Jews. There are also evidences of it among the Greeks and Romans; according to Homer, Ulysses thus expressed himself on the death of Socus:—

"Ah wretch! no father shall thy corpse compose,
Thy dying lips no tender mother close."—*Pope.*

which they had gotten in the land of Canaan, and came into [i] Egypt, Jacob, and all his seed with him;

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 ¶ And these *are* the names of the children of [j] Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's first-born.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sons of Simeon; [k] Jemuel, and Jamin, and Ohad, and [l] Jachin, and [m] Zohar, and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of Levi; [n] Gershon, Kohath, and Merari.

12 ¶ And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan [o] died in the land of Canaan. And the sons of Pharez were Hezron, and Hamul.

13 ¶ And the sons of Issachar; Tola, and [p] Phuvah, and Job, and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 ¶ And the sons of Gad; [q] Ziphion, and Haggi, Shuni, and [r] Ezbon, Eri, and [s] Arodi, and Areli.

17 ¶ And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 These *are* the sons of Zilpah, whom Laban [t] gave to Leah his daughter: and these she bare unto Jacob, *even* sixteen souls.

19 ¶ The sons of Rachel, Jacob's wife; Joseph, and Benjamin.

20 And unto Joseph in the land of Egypt were born [u] Manasseh and Ephraim, which Asenath the daughter of Poti-pherah [v] priest of On bare unto him.

21 ¶ And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, [w] Ehi, and Rosh, [x] Muppim, and [y] Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 ¶ And the sons of Dan; [z] Hushim.

A. M. 2288
B. C. 1716

i Ge 39.15 Dt 26.5 Jos 24.4 Ps 105.23. Is 52.4.

j Ex 1.1. 6.14.

k or, *Nemuel.*

l or, *Jarib.*

m or, *Zerah.*

n or, *Gershom.*

o c. 38.3,7, 10.

p or, *Puah, and Jashub.*

q Nu 26.15. *Zephon.*

r or, *Ozni.*

s or, *Arod.*

t c. 29.24.

u c. 41.50.

v or, *prince.*

w Nu 26.38. *Ahiram.*

x Nu 26.39. *Shupham.* 1 Ch. 7.12. *Shuppim.*

y *Hupham.* Nu. 26.39.

z or, *Shuham.* Nu. 26.42.

a c. 29.29.

b *thigh.*

c De 10.22. Ac. 7.14.

d c. 31.11.

e c. 47.1.

f c. 45.14.

g Lu. 2.29, 30.

h *they are men of cattle.*

i c. 47.3.

j c. 30.35. 37.12.

k c. 43.32. Ex. 8.26.

a c. 46.31.

b c. 46.28.

c Ac. 7.13.

24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sons of Bilhah, which Laban [a] gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his [b] loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

27 And the sons of Joseph which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and [c] ten.

28 ¶ And he sent Judah before him unto Joseph, to direct his [d] face unto Goshen; and they came into the land of [e] Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him: and he fell on his [f] neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let me [g] die, since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his father's house, I will go up, and show Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me:

32 And the men *are* shepherds, for their [h] trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What [i] *is* your occupation?

34 That ye shall say, Thy servants' trade hath been about [j] cattle from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* an [k] abomination unto the Egyptians.

CHAPTER XLVII.

1 Joseph presenteth five of his brethren, 7 and his father before Pharaoh: 11 he giveth them habitation and maintenance: 13 he getteth all the Egyptians' money, 16 their cattle, 18 their lands for Pharaoh. 28 Jacob's age.

THEN Joseph came and told [a] Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold, they *are* in the [b] land of Goshen.

2 And he took some of his brethren, *even* five men, [c] and presented them unto Pharaoh.

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happy shall we be in the glorious face of God our heavenly father!—of that of our blessed Redeemer, whom we sold to death by our sins! and who now, after that noble triumph, hath all power given him in heaven and in earth!"

After the above mentioned interview, Joseph returns to prepare for introducing his father and brethren to the king; and he instructs them what to say in answer to any inquiry relative to their occupation, that the king might approve of their settling in the land of Goshen, for he had evidently no wish to make them courtiers, or pensioners on the crown. The reason given for wishing them to settle there was, that "every shepherd was an abomination to the Egyptians." One ground of this has been supposed to be, that prior to this time they had suffered an invasion from a mighty horde of these people, and had been under a dynasty of shepherd-kings, whose memory was execrated among them; but a more obvious one is, that they ate and sacrificed those animals which many of the Egyptians worshipped, but which worship perhaps did not prevail in Goshen.

CHAP. XLVII. Ver. 1—12. *Jacob and his sons introduced to Pharaoh.*—Joseph first presents to Pharaoh five of his brethren. Many conjectures have been exercised as to his choice of the individuals, and it is natural to suppose he selected the most intelligent, and those that were the most able to answer any questions that might be proposed, among whom Judah and Benjamin would certainly be included. It seems, also, from a subsequent expression of Pharaoh, that they were not the most robust and active; for he says, (ver. 6.) "If thou knowest any men of activity among them"—"stout and robust men," says Dr. *Clarke*—"then make them rulers over my cattle." Their answers agreed with the suggestions of their brother Joseph, and produced, according to his wish, a grant for their settlement in the land of Goshen.

Joseph then introduces his father, Jacob, who gives his blessing to the king, both at his entrance and departure. The first question addressed to an old man naturally respects his years. "How old art thou?" or, as the phrase in the original is, "How many are the days of the years of thy life?" "Jacob, in answer to this simple question," says *Fuller*, "introduces several important truths, and that without any force or awkwardness. He insinuates to Pharaoh, that he, (Jacob,) and his fathers be-

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Ver. 20. *On bare unto him.*—Here the Septuagint adds, "These were the sons of Manasseh, whom his Syrian concubine bore unto him; Machir: and Machir begat Galead. The sons of Ephraim, Manasseh's brother; Sutalaam and Taam: and the sons of Sutalaam, Edem."]—*Bagster.*

Ver. 26, 27. *All the souls, &c.*—Dr. *Hales* thus reckons them; Jacob's eleven sons and one daughter, (Dinah,) 12; the children of his eleven sons 54; these make the issue of his own loins, which came with him into Egypt, 66: (ver. 26.) add to these Jacob himself, Joseph, and his two sons, these made his house 70; but add to the former number, nine of the wives of Jacob's sons, (some being dead, and we have 75; the number mentioned by Stephen, Acts vii. 14, "All his kindred," who were sent for to Egypt.

Ver. 28. *To direct his face unto Goshen.*—That is, probably, "to request Joseph would meet him there." So *Boothroyd.* [Goshen seems to have been a city, after which the land of Goshen was called. The LXX. render it by *Heroonpolis*, "city of Heroon;" which by some writers is simply called Heroum, and is by the ancient geographers placed in the eastern part of Egypt, not far from the Arabian Gulf.]—*Bagster.*

Ver. 34. *Every shepherd is an abomination to the Egyptians.*—Several reasons have been given for this; but the principal seems to have been, that they sacrificed the animals which the Egyptians held sacred. So *Tacitus* complained afterwards of the Jews; "They sacrifice the ram, in order to insult Jupiter Ammon; and the ox, which the Egyptians worship under the name of Apis."—Dr. *Clarke.* See chap. xliii. 32.

From the fragments of Manetho, preserved in Josephus and Africanus, it appears that Egypt had been invaded by a colony of *Nomades*, or shepherds, descended from Cush. After many wars between them and the Egyptians,

3 And Pharaoh said unto his brethren, What *is* your [d] occupation? And they said unto Pharaoh, Thy servants *are* [e] shepherds, both we, *and* also our fathers.

4 They said moreover unto Pharaoh, For to [f] sojourn in the land are we come; for thy servants have no pasture for their flocks, for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over [g] my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed [h] Pharaoh.

8 And Pharaoh said unto Jacob, How [i] old *art* thou?

9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* a hundred and thirty years: few and evil have the days of the years of my life been, and [j] have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

A. M. 2298. B. C. 1706.

d c.46.33, 34. Am.7.14, 15. Jn.1.8. 2 Th.3.10.

e Am 7.14.

f c.15.13. De 26 5. Ps.105.23. Is.52.4.

g 1 Ch.27. 29. Pr.22. 29.

h ver.10. c.14.20. Ex 12 32. Nu.6.23, 24. Jos.14 13. 1 Sa. 2.20. 2 Sa. 3.10. 19.39. 1 Ki 1.47. 2 Ki 4 29. Mat.26. 26. Lu.22 19. 1 Pe.2.17.

i *many are the days of the years of thy life?*

j c.25.7,8. 35.28.

k ver.6. Ex.1.11.

l *according to the little ones; or, as a little child is nourished.*

m c.41.30, 31.

n *led.*

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as [k] Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with [l] bread, according to *their* families.

13 ¶ And [m] *there was* no bread in all the land: for the famine *was* very sore, so that the land of Egypt, and *all* the land of Canaan, fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he [n] fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him,

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fore him, were strangers and pilgrims upon the earth—that their portion was not in this world, but in another—that the life of man, though it extended to a hundred and thirty years, was but as a few days—that those few days were mixed with evil: all which, if the king properly reflected on it, would lead him to set light by the earthly glory with which he was loaded, and to seek a crown which fadeth not away. It is admirable to see how all these sentiments could be suggested in so prudent, so modest, so natural, and so inoffensive a manner."

How far these hints were understood or improved, we cannot say, but they appear to have been taken in good part; and thus much may be said for this Pharaoh, that there is no pagan king mentioned in sacred history, whose character stands so unblemished. It is a great blessing, when those who are not distinguished by extraordinary talents themselves, have yet the good sense to select and employ men so qualified, and to reward them with confidence and honour. Pharaoh's gratitude to Joseph, and courtesy to Jacob, are traits in his character the more to be noticed, as they are seldom to be found in arbitrary princes.

Jacob again blesses Pharaoh and retires. "And Joseph nourished his father and his brethren, and all his father's household, with bread, according to their families;" or, as the Hebrew is explained in the margin, "according to (the number of) their little ones." And they settled in the land of Goshen, or Rameses.

Ver. 13—31. *Joseph's policy, and Jacob's charge.*—We are now called to consider Joseph's conduct in a political point of view, as the prime minister of Egypt; and this, in justice to his character, we must recollect, was not a republic, nor a representative government; but an absolute monarchy, with some limitations, which seem to have been chiefly in favour of the clergy. Joseph is charged, however, with too great devotion to his master's interests, and with herein laying the foundation of that miserable and degraded despotism, which we shall have to notice and lament in the following reign. It is true, that the people in their distress surrendered both their property and their privileges; that after having received all their money for corn, he also bought up both their cattle and their lands: but then it should be considered that, by those means, he both saved their lives, and, in the end, improved their property. It has been said, he should have given them corn; but in indiscriminate donations there is always much waste and much abuse. Whether he might not have sold the corn on easier terms, we have now no means of determining; but when he, in the close of the famine, returns them four-fifths of all their property, reserving only one-fifth, in lieu of all taxes, and perhaps personal service, they appear to have been decidedly gainers. For we know that, in arbitrary countries, even now, the king considers himself as having a right, not only to all the property of his subjects, but to their personal service; and even to claim their daughters for his harem at his pleasure: a proof of which we have in the conduct of a preceding Pharaoh, who had taken Sarah into his harem, under the supposition of her being unmarried, and that therefore he had a right to take her. (Gen. xii. 14—20.) But now these claims seem to have been all sunk into one; and for an increase of land-tax from ten to twenty per cent., they appear to have enjoyed an exemption from all other duties: and, at the same time, as a boon, seed is now freely given them to sow all their lands, which was perfectly useless while the dearth continued. In buying up the cattle, it should be considered also, that he not only saved their lives, but preserved them in good condition, being fed from the king's granaries; whereas, had he not bought them, if not quite starved to death, they would probably have been all in the condition of Pharaoh's lean kine. The removal of the people from one end of Egypt to the other, is a measure that at first view seems harsh and arbitrary; but if it were only when the granaries of one city were exhausted, to receive food in others, it was for their own advantage. It appears also to have been only a temporary measure, till their lands should be restored, when they were ordered to cultivate and sow them.

That he did not purchase the land of the priests, seems to have been owing to the moderation and benevolence of the king, who allowed them a gratuitous supply. Whether this were right or wrong, Joseph appears to have had no concern in it; it was the act of the sovereign, and it certainly did not become him to oppose it.

In the close of this chapter, Jacob, apprehending the time at hand for his departure to another and better world, sends for Joseph, and binds him by an oath, (similar to that which Abraham exacted from his steward, chap. xxiv. ver. 2 and 3.) that

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in which some of their principal cities were burned, and great cruelties were committed, they were forced to evacuate the country; but not till they had been in possession of it 900 years.—*Bryant's* Anal.

CHAP. XLVII. Ver. 6. *Any men of activity.*—"Stout," or "robust men;" such as were capable of bearing fatigue, and of rendering their authority respectable.—Dr. *Clarke.*

Rulers over my cattle.—It should seem, notwithstanding the aversion that the Egyptians had to shepherds, they yet kept cattle; partly, perhaps, for sale, and partly for eating privately. So the Gadarenes kept swine. Matt. viii. 30, &c.

Ver. 11. *Land of Rameses, as Pharaoh had commanded.*—But Pharaoh had commanded (ver. 6.) that they should dwell "in the land of Goshen:" Rameses and Goshen, therefore, were the same land.

Ver. 12. *According to their families.*—Or, "Their little ones." But another marginal note suggests a sense somewhat different; "as a little child is nourished." *Ainsworth* says the Hebrew will bear this; but the other sense is generally preferred.

Ver. 16. *Give your cattle.*—This was the wisest measure that could be adopted, both for the preservation of the *people*, and of the *cattle*. As the people had not grain for their own sustenance, consequently they could have none for their cattle; hence they were in the most imminent danger of starving; and the people also were in equal danger; as they must have divided a portion of that bought for themselves with the cattle, which, for the sake of tillage, &c. they wished of course to preserve till the seven years' famine should end. The cattle being bought by Joseph, were supported at the royal expense, and very likely returned to the people at the end of the famine; for how else could they cultivate their ground, transport their merchandise, &c. &c.? For this part of Joseph's conduct, he certainly deserves high praise, and no censure.]—*Bagster.*

Ver. 17. *Fed them.*—Margin, "Led them;" and the Hebrew word means, to tend a flock. Hence the LXX. render it "nourished," and the Vulgate, "sustained." To lead and to feed a flock, is in fact the same thing. See *Parkhurst.*

Ver. 18. *The second year.*—Not of the famine, but after they had sold their cattle, &c. and the last year of the famine; for now he gave them seed-corn to sow.—Dr. *Clarke.*

We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle: there is not ought left in the sight of my lord, but our bodies and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy [o] us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

22 Only the land of the [p] priests bought he not; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands.

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part;* [q] except the land of the [r] priests only, *which* became not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and [s] multiplied exceedingly.

A. M. 2298. B. C. 1706.

o Job 2.4. La 1.11.

p or, *princes.*

q Ezr.7.24.

r or, *princes.*

s Ex.1 7,12. De 10 22. Ne.9.23.

28 And Jacob lived in the land of Egypt seventeen years: so the [t] whole age of Jacob was a hundred forty and seven years.

29 And the [u] time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, [v] put, I pray thee, thy hand under my thigh, and deal kindly and truly with me: bury me not, I pray thee, in Egypt:

30 But I [w] will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me: and he sware unto him. And [x] Israel bowed himself upon the bed's head.

CHAPTER XLVIII.

1 Joseph with his sons visiteth his sick father. 3 Jacob repeateth the promise: 9 he blesseth Ephraim and Manasseh: 21 he prophesieth their return to Canaan.

A. M. 2315 B. C. 1689.

AND it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.

t *days of the years of his life?*

u De 31.14. 1 Ki 2 1. Joh 7 1. 14.14.

v c.24.2.

w c.50 5. He.11.22.

x 1 Ki.1 47. He.11.21.

2 ¶ And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God Almighty [a] appeared unto me at Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee [b] *for* an everlasting possession.

5 And now, thy two sons, Ephraim and Manasseh, [c] which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine: as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begettest after them, shall be thine, [d] *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, [e] Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little

a c.28.13., 19; 35.6, &c.

b c.17.8. De.32.8. Am.9.14, 15.

c c.41.50., 52.

d Jos.14.4.

e c.35.16., 19.

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he should carry him down into Canaan to be buried with his father; and then bowing himself, while he sat upon his bed, and at the same time leaning on his staff, silently worshipped that God who had now fulfilled "all the mercy and truth" which he spake unto him.

CHAP. XLVIII. Ver. 1—22. *Joseph visits Jacob with his two sons, whom Jacob blesses.*—It was during the same illness, if not at the same visit, when Jacob exacted from his son Joseph a promise to bury him in Canaan, that the latter brought his two sons, Manasseh and Ephraim, to receive his blessing. Before he gives this, however, Jacob recurs to a circumstance which he always appears to mention with peculiar pleasure; namely, the vision with which he was favoured at Luz, which is Beth-el. (Chap. xxviii. 19. xxxv. 6, &c.) And now he intimates his determination of transferring the birthright, which Reuben had forfeited by his crime, (1 Chron. v. 1.) to Joseph and his sons—"Even as Reuben and Simeon (his two eldest sons) they shall be mine." But before we come to the blessing itself, there is something peculiarly affecting in the retrospective view which Jacob takes of the dealings of Providence with him, and with his fathers: "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day." It is like a traveller in the wilderness, who having climbed many hills, and forded many rivers, now looks back on his labours and his dangers with gratitude to God, and exclaims with the prophet, "Hitherto hath the Lord helped me." But Israel traces back these blessings to the days of his fathers, Abraham and Isaac; and refers always with perfect satisfaction to the covenant made with them, and ratified repeatedly to himself, through which all its blessings were to flow to his posterity. But he adds, may "the angel which redeemed me from all evil, bless the lads!" Yes, Jacob had seen many evils, as he said to Pharaoh, "Few and evil have been the days of thy servant;" but there was an angel that attended him through all his trials—the angel that redeemed him from all evil—the angel of Beth-el, with whom he wrestled and made supplication—the angel of the everlasting covenant; May he "bless the lads!" It is our mercy, as Christians, that this angel, who hath now assumed a nearer relation and a brighter form—as "God manifested in the flesh"—as he hath redeemed our souls by the price of his blood, so is he ever present to rescue us from temporal evils, or else to make them "work together for our good."

And he said, "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh." This greatly displeased their father Joseph, especially as Jacob crossed his hands, to lay his right upon Ephraim, and his left upon Manasseh, contrary to the position in which they had been placed. Joseph, therefore, informed him that Manasseh was the eldest, supposing he might have mistaken them; but the venerable patriarch replied, "I know it, my son,

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Ver. 19. *Buy us and our land.*—It appears from this, that the Egyptians considered themselves hitherto as free, though they now offered to submit to slavery. The following is found among the Gentoo (or Hindoo) laws: "Whoever, having received his victuals from a person during the time of a *famine*, hath become his slave upon giving to his provider whatever he received from him, and also two head of cattle, may become free from his servitude."—*Orient. Cust.*

Ver. 21. *As for the people, he removed them.*—*Ainsworth* says this was "to change their right, and to translate the property of the land to Pharaoh;" but the Samaritan, LXX., and Vulgate say, "he subjected the people to him (Pharaoh) for servants;" which Dr. *Boothroyd* thinks preferable, though it is not supported by MSS.

Ver. 22. *Priests.*—The word sometimes means princes, (as in the margin,) but certainly not in this chapter.

Ver. 23. *I have bought you.*—The accounts which Diodorus Siculus gives, are said to corroborate this statement; but the fact is they prove a great degeneracy: for, according to him, the land was divided into three parts; one belonged to the priests, with which they provided all sacrifices, and maintained all the ministers of religion. A second part was the king's, to support his court and his family, and the expenses of war. The remainder of the land belonged to the people, who appear to have been all soldiers, liable, at the king's expense, to serve in all wars. See *Orient. Lit.*

Ver. 31. *And Israel bowed himself upon the bed's head.*—It is not very obvious what can be meant by the *head* of a *bed*, which consisted only of a mat, or a cushion, (for they had no bedsteads;) but the same word, read without the points, means a staff, which has generally a head. So the LXX. understood it, whom the apostle literally quotes, Heb. xi. 21. "Jacob . . . worshipped, (leaning) upon the top of his staff." *Ainsworth* admits that the LXX used a copy without points; which, indeed, are comparatively modern. See *Ainsworth, Clarke,* and *Kennicott's* Rem.

CHAP. XLVIII. Ver. 2. *And Israel strengthened himself, and sat upon his bed.*—How should a feeble old man strengthen himself to sit up on his bed so effectually as by the use of a staff. This explains, therefore, the close of the preceding chapter; and we have often seen age and weakness thus supported, better than by down pillows: of which, certainly, Jacob never dreamed

way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem.

8 And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, They *are* my sons, whom God hath [f] given me in this *place.* And he said, Bring them, I pray thee, unto me, and I will [g] bless them.

10 (Now the eyes of Israel [h] were dim for age, *so that* he could not see:) And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, [i] I had not thought to see thy face: and lo, [j] God hath showed me also thy seed.

12 And Joseph brought them out from between his knees, and he [k] bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands [l] wittingly; for Manasseh *was* the first-born.

15 ¶ And he blessed Joseph, and said, God, before whom [m] my fathers Abraham and Isaac did walk, the God [n] which fed me all my life long unto this day,

16 The [o] Angel [p] which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them [q] grow into a [r] multitude in the midst of the earth.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this *is* the first-born; put thy right hand upon his head.

19 And his father refused, and said, I know *it*, my son, I know *it:* he also shall become a people, and he also shall be great: but [s] truly his [t] younger brother shall be greater than he, and his seed shall become a [u] multitude of nations.

20 And he blessed them that day, saying, In [v] thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

21 And Israel said unto Joseph, Behold, I die; but [w] God shall be with you, and bring you again unto the land of your fathers.

22 Moreover I have given to thee one portion [x] above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

CHAPTER XLIX.

1 Jacob calleth his sons to bless them. 3 Their blessing in particular: 29 he chargeth them about his burial: 33 he dieth.

AND [a] Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* [b] which shall befall you in the last [c] days.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 ¶ Reuben, thou *art* my first-born, my might, and the [d] beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, [e] thou shalt not excel; because [f] thou wentest up to thy father's bed; then defiledst thou *it:* [g] he went up to my couch.

5 ¶ Simeon [h] and Levi *are* brethren; [i] instruments of [j] cruelty *are in* their habitations.

6 O [k] my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will [l] they digged down a wall.

7 Cursed *be* their anger, for *it was* fierce;

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f c.33.5.
g c.27.4. He 11.21.
h *heavy.*
i c.37.33,35. 45.26.
j Ep.3.20.
k Ex.20.12. Le.19.32.
l ver.19.
m c.17.1. 24.40.
n Ps.103. 4,5.
o c.31.11. Is.63.9.
p Ps.34.22.
q *as fishes do increase.*
r Nu.26.34, 37.
s Nu 1.33, 35. De.33. 17.
t c.25.23.
u *fulness.*
v Ru.4.11, 12.
w c.50.24. Jos.23.14.
x Jos.17.14.
a De.33.1, &c.
b Nu.24.14. De.4.30.
c Is.2.2. Je 23 20.
d De.21.17.
e *do not thou*
f c.35.22. De.5.21.
g or, *my couch is gone.*
h c.29.33, 34.
i or, *their swords are weapons of violence.*
j c.34.25., 29.
k Ps 26.9. Pr.1.15,16
l or, *houghed oxen.*

I know it: he shall be great, but his younger brother greater." *Fuller* here remarks, with his usual point, "God is as immutable as he is sovereign. It does not become us to contend with him; and it is to the honour of Joseph, that as soon as he perceived his father knew what he did, believing him to be directed from above, he acquiesced."

As a sort of appendage to this blessing of Joseph's sons, Israel subjoins, with the greatest calmness, "Behold, I die;" and shall not witness the blessings I am enabled to predict; "but God shall be with you, and bring you again into the land of your fathers. Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow." This is supposed to refer to the parcel of land which Jacob bought of Shechem, which the Amorites might have taken possession of, and to recover which Israel was compelled to have recourse to arms. This, however, is all conjecture; but events are sometimes alluded to in the Scriptures, as in other histories, that are not expressly recorded, and which, therefore, cannot be now distinctly traced. Thus much is certain, that a parcel of ground near Shechem, which Jacob bought of the Hivites, fell to the lot of Joseph, and that there his bones were finally deposited; and this is more distinctly alluded to in the close of the chapter following. See also Josh. xxiv. 32.

CHAP. XLIX. Ver. 1—12. *Jacob blesses the tribes of Israel.* (*See plate of the standards of the twelve tribes,* p. 126.)—In this very interesting and important chapter, we behold the venerable patriarch, Israel, at the age of 147 years, raising himself in bed,

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Ver. 10. *His eyes were dim.*—Hebrew, "heavy," so "that he could not see *clearly,*" or distinctly. Compare verse 11.

Ver. 12. *From between his knees.*—That is, Israel's, says Dr. *Boothroyd.* In verse eighth they were brought near to Israel, who kissed and embraced them, probably between his knees, being unable to support them on them. Joseph, therefore, drew them out to place them before his father as he wished, to receive the patriarchal blessing, the elder toward his right hand. *And he bowed himself.*—[Joseph thus showed, that his external greatness did not render him forgetful of the respect due to his father, or of that veneration to which his age and piety entitled him. The Egyptians, among whom he lived, according to *Herodotus,* were particularly remarkable for the reverence they paid to old age: "for if a young person meet his senior, he instantly turns aside to make way for him; if an aged person enter an apartment, the youth always rise from their seats;" and *Savary* observes, that the same reverence is yet paid to old age, on every occasion, in Egypt. Among the ancient Romans, it was considered a crime, worthy of death, not to rise up in the presence of an aged person; and acting a contrary part was deemed an awful mark of the deep degeneracy of the times:—See *Juvenal,* Sat.]—*Bagster.* The Samaritan and LXX. make the lads bow, not Joseph.

Ver. 16. *The angel which redeemed me.*—Here is an evident reference to chap. xxxii. 24.—28. Compare Psalm xxxiv. 22.——*And let them grow into a multitude.*—Hebrew, "Increase like fishes," the most prolific of all creatures. See Note on chap. i. 21.

Ver. 21. *Behold, I die: but God shall be with you.*—So said Joseph, chap. i. 24. Similar said Christ, John xvi. 7.—*Edwards.*

Ver. 22. *One portion.*—The Hebrew for "portion," is *Shechem,* (literally "a shoulder,") which strengthens the allusion above mentioned, but cannot refer to the capture of the place by Jacob's sons, because that was totally disavowed and condemned by him. See chap. xlix. 6, 7.

CHAP. XLIX. Ver. 2. *Hearken unto Israel.*—We have above adverted to p cture writing and hieroglyphics. The most remarkable specimens of the former now known are in the exhibition of ancient Mexico, at the Egyptian Hall, Piccadilly. They announce to the emperor Montezuma the arrival of the Spaniards in South America. The various rivers they crossed are represented in blue stripes, and the routes of the different armies, by the marks of footsteps, in a manner approaching to hieroglyphics.—The following inscription, from the celebrated Temple of Minerva at Sais, in Egypt, is here given, to illustrate the use of hieroglyphics. An infant, an old man, a hawk, a fish, and a river horse, are drawn to represent the following moral sentence: "All you who come into the world, or go out of it, know this, that the gods hate impudence." On hieroglyphics, see the article in *Ency. Brit.; Warburton's* Divine Legation; *Pococke's* Travels in Egypt.

Ver. 4. *Unstable as water.*—Rather, *unconfinable*; overflowing as a river, or a boiling spring; see Symmachus and the Vulgate. But the allusion may be more probably, to the Nile.——*He went up to my couch.*—A poetical repetition. The marginal reading, "My couch is gone," seems unintelligible. Dr. *Boothroyd* reads, "Ascending my couch, then wast thou degraded." Dr. *Durell,* "Thus by going up thou didst defile my bed." The Great Mogul disinherited his own son for the same crime, and appointed his grandson to succeed him. —Sir *T. Roe's* Embassy.

Ver. 5. *Instruments of cruelty.*—Margin, "Their swords were weapons of violence." So are all swords; the word signifies *rage, fury,* burning in the mind. *Pagninus* renders it to the sense, *arma iniquitatis,* weapons of wickedness. Dr. *Durell* reads, "They have executed their violent stratagems." *Boothroyd,* "They accomplished their violent schemes." So Samaritan, LXX., Onkelos.

Ver. 6. *In anger they digged down a wall.*—It is very doubtful whether Shechem was a walled town; and the same word (with a slight variation) means a *prince:* and so Kennicott, Clarke, Boothroyd, and all the modern commentators, understand it; namely, Shechem. A marginal note says, "they houghed oxen;" but this is weakly supported, and unnatural.

Ver. 7. *I will divide them.*—The Jerusalem Targum adds, and the Jews generally believe, that the Simeonites were afterwards obliged to seek their living as schoolmasters, scattered among the other tribes, like the Levites

and their wrath, for it was cruel: I will [m] divide them in Jacob, and scatter them in Israel.

8 ¶ Judah, [n] thou *art he* whom thy brethren shall praise; thy hand *shall be* in the neck of thine enemies; thy father's children shall bow [o] down before thee.

9 Judah *is* a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a [p] lion, and as an old lion: who shall rouse him up?

10 The [q] sceptre shall not depart from Judah, nor a [r] lawgiver from [s] between his feet, until [t] Shiloh come: and unto [u] him *shall* the gathering of the people *be*.

11 Binding his foal unto the vine, and his ass's [v] colt unto the choice vine; he washed his garments [w] in wine; and his clothes in the blood of grapes:

12 His [x] eyes *shall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun [y] shall dwell at the haven of the sea; and he *shall be* for a haven of ships; and his border *shall be* unto Zidon.

14 ¶ Issachar *is* a strong ass couching down between two burdens:

A. M. 2315
B. C. 1689.

m Jos. 21. 3.
n c. 29. 35. Ps. 76. 1.
o 1 Chr. 5. 2. Is. 49. 7.
p Nu. 23. 24. Rev. 5. 5.
q Nu. 24. 17.
r Ps. 60. 7. Is. 33. 22.
s Dt. 28. 57.
t 1 Sa. 1. 3. Ezr. 2. 27.
u Jn. 12. 32. 11. 52.
v Mat. 21. 2.
w Is. 63. 1...3.
x Ca. 5. 10.. 16.
y Jos. 19. 10.

and, probably supported by his favourite staff, with which he had "passed over Jordan." Animated by the spirit of prophecy, he calls his sons around him, to hear their future destiny. "Gather yourselves together, (said he,) that I may tell you that which shall befall you in the last or latter days"—the days of their posterity. The *descriptive* part of it, it is true, refers to the sons of Jacob, as individuals, and in several instances, severely reproves their follies and their crimes; but the *prophetic* part refers wholly to their tribes and families—to their settlement in Canaan, and to their subsequent circumstances, till the coming of Messiah; but their character and their fate are chiefly described in hieroglyphic characters.

In order to understand these, it is necessary to premise, that the first method of writing was probably what is called *picture-writing*, as is shown by the learned *Warburton*. In the next stage of improvement, natural objects were employed to represent characters and qualities of the human mind. These are called *hieroglyphics*, or sacred characters, in the use of which the priests of Egypt were particularly famous. The Egyptian hieroglyphics were borrowed from birds, animals, plants, parts of the human body, and a great variety of other objects. Thus, a hawk was the emblem of speed; the lion, of strength and fortitude; the crocodile, of malice; the human eye, of knowledge, &c. The eye, with a sceptre, represented a king, or a deity; for, among the heathen, their kings were generally supposed to be divine. This may serve as a key to the prophetic imagery now before us, and which we must cursorily review.

Reuben, "Behold a son!" As he was the first-born we might expect to see in him the marks of peculiar excellence and power; but, alas! he lost his birthright by his licentiousness: "Thou shalt not excel, because thou wentest up to thy father's bed." He is, therefore, compared to *water*, not merely for his instability, but for his unrestrained licentiousness. "Impetuous as a deluge or a cataract;" or, as Jacob, being in Egypt, might naturally allude to it, the overflowing of the Nile. The tribe of Reuben never excelled, either in numbers or in fame.

Simeon and Levi (*united*) are brethren, and as they were confederate in crimes, so they are coupled in disgrace. "Their swords are weapons of iniquity," being most unjustly and treacherously employed; for "in their rage they slew a man, (Hamor) and in their self-will they destroyed a prince, (Shechem.) Therefore," says the patriarch, in the language of a prophet, "I will divide them in Jacob, and scatter them in Israel." Simeon had a very contracted portion, on the outside of Judah's, between the Philistines and Amalekites: and the tribe of Levi (of which were the priests) was scattered through the country.

The name of Judah signifies "praise;" and there is nothing said of him but to his advantage. A lion is the established emblem of strength and valour, and Judah is compared to a lion's whelp, or a young lion, for those properties; and to a lioness giving suck, as still more bold and fierce. A lion is said to have been the standard of Judah; and the city of David was called *Ariel*, "The Lion of God." The military "fame of David" is well known, and "went into all lands; and the Lord brought the fear of him upon all nations." (1 Chron. xiv. 17.) "But a greater than David is here, even the lion of the tribe of Judah." (Rev. v. 5. Isa. ix. 6.)

Of him it is said, "The sceptre shall not depart from Judah, nor the lawgiver (or rather the judge's staff) from between his feet, until Shiloh come." The obvious meaning is, that the government of the Jews, who, after the captivity, were almost wholly of the tribe of Judah, should not be dissolved until Shiloh should appear. The import of *Shiloh* has, indeed, been much disputed; but the two following seem the best founded expositions, and may well be united, as they are in the character of our Saviour:—1. The Septuagint version reads, "He whose it is;" that is, the sceptre, by divine right and promise. 2. The giver, or Prince of Peace: both these characters united in our Messias, soon after whose appearance the Jews were brought completely under foreign power, and Judea made a Roman province; by whose death their whole dispensation was virtually destroyed, and soon after their city also, and their nation dispersed throughout all the world, unto the present day. Thus exactly was the prediction accomplished 1700 years after it was delivered.

The second part of this prophecy is no less beautiful, and was no less remarkably fulfilled. "Binding his foal unto the vine, and his colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes." This verse resembles the prophecy of Zachariah: (ch. ix. 9.) "Behold, thy king cometh unto thee: he is just, and having salvation; lowly and riding upon an ass, and upon a colt, the foal of an ass." And we may find both fulfilled in the narrative of our Lord riding into Jerusalem. (Matt. xx. Mark xi. and Luke xix. 29.) There, we are told, was an ass and a colt tied in a village, and it is as likely it might be to a vine as any other tree; and upon these he entered in humble triumph into the city, before his passion. The reference to the abundance of wine, seems to require a more metaphorical interpretation, and is very parallel to the opening of the 63d chapter of Isaiah. "Who is this that cometh from Edom, with dyed garments from Bozrah?"&c. . . . "I that speak in righteousness, mighty to save. I have trodden the wine-press alone," &c. All these passages evidently relate to one person—a king "meek, and having salvation" for his people; a conqueror mighty, and taking vengeance on his enemies. Whether this refers to the destruction of Jerusalem, or some subsequent event, it is not here necessary to inquire. (See Rev. xiv. 20. xix. 13.)

The prophecy of Shiloh is thus explained by the Chald paraphrast: "He that hath dominion shall not be taken away from Judah, nor a scribe from his children's children, until Messias come, whose the kingdom is, and him shall the people obey." The Jerusalem Targum, the Bereshith Rabba, and David Kimchi, make the like application of this passage to the Messiah.—"*To him shall the gathering of the people be*," both Jews and Gentiles. Of the first-fruits there was a considerable gathering in the Apostolic and succeeding ages to the present; and we hope the signs of the times indicate that the general harvest is fast approaching.

Ver. 13—33. *Jacob blesses the other tribes, and dies.*—Of Zebulun, whose name signifies "dwelling," it is merely predicted that he should enjoy a maritime situation, and, accordingly, his borders extended to the Mediterranean westward, and on the east to the sea of Galilee, (Joshua xix. 10—16.) This tribe was, therefore, chiefly employed in fishing and in commerce.

Issachar is represented as a strong ass, couching under two panniers. His lot was in a valley between two hills, and his sons were hardy agriculturists; and when engaged in their national wars, like the war ass of Mesopotamia, they neither fled nor flinched: yet they loved peace, and were content under their troubles, rather than go to war. The name implies "wages," or reward, which seems to have been their leading object. Josh. xix. 17—23.

The tribe of Dan appears to be distinguished by intellect, but not of the most honourable character; the cunning of the serpent, without the innocence of the dove. "Dan shall judge his people as one of the tribes of Israel:" but by judging here, we are not to understand the grave office of presiding in a court of judicature; but rather that of vindicating the rights of his tribe and nation, and repelling the aggression of their neighbours; this we shall find abundantly exemplified in the history of the Judges; and particularly in the history of Samson, who was of this tribe, and who practised a variety of stratagems to annoy

Ver. 8. *Thy hand shall be in the neck of thine enemies.*—Compare Psalm xviii. 40. Fulfilled, Judges, chap. i.

Ver. 9. *Judah is a lion's whelp.*—A lion, we remark, is the well known hieroglyphic for strength and valour; hence *Ali*, Mahomet's son-in-law, was named "the Lion of God;" and Richard I., *Cœur de Lion*, lion-hearted. The writer thinks he perceives here a gradation not noticed by any of the critics. Judah is a lion's whelp, or cub, and as such, has been used to devour in the den the prey provided by the parent lion; now he goes up into the mountain and preys for himself; he coucheth as a lion or lioness, to lie in wait—and "who shall rouse him?" It shall be at his peril. This describes the growing strength and importance of the tribe. See Jer. xlix. 19. Nahum ii. 11, 12.

Ver. 10. *The sceptre . . . nor a lawgiver.*—The first word, *Shebet*, is doubtless a short staff, and the other, no less clearly, a long one. The former was the staff of the tribe, (1 Sam. x. 19, 20. in the Heb.) and perhaps not very different from what Achilles, the chief of a Greek tribe, bore, or the baton of a modern general. The other word, (*Chakak*,) which, it is now agreed, means also a staff, (for they had no lawgiver after Moses,) and probably with an iron point at bottom, to rest between the feet: for it appears, these staves were sometimes used to dig out wells; see Numb. xxi. 18. which might be read, "The princes—the nobles—digged it out with their legislative staves;" or, more properly, the staves of the magistrates, or judges; which might, for aught we know, be both as long and as strong as the staves of our constables. The sceptre and the staff, therefore, here represent the civil and judicial power, and form a parallelism, as usual, in the Hebrew poetry.

The late ingenious Editor of Calmet suggests, that this word may mean a pen: an iron one, most likely, to write in lead, or a chalky rock. Job xix. 23. and therefore represented the *teacher*, or scribe, as well as king of Israel—*Fragments*, Nos. 223, 333, 334. For a full exposition of this important prophecy, see Bp. *Newton*, Dissert iv

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

16 ¶ Dan [z] shall judge his people, as one of the tribes of Israel.

17 Dan shall be a serpent by the way, an [a] adder in the path, that biteth the horse-heels, so that his rider shall fall backward.

18 I [b] have waited for thy salvation, O LORD!

19 ¶ Gad, a troop shall overcome him: but [c] he shall overcome at the last.

20 ¶ Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

21 ¶ Naphtali *is* a hind let loose: he giveth goodly words.

22 ¶ Joseph *is* a fruitful bough, *even* a fruitful bough by a well; [d] *whose* branches run over the wall:

23 The [e] archers have sorely grieved him, and shot *at him*, and hated him:

24 But his [f] bow abode in strength, and the [g] arms of his hands were made strong by the hands of the mighty *God* of Jacob: (from thence *is* the [h] Shepherd, the [i] Stone of Israel:)

25 *Even* by the God of thy [j] father, who shall help thee: and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors [k] unto the utmost bound of the everlasting [l] hills: they shall be on the head of Joseph, and on the crown of the head of him that was [m] separate from his brethren.

27 ¶ Benjamin shall [n] raven *as a* wolf; in the morning he shall devour the prey, and at night he shall divide the [o] spoil.

28 ¶ All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them: every one [p] according to his blessing he blessed them.

29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my [q] fathers in the cave that *is* in the field of Ephron the Hittite,

30 In the [r] cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

32 The purchase of the field and of the cave that *is* therein *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the [s] ghost, and was [t] gathered unto his people.

A. M. 2315. B. C. 1689.

z Ju. 13.2, &c.

a *arrow-snake.*

b Ps. 40.1. Is. 25.9. 26.8.

c 1 Ch. 5.18.

d *daughters.*

e c. 37.4, &c. 39.20.

f Job 29.20. Ps. 37.14, 15.

g Ps. 18.32, 34.

h c. 45.10, 11; 50.21.

i Is. 28.16.

j De. 33.27.

k Ep. 1.3.

l Hab. 3.6.

m Is. 66.5.

n Jn. 20.21, 25.

o Exe. 39. 8..10.

p Re. 12.6, &c.

q c. 47.30. 2 Sa. 19. 37.

r c. 23.3, &c.

s Job 14.10.

t ver. 29.

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the Philistines; and in the conduct of the Danites, as recorded in the 18th chapter of that book.

Here we may well conceive the aged patriarch to make a pause: exhausted with fatigue, and perhaps overwhelmed with the scenes passing before his prophetic eye, he cries, "I have waited for thy salvation, O Lord!" As if he had said, "Behold thy waiting servant; when shall I enter into rest?"

After a short pause, in which he a little recovers his strength, he then proceeds;—"GAD, is a troop; a troop shall overcome him, but he shall overcome at the last:" that is, he shall suffer in many skirmishes, but finally prove victorious. (See 1 Chron. v. 18.) The original must be confessed to be obscure, nor do the conjectures offered by the learned seem more intelligible.

ASHER, means happy, and happy was his lot, consisting of the most luxuriant corn-fields and pastures; "out of" one were produced the finest of the wheat, and the other nourished the choicest of the flocks, which things, in those days of primitive simplicity, were accounted royal dainties: so Pharaoh's baker prepared "baked meats" for his royal master. (Gen. xl. 17.)

NAPHTALI, means "wrestling" or entwisting, as wrestlers do their limbs. (See chap. xxx. 8.) But there is some doubt whether the hieroglyphic be taken from the animal or vegetable world; whether Naphtali be compared to a stag, with beautiful branching antlers, or to a tree with wide spreading *branches*, (for so the Hebrew term rendered *words* should certainly be rendered.) Either way, the blessing indicates that his territory should be in an open, champaign, fruitful country, and that his posterity should be numerous. (Josh. xix. 32—39.)

JOSEPH (*adding*) furnishes another subject on which the patriarch seems to delight to enlarge; and he is compared, not to a bough, but to the branch of a fruitful vine, growing near a spring, and spreading over a wall to a considerable extent. Then he is compared to an archer, shot at by many archers, that is, by his brethren, who made him their butt and aim for several years; but he was strengthened and supported by the God of Jacob.

The blessings pronounced on Joseph's tribe, or rather two tribes, (Ephraim and Manasseh,) are "the blessings of heaven," "rain and dew;"—of the deep, "springs of water;"—of the breasts and of the womb, a numerous posterity. The posterity of Joseph, including the two tribes, amounted, at the first census taken, to 72,700 men of war. (Num. i. 33, 35.) To these are added, the blessings of his progenitors to the utmost boundary of the everlasting hills. This is highly poetical, as, indeed, is this whole chapter, and seems an accumulation of blessings; combining every blessing, every privilege, every honour, every enjoyment, to form a crown upon the head of Jacob's favourite and highly favoured son, Joseph.

BENJAMIN is the last, as he was the youngest, on whom a blessing was pronounced; and here also are considerable difficulties. The hieroglyphic is a *wolf*—a ravening *wolf*, which, it appears strange, should form the character of Jacob's second darling. Indeed, it seems not to have been the character of Benjamin himself, but certainly too well suits his tribe. (See Judges, chap. xx.) Of him it is said, "In the morning he shall devour the prey, and at night divide the spoil." The wolf is a creature remarkably voracious; they sometimes hunt in companies. *Buffon* says, that a wolf, when he cannot himself secure the spoil, "is content to share it with his associate." They prey only in the night, but if they succeed, will gluttonize till the morning. (*Taylor's* Expos. Index.) This tribe furnished the first king to Israel, in the person of Saul; and, in the evening of the Jewish dispensation, Mordecai and Esther were of this tribe. These are the twelve tribes of Israel, and thus their father blessed them.

In conclusion, we beg to offer two or three general observations. 1. That the various difficulties of this chapter arise from its high antiquity, its symbolical language, and its poetical forms. 2. That some farther light will be thrown on this portion of sacred writ, when we come to consider the blessings pronounced

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Ver. 15. *He became a servant unto tribute.*—"They had no great inclination to go to war, and were therefore frequently infested, and subjected by strangers, especially in the time of the judges."—*Stackhouse.*

Ver. 17. *An adder in the path.*—Margin, "An arrow-snake." The serpent here referred to is probably the *Cerastes*, or horned snake; it is small, but fatal in its poison, lies in wait for passengers in the sand, or the ruts of wheels, and bites the heels of horses. The Orientals call it, "the lier in ambush."

Ver. 21. *Which giveth goodly words*—agrees neither with the character of a stag, nor of a tree: but *branches*, which is now admitted to be the proper sense of the term, will agree with either. See *Parkhurst* in *Amar*. For the latter, a *tree*, (the oak, or rather the terebinth, or turpentine-tree,) we have the authority of the LXX. of Bochart, Houbigant, Durell, Dathe, Michaelis, Geddes, Clarke, Boothroyd. The Editor of Calmet, however, (in his Natural History,) has laboured, with much ingenuity, to support the former version of a *hind*; but unluckily the Hebrew is feminine, and the female deer have no horns. Mr. T. notwithstanding, thinks it may include both sexes; but of this he gives no instances. The meaning as to Naphtali, is the same; he inhabited an open champaign country, where the deer roamed at liberty, and the tree spread wide its branches.

Ver. 22. *Joseph is a fruitful bough.*—Dr. *Clarke* supposes Jacob to be the vine, Joseph the son, or branch, and his posterity the daughters of that branch, or the smaller branches. Thus he renders it:

"The son of a fruitful (vine) is Joseph,
The son of a fruitful (vine) by a fountain,
The daughters (branches) shoot over the wall.
They sorely afflicted and grieved him;
The chief archers had him in hatred;
But his bow remained in strength," &c.

Such is the beautiful and poetic form of the whole chapter, and we regret we have not room to give it all in the same way. In the Hebrew idiom, every inventor is the father of such invention; (see Notes on Gen. iv. 21, 22,) so here, those supposed to excel in archery, "the chief archers," are in the Hebrew, "lords (or masters) of the bow."

Ver. 24. *From thence is the shepherd, the stone of Israel.*—There is some doubt whether these words are to be referred to the Almighty, or to Joseph: if to the latter, they describe him as the Shepherd of Jacob's family, and the foundation of the nation of Israel, and so an eminent type of Christ. But modern commentators refer them to the Almighty himself, who is the Shepherd and the Rock of Israel. (Psl. lxxx.1. xxxi. 2.) So Dr. *Clarke* translates the words

"By the hand of the mighty one of Jacob;
By the name of the Shepherd, the Rock of Israel."

Ver. 28. *These are the twelve tribes.*—The similarity of some of these emblems to the signs of the Zodiac, has been shown by Dr. *Clarke;* particularly Reuben and Aquarius; Simeon and Levi and the Gemini; Judah and Leo; Asher and Virgo; Dan and Scorpio; Joseph and Sagittarius. Some have hence argued, that the sacred writer borrowed those images from astronomy; but is it not far more likely that astronomers have taken them from hence? Have we any writings of equal antiquity with those of Moses? Have we any Zodiac as ancient as the days of Jacob?

CHAPTER L.

I The mourning for Jacob: 7 the funeral. 15 Joseph comforteth his brethren, who craved his pardon: 24 he prophesieth of their return: 26 he dieth.

AND Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to [a] embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the [b] Egyptians mourned for him [c] threescore and ten days.

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My father made me [d] swear, saying, Lo, I die: in my grave which [e] I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little [f] ones, and their flocks and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing-floor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a [g] mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians; wherefore the name of it was called [h] Abel-Mizraim, which *is* beyond Jordan.

12 And his sons did unto him according as he [i] commanded them:

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham [j] bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their [k] father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And [l] they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray [m] thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face: and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, Fear not: for *am* I in the [n] place of God?

20 But as for you, ye [o] thought evil against me; *but* God [p] meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

A. M. 2315. B. C. 1689.

a ver. 26. 2Ch. 16.14. Mat. 26.12. Mar. 14.8. 16.1. Joh. 12.7.

b *wept.*

c Nu. 20.29. De. 34.8.

d c. 47.29.

e Is. 22.16. Mat. 27.60.

f Ex. 10.9, 26.

g De. 34.8. 1 Sa. 31.13. 2 Sa. 1.17. Job 2.13. Ac. 8.2.

h I. e. *the mourning of the Egyptians.*

i c. 49.29.

j c. 23.16.

k c. 27.41. Le. 26.36. Job 15.21. Pr. 28.1.

l *charged.*

m Pr. 28.13. Mat. 6.12, 14. 18.35. Lu. 17.3, 4. Ep. 4.32. Col. 3.13. Ja. 5.16.

n De. 32.35. 2 Ki. 5.7. Job 34.29. Ro. 12.19. He. 10.30.

o Ps. 56.5.

p c. 45.5, 7.

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by Moses, in the close of his life, which we have purposely avoided anticipating. 3. That the high regard of the ancients to emblems of this kind, may be seen in their application of the like images, astronomically, to the signs of the zodiac, in which they might possibly have some allusion to these prophetic images.

The chapter closes with the death of Jacob; after charging his son not to bury him in Egypt, but in the cave of Machpelah, in Canaan, thereby expressing his faith in the promise of that land to his posterity. At length the good old patriarch "yielded up the ghost, and was gathered unto his fathers." (See chap. xxv. 8.)

CHAP. L. Ver. 1—26. *The funeral of Jacob and death of Joseph.*—Jacob was buried with all the honours of an Egyptian prince; being first embalmed, and then carried in solemn funeral procession, attended by Joseph, the governor, with his brethren; Pharaoh's servants, the elders of his house, and all the elders of the land of Egypt, with chariots and horsemen, a very great company. And as the procession was very splendid, so the "lamentation was very sore;" insomuch that the inhabitants named the place where they stopped *Abel-Mizraim*, "the mourning of the Egyptians," as they naturally supposed the mourners to be, seeing among them Pharaoh's chariots and horsemen, and the elders of Egypt, who were sent, no doubt, out of respect to Joseph.

After the funeral, they all returned to Egypt; and his brethren said among themselves, "Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him." This suspicion, arising from a guilty conscience, had been probably suggested to Jacob before his death, and he had "commanded them" to express their contrition, and implore forgiveness; not from any suspicion on his part of Joseph's reconciliation, but as a duty which they owed him for his kindness. An assurance of forgiveness should in no case repress our expressions of penitence, or lower our confessions of guilt, but rather the contrary. "The goodness of God" should always "lead us to repentance." (Rom. ii. 4.)

Their fears, and renewed submission, were first expressed by a messenger; and afterwards in a personal visit, in which they all prostrated themselves before their brother Joseph. This of course awakened all his sensibilities, and a thousand painful recollections, which brought tears into his eyes, and he wept with them, and comforted them. Here we ought not to omit observing, that he founded all his consolations on the doctrine of a divine superintending Providence: "Fear not," said he, "for I am (as *we* should prefer reading it) in the place of God;" that is, I am sensible that you are at my mercy; and feel it both my duty and my honour to exercise toward you the divine prerogative of forgiveness. "*As for you, ye thought evil against me, but God meant it for good;*" and I can no more remember the evil you did to me, when I contemplate the consequences that have arisen out of it. "God meant it for good, to bring to pass, as it is this day, to save much people alive. Now, therefore, fear not; I will nourish you and your little ones: and he comforted them, and spake kindly t othem:" or, as the Hebrew phrase in the margin is, "spake to their hearts," which is God's way of comforting his people. (Isa. xl. 1, 2.)

Joseph no doubt kept his promise; and as he lived fifty-four

CHAP. L. Ver. 2, 3. *And Joseph commanded . . . . to embalm his father.*—By this it appears that embalming was the office of the physicians, which, in Egypt, were very numerous. The process, according to Herodotus and Diodorus, (Greek historians,) was as follows: "The time of mourning was while the body lay with the embalmers; seventy days. During (the first part of) this time, the body lay in nitre, the use of which was, to dry up all superfluous moisture; and when, in the compass of thirty days, this was reasonably well effected, the remaining forty were employed in anointing it with gums and spices, to preserve it, which was the proper embalming. The former circumstance explains the reason why 'the Egyptians mourned for Israel threescore and ten days;' the latter, the meaning of the 'forty days that were fulfilled for Israel, being the days of those who were embalmed.'"—*Warburton's* Divine Legation.

Ver. 4. *Joseph spake unto the house of Pharaoh.*—"Joseph could not approach Pharaoh himself, on account of the death of his father."—*Boothroyd.*

Ver. 5. *Which I have digged.*—It is probable that Jacob had dug a grave for himself in the vast cave of Machpelah, which he had purchased.—*Boothroyd.*

Ver 10 *A very great and sore lamentation.*—This is exactly the genius of the people of Asia, especially of the women. Their sentiments of joy or grief are, properly, transports; and their transports are ungoverned, excessive, and outrageous. When any one returns from a long journey, or dies, his family bursts into cries, that may be heard twenty doors off. Especially are those cries long in the case of death, and frightful; for their mourning is right down despair, and "*an image of hell.*" This continues forty days.—Sir. *J. Chardin.*—*Harmer. Threshing floor of Atad.*—[This place was situated, according to *Jerome*, between the Jordan and the city of Jericho, two miles from the former, and three from the latter, where Bethagla was afterwards built.—*Procopius* of Gaza states the same. As the Hebrew word signifies *thorns*, the place might have been remarkable for their production; though all the versions, except the Arabic, consider it as a proper name. As *Moses* wrote or revised his history on the *east side* of Jordan, *beyond Jordan*, in his five books, means *westward* of Jordan; but in other parts of Scripture it generally means, *eastward*.]—*Bagster.*

Ver. 19. *Am I in the place of God?*—[It belongs to God to execute vengeance, and Joseph did not intend to usurp his prerogative.—Thus he instructed his brethren not to fear him, but to fear God; to humble themselves before God, and to seek *his* forgiveness.]—*Bagster*

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and [r] spake kindly unto them.

22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived a hundred and ten years.

23 And Joseph saw [s] Ephraim's children of the third *generation:* the children also of [t] Machir, the son of Manasseh, were [u] brought up upon Joseph's knees.

A. M. 2315
B. C. 1689.

q Mat.5.44.
r *to their heart.*
A. M. 2369.
B. C. 1635.
s Job 42.16.
t Num.32.39.
u *borne.*

v Ex.3.16.
w Ex.13.19. Jos.24.32. Ac.7.16. He.11.22.

24 And Joseph said unto his brethren, I die; and God will surely visit [v] you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph took an [w] oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 ¶ So Joseph died, *being* a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

years after this event, during which time they enjoyed his patronage and protection, we shall not wonder to hear that they greatly multiplied. Joseph also seems to have enjoyed much domestic comfort. He "saw Ephraim's children of the third generation: the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees." A fine picture this of the felicity of an old man, surrounded with his children to the third generation! Joseph was, however, not immortal; and the time hastens on when he also must die. He then calls his brethren around him, and says to them, as Jacob had done before:—Behold, "I die! and God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of them that they should carry up his bones out of Egypt," for which purpose he was "embalmed," and put into a coffin, but not buried, that his body might be ready to be carried with them out of Egypt. Thus, says the Apostle to the Hebrews, "By faith Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones." (Heb. xi. 22.)

Ver. 26. *He was put in a coffin.*—This was an honour appropriated to persons of distinction, coffins being not used universally. According to *Mallet*, the greater part were only embalmed and swathed, and laid alongside each other, and some buried without embalming. *Thevenot* says, antique coffins of stone and sycamore wood are still to be seen in Egypt. It is said some were formerly made of pasteboard, formed by folding and glewing cloth together a great number of times; these were curiously plastered and painted with hieroglyphics.

CONCLUDING REMARKS ON GENESIS.

We are now arrived at the close of a book, in many respects the most extraordinary in the world. In antiquity, it goes back to the origin of man, and of the globe which he inhabits, while its prophetic annunciations extend to "the last days." It contains an inspired record of the creation, and a retrospective view of the transactions of Providence for nearly 2000 years. These views, are infinitely preferable to any of the speculations of gentile philosophers, either of the East or West. Its discoveries lead directly to the Author of our being, the Creator of all things; their theories sink the human mind into the bogs of idolatry, or the gulf of atheism.

We have here the elements of universal history, which furnish evidence of these most important truths; that God "hath made of one blood all the nations that dwell upon the earth;"—"that He made man upright, but he hath sought out many (corrupt) inventions;"—that He whom man offended, found out the means of his salvation, and even in his sentence of condemnation mingled the promise of redemption. Here we have an authentic record of that most awful judgment—the universal deluge; also the renewal and re-peopling of the world.

The scene now contracts, from Noah to Shem; from Shem to Abraham; and from Abraham to Israel. The history of the Bible becomes more select; it is the history, not of the world, but of the church; and the affairs of other nations are only adverted to as they become connected with the great design of God in man's salvation. The Book of Genesis closes with the death of Jacob and Joseph. But before the scenes shut up, we have graphic and expanded views of the fate of the twelve tribes of Israel, in the prophetic blessings of their dying father; of which, those relative to Judah are to us far the most interesting, as they point to Him, in whose work all the plans and promises of JEHOVAH centre and are accomplished.

One of the wisest and most learned men of the last century was Sir *William Jones*, whose researches into Eastern literature were unexampled, and remain unrivalled. This great man, it appears, in the early part of life, was tempted to infidelity; but he esteemed it no small advantage that "his researches had corroborated the multiplied evidences of revelation, by confirming the Mosaic account of the primitive world." As his last hour came on, he retired into an inner apartment alone, and died in the act of prayer. But before his death he left this testimony to the truth and excellency of the Scriptures, particularly of the Old Testament: "I have regularly and attentively read the Holy Scriptures, and am of opinion, this volume, independent of its divine origin, contains more sublimity and beauty, more morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever language or age they may have been composed." Ld. *Teignmouth's* Life of Sir W. Jones.

THE SECOND BOOK OF MOSES, CALLED EXODUS.

The name EXODUS is borrowed from the Septuagint, and means *departure;* because the departure of Israel from Egypt, with its causes and consequences, form the leading subjects of the history. That Moses was the author of it, there can be no reasonable doubt; for it is cited as his by David, Daniel, and other sacred writers; also by Manetho, Tacitus, and other heathen authors. It also discovers an intimate acquaintance with the affairs of Egypt, and the geography of the wilderness. But the time of this Book being composed is not so clear, though it is certain it must have been written after the commencement of the tabernacle worship. It is reasonable to believe, that such a man as Moses, after he was called to sustain a public character, would suffer no important event to pass without a record, though these might not have been immediately formed into a connected history; nor is it of the least importance to ascertain the exact period when this book was written.

The period of history which it occupies is reckoned at one hundred and forty-five years, from the death of Joseph to the consecration of the Tabernacle.

Besides historical facts, this Book contains the institution of the passover—the moral law—the miracle of manna in the wilderness—the gushing rock of Horeb—directions for building the Tabernacle and mercy-seat, and for forming the priestly vestments; most of which circumstances, in their prominent points, had a typical reference to the New Testament dispensation, as is largely shown by the author of the Epistle to the Hebrews.

OF MIRACLES, PARTICULARLY THOSE OF MOSES.

"A *Miracle* is a sensible suspension or controlment of, or deviation from, the known laws of nature . . . . . By these laws God governs the world. He alone established, and He alone, therefore, can suspend them. Effects, which are produced by the regular operation of these laws, or which are conformable to the established course of events, are said to be natural; and every palpable deviation therefrom, a *miracle.*"

It is commonly objected, that a miracle is beyond our comprehension; and is, therefore, contrary to reason. But many objects, which are continually presented to us, are no less inscrutable and mysterious. Every science we study, presents these: Magnetism, Galvanism, Electricity, &c.; and no question is more so, than the principle of vitality in man; but because we cannot comprehend this, are we to deny that we are living creatures?

Hume, the great opponent of the doctrine of miracles, contends, that they are 'contrary to experience." That they are contrary to our experience, is only to say that we have never witnessed any; and is to reason like the Emperor of China, who denied the existence of ice and snow, because he had never seen them; that is, they were contrary to his experience. But in how small a portion of time and space is our experience circumscribed? Could we boast the age of the Jew of Jerusalem,* it might give some weight to our experience; yet, during the age of miracles, had he lived in the other hemisphere, or even but a few score leagues distant, they might all have happened without his knowledge; that is, without coming within the sphere of his experience.

This objection goes upon the principle, that the experience of every age is uniform, than which nothing can be more absurd or false, while we see every thing around us changing. Climates change. The sea invades the land, in one country; in another, it retires and leaves it dry. How then, shall the experience of one age be the standard of all others.

Besides, have there not been different dispensations, the Patriarchal, the Jewish, and the Christian? And might not that kind of evidence be necessary to introduce the Jewish and Christian dispensations, which is by no means requisite after they have been long established? The Jewish economy was introduced by a host of miracles, and some of them were continued for forty years. After it was firmly established, and the early part of the Old Testament written, they were, comparatively, few. Again, at the commencement of the Christian dispensation, the whole world was sunk into idolatry; and the philosophers and literati, if they did not themselves believe the popular superstitions, encouraged the vulgar in the belief. At first, therefore, miracles were equally necessary as in the days of Moses; but when the Scriptures were completed, and widely circulated, they gradually ceased, and are now unnecessary.

But the most important point in this controversy is, to fix certain criteria, or marks, to distinguish between true and false, or pretended miracles: this is most essential, before we can depend on any miracles, as the evidence of a divine mission, which is the end proposed in the case before us—the miracles of Moses. The criteria laid down by the celebrated Leslie, ("Short Method with a Deist,") and generally adopted by Christian advocates, are the following:—1. He contends, every true miracle must be submitted to the outward senses, as seeing, hearing, &c. 2. It must be performed before competent witnesses. 3. The memory of it must be preserved by certain monuments, or authentic records; or perpetuated by a certain institution, which, 4. Must have originated at the time the transaction is reported to have occurred. Now, let us apply these criteria, as a test of the miracles wrought and attested by Moses. 1. They were all submitted to the sight, and several of them, (as the insects, botches, &c.) to the feeling, hearing, &c. 2. They were wrought before the king, his court, and all his learned men, or magicians. 3. The memory of them is preserved in the national records of the Jews, and some of them in the writings of the Gentiles. 4. The truth of them is farther certified by the Passover, an institution purposely intended to preserve the memorial of one of them, (the death of the first born,) and which may be traced up to the very time. But an argument may be adduced in defence of these miracles, which can hardly apply to any other—they were wrought in competition with, or opposition to, all the wise men of Egypt, at that time distinguished for wisdom and science above all nations: but this point must be resumed in our Exposition. These remarks are intended only to prepare our readers for the discussion

* This alludes to the wandering Jew, who, in the last century travelled through Europe, pretending to have been present at the crucifixion of our Lord.

CHAPTER I.

The children of Israel after Joseph's death do multiply. 8 They are oppressed by a new king. 22 Pharaoh commandeth the male children to be cast into the river.

NOW these *are* the names of the children of Israel, which came into [a] Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the [b] loins of Jacob were [c] seventy souls; for Joseph was in Egypt *already.*

6 And Joseph [d] died, and all his brethren, and all that generation.

7 And the children of Israel were fruitful, and increased [e] abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 ¶ Now there arose up a new king over Egypt, which [f] knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we:

10 Come on, let us deal [g] wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

11 Therefore they did set over them taskmasters, to afflict [h] them with their burdens. And they built for Pharaoh treasure-cities, Pithom, and [i] Raamses.

12 But [j] the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with [l] rigour.

14 And they made their [k] lives bitter with hard bondage, in mortar, and in [l] brick, and in all manner of service in the field: all their service wherein they made them serve *was* with [m] rigour.

15 And the king of Egypt spake to the Hebrew midwives (of which the name of the one *was* Shiphrah, and the name of the other Puah;)

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him; but if it *be* a daughter, then she shall live.

17 But the midwives [n] feared God, and did not as the king of Egypt commanded them, but saved the men-children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive?

19 And the midwives said unto [o] Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt [p] well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that [q] he made them houses.

22 And Pharaoh charged all his people, saying, [r] Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

CHAPTER II.

1 Moses is born, 3 and in an ark cast into the flags: 5 he is found, and brought up by Pharaoh's daughter: 11 he slayeth an Egyptian: 13 he reproveth a Hebrew: 15 he fleeth into Midian.

AND there went a [a] man of the house of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived and bare a son: and when she saw him that he *was a* goodly *child*, she [b] hid him three months.

A. M. 2298.
B. C. 1706.

a Ge 46 8.
b *thigh.*
c De.10.22.
A. M. 2369.
B. C. 1635.
d Ge 50 26.
e Ge. 16.3.
De 26.5.
Ps. 105.24.
A. M. 2400.
B. C. 1604.
f Ex 2.19.
Ac.7.18.
g Ps.83.3,4.
Pr.16.25.
21.30.
Ac 7.19.
1 Co 3.19
Ja 3.15.
h Ge 3.7.
Ge 15.13.
Ps 105.6.
Ps 81.6.
i Ge 47.11.
j *and as they afflicted them, so they multiplied.*
k Ex 2.23.
6.9.
Nu 20.15.
De 1.26.
Ac 7.19,
34.
l Na 3.14.
Ps 81.6.
m Le 25.43.
Is 58.6.
Je 50.33.
n Ne 5.15.
Pr 16.6.
Da 3.18.
6.10.
Ac 5.29.
o Ja 2.4.
2 Sa 17.19
p Pr 11.18.
Ec 8.12.
Is.3.10.
He.6.10.
q 1 Sa.2.35.
2 Sa.7.11.
1 Ki 11.38.
Ps.127.1
A. M. 2431.
B. C. 1573.
r ver 16
A. M. 2432.
B. C. 1572.
a ch. 6.20.
A. M. 2433.
B. C. 1571.
b Ac.7.20.
He.11.23.

CHAP. I. Ver. 1—22. *Pharaoh persecutes the Israelites.*—A new king arose, that knew not Joseph, and probably a new dynasty, for the Egyptian monarchy at this period is said to have been elective; and historians calculate that seven kings had reigned, and nearly sixty years elapsed, between the death of Joseph and this period; a space of time more than sufficient to obliterate his memory at court. In the mean time, the Israelites rapidly increased, so as to alarm the government, and to induce this jealous monarch to adopt a narrow and barbarous policy for their destruction. First, they were oppressed with hard and incessant labour; then the Hebrew midwives were tampered with, to destroy their male children in the birth; but they feared God, and would not be murderers. The excuse they made to the king was probably founded in fact; and no sooner was the cruel decree known, than the women would doubtless run any risk, or assist each other, rather than sacrifice their offspring. A severer decree, therefore, "charged all his people" to drown the male children in the Nile, which was doubtless executed with sufficient rigour. "The voice of lamentation was heard throughout the land; Rachel weeping for her children, refused to be comforted because they were not." Day after day, the sun arose and set in blood. In childbirth, the mother felt the double pangs of nature: she no longer rejoiced when a man-child was born into the world, as the recompense of her pains: she could no longer look forward with a pleasing hope, and say, "This same shall comfort us concerning our work, and the toil of our hands:" the moment the infant beheld the light, the stern decree of the inhuman monarch consigned it to a (watery) grave!" *Collyer's* Script. Facts.

CHAP. II. Ver. 1—25. *Moses born, and saved by Pharaoh's daughter.*—We have here a very striking instance of the wisdom of Divine Providence, in counteracting the craft and cruelty of man. There seems nothing very remarkable in the means taken to preserve the life of Moses; they were the natural

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CHAP. I. Ver. 5. *Seventy souls.*—See Note on Gen. xlvi. 26, 27.

Ver. 7. *Increased abundantly.*—Hebrew, "Increased like fishes, (see Note on Gen. i. 21.) and waxed mighty exceedingly, exceedingly." *Aristotle* speaks of the Egyptian women as bringing forth two, three, or four children at a birth; and *Mallet*, who resided sixteen years in Egypt, says, "the females exceed all others in the world for fruitfulness." But the text speaks not of Egyptians, but of Hebrew women, who, on the testimony of their own midwives, had easier and speedier labours, and, by consequence, were more fruitful. See ver. 19.

Ver. 8. *A new king.*—Probably Rameses Miamun, who commenced a new dynasty, A. M. 2427, and reigned sixty-seven years. [Or his son *Amenophis*, who succeeded him about this period; and by his not *knowing* Joseph is meant his not *acknowledging* his obligation to him.] *–Bagster.*

Ver. 11. *To afflict them with their burdens.*—*Aristotle* says, that it is the custom of tyrants to oppress their subjects by daily labour, that they may not have time to plan rebellion. On this principle, Tarquin the Proud employed the Romans in digging the subterraneous canals, or drains, in Rome. And *R. Knox* says, the king of Ceylon employed his people in immense works, to accustom them to servitude, and prevent insurrection.—*Orient. Lit. They built them treasure cities, Pithom and Raamses.*—Pithom is thought to be Patumus, near the Arabian Gulf; and Raamses, (or Rameses, for the word in Hebrew is the same,) Pelusium, called in Ezek. xxx. 15. "the strength of Egypt;" but the LXX. and the Coptic explain it of *On*, which is Heliopolis. Both these places are mentioned in Genesis, and it is not necessary to suppose that these were now founded; but rather, that being found convenient situations, the king employed the Israelites in building immense erections, called *treasuries:* but whether they were granaries, or depositories for other riches, does not appear.

Josephus, indeed, (Antiq. lib. ii. cap. 9.) speaks of their being employed upon the pyramids, but unluckily the principal pyramids turn out to be built of stone, and the Israelites worked in brick and mortar. The pyramids of Saccara are, indeed, supposed by Bruce to be of clay; and these probably were the first erected. Josephus adds, that they were employed in canals, fortifications, and other public works. *For Pharaoh.*—This was the common name of the kings of Egypt, even as Cæsar of the Roman emperors. But every king had also his peculiar name. *Bochart* says, Pharaoh, in the Egyptian language, meant a crocodile.—*Calmet's* Dict.

Ver. 14. *In mortar and in brick.*—First digging the clay, kneading and preparing it; and, secondly, forming them into *bricks*, drying them in the sun, &c.—Dr. *Clarke.* The word used for mortar, is generally rendered bitumen, or asphaltus. See Notes on Gen. vi. 14. xi. 3.

Ver. 15. *Hebrew midwives.*—Two only are named, as probably the principal, and having control over the rest; for certainly two would be very inadequate to such a number of women. It is probable, however, as the Hebrew women were stronger, that the lower classes did not generally employ them, especially after this decree. We may suppose they would rather run any risk than do it.

Ver. 16. *See them upon the stools.*—[Or rather, "and ye see them by the *stone-troughs*;" for so *ovnayim*, from *aven*, a stone, seems to signify, (compare ch. vii. 19.) in which they washed the new-born infants. See this subject fully illustrated in Fragments to *Calmet*, Nos. 312, 313.]—*Bagster.*

Ver. 19. *They are lively.*—"Strong, hale, vigorous."—Dr. *Clarke.* The very circumstance of their being put to hard labour, especially out of doors, tended to make them so. There is therefore no reason to suppose the midwives told a falsehood.

Ver. 21. *He made them houses.*—That is, built up their families. See exposition of Gen. xvi. 2.

Ver. 22. *Every son . . . . ye shall cast into the river.*—Infanticide (or infant murder) has been practised in many arbitrary countries. *Thevenot* mentions some extraordinary instances in Persia.—(Fragments to Calmet, No. 312.) It still prevails, both in China and in India; and in the latter, notwithstanding great exertions to put it down. And missionaries to the South Sea Islands found it there very prevalent, and it was only suppressed by the establishment of Christianity. The destruction was, however, generally of daughters, not of sons. See *Cormack's* Female Infanticide.

CHAP. II. Ver. 2. *Bare a son.*—This was not her first child, for Aaron, his brother, was three years older, (chap. vii. 7.) and his sister Miriam, who stood by to watch what became of him, (ver. 4.) must have been still older—*A goodly child.*—The Hebrew reads simply, "She saw him, that he was good." The LXX. read *asteion*, handsome, beautiful; to which St. Stephen adds, *toward God;* which our translators render, "exceeding fair;" but Dr. Doddridge thinks it might not unfitly be rendered "divinely beautiful." Josephus and Philo speak much of his beauty; and many of the Rabbins say, he had "the form of an angel." It also appears by Justin, that the fame of his beauty spread even among the heathen.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had [c] compassion on him, and said, This *is one* of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go, and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away and nurse it for [d] me, and I will give *thee* thy wages. And the woman took the child and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name [e] Moses: and she said, Because I drew him out of the water.

11 ¶ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their [f] burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren.

12 And he looked this way and that way and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong Wherefore smitest thou thy fellow?

14 And he said, [g] Who made thee a [λ] prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

16 Now the priest of [h] Midian had seven daughters: and they came and [i] drew *water*, and filled the troughs to water their father's flock.

17 And the shepherds [j] came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to [k] Reuel their father, he said, How *is it that* ye are come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? why *is* it *that* ye have left the man? call him, that he may [l] eat bread.

A. M. 2473. B. C. 1531.

c 1 Ki. 8. 59. Ne. 1. 11. Ps. 106. 46. Pr. 21. 1. Ac. 7. 21. 1 Pe. 3. 8.

d Ps. 27. 10.

e that is, *drawn out.*

f c. 1. 11. 3. 7. 5. 8. 14. Is. 58. 6. Mat. 11. 28. Lu. 4. 18. Ac. 7. 23, 24. He. 11. 24, 25.

g Ge. 19. 9. 37. 8, 11, 19, 30. Nu. 16. 3, 13. Ps. 2. 2.. 6. Mat. 21. 23. Lu. 12. 14. 19. 11, 27. Ac. 7. 35.. 28, 35.

λ *a man, a prince.*

h or, *prince.*

i Ge. 24. 11. 29. 10. 1 Sa. 9. 11.

A. M. 2473. B. C. 1531.

j Ge. 21. 25.

k Nu. 10. 29. Called also *Jethro*, or, *Jether.*

l Ge. 31. 54.

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suggestions of a mother's heart; but that the king's daughter should come down to bathe at this time, and be the first to observe and pity the child, whom her father's cruelty had doomed to death, must strike us as a very providential circumstance; as, by that means, the very man who was destined to deliver Israel, was nourished and educated in the king's palace, and obtained that eminence of Egyptian learning, which was highly important in his future office; and which, as the son of Amram, he was not otherwise likely to obtain. The personal beauty also of the child, which attracted the admiration of the Egyptian princess, no less than his forlorn condition excited her pity, must be solely ascribed to Providence; for St. Stephen tells us he was exceeding fair. (Acts vii. 20—22.) Josephus, who corroborates this circumstance, adds an anecdote, which seems worth preserving, though founded only on tradition. The Jewish historian tells us, that the princess having adopted Moses as her heir, as such introduced him to the king her father, who, being charmed with his appearance, placed a diadem on his head, which, in a childish pet, he threw down and trampled on. This led the sacred scribe, who was present, very naturally to predict the ruin of the empire, if he were not destroyed; and from this fate it was with difficulty that he was rescued by the princess. (*Josephus*, Antiq. book ii. chap. 10.)

Another circumstance occurred, after he had attained maturity, which afresh endangered his life, and obliged him to leave Egypt. Though educated in the palace, "he refused to be called the son of Pharaoh's daughter:" his heart yearned over the miseries of his brethren; he visited the house of bondage, and "looked upon" their misery. Here he saw an Egyptian, probably a taskmaster, smiting, or scourging, one of his brethren; and conceiving this a proper opportunity to give them an intimation of his design and character, he rescued the sufferer, and slew the oppressor. On the following day he saw strife even among his brethren, and undertook the part of a mediator, but they rejected him. By these actions he expected that "his brethren would have understood how that God, by his hand, would deliver them." (Acts vii. 25.) But slavery is as degrading to the mind as it is painful to the body: for they understood not his design, and rejected his interference.

In consequence of these circumstances becoming known, however, he was obliged to flee to the land of Midian, where an act of *gallantry* (if we may use a term so much abused) towards the daughters of the priest and prince of Midian (similar to that of Jacob to Rachel, Gen. xxix. 10.) procured him an asylum and employment, which afforded him the opportunity of much study and reflection during the time he there resided—an advantage not always duly appreciated by young persons intended for public life. During this time he married Zipporah, his master's daughter, who appears to have been a *Cushite*, and had a son by her, called *Gershom*, "a desolate stranger," as interpreted in the margin.

God, however, had not forgotten Israel. Their cruel oppressor, the king of Egypt, died, and they now sighed by reason of their bondage, and cried to heaven for mercy; the burden of their prayer being, perhaps, not so much for deliverance as for a milder prince, and an easier yoke, neither of which were granted; for the next king, (probably Amenophis, son of Miamun) being educated in the same despotic principles, pursued the same course of tyranny; and having reduced the children of Israel to a state the most abject which can be well conceived, he was determined to keep them in that condition. But "God heard their groaning, and God remembered his covenant; and God looked upon the children of Israel, and God had respect unto them; or (as the margin reads) knew them," and owned them.—Yes, though they had rejected the deliverer whom he had sent, and occasioned his banishment to a foreign land, even there he was in a course of preparation to be their deliverer and legislator. The same eye which watched and pitied *them* in their affliction, guided *him* to prepare for their deliverance, and the time was now at hand.

Ver. 3. *An ark of bulrushes.*—[*Gome*, is the *papyrus*, so famous in all antiquity. It grows on the banks of the Nile, and in marshy grounds; the stalk rises to the height of six or seven cubits above the water, is triangular, and terminates in a crown of small filaments, resembling hair. This reed was of the greatest use to the Egyptians, the pith serving them for food, and the woody part to build vessels with; which vessels frequently appear on various monuments of Egyptian antiquity. That boats were made of this reed is also attested by *Pliny*, *Theophrastus*, *Plutarch*, *Herodotus*, and *Lucan*, who says, "the Memphian boat is constructed from the soaking papyrus;" where the epithet *bibula* exactly corresponds to the Hebrew *gome*, which, as a verb, is to *soak, drink up.*]—*Bagster*. *Bruce* says, the Abyssinians employ these rushes for the same purpose, to the present day.

Ver. 5. *Came down to wash.*—The Egyptians, especially females, express their veneration for the Nile by bathing in it when it begins to rise; not naked, but in bathing dresses. *Irwin* saw a band of damsels go down, with singing and dancing, for that purpose.—*Harmer*. [As the word *herself* is not in the original, Dr. *A. Clarke* is of opinion, that it was for the purpose of *washing*, not her *person*, but her *clothes*, that Pharaoh's daughter came to the river; which was an employment not beneath even kings' daughters in those primitive times. *Homer* represents Nausica, daughter of Alcinous, king of the Phæacians, in company with her maidens, employed at the sea side in washing her own clothes and those of her five brothers, when they find Ulysses driven ashore, after being shipwrecked. The whole scene is so perfectly like that before us, that they appear to be parallels.]—*Bagster*.

Ver. 12. *He slew the Egyptian.*—[If the Egyptian killed the Hebrew, Moses only acted agreeably to the divine law (Ge. ix. 6.) in thus slaying the Egyptian, nor did he violate the law of Egypt; for, according to *Diodorus Siculus*, "he who saw a man killed, or violently assaulted on the highway, and did not endeavour to rescue him, if he could, was punished with death." Moses, therefore, in this transaction, acted as a brave and good man; especially as at this time there was little probability of obtaining justice on an Egyptian murderer.]—*Bagster*.

Ver. 16. *The priest* (or prince) *of Midian.*—The priest of every district was, no doubt, in general, the most considerable man in it, and therefore esteemed a prince among them. There is no proof that he was an idolater; but if he were, it is clear that he renounced idolatry. See chap. xviii. 10—12.

Ver. 18. *Reuel their father.*—In Numb. x. 29. he is called Raguel, which is only a different pronunciation. In Exod. iii. 1. he is supposed to be called Jethro; in Judges iv. 11. Hobab; and in Judges i. 16. Keyni, or the Kenite. Dr. Clarke thinks it most probable that *Re-u-el* (as he pronounces it) was father to Hobab, who was Jethro; and Moses having now been forty years in Midian it is probable that Reuel was now dead.

21 And Moses was [m] content to dwell with the man: and he gave Moses [n] Zipporah his daughter.

22 And she bare *him* a son, and he called his name [o] Gershom; for he said, I have been a stranger in a strange land.

23 ¶ And it came to pass, in process of time, that the king of Egypt died: and the children of Israel [p] sighed by reason of the bondage, and they cried, and their cry came up unto [q] God, by reason of the bondage.

24 And God heard their groaning, and God remembered his [r] covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and [s] God had respect unto *them*.

CHAPTER III.

1 Moses keepeth Jethro's flock. 2 God appeareth to him in a burning bush: 9 he sendeth him to deliver Israel. 14 The name of God: 15 his message to Israel.

NOW Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of [a] God, *even* to Horeb.

2 And the Angel of the LORD appeared unto him in a flame of fire out of the midst of a [b] bush; and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burned.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and [c] said, Moses, Moses! And he said, Here *am* I.

5 And he said, Draw not nigh hither: put off thy [d] shoes from off thy feet; for the place whereon thou standest *is* holy ground.

6 Moreover he said, [e] I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was [f] afraid to look upon God.

7 ¶ And the LORD said, I have surely seen the affliction of my [g] people which *are* in Egypt, and have heard their [h] cry by reason of their taskmasters; for I [i] know their sorrows:

8 And I am come down to deliver them out of the hand of the [j] Egyptians, and to bring them up out of that land, unto a good [k] land, and a large, unto a [l] land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now, therefore, and I will [m] send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.

11 ¶ And Moses said unto God, Who *am* [n] I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with [o] thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? What shall I say unto them?

14 And God said unto Moses, I AM THAT I [p] AM: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my [q] memorial unto all generations.

A. M. 2473. B. C. 1531.

m Ps. 4 11.
n c. 18. 2.
o i. e. *a stranger here*
A. M. cir. 2704. B. C. cir. 1500
p Nu. 20. 16. De. 26. 7. Ps. 12. 5
q Ge. 16. 20. c. 3. 9. 22. 12. 27. De. 24. 15. Is. 5. 7
r Ge. 15. 14. 46. 4.
s *knew.*

A. M. 2513. B. C. 1491.

a c. 18. 5. 1 Ki. 19. 8.
b De. 33. 16. Is. 63. 9. Ac. 7. 30.
c Ge. 22. 1, 11; 46. 2.
d c. 19. 12. Jos. 5. 15. Ec. 5. 1.
e Ge. 28. 13. 1 Ki. 18. 36. Mat. 22. 32.
f Ju. 13. 22. Is. 6. 5.

g Ne. 9. 9. Ps. 106. 44. Is. 63. 9.
h Ex. 22. 23. Ps. 145. 19.
i Ps. 142. 3.
j c. 6. 6, 8. 12. 51.
k Nu. 13. 19. De. 1. 25.
l De. 26. 9. Je. 11. 5. Eze. 20. 6.
m Ps. 105. 26. Mi. 6. 4.
n Je. 1. 6.
o Ge. 31. 3. Jos. 1. 5. Ro. 8. 31.
p c. 6. 3. Jn. 8. 58. Heb. 13. 8.
q Ps. 102. 12. 135. 13.

CHAP. III. Ver. 1—22. *Moses commissioned to deliver Israel.*—It was while Moses was tending his flock that he was favoured with this sacred call. Bishop *Hall* here remarks, "God never graces the idle with his visions. When he finds us in our callings, we find him in the tokens of his mercy." But what does Moses see? A bush burning, and not consumed! What does he hear? A voice from the middle of the burning bush. Let us, then, turn aside with him. "When I look upon this burning bush with Moses," says the author just quoted, "methinks I can never see a worthier and more lively emblem of the Church, (which is ever) in the furnace, yet wasteth not. Since then, (when Israel was in Egypt) how often hath it been flaming, (yet) never consumed? The same power that enlightens, preserves it; and to none but his enemies, is God a consuming fire."

Moses hears a voice ordering him to approach, but not too near. "We come to God when we meditate on the great mysteries of his word; we come too near him when we search into his counsels. The sun and the fire say of themselves, Come not too near: how much more the light, which no man can attain unto?" "Moses hid his face, for he was afraid to look upon God." The Lord, however, condescends to talk and reason with him: "Come now, and I will send thee unto Pharaoh." "But who am I, (says Moses,) that I should go to Pharaoh, or deliver Israel?" An humble sense of our own deficiency is the best preparation for usefulness in the work of God. "Certainly I will be with thee," saith the Lord. "But what shall I say to them?" rejoins Moses. If I say, "the God of your fathers hath sent me," alas! they are sunk in ignorance and vice, through the slavery to which they have been reduced: they have forgotten the God of their fathers; and if they ask me what his name is, what shall I say? "Say that I AM, the God JEHOVAH, hath sent thee" unto them. And to Pharaoh, say, "The Lord God of the Hebrews hath met with us: and now let us go (we beseech thee) three days into the wilderness, (as far as mount Horeb,) that we may sacrifice to the Lord our God."

This was to be their first request; and it was to be made, not with the expectation of its being granted, (for God knew the heart of Pharaoh,) but that it might open a way for displaying the divine glory: "and after that," says the Almighty, "he will let you go; and ye shall not go empty."

Here we may remark, that the secret plans of Divine Providence interfere not with his commands. That the Lord foresaw the obduracy of Pharaoh, was no reason that he should forbear his commands. Wo be to the world, if masters forfeited their

Ver. 21. *Zipporah his daughter.*—The Targum calls her his "grand-daughter," for she was the daughter of Jethro. (See last note.) It is certain the Hebrews were not particular in distinguishing the different shades of relationship. "Thus Nebuchadnezzar is termed Belshazzar's father, though Belshazzar was his grandson."—*Cruden.*

Ver. 22. *In a strange land.*—[The LXX. in the Complutensian Polyglott, and several MSS., Vulgate, Syriac, Coptic, and Arabic, add, "And the name of the second he called Eliezer; for the God of my father has been my help, and delivered me from the hand of Pharaoh."]—*Bagster.*

Ver. 23. *The king of Egypt died.*—That is, Rameses Miamun, who was succeeded by his son Amenophis II.—Dr. *Clarke.*

CHAP. III. Ver. 1. *The flock of Jethro, his father-in-law.*—The Hebrew *choten*, here rendered *father*, Dr. *Clarke* would render *brother-in-law*. He remarks, "It seems to be a general term for a (any) relative by *marriage*."—*The mountain of God, Horeb.*—At other times called Sinai. The mountain had two peaks, the one was called Horeb, the other Sinai: the latter name originated from the bush (*Seneh,*) in which the flame appeared.—Dr. *Clarke.*

Ver. 5. *Put off thy shoes,* or sandals.—This is a very ancient practice in worship; not Moses only, but Pythagoras enjoins it. Among the Greeks, no person was admitted to the temple of Diana, in Crete, with shoes on. All Mahometans, Brahmins, and Parsees, worship barefooted to the present day.

Ver. 6. *God of thy father.*—[Though the word *avichu,* "thy father," is here used in the singular, yet St. Stephen, quoting this place, (Acts vii. 32.) uses the plural, "the God of thy *fathers*;" and that this is the meaning, the following words prove. This reading is confirmed by the Samaritan and Coptic.]—*Bagster.*

Ver. 8. *A large land.*—Canaan was so, compared to Goshen.——*Milk and honey.*—These were the chief dainties of the ancients, as they are now among the Arabs, particularly the Bedouins, who express the happiness of a rich man by this proverb; "he sleeps with his mouth upon a honey-comb."—*Oriental Literature.*

Ver. 14. *I am that I am.*—More literally, "I will be (*Eheyeh*) what I will be." Dr. *Boothroyd* renders it, "I AM *because* I AM." In every way it implies self-existence and independence; and is equivalent to the name JEHOVAH, which follows in the next verse. *Diodorus Siculus* says, Moses received his laws from the God JAO, which seems to be from JEVE, the tetragrammaton, or name of four letters, which is no other than the Hebrew of Jehovah without points, from whence they derived the name of Jove. See Dr. *Clarke. I am,* because God is independent, uncreated, immutable, eternal, always, and every where the same, and therefore HE only can be said absolutely TO BE.

Ver. 15. *My name for ever.*—[The name here referred to is that which immediately precedes, YEHOWAH, which we translate LORD, the name by which God had been known from the creation of the world, (Gen. ii. 2.) and by which He is known to the present day. Even the heathen knew this name of the true God, and from it formed their *Jao, Jeve, Jove,* and *Jupiter,* i. e. *Jovis pater,* father Jove. *Yehowah,* from *hawah,* to be, subsist, signifies *He who is,* or SUBSISTS, i. e. eminently and in a manner superior to all other beings; and is essentially the same with *eheyeh,* I AM, in the preceding verse.]—*Bagster.*

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely [r] visited you, and *seen* that which is done to you in Egypt:

17 And I have said, I will [s] bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice; and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath [t] met with us; and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 ¶ And I am sure that the king of Egypt will not let [u] you go, [v] no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my [w] wonders which I will do in the midst thereof: and after that [x] he will let you go.

21 And I will give this [y] people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 But every woman shall [z] borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters: and ye shall [a] spoil the [b] Egyptians.

CHAPTER IV.

1 Moses' rod is turned into a serpent: 6 his hand is leprous. 18 Moses departeth from Jethro. 21 God's message to Pharaoh. 27 Aaron is sent to meet Moses. 31 The people believe them.

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What *is* that in thy hand? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent: and Moses fled from before it.

A. M. 2513.
B. C. 1491.

r Ge.50.24. Lu.1.68.

s Ge.15.13, 20; 46.4.

t Nu.23.3, &c.

u c.5.2.

v or, *but by a strong hand.*

w c.7.3. 11.9. De.6.22. Ne.9.10. Ps.105.27. Je.32.20. Ac.7.36.

x c.12.31.

y c.11.3.

z c.12.36.

a Job 27.17. Pr.13.22. Is.33.1.

b or, *Egypt.*

4 And the LORD said unto Moses, Put forth thy hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may [c] believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the Lord said furthermore unto him, Put now thy hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* [b] leprous as snow.

7 And he said, Put thy hand into thy bosom again. And he put his hand into his bosom again, and plucked it out of his bosom, and behold, it was [c] turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land:* and the water which thou takest out of the [d] river shall become [e] blood upon the dry *land.*

10 ¶ And Moses said unto the LORD, O my Lord, I *am* not [f] eloquent, neither [g] heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath made man's [h] mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, and teach thee [i] what thou shalt say.

13 And he said, O my Lord, send, I pray thee, by the hand *of him whom* thou [j] wilt send.

14 ¶ And the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth [k] thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put [l] words in his mouth: and I will be with thy

c c.7.20.

d *shall be and shall be.*

e c.7.20.

f *a man of words.*

g *since yesterday, nor since the third day.*

h Ps.94.9. Je.1.6,9.

i Is.50.4. Mat.10. 19.

j or, *shouldest.*

k ver.27.

l Nu.22.38. 23.5, &c. De.18.18. Is.51.16. Je.1.9. Lu.21.15.

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right of obedience, whenever servants proved rebellious and perverse. The authority of God is not lost even in hell; nor is the sin of disobedience lessened.

CHAP. IV. Ver. 1—31. *The objections of Moses silenced.*—It seems remarkable that Moses, who, forty years before, had visited his nation, and offered them his services, should now shrink back, when he had the assurance of the Almighty to encourage and support him: but the fact is, we are often most prompt to such services when we are least prepared for them. Experience increases diffidence, and cures presumption. At the same time, it is alike sinful to refuse the duties to which we are called in Providence, as to presume before we are called. Moses, at the former period, had received intimation of the duties to which he should be called, but the time was not yet come. He ran before he was sent, and, therefore, ran in vain. Now he is clearly called to the work, with every promise of support, his courage fails, and he must have miracles to persuade him. First, the wand in his hand is turned into a serpent, and he is ready to flee from the serpent he had thus unwittingly produced. He was, secondly, himself made the subject of a miracle, being afflicted with a momentary leprosy, in which his feelings were appealed to (as his sight in the other) for the genuine nature of the miracle. The first of these miracles was afterwards wrought before Pharaoh, not by Moses, but by Aaron, as we shall presently see; but both were wrough. before the children of Israel.

Another excuse is now raised by Moses, that he was "not eloquent;" that is, not fluent, but slow of speech, and of few words. Of the folly of this objection we have abundant evidence in the reply. The Lord is angry, and said, "Who made man's mouth?" Is not he that made it able to furnish it with words? "I will be with thy mouth, and teach thee what to say." Nothing, however, can satisfy Moses. He feels the weight of the undertaking as if he were to bear it all alone, and withdraws his shoulder from the burden. The command, however, must be obeyed; but, in condescension to his objections, Aaron, his brother, is coupled with him, as a man that could "speak well;" that is, promptly and fluently: for otherwise, though Moses was slow in speech, he was "mighty in words," as well "as deeds." (Acts vii. 22.) It is no uncommon thing, that those who say the least speak most to the purpose.

Ver. 16. *Gather the elders of Israel.*—There is no doubt but Joseph established a regular government among them, some trace of which remained among the elders of each tribe and family.

Ver. 19. *No, not by a mighty hand.*—Margin, "But by a mighty hand." The Hebrew particle *ulo*, though literally "and not," means sometimes *if not, except*, or *unless*, and is so translated by the Vulgate, LXX., and Coptic.

Ver. 22. *Every woman shall* BORROW.—This last word is a most unhappy translation; and has occasioned infidel writers (as Voltaire, Paine, and others) to say, the Israelites were commanded to borrow, with a view of never paying. The Hebrew word *shaal*, means simply to *ask*, or demand, and is here so rendered by the LXX. and Vulgate. The Syriac, Chaldee, Samaritan, Coptic, and Persian, all agree with the Hebrew. So *Ainsworth* and all the more modern versions. See Josh. xv. 18. Judg. v. 25. It is even applied to the demands of God, Deut. x. 12.——*Jewels of silver*, &c.—The Hebrew *keley* is of very general import, and might be rendered (as by Dr. *Boothroyd*) "articles." including vessels, instruments, &c. And that the word rendered *spoil*, in the close of the verse, implies neither robbery nor injustice, is abundantly evident from its use by Laban's daughters. Gen. xxxi. 16.

CHAP. IV. Ver. 2. *And he said, A rod.*—The heathen made their wands staves, and sceptres, of the wood of the laurel tree, which they called *directories*, under a notion of its possessing prophetic powers. "From the story of Moses' rod, the poets invented the fables of the Thyrsus of Bacchus, and the Caduceus of Mercury. *Homer* represents Mercury as taking his rod to work miracles, precisely in the same way as God commanded Moses to take his."

Ver. 10. *Not eloquent.*—Hebrew, "Not a man of words."——*Neither heretofore, nor since.*—Heb. "Neither since yesterday, nor the third day."——*Slow of speech.*—Heb. "Heavy of speech and of tongue." These idioms, which are preserved in the margin, are so beautiful and expressive, that we could wish to have had them in the text. From this excuse of Moses, some commentators have strangely supposed that Moses stammered; and others, that he had lost the use of his mother tongue, the Hebrew language; but neither the text, nor any other circumstance, that we are aware of, suggests either of these ideas. The most that can be inferred is, that he had a thick and indistinct pronunciation. See chap. vi. 12.

Ver. 14. *I know that he can speak well.*—The Hebrew reads, "In speaking he can speak;" i. e. clearly promptly fluently.

mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him [m] instead of God.

17 And thou shalt take this [n] rod in thy hand, wherewith thou shalt do signs.

18 And Moses went, and returned to [o] Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the [p] men are dead which sought thy life.

20 And Moses took his wife, and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the [q] rod of God in his hand.

21 ¶ And the LORD said unto Moses, When thou goest to return into Egypt, see *that* thou do all those [r] wonders before Pharaoh which I have put in thy hand: but I will [s] harden his heart, that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel *is* my [t] son, *even* my first-born:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will [u] slay thy son, *even* thy first-born.

24 ¶ And it came to pass by the way in the inn, that the [v] LORD met him, and sought to [w] kill him.

25 Then Zipporah took a [x] sharp stone, and [y] cut off the foreskin of her son, and [z] cast *it* at his feet, and said, Surely a bloody husband *art* thou to me.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the [a] mount of God, and kissed him.

28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went and gathered together all the elders of the children of Israel.

30 And Aaron [b] spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 ¶ And the people [c] believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their [d] heads and worshipped.

CHAPTER V.

1 Pharaoh chideth Moses and Aaron for their message: 5 he increaseth the Israelites task: 20 they cry out upon Moses and Aaron: 22 Moses complaineth to God.

AND afterward Moses and Aaron went in and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a [a] feast unto me in the wilderness.

2 And Pharaoh said, [b] Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

3 And they said, The God of the [c] Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with [d] pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 ¶ And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks which they did

A. M. 2513
B. C. 1491.

m c.7.1. 18.19.
n ver.2.
o *Jether.*
p c.2.15,23. Mat.2.20.
q c.17.9. Nu.20. 8,9
r c.3.20.
s c.7.3,&c. Dt.2.30. Jos.11.20. Is.6.10. 63.17. Jn.12.40. Ro.9.18. 2 Th.2. 10..12.
t De.14.1. Je.31.9. Ho.11.1. Ro 9.4.
u c.11.5. 12.29.
v Nu.22.22.
w Ge.17.14.
x *or,knife.*
y Jos.5.2,3.
z *made it touch.*

a c.3.1.
b ver.16.
c c.3.18. ver.5,9.
d Ge.17.3. 24.26. c.12.27. 1 Ch.29. 20. 2 Ch.20. 18.
a c.10.9.
b 2 Ki.18.35 Job 21.15. Ps.12.4.
c c.3.18.
d De.28.21. Eze.6.11.

Moses at length submits, and the more readily, as he is informed "all the men are dead which sought thy life;" alluding to the circumstance which occasioned him to flee into the land of Midian. Perhaps the fear of these might, in fact, lie at the bottom of his objections. Now, however, he takes leave of Jethro, meets with Aaron by the way, returns into Egypt with a divine commission, and full directions for his conduct. They now contrive to collect together the elders of Israel; Aaron addresses them, and, contrary to the forebodings of Moses, they "believed, and bowed their heads and worshipped."

CHAP. V. Ver. 1—23. *Pharaoh refuses to let Israel go.*—It must be recollected, in reading the Old Testament, that many circumstances are omitted through the brevity of the narrative, which would certainly render the history much clearer, and answer many questions now unanswerable. It has, for instance, been asked, If the Israelites were in such hard bondage in Egypt, how is it that Moses and Aaron could gain access to them to deliver their message, and perform the signs (or miracles) which we find they did? And still more incredible may it seem, that Moses and Aaron should gain so easy access to the haughty monarch, and dare to address him in such language. But it is to be recollected, that their God was the God of Providence, whose

"Hand unseen
Doth turn and guide the great machine."

It may be easily conceived, therefore, that circumstances occurred to favour their designs which are not recorded, and which, perhaps, are not conceivable by us. As to Moses, he had been brought up at court; and though probably unknown to the present sovereign, he might be known to some of the at-

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Ver. 19. *Midian.*—[A country in Arabia Petræa, on the eastern coast of the Red sea, not far from Mount Sinai. This place is still called by the Arabs the *Land of Midian*, or of *Jethro. Abulfeda*, speaking of the city of *Midian*, says, "*Madyan* is a city, in ruins, on the shore of the Red sea, on the opposite side to Tabuc, from which it is distant about six days' journey. At Midian may be seen the famous well at which Moses watered the flocks of *Shoaib*, (Jethro.) This city was the capital of the tribe of Midian in the days of the Israelites."]—*Bagster.*

Ver. 21. *But I will harden his heart*—Though our object is not polemical, it seems here necessary to remark upon a phrase which we shall often meet with in this history. The Hebrew verb *chazak*, literally signifies to strengthen, confirm, make bold, or courageous, and is often used in a good sense in Scripture, as Joshua i. 7. xxiii. 6. And even here, *Aimeroo'th* renders it, "make strong." The word in itself is equivocal, and must be interpreted by context. See the *Exposition* of chap. vii.

Ver. 24—26. *And it came to pass by the way*, &c.—An incident is here related of a most mysterious nature, and so concisely told as to be scarcely intelligible. [Because it does not express who the angel would kill, nor at whose feet Zipporah cast *herself*, (or the foreskin,) nor what is the nominative case to "let him go." The Septuagint render it, "And it came to pass in the way, in the inn, (place of unloosing,) that the angel of the Lord met him (Moses,) and sought to kill him, (Moses probably.) And Zipporah took a stone, and cut off the foreskin of her son, and fell down at his feet, (the angel's,) and said, The blood of my son's circumcision is stopped. And he (the angel, as it is in MS. Oxon. and Comp.) departed from him, (Moses;) because she said, The blood of my son's circumcision is stopped."]—*Bagster.* The words are evidently a parenthesis, and perhaps have been accidentally misplaced. Dr. *Boothroyd* renders the passage more intelligible by connecting with it ver. 20, (in this order, ver. 20, 24, 25, 26, 21, &c.) as at present there is no antecedent to the pronoun *him*. The sense then is, "The Lord met with Moses;" and so it is generally understood. But here every word is attended with so much difficulty, that after examining a host of commentators, we must be content to refer to them, particularly to *Poole's* Synopsis, and to the Assembly's Annotations.

CHAP. V. Ver 4. *Let the people from their works.*—[*Taphreeoo*, from *para*, to loose, disengage; and which we render *let*, from the Anglo-Saxon *lettan*, to hinder. Ye hinder the people from their work: "Get you unto your burdens." "Let religion alone, and mind your work:"—The language not only of tyranny, but of the basest irreligion.]—*Bagster.*

Ver. 6. *The taskmasters of the people and their officers.*—The former were Egyptians, and the latter Israelites. [*Shoterim*, from the Arabic *satara*, *to overlook, superintend*, seems to denote, as *musaytar*, in Arabic also does, *overseers, superintendents.*—They may probably have been somewhat like the chiefs of trades, who are found in every city in the East; where "every trade has a head, who is entrusted with authority over them, knows every individual of the body to which he belongs, and is in some measure answerable for them to Government."]—*Bagster.*

Ver. 7. *Straw to make brick.*—[The straw was mixed with clay in order to make the bricks. This is expressly affirmed by *Philo*, (vit. Mos.) who was himself a native of Alexandria, in Egypt, who says, describing the oppression of the Israelites, that some were obliged to work in clay, and others to gather straw for the formation of bricks, *because straw is the binding of the brick. Philo's* account is confirmed by Dr. *Shaw*, who says, that "some of the Egyptian pyramids are made of brick, the composition whereof is only a mixture of clay, mud, and *straw*, slightly blended and kneaded together, and afterwards baked in the sun. The straw which keeps the bricks together, and still preserves its original colour, seems to be a proof, that these bricks were never burnt or made in kilns." The same materials are now used for building in Egypt. *Baumgarten* says, "The houses are for the most part of brick that are only hardened by the heat of the sun, and mixed with *straw* to make them firm."]—*Bagster.*

make heretofore, ye shall [e] lay upon them; ye shall not diminish *ought* thereof: for they *be* idle: therefore they cry, saying, Let us go *and* sacrifice to our God.

9 Let there [f] more work be laid upon the men, that they may labour therein: and let them not regard [g] vain words.

10 And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it; yet not aught of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt, to gather stubble instead of straw.

13 And the taskmasters hasted *them*, saying, Fulfil your works, [h] *your* daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday and to-day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.

18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 ¶ And the officers of the children of Israel did see *that* they *were* in [i] evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh.

21 And they said unto them, The LORD look upon you, and judge; because ye have made our [j] savour to be [k] abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 ¶ And Moses returned unto the LORD and said, Lord, wherefore hast thou *so* [l] evil-entreated this people? why *is* it *that* thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people: [m] neither hast thou delivered thy people at all.

A. M. 2513.
B. C. 1491.

e Ps. 106. 41.

f *Let the work be heavy upon the men.*

g 2 Ki. 18. 20.

h *a matter of a day in his day.*

i De. 32. 36. Ec. 4. 1. 5. 8.

j *to stink.*

k Ge. 34. 30. 1 Sa. 13. 4. 27. 12. 2 Sa. 10. 6. 1 Ch. 19. 6.

l Ja. 20. 7. Ha. 2. 3.

m *delivering thou hast not delivered.*

CHAPTER VI.

1 God reneweth his promise by his name JEHOVAH. 14 The genealogy of Reuben, 15 of Simeon, 16 of Levi, of whom came Moses and Aaron.

THEN the LORD said unto Moses, Now shalt thou see what [a] I will do to Pharaoh: for with a strong [b] hand shall he let them go, and with a strong hand shall he drive [c] them out of his land.

2 And God spake unto Moses, and said unto him, I *am* the [d] LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God [e] Almighty, but by my name [f] JEHOVAH was I not known to them.

4 And I have also established [g] my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the [h] groaning of the children of Israel, whom the Egyptians keep in bondage: and I have [i] remembered my covenant.

6 Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you [j] out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will [k] redeem you with a stretched-out arm, and with great judgments:

7 And I will take you to [l] me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did [m] swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I *am* the LORD.

n *lift up my hand.*

a 2 Ch. 20. 17. Ps. 12. 5.

b Ps. 89. 13.

c e. 11. 1.

d or, JEHOVAH.

e Ge. 17. 1. 35. 11. 48. 3.

f c. 3. 14. Ps. 68. 4 83. 18. Is. 42. 8. Jn. 8. 58. Re. 1. 4.

g Ge. 17. 7, 8.

h c. 2. 24. Ps. 106. 44.

i Ps. 105. 8.

j De. 26. 8. Ps. 81. 6.

k c. 15. 13. De. 7. 8. 1 Ch. 17. 21. Ne. 1. 10.

l De. 4. 20. 7. 6. 2 Sa. 7. 24. Je. 31. 33. Ho. 1. 10. Re. 21. 3, 7.

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tendants, and his former rank and known attainments in learning might facilitate his access to Pharaoh. To him, however, he did obtain access, and boldly delivered his first demand in the name of JEHOVAH, God of Israel, which was, that they might hold a feast in the wilderness of Horeb. This was a solemn claim of the rights of worship and of conscience; and as they had served the king incessantly for forty years in abject bondage, it is but little to ask a few days for the service of their God. But it was to hold a feast; and why not ask leave to hold it in Egypt? The reason is obvious: their feast must be accompanied with sacrifices, and they wished neither to insult or provoke the people, by sacrificing before their eyes the objects which they held in the highest veneration, and, indeed, worshipped. This may afford us a practical lesson, not to insult others in the practice of their religious rites while we perform our own. Moses, however, was not listened to. Pharaoh insolently replied, "Who is JEHOVAH? I know not JEHOVAH, neither will I let Israel go." And as to ye, Moses and Aaron, "Wherefore do ye *let* (that is, hinder) the people from their work? Get you unto your burdens." And the same day their burdens were increased—they were commanded to "make bricks without straw;" and when they found it impossible to continue their full tale of bricks, as before, while they had to seek for straw, they were beaten by their cruel taskmasters. And when they appealed to the king by respectful petition, they were spurned from his presence without redress. "Ye are idle, ye are idle: and therefore ye say, Let us go and sacrifice to the Lord."

Their case now became more desperate. They met Moses and Aaron, who waited for them as they came from the palace; and now repent they had ever listened to his message, since their situation was become worse than ever. Moses was grieved, and even remonstrated with the Lord. "Wherefore is it that thou hast so evil entreated this people? Why is it that thou hast sent me?" His feelings were, doubtless, shocked by the atheism of Pharaoh; but his heart was filled with anguish, when he saw that the effect of his interference increased the sufferings of his brethren. He now begins to repent that he had undertaken the commission that had been assigned to him, and sinks into despondency under the disappointment.

CHAP. VI. Ver. 1—30. *The Lord renews his promise and the commission of Moses.*—It is worthy of remark, that whenever any of the Hebrew patriarchs began to faint, and sink into despondency, the Lord constantly reminded them of his covenant, which was renewed from time to time, to Abraham, Isaac, and Jacob, and now to Moses, and generally with some new circumstance to animate their faith. Moses is now sinking in despair, but he is encouraged by these words, "Thou shalt see what I will do to Pharaoh." I will make him *know* who JEHOVAH is. I will do that to Pharaoh which shall make him not only willing to let Israel go, but he shall "drive them out" himself.

A passage here occurs—"By my name Jehovah was I not known unto them"—that has uncommonly perplexed the commentators, both Jewish and Christian, in all ages, since it is certain that the name JEHOVAH was known to all the patriarchs, and even to Eve herself. (Gen. iv. 1.) Some have, therefore, proposed to read the text interrogatively, "And by my name JEHOVAH was I not known to them?" implying that

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Ver. 9. *Let more work*, &c.—Hebrew, "Let the work be heavy upon the men."

Ver. 12. *Stubble.*—The lower part of the stalks, after reaping.

Ver. 14. *The officers . . . were beaten.*—That is, the Hebrew superintendents were punished, probably bastinadoed, (a very severe punishment,) if the tale (or number) of bricks was short.—Dr. *Clarke.*

CHAP. VI. Ver. 8. *I did swear.*—Hebrew, "Lift up my hand." [The ancient mode of appealing to God was by lifting up the *right hand*, and was considered as a form of swearing. Hence *yamin*, in Hebrew the *right hand*, is in Arabic an *oath*, and as a verb, *to take an oath.* A similar custom prevailed among the heathens. Ge. xiv. 22. De. xxxii. 40. Eze. xx. 5, 6, 15, 23, 28, 42.: xxxvi. 7.; xlvii. 14.]—*Bagster.*

9 And Moses spake so unto the children of Israel: but they hearkened not [n] unto Moses, for [p] anguish of spirit, and for cruel bondage.

10 And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel [p] have not hearkened unto me; how then shall Pharaoh hear me, who *am* of [q] uncircumcised lips?

13 And the LORD spake unto Moses, and unto Aaron, and gave them a [r] charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers' [s] houses: The sons of Reuben the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

15 ¶ And the [t] sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of the [u] sons of Levi, according to their generations: Gershon, and Kohath, and Merari. And the years of the life of Levi *were* a hundred thirty and seven years.

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And the sons of [v] Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* a hundred thirty and three years.

19 And the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations.

20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses. And the years of the life of Amram *were* a hundred and thirty and seven years.

21 And the sons of [w] Izhar; Korah, and Nepheg, and Zichri.

A. M. 2513. B. C. 1491.

n c.5.21.

o *shortness, or, straightness.*

p ver.9.

q ver.30. Le.26.41. Je.9.26. Ac.7.51.

r Nu.27.19, 23. De.31. 14.

s Ge.46.9, &c. 1Ch. 5.3.

t 1 Ch.4.24.

u Nu.3.17. 1Ch.6.1.

v Nu.26.57.

w Nu.16.1.

x Le.10.4.

y Ru.4.19.

z 1 Ch.6.3. 24.1.

a Jos.24.33.

b c.5.1. 7.10.

c c.33.1. Ps.77.20. Mi.6.4.

d Je.1.7,8, 17. 23.28. 26.2. Eze.2.6,7. 3.11. Mat.28. 20.

e ver.12.

a Ps.82.6. Jn.10.35.

b c.6.29.

c c.11.9.

22 And the sons of [x] Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of [y] Amminadab, sister of Naashon, to wife; and she bare him [z] Nadab and Abihu, Eleazar and Ithamar.

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar, Aaron's son, took him *one* of the daughters of Putiel to wife: and she bare him [a] Phinehas: these *are* the heads of the fathers of the Levites, according to their families.

26 These *are* that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

27 These *are* they which spake to [b] Pharaoh king of Egypt, to bring out the children of [c] Israel from Egypt: these *are* that Moses and Aaron.

28 And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, I *am* the LORD: speak thou unto Pharaoh king of Egypt [d] all that I say unto thee.

30 And Moses said before the LORD, Behold, I *am* of [e] uncircumcised lips, and how shall Pharaoh hearken unto me?

CHAPTER VII.

1 Moses is encouraged to go to Pharaoh: 7 his age: 8 his rod is turned into a serpent. 13 Pharaoh's heart is hardened. 19 The river is turned into blood.

AND the LORD said unto Moses, See, I have made thee a [a] god to Pharaoh: and Aaron thy brother shall be thy prophet.

2 Thou shalt speak [b] all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will [c] harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring

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he was so. But there seems no pertinence in this translation, nor any point of argument. The preceding verse, just quoted, will perhaps lead to the true meaning of this passage. If we ask, How does the God of Israel make himself known as JEHOVAH? the Psalmist will inform us, "JEHOVAH is known by the judgment which he executeth." (Ps. ix. 16. cv. 7.) And, therefore, when it is predicted of any person or nation, "They shall *know* that I am JEHOVAH," this is generally connected with some signal judgment, calculated to display his supremacy above all other gods, and above all competition with them. Thus, in the verse before us, "Ye shall *know* that I am JEHOVAH, which bringeth you out from under the burdens of the Egyptians. And the Egyptians shall *know* that I am JEHOVAH, when I stretch forth my hand upon Egypt." (Chap. vii. 5.) So to Pharaoh, (verse 17.) "*Thou* shalt *know* that I am JEHOVAH: behold, I will smite thee," &c. Thus was he that said, "Who is Jehovah, that I should obey him?" made to "*know* him by the judgment which he executed." And so the prophet Isaiah, referring to a future state of Egypt, (whether now future we need not inquire) saith, "JEHOVAH shall be known to Egypt, and the Egyptians shall *know* JEHOVAH in that day; and JEHOVAH shall smite Egypt," &c. Thus, therefore, is his "great and terrible name," by which God was and would be distinguished among the nations, in a manner in which he never was distinguished till this period: "I am JEHOVAH thy God, that brought thee out of the land of Egypt." Chap. xx. 2.)

The name JEHOVAH, we have observed, was known from the beginning; but those "mighty and terrible acts," which now and from henceforth distinguish him as JEHOVAH, and in consequence of which this became his appropriate and proper name, as distinguishing him from all other gods, were not known to the Hebrew patriarchs, Abraham, Isaac, and Jacob. They had not seen "his marvellous works in Egypt, nor his wonders in the land of Ham." (Ps. cv. 27.) These were the works by which he made himself known to Pharaoh, and to all future generations, as the God JEHOVAH, who brought up his people from the land of Egypt. To know God by his name JEHOVAH, was to witness a display of his power and his glory, "I am JEHOVAH; that is my name, and my glory will I not give to another." (Isaiah xlii. 8.)

CHAP. VII. Ver. 1—25. *Moses again applies to Pharaoh; the river turned into blood.*—In a former chapter, (ch. iv. 16.) Moses had been appointed as a god to Aaron, and here to Pharaoh; "and Aaron (it is now added) shall be thy prophet." The meaning is, the divine will was to be delivered through the medium of Aaron, who was not himself inspired, but appointed merely to deliver the divine messages from the mouth of Moses. God speaks to Moses, Moses to Aaron, and Aaron to Pharaoh. But it is added, (Ver. 3.) "I will harden Pharaoh's heart;" and this sentiment is many times repeated in the following chapters, and the reason given is always the same—that Pharaoh and the Egyptians "may know that I am JEHOVAH." But how can this expression of hardening the human heart be applied to God? Certainly not, in the sense of infusing any evil principle; for God neither "tempteth" nor inclineth any man to evil.

Ver. 12. *Uncircumcised lips.*—Perhaps having a thick and indistinct pronunciation, which made his speech ungraceful, and not easy to be understood.

Ver. 14. *These be the heads.*—[The following genealogy was simply intended to show, that Moses and Aaron came in a direct line from Abraham, and to ascertain the time of Israel's deliverance.—The whole account from this verse to verse 26, is a kind of parenthesis, and does not belong to the narration: and what follows from verse 28 is a recapitulation of what was spoken in the preceding chapters.]—*Bagster.*

Ver. 16. *The years of the life of Levi were* 137.—Bp. Patrick observes, that Levi is thought to have lived the longest of all Jacob's sons; and Levi's sons attained to nearly the same age.—Dr. *Dodd.*

Ver. 20. *Amram took Jochebed his father's sister to wife.*—[*Dodatho*, has been supposed to mean *his cousin* and not *aunt*; on the authority of the LXX. and Vulgate, who render it, "his paternal cousin:" but this construction was probably put on the original word to save the credit of Moses and Aaron, because the marriage of an aunt is afterwards forbidden, (Lev. xviii. 12, 14.:) for the meaning of the word is fixed by another passage, where it is said, "The name of Amram's wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt."—(Num. xxvi. 59.) Moses, then, is more impartial than his commentators.]—*Bagster.*

Ver. 28. *And it came to pass.*—Here the chapters should certainly be divided, as Dr. Clarke remarks, and as Dr. Boothroyd has done; these verses being a repetition of ver. 11 and 12, in order to introduce what follows.

CHAP. VII. Ver. 1. *A god to Pharaoh.*—Our Lord tells us, that they were called gods to whom the word of God came. (John x. 35.) That is, who received a divine commission, as kings, judges, &c.

forth mine armies, *and* my people the children of Israel, out of the land of Egypt, by great judgments.

5 And the Egyptians shall know that I *am* the [d] LORD, when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 ¶ And Moses *was* fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 And the LORD spake unto Moses, and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Shew a [e] miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 ¶ Then Pharaoh also called the wise men, and the [f] sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 ¶ And he hardened Pharaoh's heart that he hearkened not unto them; as the [g] LORD had said.

14 ¶ And the LORD said unto Moses, Pharaoh's heart *is* [h] hardened, he [i] refuseth to let the people go.

15 Get thee unto Pharaoh in the morning: lo, he goeth out unto the water, and thou shalt stand by the river's brink against he come: and the rod which was turned to a [j] serpent shalt thou take in thy hand.

16 And thou shalt say unto him, The LORD God of the [k] Hebrews hath sent me unto thee, saying, Let my people [l] go, that they may serve me in the wilderness: and behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt know that I *am* [m] the LORD: behold, I will smite with the rod that *is* in my hand upon the waters which *are* in the river, and they shall be [n] turned to blood.

18 And the fish that *is* in the river shall die, and the river shall stink: and the Egyptians shall loathe to drink of the water of the river

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thy hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their [o] pools of water, that they may become blood: and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.

20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod and [p] smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned into blood.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not [q] drink of the water of the river; and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt [r] did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

A. M. 2513. B. C. 1491.

d c.14.4,18. Ps.9.16.

e Mat.12.39 Jn.2.18.

f Da.2.2. 2 Ti.3.8.

g ver.4.

h c.8.15. 10.1,27.

i Je.8.5. He.12.25.

j ver.10.

k c.3.18.

l c.8.1,&c.

m ver.5. 1Sa.17.46. 1Ki.20.28. 2Ki.19.19. Ezc.29.9. 30.8. 38.23.

n Ps.78.44. 105.29. Re.8.8. 16.4,6.

o *gathering of their waters.*

p c.17.5. Nu.20.11.

q ver.18.

r 2 Ti.3.8.

(James i. 13.) How then can the heart be hardened by God? This may be done in two ways.

1. Solomon tells us, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is *fully set* in them to do evil." (Eccles. viii. 11.) This was the case with Pharaoh; for "when he saw that there was respite, he hardened his heart, as the Lord had said." (Chap. viii. 15.) "The goodness of God," in deferring and reversing the judgments denounced against him, instead of softening his heart, and "leading him to repentance," as it ought to have done, *hardened* it, till it became "fully set," resolved, and determined to do evil. Thus, the same fire which will soften some substances, will harden others.

2. It must be acknowledged, there is another sense in which God is said to harden the hearts of men, who, like Pharaoh, abuse his mercies. Thus it is said of those nations which gave themselves up wholly to idolatry, that "God also gave them up to uncleanness, through the lusts of their own hearts," &c. (Rom. i. 24, &c.) And of those "that receive not the truth, (but reject it,) that God sends them strong delusions, that they should believe a lie." (2 Thess. ii. 11.) That is, men are given up to the natural consequences of their own depravity. (Rom. ix. 2.) Thus, *Augustin* says, "God does not harden men by infusing malice (or any evil principle) into them; but by *not imparting* mercy to them." He might have added, that his mercy is never withdrawn, until it has been abused and despised. So it is observed by *Scott*, (on chap. iv. 21.) "God never communicates hardness, ... but when provoked by atrocious crimes, he gives a person up to his own heart's lusts; he permits Satan to entice, deceive, and blind him: and he takes off those providential restraints, by which many are kept from wickedness."

Moses and Aaron, however, did as the Lord commanded them; and when introduced to Pharaoh, Aaron cast down his rod, and it became a serpent, as had been foretold. Pharaoh was probably surprised at this, but as he had doubtless seen many surprising things done by his magicians, he called for them, "the wise men and the sorcerers," who did in like manner with (or by) their enchantments. "For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods—his serpent, their serpents." This is the first sign or miracle that Moses wrought "before Pharaoh and his servants," the design of which seems prophetic of the issue. Moses passed no judgment on the performances of the magicians, but only showed that he acted by a superior power. We shall also pass no judgment, till we see how far the magicians can go with their enchantments; and where they are obliged to say, "This is the finger of God," we shall pause to offer some remarks.

By the second miracle, which was the first of the ten plagues of Egypt, the water of the river, (Nile,) which was remarkable for its sweetness, was turned into blood, so that it was not drinkable, and all the fish therein died. Here also we are told, the magicians "did so with their enchantments:" but what did they? The Nile, &c. had been already changed; and, therefore, if they turned water into blood, it must have been in small quantities, which one would think not difficult, when there was so much at hand. But even this is *not* said; and the fact ap-

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Ver. 9. *Shew a miracle for you.*—Or, "Give a sign" or wonder, (so rendered ver. 3.) to support your pretensions.

Ver. 10. *It became a serpent.*—It is remarkable, that when at Horeb, Moses threw down his rod, it became a *nachish*, the usual term for a serpent: but when Aaron threw down his rod, it became a *tannin*; a dragon, or large serpent. Is this to be accounted for on the supposition that Aaron's rod was larger than that of Moses? The Editor of Calmet understands the latter of a water-serpent, or rather, "a lengthened fresh-water reptile;" the former suited to an inland situation, the latter to the banks of a river.

Ver. 11. *And Pharaoh called the wise men.*—"Wise men," *chamimim*, men of learning. "Sorcerers," *easshephim*, diviners, men who find out secrets, discover lost goods, &c. "Magicians," *charetumey*, astrologers, and decipherers of hieroglyphics and mystical writings. "They did in like manner by their enchantments," *lahatim*, flame and smoke, used under pretence of invoking dæmons, and at the same time well calculated to aid deception. St. Paul has preserved the names of two of these magicians, (probably their leaders,) viz. "Jannes and Jambres," who withstood Moses.—2 Tim. iii. 8.

Ver. 13. *He hardened Pharaoh's heart.*—Rather, "Pharaoh's heart was hardened,' as in ver. 22; the Hebrew is the same in both places. See Presid. *Edwards'* Notes on the Bible, vol. ix. new edition.

Ver. 14. *Pharaoh's heart is hardened.*—A different word is here used, *cabed*, meaning heavy, stupid, insensible.

Ver. 15. *Lo, he goeth out unto the water.*—That is, to bathe, and probably make religious ablutions.

Ver. 18. *Shall loathe to drink.*—["The water of Egypt," says the Abbe *Mascrier*, "is so delicious, that one would not wish the heat to be less, or to be delivered from the sensation of thirst. The Turks find it so exquisite, that they excite themselves to drink of it by eating *salt*." "A person," adds *Harmer*, "who never before heard of the deliciousness of the Nile water, and of the large quantities which on that account are drunk of it, will, I am sure, find an energy in those words of Moses to Pharaoh,—*The Egyptians shall loathe to drink of the water of the river*, which he never did before.]—*Bagster*.

Ver. 20. *Turned into blood.*—It is certain this expression is sometimes used figuratively, for a change in appearance only, as in Joel ii. 31. "The sun shall be turned into darkness, and the *moon into blood*," where certainly no transformation is intended. It has therefore been supposed, that the change was only in colour. It also has been asserted by many credible travellers, as Maundrell, Pococke, and Maillet, that the waters of the Nile, at their height, have often a red appearance, (from a sediment of red earth,) and a purgative quality; and this has been by some alleged, to prove that this effect was not miraculous. But, in answer, it may be remarked, 1. This was before the harvest, (chap. ix. 31.) three or four months before the usual time for the rising of the Nile. 2. That though the water at these seasons becomes purgative and unpleasant, we hear nothing of its killing the fishes, and causing the river to stink

23 And Pharaoh turned and went into his house, neither did he set his [a] heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled after that the LORD had smitten the river.

CHAPTER VIII.

1 Frogs are sent. 16 The dust is turned into lice. 20 The swarms of flies. 25 Pharaoh inclineth to let the people go, 32 but yet is hardened.

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up and come into thy house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy [a] kneading troughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thy hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the [b] frogs came up, and covered the land of Egypt.

7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, [c] Entreat the LORD that he may take away the frogs from me, and from my people: and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, [d] Glory over me: [e] when shall I entreat for thee and for thy servants, and for thy people, [f] to destroy the frogs from thee, and thy houses, *that* they may remain in the river only?

10 And he said, [g] To-morrow. And he said, *Be it* according to thy word; that thou mayest know that [h] *there is* none like unto the LORD our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 ¶ And Moses and Aaron went out from Pharaoh: and Moses [i] cried unto the LORD, because of the frogs which he had brought against Pharaoh.

13 And the LORD [j] did according to the word of Moses: and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was respite, he [k] hardened his heart, and hearkened not unto them; as the LORD had [l] said.

A. M. 2513. B. C. 1491.

a Is.26.11. Je.5.3. 36.24. Hag.1.5.

a or, *dough.*

b Ps.78.45. 105.30. Re.16.13.

c c.9.28. 10.17. Nu.21.7. 1 Ki.13.6. Ac.8.24.

d or, *have this honour* over me.

e or, *against when.*

f *to cut off.*

g or, *against to-morrow.*

h De.32.31. 33.26. 2 Sa.7.22. 1 Ch.17.20. Ps.83.18. 86.8. Is.40.25. 46.9 Je.10.6,7.

i Ja.5.16, 18.

j De.34.10.. 12.

k Ec.8.11.

l c.7.4.

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pears to be, that they only repeated the preliminary ceremonies; (as afterwards, in the miracle of the lice;) and Pharaoh, whether from disgust or carelessness, "turned" upon his heel, and went to his own house, without waiting to see the issue. We shall, therefore, only observe here, that Pharaoh might read his sin in his punishment. He had stained the Nile with the blood of the Hebrew infants, and now one that had escaped his cruel vigilance, is the instrument of turning all the stream to blood. "Thou art righteous, O Lord! Thou hast given them blood to drink; for they are worthy!" (Rev. xvi. 6.)

CHAP. VIII. Ver. 1—32. *The plagues of frogs, and lice, and flies.*—The plague of frogs is both threatened and inflicted; and though beforehand it might be despised, yet in the infliction it proved a very serious plague indeed, insomuch that Pharaoh now sends for Moses and Aaron, and entreats their removal. It does not appear that in this case the magicians were called in before Pharaoh; but thinking they should be expected to do something, instead of banishing these noisy and noisome animals, they contrived to bring up more! "Miserable comforters are ye, and physicians of no value." (Job xvi. 2. xiii. 4.)

At the prayer of Moses the frogs now die, and the Egyptians were employed in gathering them into heaps, where they putrified and stank. "But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto" Moses and Aaron, "as the Lord had said." Another and more grievous judgment therefore follows, namely, *lice*, or other vermin; but whether with or without wings, is not certain. They were creatures that fixed themselves upon the skin of both men and cattle, and occasioned extreme and perpetual torment. The magicians again tried their skill, but it was now in vain; and they were obliged to give up the contest, and confess "the finger of God"—probably meaning, though not daring to say, the God of Israel—"in it:" still, however, such was the stupid obstinacy and stubbornness of Pharaoh's heart, that he would not submit. Another plague therefore quickly follows, which, whether it consisted of a particular species of flies, as some think, or a swarm of various kinds, appears to have more affected the king than any of the preceding; particularly as they warmed in the palace, and annoyed his own servants. Pharaoh now therefore professes himself willing to come to terms. He first proposes that the Israelites should keep their festival in the land of Egypt; but Moses rejects this offer. "It is not meet if we sacrifice the abomination (that is, the idols) of the Egyptians before their eyes, will they not stone us?" The next proposal is, that they shall go into the wilderness, "but not very far away." He consents, at last, to give them a few days holiday, so that he can have hopes of their returning; but there was no sincerity in Pharaoh, except in his obstinacy; for no sooner are the flies removed, than Pharaoh hardened his heart this time also, and would not let Israel go.

But here, as above promised, we must offer a few brief remarks on this extraordinary contest between the magicians and Moses; between Pharaoh and *Jehovah*.

1. Moses and Aaron, though characters well known, both to the court of Pharaoh and to his magicians, were utterly unsupported by the former, and closely watched by the latter: they had therefore no opportunities of deception, as their opponents had: for,

2. What the magicians did was by *enchantments*; which, as the original implies, were accompanied with fire and smoke, and no doubt attended with ceremonies and incantations, which, if of no farther use, were certainly adapted to promote deception, as is well known to be the case among persons professing such arts.

3. It may be asked, What did the magicians do? They changed their rods (or wands) into serpents, (or water monsters,) like that of Aaron. But how did they accomplish this? Doubtless as other magicians do, by substituting one for the other; which could not be difficult, while the spectators were blinded by the smoke of their enchantments. Here, however, by their dragons being devoured by that of Aaron, the superior authority under which he acted was demonstrated. Again, if they turned water into blood, it must have been upon a small scale, and, as above observed, this is very doubtful. In the next instance, indeed, they brought up some frogs, which might be done without enchantment, when the land was filled with them.

4. It has been generally supposed, that these magicians had dealings with evil spirits, and were assisted by them; but of this we have as yet no proof. We have seen them hitherto do nothing

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3. Moses could never expect to alarm Pharaoh by predicting a natural and common phenomenon, which was always expected with great anxiety instead of dread.

CHAP. VIII. Ver. 2. *Frogs.*—[*Tzephardeim*, is evidently the same with the Arabic, *zafda*, Chaldaic, *oordeanaya*, and Syriac, *oordeai*, all of which denote *frogs*, as almost all interpreters, both ancient and modern, agree to render it; probably so called, as *Bochart* conceives, from *tzifa*, a bank, and *rada*, mud, because of delighting in muddy and marshy places. From this circumstance the frog has many of its epithets in the *Batrachomyomachia* of *Homer*.]—*Bagster.*

Ver. 3. *Into thine ovens.*—Not when heated, to be sure, but when not in use. Some of the ovens of the ancients were pots of earth or stone, inserted in holes of the earth.—Dr. *Clarke.*—*And kneading troughs.*—Margin, "Troughs of dough." The Greek expounds it, "lumps of dough;" which the word seems properly to mean in chap. xii. 34.—*Ainsworth.*

Ver. 6. *Frogs came up.*—[Whether the frog among the Egyptians was an object of reverence or abhorrence is uncertain. It might have been both at the same time as many objects are known to have been among particular nations; for proof of which see the very learned *Jacob Bryant*, on the *Plagues of Egypt*. In some ancient writers we have examples of a similar plague. The Abderites, according to Orosius, and the inhabitants of Pæonia and Dardania, according to Athenæus, were obliged to abandon their country, on account of the vast number of frogs by which their land was infested. See *Bochart.*]—*Bagster.*

Ver. 9. *Glory over me.*—Le Clerc and Houbigant, by changing one letter only of the original, (P for B,) read, "Declare unto me," as they suppose was read by the LXX. and Vulgate, who translate it, "Appoint unto me a time," &c. which is followed by Boothroyd and others; but Geddes objects that it is not supported by MSS. Might not this be a Hebrew phrase equal to "Command me;" i. e. fix your own time? Similar is the reading in our margin; "Have this honour over me: against when shall I entreat?" &c. "And he said, Against to-morrow."

Ver. 15. *When he saw that there was respite.*—Hebrew, "a breathing:" Greek, "a refreshing."—*He hardened his heart.*—Margin, "Made his heart heavy:" i. e. stupid, insensible. See chap. vii. 14. Note.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became [m] lice in man and in beast: all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they could [n] not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This *is* the [o] finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; (lo, he cometh forth to the water;) and say unto him, Thus saith the LORD, Let my people go, that they may serve me:

21 Else, if thou wilt not let my people go, behold, I will send [p] swarms *of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms *of flies*, and also the ground whereon they *are*.

22 And I will [q] sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth.

23 And I will put a [r] division between my people and thy people: [s] to-morrow shall this sign be.

24 And the LORD did so: and there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was [t] corrupted by reason of the swarm *of flies*.

25 And Pharaoh called for Moses, and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice the [u] abomination of the Egyptians to the LORD our God: Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go [v] three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall [w] command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: [x] entreat for me.

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh [y] deal deceitfully any more, in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and entreated the LORD:

31 And the LORD did according to the word of Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh [z] hardened his heart at this time also, neither would he let the people go.

A. M. 2513. B. C. 1491.

m Ps.105.31.

n Ge.41.8. Is.19.12. 47.12. Da.2.10.

o 1Sa.6.3,9. Ps.8.3. Mat.12.28 Lu.11.20.

p or, *a mixture of noisome beasts*, &c.

q c.9.4, &c. 10.23. 11.6,7. 12.13.

r *a redemption.*

s or, *by to-morrow.*

t or, *destroyed.*

u Ge.43.32. 46.34. De.7.25. 12.31. 1 Ki.11. 5..7. 2 Ki. 23.13.

v c.3.18.

w c.34.11. Le.10.1. Mat.28. 20.

x ver 8 c.9.28. 1 Ki.13.6.

y Ps.78.34.. 37. Je.42. 20.

z ver 15. c.4.21. Ro.2.5.

CHAPTER IX.

1 The murrain of beasts. 8 The plague of boils and blains. 13 The message about the hail. 22 The plague of hail. 27 Pharaoh sueth to Moses, 35 but yet is hardened.

THEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith

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half so wonderful as the tricks of Indian, or even English, jugglers of the present day.

5. When they came to the miracle of the *lice*, (or perhaps gnats,) again "the magicians did so with their enchantments." But what did they do? They made a vapouring with their incantations, but could produce nothing. They even confessed to Pharaoh himself, that they were nonplussed, and could do no more. This, said they, "is the finger of God;" implying, that hitherto they had trusted to the principles of their art, in the vain hope of rivalling Moses; but now they give up all opposition, and Pharaoh applies to them no more. Still, however, his heart was hardened, and he hearkened no more to them than to Moses and Aaron.—*He would not believe.*

6. What rendered these miracles more impressive to the Egyptians was, that most of them were wrought on creatures idolized by the Egyptians, as the learned *Bryant* has particularly remarked. The Nile was a sacred river, like the Ganges, and reverenced by the Egyptians, as is the latter by the Hindoos. Frogs were sacred animals, as were indeed cattle. They worshipped fire and water, darkness and the sun, and indeed almost every object visible around them. Thus they worshipped the creatures *instead* of the Creator.

7. The plagues inflicted, for the most part, were of creatures apparently insignificant, as crawling or flying insects: not crocodiles, nor river-horses, nor any of the larger monsters of the land or water; and this might be designed to show, that God can make the smallest of his creatures equally terrible as the larger, when armed with his commission. It should be remarked also, that of the ten plagues inflicted, two only appear to have been fatal to the lives of men and cattle; namely, the seventh, (thunder and hail,) and the last, the slaying of the firstborn. The object of the Almighty was, not to destroy the Egyptians, but to display his glory. In this we may also observe an instance of righteous retribution. Pharaoh had plagued the Israelites in a variety of ways, by increasing their burdens, and the severity of their slavery; so the Lord plagued the Egyptians by a variety of judgments, till the wailing in Egypt over their firstborn, was equal to what had been in the land of Goshen: "Rachel weeping for her children." (See chap. i.)

8. Lastly, the striking distinction between the Egyptians in and about the metropolis, (Memphis,) who seem to have been the chief sufferers by these awful judgments, and the Israelites in the land of Goshen, is particularly remarked in several instances, and perhaps extended through the whole. They had no swarms of flies, no murrain, no tempest, no darkness, &c. "I will sever (separate) in that day the land of Goshen: I will put a division between my people and thy people; to the end thou mayest know that I am JEHOVAH." (Ver. 22, 23.) This exemption of Israel from the plagues is, in the original, called "a redemption." Yes; God's people are his redeemed ones, and they are redeemed from all evil. "The Angel which redeemed me from all evil (said the patriarch Israel) bless the lads!" (Gen. xlviii. 16.)

CHAP. IX. Ver. 1—35. *The plagues of murrain, boils, and tempest.*—We have now done with the magicians, and have only to attend to Moses, and to the terrible judgments inflicted

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Ver. 16, 17. *Lice.*—Hebrew, *kinnim.* [Is rendered by the LXX. and by the Vulgate, *gnats*; and *Harmer* supposes he has found out the true meaning in the word *tarrentes*, a species of worm. *Bochart*, however, seems to have proved that *lice*, and not *gnats*, are meant; because, 1. they sprang from the *dust*, and not from the *waters*; 2. they were on both man and beast, which cannot be said of gnats; 3. their name is derived from *koon*, to make firm, fix, establish, which cannot agree with *gnats*, *flies*, &c. which are ever changing place, and almost constantly on the wing; 4. the term *kinnah*, is used by the Talmudists to express the *louse*. If this animal be intended, it must have been a very dreadful and afflicting plague to the Egyptians, and especially to the priests, who were obliged to shave the hair off every part of their bodies, and to wear a single linen tunic, to prevent vermin harbouring about them. See *Herodotus* and *Bryant*.]—*Baxter.*

Ver. 21, 22, 24. *Swarms* (of flies;) the word *flies* being supplied.—The Hebrew *arob* (or *oreb*) means, 1. A *mixture*, and is so translated, chap. xii. 38. It may therefore mean a swarm of noisome insects, (not *beasts*, as in the margin, which is founded on a Rabbinical fiction.)—Dr. *Clarke*; also *Charles Taylor*, who suggests that these insects might have been bred in the heaps of putrid frogs, ver. 14. 2. The *raven*, from its dark colour, as the word often means. So *Julius Bate*, Crit. Heb. 3. The *black beetle*, which is at first white, but in a short time turns black, like the evening, from which it receives its name. So Dr. *Geddes*. Dr. *Boothroyd* explains it (on the authority of Forskal) of the *blatta Egyptica* which are found at Alexandria. 4. The LXX. render it, *kunomuia*, the dog-fly; which seems to be the same as our gad-fly (or goad-fly, as Skinner explains it, because it *goads* the cattle almost to madness.) *Bruce*, who found this fly in Abyssinia, (called by the Arabs *zimb*,) describes it as a most formidable creature, (bigger than a bee,) which drives not only cattle, but even camels into the desert, whither it does not follow them. 5. *Bochart* (who particularly studied the natural history of the Bible) inclines either to the dog-fly, or the *alchurkous* of the Arabs, a small but very destructive insect. The first sense, as the most comprehensive, seems also the most probable.

Ver. 22. *I will sever in that day.*—*Ainsworth* renders it, "I will *marvellously* sever;" the Vulgate to the same effect; and the LXX. "I will render illustrious the land of Goshen." See ch. x. 23.

Ver. 24. *The land was corrupted.*—Margin, "destroyed," by reason of the swarm of flies. (How intolerable a plague of flies can prove, is evident from the fact, that whole districts have been laid waste by them. Such was the five of Myuns in Ionia, and of Alarnæ.—The inhabitants were forced to quit those cities, not being able to stand against the flies and gnats with which they were pestered. Trajan was obliged to raise the siege of a city in Arabia, before which he had sat down, being driven away by the swarms of these insects. Hence different people had deities whose office it was to defend them against flies. Among these may be reckoned Baalzebub, the fly-god of Ekron; Hercules, the expeller of flies; and hence Jupiter had titles, because he was supposed to expel flies, and especially clear his temples of these insects. See *Bryant*.]—*Baxter.*

the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let *them* go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

4 And the LORD shall sever between the cattle of Israel, and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To-morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and [a] all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be a [b] boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven: and it became a boil breaking forth *with* blains upon man, and upon beast.

11 And the magicians could not [c] stand before Moses, because of the boil: for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he [d] hearkened not unto them; as the LORD had [e] spoken unto Moses.

13 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send [f] all my plagues upon thy heart, and upon thy servants, and upon thy people; that thou mayest know that *there is* none like me in all the earth.

15 For now I will stretch out my hand, that I may smite thee and [g] thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for [h] this *cause* have I [i] raised thee up, for to shew *in* thee my power; and that my name may be declared thoughout all the earth.

17 As yet exaltest thou [j] thyself against my people, that thou wilt not let them go?

18 Behold, [k] to-morrow about this time I will cause it to [l] rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come [m] down upon them, and they shall die.

20 He that feared the [n] word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that [o] regarded [p] not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thy hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven, and the LORD sent thunder and [q] hail, and the fire ran along upon the ground: and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was

A. M. 2513. B. C. 1491.

a Ps.78.50.

b De.28.27. Job 2.7. Re.16.2.

c Is.47.12, 14.

d Ps.81.11.

e c.4.21.

f Le.26.18. De.28.15. 29.20. 32.39. 1 Sa.4.8. Je.19.8. Re.18.8. 22.18.

g Pr.2.22.

h Pr.16.4. Ro.9.17. 1 Pe.2.8.

i *made thee stand.*

j Job 9.4. 15.25,26.

k 1 Ki.19.2. 20.6.

l Ps.83.15.

m ver.25.

n Pr.16.16. 22.3.

o *set not his heart unto.*

p c.7.23.

q Jos.10.11. 1 Sa.12. 17,18. Job 38.22. Ps.18.13. 78.47. 105.32. Is.30.30. Eze.38.22. Re.8.7.

on the Egyptians. The next plague is called a *murrain*, which is a pestilence among cattle, (and, indeed, the same word is rendered pestilence, chap. v. 3.) This is said to be "very grievous," insomuch that we are told, "all the cattle of Egypt died." Here is a clear instance, that the term ALL must be sometimes taken in a sense very limited; for immediately after we read, that not only men, but also the beasts, (no doubt including cattle,) were visited with boils; in the following verses we read that many were killed with hail; and in the last plague, all the first-born of cattle, as well as man, were slain; and yet, after all, when the Israelites passed the Red Sea, Pharaoh pursued them with "all his horses, and his chariots, and his horsemen." (Chap. xiv. 23.) The word *all*, therefore, must be here and elsewhere used in the sense of *many*, as is customary in all languages. The visitation was, however, very severe, and very general, as we have sometimes seen the disease among horned cattle in Europe; and probably much more fatal. Among the children of Israel, however, not one died, as Pharaoh found, when his curiosity led him to inquire.

The next plague was introduced in a peculiar manner. Instead of Aaron stretching forth his rod, Moses is commanded to go to the furnace—that fiery furnace, which was the type and image of their bondage (Deut. iv. 20.)—and taking a handful of the hot ashes, to sprinkle them toward heaven; and as they fall in dust, lo! "boils and blains" (or blisters) break out upon man and beast throughout the land; and it is particularly stated, that the boil was so sore upon the *magicians*, that they could not stand before Moses. *Bryant* says, here is an allusion to human sacrifices, that used to be offered on certain occasions on this furnace, the victims of which, he thinks, were taken from the Israelites. "At the close of the sacrifice, the priests gathered together the ashes of these victims, and scattered them upwards in the air, with the view, probably, that where any atom of this dust was carried, a blessing might be entailed. The like was, therefore, done by Moses, though with a different intention, and to a more certain effect." Egypt abounded with physicians, and that for every distemper *separately:* many of whom were probably enrolled among the magicians, who had now to try their skill upon themselves. They also worshipped many gods who presided over the medical art, and especially Esculapius, its supposed founder.

The seventh plague was a most tremendous tempest of rain and hail, thunder and lightning, to which the Egyptians are very rarely subject: the sun, with them, was seldom obscured, even by a passing cloud, and was, therefore, a favourite object of their idolatry. The hail is said to have been "very grievous," such as that there had never been the like in that country; and was not only destructive to the produce of the earth, but capable of destroying both man and beast. Surely "it is a fearful thing to fall into the hands of the living God!" (Heb. x. 31.)

But let us listen to the effects of these judgments. There were some, it seems, even of the servants of Pharaoh, who

CHAP. IX. Ver. 3. *Grievous murrain.*—[We may observe a particular scope and meaning in this calamity, if we consider it in regard to the Egyptians, which would not have existed in respect to any other people.—They held in idolatrous reverence almost every animal, but some they held in particular veneration as the ox, cow, and ram. Among these Apis and Mnevis are well known; the former being a sacred bull worshipped at Memphis, as the latter was at Heliopolis. A cow or heifer had the like honours at Momemphis; and the same practice seems to have been adopted in most of the Egyptian nomes. By the infliction of this judgment, the Egyptian deities sank before the God of the Hebrews. *See Bryant.*]—*Bagster.*

Ver. 8. *Ashes.*—"Hot embers," says Bishop *Lnoth*, in which fire may yet be excited by blowing.—*Lectures.*—*A boil breaking forth with blains.*—"It is, in Deut. xxviii. 27., emphatically called *the ulcer of Egypt*; and is now generally supposed to be that species of leprosy called *elephantiasis.*"—Dr. *Boothroyd.*

Ver. 15. *For now I will stretch*, &c.—Here appears to be a mistranslation, for the Hebrew is in the past tense, and might be thus translated: "For now I *had* stretched out my hand, and *had* smitten thee and thy people with the pestilence, and thou *hadst* been cut off from the earth: but in very deed, for this cause have I raised thee up, [or *made thee to stand* (*Marg.*) as a monument,] for to show in thee my power; and that my name might be declared through all the earth.—See *Ainsworth.*

Ver. 18. *Very grievous hail.*—[This must have been a circumstance of all others the most incredible to an Egyptian; for in Egypt there fell no rain, the want of which was supplied by dews, and the overflowing of the Nile. The Egyptians must, therefore, have perceived themselves particularly aimed at in these fearful events, especially as they were very superstitious. There seems likewise a propriety in their being punished by fire and water, as they were guilty of the grossest idolatry towards these elements. Scarcely any thing could have distressed the Egyptians more than the destruction of the flax, as the whole nation wore linen garments. The ruin of their barley was equally fatal, both to their trade, and to their private advantage. See *Bryant.*]—*Bagster.*

none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail [r] smote every herb of the field and brake every tree of the field.

26 Only in the land of [s] Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD *is* [t] righteous, and I and my people *are* wicked.

28 Entreat the LORD (for [u] *it is* enough) that there be no *more* [v] mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands [w] unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest [x] know how that the earth *is* the [x] LORD's.

30 But as for thee and thy servants, I know that ye will not yet [y] fear the LORD God.

31 And the flax and the barley was [z] smitten: for the barley *was* in the ear, and the flax *was* bolled.

32 But the wheat and the rye were not smitten: for they *were* not [a] grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet [b] more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken [c] by Moses.

A. M. 2513. B. C. 1491.

r Ps. 105.33.
s ch. 8.22, &c. Is. 32.18, 19
t 2 Ch. 12.6. Ps. 9.16. 129.4. 145.17. La. 1.18. Da. 9.14.
u Ac. 8.24.
v *voices of God.*
w 1 Ki. 8.38. Ps. 143.6. Is. 1.15.
x Ps. 24.1. 1 Co. 10. 26.
y Is. 26.10.
z Am. 4.9. Ha. 3.17.
a *hidden*, or, *dark.*

b 2 Ch. 33. 23. 36.13. Ro. 2.4, 5.
c *by the hand of Moses.*

CHAPTER X.

1 God threateneth to send locusts. 7 Pharaoh inclineth to let the Israelites go. 12 The plague of the locusts: 21 the plague of darkness. 24 Pharaoh sueth again unto Moses, 27 but yet is hardened.

AND the LORD said unto Moses, Go in unto Pharaoh: for I have [a] hardened his heart, and the heart of his servants; that I might shew these my signs before him:

2 And that thou mayest tell in the ears of thy [b] son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how [c] that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to [d] humble thyself before me? Let my people go, that they may serve me.

4 Else, if thou refuse to let my people go, behold, to-morrow will I bring the [e] locusts into thy coast:

a c. 7. 13, 14.
b De. 4. 9. 6. 20. Ps. 44. 1. 71. 18. 78. 5. Joel 1. 3.
c Ps. 58. 11.
d 1 Ki. 21. 29. 2 Ch. 7. 14. 33. 12, 19. Job 42. 6. Je. 13. 18. Ja. 4. 10.
e Pr. 30. 27. Re. 9. 3.

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feared the word of the Lord, and "made their servants and cattle flee into their houses; but he that regarded not the word of the Lord, left his servants and cattle in the field" to perish.

But what said Pharaoh? When visited by the former plagues, Pharaoh was willing to negotiate with Moses, and professed his readiness to let the people go upon certain conditions; but no sooner were those plagues removed, than he returns to his former obstinacy; for the Lord now hardened Pharaoh's heart. "The Lord (says *Scott*) had twice declared that he would harden the heart of Pharaoh; (chap. iv. 21; vii. 3.) but this is the first time in which it is expressly said, that 'the Lord hardened Pharaoh's heart;' though the expression is several times repeated. Hence we may infer, that as God had before permitted a variety of events, which had a tendency to confirm Pharaoh's obduracy, so now, in punishment of his presumptuous rebellion, he totally gave him up to his own lusts, and to the power of Satan." (See *Scott's* Notes on ch. vii.) According to Bp. *Patrick*, "The sentence of destruction was (now) irreversibly denounced against him; and God resolved so to dispose things, that he . . . . . should run headlong to his ruin." Hitherto he had been the subject of divine forbearance, but respites and remissions of punishment having only hardened him, he is now "set up as a monument" of vengeance and of justice. (See note on verse 15.) For man's obduracy exempts him neither from obligations to obedience, or to punishment. The next plague, however, was so terrible, that Pharaoh puts on the semblance of penitence, and uses the language of contrition. "I have sinned this time (also): the Lord is righteous, and I and my people are wicked." From the weight of several of these judgments, it is likely Pharaoh had personally suffered little; but the thunder had now rolled over his palace, the hail had rattled on his domes, and the fire of heaven had played in awful vividness before his eyes, and he is alarmed in earnest. "Now," says he, "I will let you go, and ye shall stay no longer." Yet the tempest no sooner ceased, than "Pharaoh sinned yet more, and hardened his heart, he and his servants."

CHAP. X. Ver. 1—29. *The plagues of locusts and of darkness.*—Nothing seems more extraordinary in this narrative, than to hear that, time after time, Moses is sent to Pharaoh with the same message, urging and entreating their deliverance, when the launching of a single thunderbolt would at once have laid the royal rebel in the dust, and have delivered Israel: but, as in a multitude of instances, sinners are spared to be the monuments of special mercy; so in others are they raised up as the monuments of God's righteous vengeance. (Rom. ix. 22.) Lot's wife was a pillar of salt, to warn professors against apostacy: Pharaoh is (as it were) a pillar of adamant, to teach future ages that no sinner can "harden himself against God and prosper." (Job ix. 4.) "Do we provoke the Lord to jealousy? are we stronger than he?" (1 Cor. x. 22.) "Wo unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth." (Isa. xlv. 9.)

Pharaoh, however, still "striveth with his Maker." From his language in the preceding chapter, we might have been led to hope his heart was softened:—"Entreat the Lord for me, that there be no more mighty thunderings;" but no sooner do the thunders cease to roll, than Pharaoh's obduracy returns. It is remarkable, that the greatest tyrants, and the greatest infidels, have trembled at a thunder-storm. Nero and Voltaire are well known instances in point.

Moses is now sent to announce the plague of locusts; but while he is delivering his message, the monarch shows such signs of inattention or disgust, that the prophet turns round upon his heel, (as the monarch had done before from the magicians, ch. vii. 22.) and leaves him.

But the servants of Pharaoh, at least some of them, seem to be differently impressed. With no more regard to the God of Israel than Pharaoh, they are alarmed, and seem ready to mutiny. They knew that all the judgments which Moses had hitherto denounced had really happened, and they trembled at the thought of locusts, as leading to a famine. "How long shall this man (Moses) be a snare to us? . . . . . Knowest thou not yet that Egypt is destroyed?"

The king is startled at this, and sending for Moses and Aaron to return back, offers fresh terms. "Go and serve JEHOVAH your God; but who (as the margin renders it, Who and who) shall go?" Moses replies, "We must ALL go, and hold a feast unto JEHOVAH." Upon this, Pharaoh assumes a threatening attitude, and forbids them on their peril. The men he agrees to let go; but insists upon retaining the women and children, and all their property, as a pledge for their return: "If ye go, look to it; for evil is before you."

But there is no trifling with the LORD. Moses, at his command, stretches forth his rod, and behold, the east wind brings up an army of locusts, great and terrible, such as never had been seen before; so numerous, that the air is darkened by their flight; so destructive, that "they did eat every herb of the land, and all the fruit of the trees which the hail had left." Now Pharaoh again calls for Moses and Aaron in haste, and confesses that he had sinned, and begs Moses again to pray for him. Alas! how many are there who implore the prayers of others, who never pray for themselves? There is as little

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Ver. 29. *I will stretch forth my hands.*—Namely, in prayer, of which this was a usual attitude, 2 Chron. vi. 13. Ps. cxliii. 6. Ezra ix. 5. Job xi. 13.

Ver. 31. *The flax and the barley was smitten.*—"In Egypt, they did not sow (as we do) wheat and rye in autumn, and barley and flax in spring, but both in autumn; so that barley and flax would be forwarder than wheat or rye, which is otherwise with us. Their barley must be almost ripe, for this was about the beginning of Abib, in which month (at the passover) barley is ripe in those countries." Dr. *Wall's* Crit. N.—*The flax was bolled.*—That is, in pod.

CHAP. X. Ver. 4. *Locusts.*—[The word *arbeh*, *Locust*, is derived from *ravah*, *to multiply*, *be numerous*, &c. because they are more prolific than any other animal, and because of the immense swarms of them by which different countries, especially the East, are infested. The locust, in entomology, belongs to a genus of insects known among naturalists by the name of *Grylli*; which includes three species, crickets, grasshoppers, and locusts. The common great brown locust is about three inches in length; has two antennæ about an inch long, and two pair of wings. The head and horns are brown; the mouth and inside of the larger legs bluish; the upper side of the body and upper wings brown, the former spotted with black, and the latter with dusky spots. The back is defended by a shield of a greenish hue; the under wings are of a light brown, tinctured with green, and nearly transparent. It has a large open mouth; in the two jaws of which it has four teeth, which traverse each other like scissors, being calculated, from their mechanism, to gripe or cut. The general form and appearance of the insect is that of the grasshopper, so well known in this country.]—*Bagster.* *Thevenot* says, they come in vast clouds, which extend from fifteen to eighteen miles in length, and from nine to twelve in breadth, so as to obscure the brightest day. This is confirmed by other travellers.—*Orient. Lit.* See Joel ii. 20.

5 And they shall cover the [f] face of the earth, that one cannot be able to see the earth: and they shall eat the [g] residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they shall fill thy [h] houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be [i] a snare unto us? Let the men go, that they may serve the LORD their God: Knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* [j] who *are* they that shall go?

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we *must hold* a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look *to it;* for evil *is* before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, Stretch [k] out thy hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night: *and* when it was morning, the [l] east wind brought the locusts.

14 And the [m] locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they;* before them there were no such [n] locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh [o] called for Moses and Aaron in haste; and he said, I have sinned [p] against the LORD your God, and against you.

17 Now therefore forgive, I pray thee, my sin only [q] this once, and entreat the LORD your God that he may take away from me this death only.

18 And he went out from Pharaoh, and entreated the LORD.

19 And the LORD turned a mighty strong west wind which took away the locusts, and [r] cast them [s] into the Red sea: there remained not one locust in all the coasts of Egypt.

20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thy hand toward heaven, that there may be [t] darkness over the land of Egypt, [u] even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had [v] light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD: only let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou [w] must give us also sacrifices, and burnt-offerings, that we may sacrifice unto the LORD our God.

26 Our cattle [x] also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD [y] hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no [z] more: for in *that* day thou seest my face, thou shalt die.

29 And Moses said, Thou hast spoken well, [a] I will see thy face again no more.

CHAPTER XI.

1 God's message to the Israelites to borrow jewels of their neighbours. 4 Moses threateneth Pharaoh with the death of the first-born.

AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh,

A. M. 2513. B. C. 1491.

[f] *eye.*

[g] c. 9.32. Joel 1.4. 2.25.

[h] ver. 14, 15. c. 8.3.

[i] c. 23.33. Jos. 23.13. 1 Sa. 18.21. Ps. 69.6. Ec. 7.26.

[j] *who, and who,* &c.

[k] c. 7.19.

[l] Ps. 78.26. 107.25. Mat. 8.27.

[m] Ps. 78.46. 105.34.

[n] Joel 2.2.

[o] *hastened to call.*

[p] c. 9.27.

[q] 1 Ki. 13.6. Is. 26.16.

[r] *fastened.*

[s] Joel 2.20.

[t] Ps. 35.6. 105.28. Pr. 1.19. Ec. 2.14. 6.4. Is. 8.22.

[u] *that one may feel darkness.*

[v] Is. 42.16. Col. 1.13. 1 Pe. 2.9.

[w] *into our hands.*

[x] Ho. 5.6. Zec. 14.20.

[y] ver. 1, 20. c. 14.4, 8.

[z] 2 Ch. 16. 10; 25.16. Am. 7.13.

[a] He. 11.27.

sincerity, however, in Pharaoh now as before; for no sooner had a west wind driven the locusts back into the Red Sea, than we are again told, "he would not let the children of Israel go." Without any warning, therefore, the whole land is involved in "three days' thick darkness—darkness that might be felt;" except only the land of Goshen, where the children of Israel had "light in all their dwellings;" but the Egyptians sat in darkness, and were afraid to move. Once more, therefore, Pharaoh submits, and calls for Moses, and consents that the Israelites shall go, with their wives and children, but not their cattle. Moses, on the contrary, enlarges in his demands, as no doubt instructed: not only must they "not leave a hoof behind," but Pharaoh, as the penalty of his repeated prevarications, must now give them sacrifices and burnt-offerings to offer to JEHOVAH. Pharaoh becomes enraged, and, instead of desiring Moses to intercede for him, forbids him to see his face again; to which the latter replies, "Thou hast spoken well, I will see thy face again no more."

CHAP. XI. Ver. 1—10. *God's message to the Israelites.*—It had been foretold to them, "Ye shall not go out empty." (Gen. xv. 14.) Preparatory, therefore, to the last plague, which was to procure their deliverance, they are directed to *ask* (not borrow, see chap. iii. 22.) of the Egyptians, jewels and such other articles, as they might be disposed to give. We have already seen that they were much alarmed, and anxious for their departure, and would themselves be gladly rid of them on any terms. Besides this, the Lord gave the people favour in the sight of the Egyptians; so that, partly from pity, on account of their ill-treatment, and partly from fear of offending the God of Israel, they acted very liberally towards them. Moses, also, though threatened by Pharaoh, was "very great in the sight of Pharaoh's servants, and in the sight of the people."

Ver. 5. *The face of the earth.*—The Hebrew reads, "The *eye* of the earth." The Chaldee explains this of the sun, which is often called by our poets the eye of heaven, and may be here called the *eye* of the earth, as essential to our seeing material objects. A cloud of locusts, as just mentioned, shades the sun like a dark cloud.

Ver. 6. *Shall fill thy houses.*—Dr. *Shaw*, speaking of the locusts, says, "they entered into our houses, and bed-chambers, like so many thieves."

Ver. 13. *East wind.*—[These fearful insects are described by both ancient and modern writers as being brought by one wind, and carried off by another, in such clouds, as to darken the sun; covering the earth, wherever they alight, many leagues round, and six or eight inches in depth; and devouring every thing with such rapidity, that fire itself eats not so fast; and winter instantly succeeds to the bright scenes of spring. The Egyptians had gods in whom they trusted to deliver them from these terrible invaders; but by this judgment they were taught, that it was impossible to stand before Moses, the servant of *Jehovah.* See *Bryant.*]—*Bagster.*

Ver. 19. *A strong west wind.*—In the Hebrew it is "A strong sea-wind;" *i. e.* from the Mediterranean Sea, which was N. W. of Egypt. The fact is, a S. E. wind, from the Red Sea, blew them hither, and a N. W. drove them back again.

Ver. 21. *Darkness which may be felt.*—Margin, "That one may feel darkness." [As the Egyptians not only worshipped the light and sun, but also paid the same veneration to night and darkness, nothing could be more apposite than this punishment of palpable and coercive darkness, such as their luminary Osiris could not dispel. See *Bryant.*]—*Bagster.* Taylor (the late editor of Calmet) understands this of a remarkably dense fog, such as we have in London, and which has been sometimes so thick, that it has been said proverbially, "it may be *cut with a knife.*" This would appear to the Egyptians as miraculous as any of the former visitations. *Three days,* among the Hebrews, often means one whole day, with some part of the preceding and following; as in the cases of Jonah in the whale's belly, and our Lord in the tomb; and possibly it may be so used here.

and upon Egypt; afterwards he will let you go hence; when he shall let *you* go, he shall surely thrust you out [a] hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

3 And the LORD gave the people [b] favour in the sight of the Egyptians. Moreover, the man Moses *was* very [c] great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 And Moses said, Thus saith the LORD, About [d] midnight will I go out into the midst of Egypt:

5 And all the first-born in the land of Egypt shall [e] die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that *is* behind the mill; and all the first-born of beasts.

6 And there shall be a great [f] cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his [g] tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

8 And all these thy [h] servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the [i] people that follow thee; and after that I will go out. And he went out from Pharaoh in [j] a great anger.

9 And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders [k] may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh; and the LORD [l] hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

A. M. 2513. B. C. 1491.

a c. 12.31., 39.
b c.12.36. Ps.106.46.
c 2 Sa. 7 9. Es. 9.4. Re.3.9.
d Job 34.20. Mi 2 10. Zc 14 3.
e Am 4.10.
f c.12.30. Am.5.17.
g Jos.10.21.
h c.12.31, 33.
i i. e. *at thy feet.* 1 Ki. 20.10.
j *heat of anger.*
k c.7.3.
l c.10.20, 27. 1 Sa. 6 6. Ro. 2.5.

CHAPTER XII.

3 The passover is instituted. 29 The first-born are slain. 31 The Israelites are driven out of the land.

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This [a] month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a [b] lamb, according to the house of *their* fathers, a lamb for a house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls: every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without [c] blemish, a [d] male of the first year: ye shall take *it* out from the sheep or from the goats:

6 And ye shall keep it up until the [e] fourteenth day of the same month: and the whole assembly of the congregation of Israel shall [f] kill it in the [g] evening.

7 And they shall take of the blood, and strike *it* on the two side-posts and on the upper door-posts of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night,

a 13.4, 34.18. De 16.1.
b or, *kid.*
c Le.22.19, 21. De 17.1. Mal 1.8, 14. 1 Pe.1.19.
d *son of a year.* Le. 23.12.
e Le.23.5. Nu 9 3. 28.16. De 16.1,6.
f *between the two evenings.*
g c.16.12.

"And Moses said,"—but to whom the text does not say. In the close of the preceding chapter, Moses and Pharaoh had parted for ever: this message, therefore, must probably have been sent in to Pharaoh by some of his servants, while Moses waited at the door, from which he "came out in great anger," no attention being paid to his message from Jehovah. But as a reason for this, it is added, "The Lord [had] said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt."

When it is threatened "all the first-born shall die," we are not, perhaps, to confine it to the literal sense exactly; but where there were not children, to include the next of kin, or heir. Thus the author of the Book of Wisdom explains it—(chap. xviii. 11, 12.) "In one moment the *noblest offspring* of them was destroyed." So that it was literally true, as we are told, (chap. x. 10.) "There was not a house where there was not one dead." In reference to this it had been said, "there shall be a great cry throughout all the land of Egypt." For this the Egyptians were remarkable. All the relations, of both sexes, when a death occurred, quitted the house and ran wild about the streets, the women with their hair loose and their bosoms bare, beating themselves, shrieking and howling as they passed along. It is easy, therefore, to conceive, that great and terrible indeed must have been the confusion, when "Pharaoh and all his servants, and all the Egyptians, rose up in the night," to wail and to lament. But from both the mortality and the lamentation were the children of Israel exempted; insomuch that not even a dog moved his tongue, either to bark or to howl, among them.

But here again we may remark a just retribution upon Pharaoh, with even a balance of mercy in his favour. The Lord had smitten the first-born of Egypt, one in every house; but Pharaoh had decreed the death of *all* the male children; of one half the rising population. But fourscore years back, and Rachel was heard "weeping for her children," on the banks of the Nile, "and would not be comforted:" now JEHOVAH hath arisen to plead her cause; Egypt weeps, and there is none to comfort her!

CHAP. XII. Ver. 1—28. *The passover instituted.*—It is generally believed that from the creation to this time the year had begun at the autumnal equinox; but now a new year is instituted, generally known as the *Ecclesiastical* year, because by it the feasts and fasts of the Jews were regulated, and from this was a new era formed. This year began about the vernal equinox, the month Abib (or Nisan) commencing in the middle of our March. (See *Introduction.*) The new era was the *Exodus*, or departure from Egypt, and the festival by which it was to be annually commemorated was the *passover*; the particulars of which are so clearly and minutely detailed, as to require little or no explanation. But it may be asked, What is meant by executing judgment "against all the gods of Egypt?" This was done, in the first place, when the river which the Egyptians idolized was turned into blood; and when the creatures which they held sacred (as frogs, &c.) were made the instruments of their punishment; and more fully, when the first-born of all their cattle were destroyed; for it is certain that they worshipped cattle, particularly the goat, the ram, and the ox, *Apis*. Because, however, the term *Elohim* is sometimes used for kings, judges, or magistrates, our translators have placed the word "princes" in the margin; and some commentators understand it as a judgment upon the higher classes, who were equally sharers in the common calamity

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CHAP. XI. Ver. 3. *Egyptians*, &c.—[The Samaritan Text has here an important addition: "So that they shall give them what they ask. Ver. 4. For about midnight I will go forth into the midst of the land of Egypt. 5. And every first-born in the land of Egypt shall die, from the first-born of Pharaoh who sitteth upon his throne unto the first-born of the maid-servant that is behind the mill; and even unto the first-born of every beast. 6. And there shall be a great cry through all the land of Egypt, such as there was none like it, nor shall be like it any more. 7. But against any of the children of Israel shall not a dog move his tongue, against man or even against beast, that thou mayest know that *Jehovah* doth put a difference between the Egyptians and Israel. 8. And thou also shalt be greatly honoured in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. 9. Then Moses said unto Pharaoh, Thus saith *Jehovah*, Israel is my son, my first-born; and I said unto thee, Let my son go that he may serve me. 10. But thou hast refused to let him go; behold, *Jehovah* slayeth thy son, thy first-born.—See *Kennicott's Remarks.*]—*Bagster.*

Ver. 5. *The maid-servant that is behind the mill.*—In many parts of the East they still grind their corn with a kind of portable mill, like the querns formerly used in England, and still in some parts of Scotland. They were always worked by female slaves, and sometimes placed in their lap. When the mill was large, or the labour heavy, then two women were employed; hence the expression of our Lord, Matt. xxiv. 40.

Ver. 7. *Not a dog shall move his tongue.*—[Though so many thousand people would be on their march, with their wives, children, numerous herds of cattle &c. yet this should produce so little alarm, that even the dogs should not bark at them, which it would be natural to expect. It seems to be a proverbial expression, intimating, that the Israelites should not only be free from this death, but that they should depart without any kind of molestation.]—*Bagster.*

CHAP. XII. Ver. 3. *On the tenth day.*—That is, four days before the lamb was to be eaten, that they might properly examine it, and not have to seek it when they should be called to sacrifice it. This, however, was not thought necessary after the first observance, the day before being considered as the preparation of the Passover. (Matt. xxvii. 62.)——*A lamb*, "or *kid.*"—[The word *seh*, means the young of both sheep and goats, and may be indifferently rendered either *lamb* or *kid*. It is evident from ver. 5. that the Hebrews might take either; but they generally preferred a *lamb*, from being of a more gentle nature.——*Lamb for a house.*—The Israelites were divided into *twelve tribes*, these tribes into *families*, the families into *houses*, and the houses into *particular persons.*]—*Bagster.*

Ver. 6. *In the evening.*—Hebrew, "Between the two evenings;" that is, in the afternoon, before sunset.—*Ainsworth.*—[The Jews divided the day into *morning* and *evening*: till the sun passed the *meridian*, all was *morning* or *forenoon*; after that all was *evening* or *afternoon*. Their *first evening* began just after *twelve o'clock*, and continued till *sunset*; their *second evening* began at *sunset*, and continued till *night*, i. e. during the whole time of *twilight*:—between twelve o'clock, therefore, and the termination of twilight, the passover was to be offered.]—*Bagster.*

Ver. 8. *Unleavened bread* (or rather cakes) was made without yeast, or any other kind of leaven.——*Bitter herbs.*—The Jews reckon cichory, wild lettuce horehound, &c.—*Ainsworth.*

roast with fire, and [h] unleavened bread; *and* with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of [i] it remain until the morning: and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste; it *is* the LORD'S passover.

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all the [j] gods of [k] Egypt I will execute judgment: I *am* the LORD.

13 And the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you to [l] destroy *you*, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a [m] feast to the LORD throughout your generations: ye shall keep it a feast by an ordinance for ever.

15 Seven [n] days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day until the seventh [o] day, that soul shall be cut off from Israel.

16 And in the first day *there shall be* a [p] holy convocation, and in the seventh day there shall be a holy convocation to you: no manner of work shall be done in them, save *that* which every [q] man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 ¶ In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even

19 Seven days shall there be no [r] leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you a [s] lamb, according to your families, and kill the [t] passover.

22 And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the basin, and [u] strike the lintel and the two side-posts with the blood that *is* in the basin: and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the [v] blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and [w] will not suffer the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, [x] What mean ye by this service?

27 That ye shall say, It *is* the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and [y] worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

A. M. 2513. B. C. 1491.

h c.34.25. De.16.3. 1 Co.5.8.

i c.23.18.

j or, *princes.*

k Nu.33.4. Ps.82.1.

l *for a destruction.*

m Le.23.4,5. 2 Ki.23. 21. 1 Co.5.8.

n c.13.6, &c. Nu. 28.17.

o Nu.9.13.

p Nu.29.12.

q *soul.*

r c.23.15. 34.18. De.16.3.

s or, *kid.*

t Jos.5.10. 2Ki.23.21. Ezr.6.20. Mat.26.18. Mar.14.12. Lu.22.7, &c.

u Le.14.6,7. Ps.51.7. He.9.19. 11.28.

v He.12.24.

w 2 Sa.24. 16. Eze.9. 4,6. Re.7. 3; 9.4.

x c.13.8,14. De.32.7. Jos.4.6. Ps.78.6.

y c.4.31.

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with the lower. Some of the Rabbins add, that at this time all their idolatrous images were cast down and broken by an earthquake; but for this they give no authority.

But let us turn our attention to the Christian passover; as St. Paul saith, "Christ our passover is sacrificed for us." (1 Cor. v. 7.) Let us compare the Jewish and the Christian sacrifice. 1. This passover marked a new era among the Jews, and they continued to reckon by it (according to Dr. *Clarke*) till the building of the Temple: but the incarnation of Christ marked the Christian era, which continues to the present day, and will, doubtless, to the world's end, the years of which are marked as the years of our redemption. 2. The sacrifice was a lamb; evidently pointing to the "Lamb of God, which taketh away the sin of the world." (John i. 29.) 3. The lamb was to be roasted whole, as it is said verse 46, "A bone of it shall not be broken;" which words are applied by the Evangelist to the body of our Lord. (John xix. 36.) And *Justin Martyr* makes the form in which the animal was suspended, figurative of the death of crucifixion. 4. It was to be thoroughly roasted, as typical of the extreme sufferings of the Lamb of God, under a sense of the divine wrath due to sin and sinners, when he prayed, "Father, if it be possible, let this cup pass from me:" and again, "My God, my God, why hast thou forsaken me?" (Matt. xxvi. 39.; xxvii. 46.) 5. The application of the blood of the sacrifice, by sprinkling it on the lintels of the door-posts, clearly points to the application of "the blood of sprinkling" to the hearts and consciences of believers. (Heb. xii. 24.; 1 Pet. i. 2.) 6. The pascal lamb was to be eaten. To "eat the flesh and drink the blood" of the Son of God, is to receive his truth and believe on him. (John vi. 53.) 7. It was to be eaten with "bitter herbs," signifying repentance and contrition. And with unleavened bread; and all leaven was to be banished from their houses: in like manner are Christ's disciples cautioned against the leaven of malice, and of the Pharisees, which is hypocrisy. (1 Cor. v. 8.; Luke xii. 1.) 8. It was to be eaten in the dress and attitude of travellers; so are we, as the Hebrews of old, to confess ourselves "pilgrims and strangers on the earth," seeking for another and "a better country." (Ephes. vi. 14.; Heb. xi. 14—16.; 1 Pet. ii. 11.) And as they fled from Egypt to the land of Canaan, so are we to "flee for refuge to the hope set before us in the Gospel." (Heb. vi. 18.) 9. It was to be eaten in their houses, that is, privately, and among themselves; no Egyptian, nor any uncircumcised person, was to partake with them; and thus is Christ our passover spiritually eaten by those only who belong to his family. "For what communion hath light with darkness? or what concord hath Christ with Belial?" (2 Cor. vi. 15.) Lastly, it is remarkable that Christ was sacrificed for us on the very same day; for after he had eaten the passover on the Thursday night, (as we reckon it) on the following morning, which the Hebrews reckoned as the same day, he gave "himself for us an offering and a sacrifice of sweet smelling savour."—(Ephes. v. 2.)

Thus it was, "through faith" in the appointed means of salvation, that Moses and the Israelites "kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them." (Heb. xi. 28.)

"Jesus, our *Passover*, was slain,
And has at once procur'd
Freedom from Satan's heavy chain
And God's avenging sword."

Ver. 9. *Eat not of it raw.*—"The *raw*, whereof the law warneth us, is flesh roasted a little, but not fit for man to eat."—*Maimonides.* But it is said the Egyptians ate raw flesh in honour of Osiris; and we know that the Ethiopians eat it to the present day.—Dr. *Clarke.*

Ver. 10. *Let nothing remain till the morning.*—That is, as some think, lest it should putrify, which meat will soon do in hot countries. But there seems another reason: they were about to flee from Egypt, and were not to leave the holy sacrifice to be profaned by idolaters.

Ver. 11. *With your loins girded.*—This order was peculiar to the first celebration, on account of their leaving Egypt immediately after: as were some other circumstances.

Ver. 22. *Hyssop.*—[The word *aizov*, which has been variously rendered, most probably denotes *Hyssop;* whence are derived the Chaldee *aizova*, Syriac, *zupha*, Arabic, *zupha*, Ethiopic, *azah*, and *hushopa*, Greek, *ussopos*, Latin, *hyssopus*, German *usop*, and our *hyssop*, a name retained, with little variation, in all the western languages. It is a plant of the *gymnospermia* (naked seeded) order, belonging to the *didynamia* class. It has bushy stalks, growing a foot and a half high; small spear shaped, close-sitting and opposite leaves, with several smaller ones rising from the same joint; and all the stalks and branches terminated by erect whorled spikes of flowers, of different colours in the varieties of the plant. The leaves have an aromatic smell, and a warm pungent taste; and are particularly recommended in humoral asthmas, and

A. M. 2513. B. C. 1491.

29 ¶ And it came to pass, that at midnight the LORD [z] smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that *was* in the [a] dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great [b] cry in Egypt: for *there was* not a house where *there was* not one dead.

31 ¶ And he [c] called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, both ye and the children of Israel: and go, serve the LORD, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone: and [d] bless me also.

33 And the Egyptians were [e] urgent upon the people, that they might send them out of the land in haste; for they said, We *be* all dead *men.*

34 And the people took their dough before it was leavened, their [f] kneading troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment.

36 And the LORD [g] gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required:* and they spoiled the Egyptians.

37 ¶ And the children of Israel journeyed from [h] Rameses to Succoth, about [i] six hundred thousand on foot *that were* men, besides children.

38 And a [j] mixed [k] multitude went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened: because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the sojourning of the children of Israel who dwelt in Egypt, *was* [l] four hundred and thirty years.

41 And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It *is* [m] a night to be [n] much observed unto the LORD, for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This *is* the [o] ordinance of the passover: there shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast [p] circumcised him, then shall he eat thereof.

45 A [q] foreigner, and a hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house: neither shall ye break a [r] bone thereof.

47 All the congregation of Israel shall keep [s] it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One [t] law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 And it came to [u] pass the self-same day, *that* the LORD did bring the children of Israel out of the land of [v] Egypt by their armies.

z Nu. 8.17. 2 S. 14. Ps. 78. 51. 105. 36. 135. 8. 136. 10. He. 11. 28.

a *house of the pit.*

b c. 11. 6. Ps. 91. 13. Am. 5. 17. Mat. 25. 6. Ja. 2. 13.

c c. 11. 1.

d Ge. 27. 34.

e Ps. 105. 38.

f or, *dough.*

g Ge. 39. 21. c. 3. 21. 11. 3.

h Nu. 33. 3, 5.

i Nu. 1. 46. 11. 21.

j *a great mixture.*

k Nu. 11. 4

l Ge. 15. 13. Ac. 7. 6. Ga. 3. 17.

m *a night of observations.*

n De. 16. 1, 6.

o Nu. 9. 14.

p Ge. 17. 12.

q Le. 22. 10. Ep. 2. 12.

r Nu. 9. 12. Jn. 19. 33, 36.

s *do it.*

t Nu. 9. 14. 15. 15, 16. Ga. 3. 28. Col. 3. 11.

u ver. 41.

v c. 6. 26.

Ver. 29—51. *The firstborn in Egypt slain, and the Israelites delivered.*—"When the admonitions of conscience are invariably resisted, (says *Robinson* of Leicester,) and the judgments of God despised, there is little hope. The heart becomes more and more insensible to good, and is more readily carried away by every vile affection: and hence those who have been once awakened, and return to folly, are generally the most desperate of offenders. Very awful calamities had been inflicted upon Pharaoh, and others were denounced; but still he maintained his opposition, in defiance of all that God could do against him. According to the intimation, then, which had been given, after three preceding days of total darkness, the angel of the Lord went forth at midnight, and destroyed the first-born of every Egyptian family. The consternation produced by the tremendous visitation throughout the land, was beyond all description. Cries of distress were heard in every house; and the king himself was filled with horror and amazement. Then he appeared, indeed, to yield the conquest, and to comply with the terms proposed. He called for Moses and Aaron, whom he had a little before threatened with death, and even requested them, with all the congregation of Israel, immediately to quit the country; (without imposing upon them one limitation or restraint;) and, through an impression of terror, entreated them to bless him before their departure. Nay, to hasten their flight, both he and his subjects were urgent upon the people, and loaded them with the riches of the kingdom." (Script. Char.)

The children of Israel, as might have been expected, wanted no entreaty to go; only, after so many years of servitude, they were not willing to go altogether without some reward; and the Lord gave them so great favour with the Egyptians, that they *freely gave* them whatever they required.

The children of Israel being thus liberated, set out from Rameses, perhaps the capital of Goshen, to Succoth, a city of tents; and both these, probably, the treasure cities built by the children of Israel, (as mentioned chap. i. 11.) and between these it should seem they collected the prodigious number of persons here mentioned and implied. On which *Hall* here remarks.—"Old Jacob's seventy souls, which he brought down into Egypt, in spite of their bondage and bloodshed, go forth six hundred thousand men, besides children. The world is well mended with Israel, since he went with his staff and his

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other disorders of the breast and lungs, and greatly promote expectoration. Its detersive, cleansing, and medicinal qualities were probably the reason why it was so particularly recommended in Scripture.]—*Bagster.*

Ver. 29. *Midnight.*—(The infliction of this judgment on the Egyptians was most equitable; because after their nation had been preserved by one of the Israelitish family, they had, contrary to all right, and in defiance of original stipulation, enslaved the people, to whom they had been so much indebted, had murdered their offspring, and made their bondage intolerable. See *Bryant.*]—*Bagster.*—*In the dungeon.*—The Hebrew reads, as in the margin, "house of the pit;" such were the *dungeons* of former times.

Ver. 34. *Their kneading (or dough) troughs bound up,* &c.—The vessels which the Arabs use for kneading their unleavened cakes, are only small wooden bowls, in which they afterwards serve up their provisions.—*Orient. Cust.* The Arabs have also leathern utensils, in which they carry their provisions, and which they spread for a table cloth.—*Harmer's* Obs.

Ver. 35, 36. *They* (the children of Israel) *borrowed.*—*They* (the Egyptians) *lent.*—"Since the translation of the Bible into the English tongue is so excellent a performance in itself, and so necessary a service to the Church, (says *Watts,*) I feel a sensible regret, whenever there is occasion to complain of it, or to correct it." With exactly the same sentiments and feelings, we must repeat the remark made in a preceding chapter, (Note, ch. iii. 22.) that *this* "is a most unhappy translation;" but our venerable translators were by no means aware of the handle which would be made of it. The fact is, the Israelites *asked* and the Egyptians *gave,* and gave freely, to be rid of them. In addition to the authorities already cited, we now add those of Dr. *John Taylor's* Heb. Concordance, *Parkhurst's* Heb. Lex., and *Leigh's* Crit. Sac.

Ver. 37. *Rameses* (or Raamses) *to Succoth.*—Perhaps these were the treasure cities (in Heb. *Mischenoth*) referred to chap. i. 11.—*Calmet's* Dict.

Ver. 40. *The sojourning of—Israel 430 years.*—Gen. xv. 13. the time is stated at only 400 years; but the texts are thus reconciled. It was 400 years from Ishmael's mocking Isaac, the beginning of their affliction; but from Abraham's entering Canaan, the commencement of their sojourning, was 430 years.—Comp. on Gen. xv. 30. In the text of Genesis, the Samaritan copy, after the words *children of Israel,* adds, "they and *their fathers,* in the land of Canaan, and in the land of Egypt;" which makes it more explicit. [The Samaritan Pentateuch, in all its manuscripts and printed copies, reads: "Now the sojourning of the children of Israel, *and of their fathers in the land of Canaan* and in the land of Egypt was 430 years." The Alexandrine copy of the Septuagint has the same reading; and the same statement is made by the Apostle *Paul,* in Gal. iii. 17. who reckons from the promise made to Abraham to the giving of the law. That these three witnesses have the truth, the chronology itself proves; for it is evident that the descendants of Israel did not dwell 430 years in *Egypt;* while it is equally evident that the period from Abraham's entry into Canaan to the Exodus, is exactly that number. Thus, from Abraham's entrance into the promised land to the birth of Isaac was 25 years, Isaac was 60 at the birth of Jacob; Jacob was 130 at his going into Egypt, where he and his children continued 215 years more; making in the whole 430 years. See *Kennicott's* Dissertation on the Hebrew Text.]—*Bagster.*

CHAPTER XIII.

1 The first-born are sanctified to God. 3 The memorial of the passover is commanded. 17 The Israelites go out of Egypt. 21 God guideth them by a pillar of a cloud, and a pillar of fire.

A. M. 2513. B. C. 1491.

AND the LORD spake unto Moses, saying,
2 Sanctify unto me all the [a] first-born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

3 ¶ And Moses said unto the people, Remember this [b] day, in which ye came out from Egypt, out of the house of [c] bondage; for by strength of hand the LORD brought you out from this *place:* there shall no leavened bread be eaten.

4 This day came ye out, [d] in the month Abib.

5 And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he [e] sware unto thy fathers to give thee, a land flowing with milk and honey; that thou shalt keep this service in this month.

6 Seven [f] days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days: and there shall [g] no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt show thy [h] son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for [i] a sign unto thee upon thy hand, and for a memorial between thine eyes; that the LORD's law may be in thy mouth; for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this [j] ordinance in his season from year to year.

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee.

12 That thou shalt [k] set apart unto the LORD all that openeth the matrix; and every firstling that cometh of a beast which thou hast, the males *shall be* the LORD's.

13 And every firstling of an ass thou shalt redeem with a [l] lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children shalt thou redeem.

14 ¶ And it shall be when thy [m] son asketh [n] thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first born of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem.

16 And it shall be for a token upon thy hand, and for frontlets between thine eyes; for by strength of [o] hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near: for God said, Lest peradventure the [p] people repent when they see war, and they [q] return to Egypt:

18 But God [r] led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up [s] harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, [t] God will surely visit you; and

a ver. 12. c. 22.29. 34.19. Nu. 3.13. De. 15.19. Lu. 2.23.

b c. 12.42.

c *servants.* c. 20.2.

d De. 16. 1..3.

e Ge. 17.8. 22.16.

f c. 12.15.

g c. 12.19.

h c. 12.26. ver. 14.

i ver. 16. De. 6.8. 11.18. Pr. 3.3. 6.21. Ca. 8.6.

j c. 12.14, 24.

k *cause to pass over.*

l or, *kid.*

m De. 6.20. Jos. 4.6, 21.

n *to-morrow.*

o De. 26.8.

p c. 14.11, 12. Nu. 14. 1. 4.

q De. 17.16.

r De. 32.10

s or, *by five in a rank.*

t Ge. 50.25. Jos. 24.32. Ac. 7.16.

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scrip over Jordan. Tyranny is too weak, where God bids, *Increase and multiply.* God's people had stayed like slaves; they go away like conquerors, with the spoil of those that hate them; armed for security, and wealthy for maintenance."

CHAP. XIII. Ver. 1—22. *Israel travels from Succoth to Elam.*—Two important particulars here call for our observation. 1. The devotion of the first-born to God, both of man and beast, but in the case only that the first-born prove a male; and this law may be considered in two points of view: first, as a memorial of the last plague inflicted on the Egyptians, and of the high hand with which the Israelites were delivered from the hand of Pharaoh; and secondly, as a memento of their obligations to the Lord for their own preservation, not one of *their* children being slain. And both these lessons are no less important to us than to them. We have seen the judgments of the Lord around us, one falling on our right hand, and another on our left; yet we are left the monuments of distinguishing mercy. And as the preservation of Israel was a call upon them to devote their first-born to God, so no less imperatively are we called upon to devote both ourselves and all we have to his service; particularly should we so devote our children, and bring them up under a due sense of their obligations to divine mercy: "And thou shalt show thy son in that day, saying, This is done, because of that which the Lord did unto me in the day that I came forth out of Egypt." So the Rabbins say, "Whatever happened to the fathers, is a sign unto the children."

2. We have the journeying of the children of Israel to the edge of the wilderness, and the borders of the Red Sea. It was not the nearest way, because that lay through the country of the Philistines; "for the Lord said, Lest peradventure the people repent when they see war, and return to Egypt." But could not the same God who delivered them from Pharaoh, deliver them from the Philistines? Most undoubtedly; but this was not his plan. Because the Lord was with his people, they were not, therefore, to tempt dangers; the Lord proportions the trials of his people to their strength; and as their bodies had been enervated, and their spirits broken with long and severe slavery, they were now ill prepared to engage in war. "The Lord worketh wonders," and had done so in Egypt; but he always chooses his own time and way; and it was proved in the issue, that the way the people were led, though not a near way, was "a right way to their city of habitation." Nor would, in fact, any victory that might have been miraculously given them, have equally displayed the glory of God as the cloud and the pillar which now attended them, and the passage of the Red sea which now lay before them.

As to the pillar of the cloud, it appears calculated for two

CHAP. XIII. Ver. 2. *Sanctify,* &c.—[The word *kadash,* is to *consecrate, separate,* and *set apart* a person or thing from all common or secular purposes to some religious use; and exactly answers to the Greek *agiadzo,* because every thing offered or consecrated to God was separated from all earthly uses. Thus the persons and animals sanctified to God were employed in the service of the tabernacle and temple; and the animals, such as were proper, were offered in sacrifice.]—*Bagster.*

Ver. 9, 16. *It shall be for a sign* (or token) *upon thine hand, and for frontlets between thine eyes.*—The heathen of almost all countries mark their flesh with the names of their idols, or else wear ornaments connected with superstitious mottoes, or astrological characters, which they use as charms, &c. The Israelites were to be distinguished, not by such superstitious practices, but by a rigid adherence to the divine institutions of Moses.—*Orient. Lit.* Nos. 179, 180. From this text, however, originated the *phylacteries* worn by the Jews in after times, as we shall have further occasion to observe.

Ver. 12. *The males shall be the Lord's.*—As this was in memorial of the death of the first-born in Egypt, does it not imply that that judgment affected the males only? and does not this circumstance mark it as a retribution for Pharaoh's destruction of the male children.—Exod. i. 16, 22.

Ver. 18. *The Red sea.*—Hebrew, *Yam suph,* the weedy sea; so called, probably from a weed, called in the Ethiopic *sufo,* from which the natives extract a red colour, used for dying, whence this was called by the LXX. "the Red sea." This weed *Bruce* declares to be *coral,* with which this sea abounds. This sea (called also the Arabian Gulf) is computed to be 350 leagues in length, and about 40 in breadth. Others think it received its name from *Edom,* which signifies red, as bordering on his territory.—*The children of Israel went up harnessed*—That is, "armed," or in military array: here the margin reads, "by five in a rank." [A great variety of meanings have been attributed to the word *chamushim,* which is here rendered *five in a rank,* and which is also the rendering of *Theodotian* and *Montanus.* But had this been the case, and supposing only one yard for each rank to move in, it would have required not less than 68 miles for only the 600,000 effective men to have proceeded in, which the circumstances of the history do not admit. The textual reading of *harnessed* or *armed,* is supported by Symmachus, Aquila, Vulgate, Syriac, Arabic, and LXX. in Jos. iv. 12.; but it is very improbable that Pharaoh would have permitted the use of arms to 600,000 men, of military age, and cruelly oppressed. The Targum renders it *girded,* which is also the version of the LXX. in Jos. i. 14.; and is followed by Aben Ezra, and approved of by Bp. Patrick; but this is not less objectionable than the preceding; the word being applied in Jud. vii. 11. to men who were certainly neither *armed* nor *girded,* as they were *lying asleep.* Equally inadmissible is the sense attributed to it by *Harmer;* who thinks they, with their cattle, were in *strings* or *companies of five each.* The interpretation of the Editor of *Calmet* seems to be nearer the truth—*embodied under five,* i. e. the *officers* established by the ordinary laws and usages of encampments, military service, and caravans.]—*Bagster.*

ye shall carry up my bones away hence with you

20 ¶ And they took their [u] journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And the LORD went before [v] them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light: to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

CHAPTER XIV.

1 God instructeth the Israelites in their journey. 5 Pharaoh pursueth after them. 10 The Israelites murmur: 21 they pass through the Red sea, 23 which drowneth the Egyptians.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, that they turn and encamp before [a] Pi-hahiroth, between [b] Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, [c] They *are* entangled in the land, the wilderness hath shut them in.

4 And I will harden [d] Pharaoh's heart, that he shall follow after them: and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was [e] turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen [f] chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with a [g] high hand.

9 But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them; and they were [h] sore afraid: and the children of Israel cried out unto the LORD.

11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 *Is* not this the word that we did tell thee in [i] Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians than that we should die in the wilderness.

13 ¶ And Moses said unto the people, Fear ye not, [j] stand still, and see the salvation of the LORD, which he will show to you to-day: [k] for the Egyptians whom ye have seen today, ye shall see them again no more for ever.

14 The LORD shall [l] fight for you, and ye shall hold your peace.

15 And the LORD said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward:

16 But lift thou up thy rod, and stretch out thy hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I *am*

A. M. 2315.
B. C. 1491.

u Nu.33.6.

v Nu.9.15., 21 10.34. 14.14. De.1.33. Ne.9.12, 19. Ps.78.14. 99.7 105.39. Is.4.5. 1 Co.10.2. Re.10.1.

a Nu.33.7.

b Je.44.1.

c Ps.3.2. 71.11. Ec.20.10, 11.

d c.4.21, &c

e Ps.105.25.

f c.15.4.

g Nu.33.3. De.26.8

h Jos.24.7. Ne.9.9. Ps.34.17. 106.44. 107.6.

i c.5.21 6.9.

j Nu.14.9. De.20.3. 2 Ki.6.16. 2 Ch.20. 15,17. Ps.27.1,2. 46.1,3. Is.41.10, 14.

k or, *for whereas ye have seen the Egyptians today.*

l De.1.30. 3.22; 20.4. Jos.10.14. 23.3,10. 2 Ch.20. 29. Ne.4.20. Is.30.15.

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ends—their direction and protection; the former by passing usually before them, and directing them in their way; and the latter by removing occasionally behind them, and protecting them from their enemies, as we shall see in the next chapter. The cloud, however, protected them in another way; for it shaded them from the scorching sun, and occasionally afforded them refreshing dews. "Fear not, O Israel; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil." (Ps. cxxi. 6, 7.)

CHAP. XIV. Ver. 1—18. *The Egyptians pursue Israel, who become alarmed and murmur.*—The children of Israel are commanded to encamp before Pi-hahiroth, (the mouth or bay of Hiroth,) for the express purpose of displaying the divine glory in their passage through the Red sea; for here they are between two Egyptian forts or fastnesses, with the sea before them, and Pharaoh and his hosts behind. The haughty monarch no sooner hears of their departure, than, as if forgetting every thing he had suffered, he prepares to follow them with all his forces. And here we have another instance, how the Lord may harden the heart without communicating any evil propensity, merely by placing a man in circumstances which may excite his evil passions, as the sun innocently draws forth an evil odour from the dung-heap. The same circumstances operate in another way upon the Israelites, by tempting them to murmur and rebellion: and here it may be necessary to remark, that, as St. Paul says, they were "not all Israel that were of Israel." (Rom. ix. 6.) In the first place, there was a mixed multitude ("a great mixture," as the margin expresses it) which went up with them; some, perhaps, attracted by personal attachment, or connexions by marriage (for even Moses married an Egyptian;) others, probably, by great expectations; hearing they were going to inhabit "a land flowing with milk and honey," and wishing to share it with them, without any calculation of difficulties or disasters. Besides all these, even among the children of Abraham, there were many who were such only "according to the flesh," and not partakers of Abraham's faith. We need not wonder, therefore, to hear of murmurings and mutinies. And if we know ourselves, we shall be willing to admit, that even the best of them, who were "Israelites indeed," would be too prone to join with those who rebelled against God and against Moses. We need not wonder, therefore, that when difficulties arose on account of the way, or oppositions from their enemies, that we hear of repinings, and even insurrections.

The first instance of this occurs in the very outset of their journey, and this very instance shows the variety of character already mentioned. No sooner are the Egyptians seen behind them, than "the children of Israel cried unto the Lord; and they," that is, some among them, (but not those, we may conclude, who cried unto the Lord,) murmured against Moses and against God, and repented leaving Egypt. It appears, also, by their own confession, that these were the same people who had before murmured and repined. "Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians?" There are certainly persons so debased in spirit, and degraded in principle, as to love their chains, and to despise all the blessings of civil and religious liberty. Such will prefer a "grave in Egypt," to all the blessings of "the land of promise," when there are obstacles in the way. And is it not so to the present day? Are there not many who prefer to sit down and perish in their sins, rather than to arise and fight the battles of the Lord?

Moses, however, and God by him, accommodates his mes

Ver. 21. *By night in a pillar of fire.*—Xenophon, describes the march of certain Spartans, who carried upon a pole the sacred fire from their altars—partly, perhaps, from superstition, and partly to give them light—a custom probably borrowed from this miraculous pillar.—See *Orient. Cust.* No. 677.

CHAP. XIV. Ver. 2. *Pi-hahiroth.*—[*Pi-hahiroth*, "the mouth of Chiroth," as it is rendered by the LXX. Dr. *Shaw* is of opinion that *Chiroth* denotes the valley which extends from the wilderness of Etham to the Red sea. "This valley," he observes, "ends at the sea in a small bay made by the eastern extremities of the mountains (of Gewoubee and Attackah, between which the valley lies) which I have been describing, and is called *Tiah-beni-Israel*, i. e. the road of the Israelites, by a tradition that is still kept up by the Arabs, of their having passed through it; so it is also called *Baideah*, from the *nero* and unheard of *miracle* that was wrought near it, by dividing the Red sea, and destroying therein *Pharaoh, his chariots, and his horsemen.*——*Between Migdol and the sea.*—*Migdol*, signifies a *tower*, and hence some have supposed that it was a fortress which served to defend the bay. But the LXX. renders it *Magdolus*, which is mentioned by *Herodotus*, *Hecataeus*, and others, and is expressly said by *Stephanus* to be a "city of Egypt." This *Bochart* conjectures to have been the same as Migdol.]—*Bagster.*——*Baal-zephon* might serve the double purpose of a watch-tower and a temple of Baal.—[This was probably the name of a town or city, as *Ezekiel* the Tragedian expressly calls it, in which Baal was worshipped; and probably called *zephon*, from being situated on the *north* point of the Red sea, near the present Suez.]—*Bagster.*

Ver. 16. *Over the sea.*—[*Red sea.*—The upper part is divided into two gulfs,

the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the [m] angel of God which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea [n] dry *land*, and the waters were divided.

22 And the children of Israel went into the [o] midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand and on their left.

23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning-watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot-wheels, that [p] they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

A. M. 2513.
B. C. 1491.

m Nu.20.16. Is.63.9.

n Jos.3.16. 4.23 Ps.66.6.

o 1 Co.10.1. He.11.29.

p or, *and made them to go heavily.*

q *shook off.*

r c.15.10. Ps.78.53. 106.11.

s *hand.*

t c.19.9. Jn 2.11. 11.45.

a Ju 5.1 2Sa 22.1. Ps.106.12.

b Ps.18.2. 27.1 62.6. 118.14. Is 12.2.

26 ¶ And the LORD said unto Moses, Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD [q] overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and [r] covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them: there remained not so much as one of them.

29 But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore.

31 And Israel saw that [s] great work which the LORD did upon the Egyptians: and the people feared the LORD, and [t] believed the LORD, and his servant Moses.

CHAPTER XV.

1 Moses' song. 22 The people want water. 23 The waters at Marah are bitter. 25 A tree sweeteneth them.

THEN [a] sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

2 The LORD *is* my strength and [b] song, and he is become my salvation: he is my God,

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sage to their weakness. The Lord had foreseen that they had no courage for fighting, and they are not called to it: they are only commanded to "stand still and see the salvation of the Lord." The rod of Moses is lifted up—the same rod that, by a divine commission, turned the river into blood, shall now divide the sea; and they are commanded to "go forward." It is to be remarked, that the command to march is given before the sea divides; and so it is with us. We are to "go forward" in the path of duty, though often we may see no practicable way; in short, though there be a sea before us, and difficulties on every side.

Ver. 19—31. *Israel passes through the Red sea, and the Egyptians are drowned.*—"The word which commands the progress (says Dr. *Hunter*) also prepares the way. The powerful rod is once more stretched out. The east wind blows. The sea retires, and a safe and easy passage is opened for Israel through the channel of the deep." The waters were divided, and they went through on dry land. But we must not ascribe this miracle to Moses, or to his rod, as though he had wrought it by his own power. There was another agent. "The angel of God" and of the covenant, "who had gone before Israel in the pillar of the cloud;" but who now stopped behind, while they went forward: and while this pillar was a cloud of light to direct Israel in their passage, which was by night, it was a cloud of impenetrable darkness to the Egyptians, so that they could not proceed till Israel had arrived safe on the other side the channel. "And it came to pass, that in the morning watch (that is, at dawn of day) Jehovah (the divine angel, or agent, just mentioned) looked through the pillar of fire and of the cloud, and troubled the Egyptians," while they were essaying to follow Israel through the deep. He loosened their chariot wheels, and "made them to go heavily;" and at the same time he frowned upon them in an angry tempest. So the Psalmist tells us, "The clouds poured out water, and the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heavens; the lightnings lightened the world; the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." (Ps. lxxvii. 17—19.)

In terror and alarm, they confess that "JEHOVAH fighteth for Israel" against themselves; and their only hope of escape is now in flight; but, alas! "The hope of the wicked is like the giving up of the ghost." (Job xi. 20.) For another command is given forth from him whom "the winds and the seas obey;" and the sea, which had stood as a wall on either hand while Israel passed over, now "returned to its strength," and the impetuous roaring waves overwhelmed Pharaoh and all his hosts. Thus, as Moses had said on the preceding day, "the Egyptians whom ye have seen to-day, ye shall see them again no more for ever"—except, indeed, "dead upon the sea shore."

> "When Egypt's king, God's chosen tribes pursued,
> In crystal walls the admiring waters stood:
> When through the desert, wild, they took their way,
> The rocks relented and poured forth a sea:
> What limits can Almighty goodness know,
> When seas can harden, and when rocks can flow?"

Thus ended this memorable contest between JEHOVAH and the Egyptians, as, indeed, all contests between God and man must sooner or later end, in the triumph of the former and destruction of the latter; for "who can harden himself against him and prosper?" On the other hand, as it respects the children of Israel, those who cried for deliverance, are now preparing a song of praise, which we shall read in the next chapter; and those who feared and murmured have buried both their fears and murmurings in the same watery grave with Pharaoh and his armies.

CHAP. XV. Ver. 1—21. *Moses' song of victory.*—This is the first song of victory we have recorded in the Scriptures. It is highly poetic and devotional. It celebrates Jehovah as "a mighty warrior," who had triumphed gloriously in the defeat of Pharaoh and his host; and, at the same time, as the refuge and salvation of his people. "Jehovah is my strength and my song, and he is become my salvation: He is my God, and I will prepare him a habitation;" or rather "make him my habitation," my dwelling-place, my home! (Ps. xc. 1; xci. 1.) This song was evidently led off by Moses and Aaron, and repeated in chorus, verse by verse, by the body of the people. Then Miriam, the sister of Aaron, who had, doubtless, a transcript of it, led off the same song with the women; accompanied in the manner of the ancients, with timbrels and with dances; for nothing is more certain than that dancing accompanied the sa-

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that to the East called the *Elanitic*, from the city *Elana* at the northern extremity, and that to the west, the *Heroopolitic*, from the city of *Heroopolis*. The former is called by the Arabians, *Bahr el Akaba*, the *sea of Akaba*; and the latter *Bahr el Kolzum*, the *sea of destruction*, or *Clysmæ*; which was that which the Israelites passed.]—*Bagster*.

Ver. 21. *The waters were divided.*—Great pains have been taken, by Deistical writers, to represent this passage as accidental, rather than miraculous. But *Niebuhr*, the celebrated traveller, in his "Description of Arabia," says, "People are very much deceived, if they imagine that the passage of so great a caravan could have taken place by natural means. No caravan from Cairo to Mount Sinai takes this road, though they would gain a great deal if they could do so. But some thousand years ago it was still less possible, naturally speaking, for the children of Israel to pass. The water at that time was probably much broader, extending farther to the north, and much deeper.

Ver. 22. *Waters were a wall.*—[This verse demonstrates, that this event was wholly miraculous; and cannot be ascribed, as some have supposed, to an extraordinary *ebb*, which *happened* just then to be produced by a strong east wind: for this would not have caused the waters, contrary to every law of fluids, to stand as *a wall on the right hand and the left*.]—*Bagster*.

Ver. 24. *The Lord looked.*—"That is," says *Stackhouse*, "when he turned the bright side of the cloud upon them, to let them see the danger they were in." This, however, is not all. The Psalmist informs us, that this was attended with earthquake and a tempest, as above noted.

Ver. 27. *Overthrew the Egyptians.*—Hebrew, "Shook off" the Egyptians The Lord shook off his enemies into the sea, as Paul shook off the viper into the fire. Acts xxviii. 5.

CHAP. XV. Ver. 2. *The Lord is my strength.*—The Hebrew word here rendered Lord, though in capitals, is not JEHOVAH, but *Jah*, generally considered as an abbreviation of the former.—*I will prepare a habitation.*—Rather, "Make him my habitation," as above See *Parkhurst's* Heb. Lex.

and I will prepare him a [c] habitation; my father's God, and I will exalt him.

3 The LORD *is* a man of [d] war: the LORD *is* his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right [e] hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine [f] excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed [g] them as stubble.

8 And with the blast of [h] thy nostrils the waters were gathered together, the floods stood upright as a heap, *and* the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them; I will draw my sword, my hand shall [i] destroy them.

10 Thou didst blow with thy [j] wind, the sea covered them: they sank as lead in the mighty waters.

11 Who *is* [k] like unto thee, O LORD, among the [l] gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast [m] led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

14 The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall [n] melt away.

16 Fear and dread shall [o] fall upon them; by the greatness of thine arm they shall be *as* [p] still as a stone; till thy people pass over, O LORD, till the people pass over, *which* [q] thou hast purchased.

17 Thou shalt bring them in, and [r] plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in; *in* the [s] sanctuary, O LORD, *which* thy hands have established.

18 The LORD shall [t] reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them: but the children of Israel went on dry *land* in the midst of the sea.

20 ¶ And Miriam the prophetess, the sister of Aaron, [u] took a timbrel in her hand, and all the women went out after her, with timbrels, and with dances.

21 And Miriam answered them, Sing ye to the [v] LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of [w] Shur; and they went three days in the wilderness, and found no water.

23 ¶ And when they came to [x] Marah, they could not drink of the waters of Marah; for they *were* bitter: therefore the name of it was called [y] Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD showed him a tree, *which* when he had cast [z] into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the [a] Egyptians: for I *am* the LORD [b] that healeth thee.

27 ¶ And they came to Elim, where *were* twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.

A. M. 2513. B. C. 1491.

c 1 Ki. 8 13, 27.
d Ps. 24.8. 45.3. Re. 19.11.
e Ps. 118.15, 16.
f De. 33.26. Ps. 68.33.
g Ps. 59.13. Is. 5.24. 47.14 Mat. 3.12.
h 2 Sa. 22. 16 Job. 4.9 2 Th. 2.8.
i or, *repossess.*
j c. 14.21. Ps. 147.18.
k Is. 40.18.
l or, *mighty ones.*
m Is. 63.13.
n Jos. 5.1.
o De. 2.25. 11.25 Jos. 2.9.
p 1 Sa. 25.37.
q Ps. 74.2. Ac. 20.28.
r Ps. 44.2.
s Ps. 78.54.
t Ps. 146.10. Da. 4.3. 7.27.
u Ju. 11.34. 2 Sa. 6.5. Ps. 68.25. 81.2. 149.3. 150.4.
v ver. 1.
w Ge. 16.7.
x Nu. 33.8.
y that is, *bitterness.* Ru. 1.20.
z 2 Ki. 2.21. 4.41.
a De. 28.27, 60.
b Ps. 41.4. 103.3.

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cred music of the Hebrews, as well as of the Greeks and other nations.

The following verses, though anonymous, and in some respects too free for a translation, are so beautifully poetic, that we cannot forbear inserting them, as very superior to most versions of Scripture in English metre.

Our slavery is finished, our labour is done;
Our tasks are relinquished, our march is begun:
The arm of the Lord has divided the sea,
JEHOVAH has conquered, and Israel is free.

"Why stay ye the fast-going chariots? and why
Is the far-floating banner uplifted on high?
Quick, quick! let the corslet your bosoms embrace;
And harness the courser, and hasten the chase!"

Thus Pharaoh has spoke in the storm of his pride,
And roll'd on our footsteps his numberless tide;
The falchions are bright in the hands of the foe,
Their quivers are rattling, and bent is each bow.

As the clouds of the tempest, which gloomily frown,
That wide spreading band in the evening comes down;
As the thundercloud bursts at the sun's piercing ray,
That band on the morrow shall vanish away.

Proud boaster of Egypt! be silent and mourn;
Weep, daughter of Memphis, thy banner is torn
In the temple of Isis be wailing and wo,
For the mighty are fallen, and princes laid low.

Their chieftains are fall'n, tho' their bows were still bent;
Their legions are sunk, tho' their shafts were unspent;
The horse and his rider are whelmed in the sea;
JEHOVAH has conquered, and Israel is free!

Ver. 3. *A man of war.*—This, though literal, is liable to be misunderstood, since we usually appropriate the term to a large ship of war.

Ver. 9. *I will destroy.*—Margin, "repossess." There is no doubt but Pharaoh's object was to bring them back to slavery.

Ver. 11. *Among the gods.*—This was a triumph, no less over the gods of Egypt than their king. The margin, however, as the term is sometimes applied to mortals in power and dignity, the margin says, "or princes:" and it is probable that his princes, as well as captains, shared the fate of their unhappy master.

Ver. 20. *Timbrel.*—[*Toph*, in Arabic called *duff* or *diff*, and in Spanish *adufa*, is the *tympanum* or *tabret* used in the East to the present day; being a thin broad wooden hoop with parchment extended over one end of it, to which small pieces of brass, tin, &c. are attached, which make a jingling noise; it is held in the air with one hand and beat upon with the other; and appears to be precisely the same with the *tambourine*.]—*Bagster.*

Ver. 22. *Shur.*—[This lay on the eastern shore of the *Heroopolitic* gulf of the Red sea, and is still called the desert of *Sdur*, according to Dr. *Shaw*.]—*Bagster.*

Ver. 27. *They came to Elim.*—"Elim lies at the northern end of the desert of Sin, two leagues from Tor, and nearly thirty from Corondel. I saw no more than nine of the twelve wells mentioned by Moses; the other three being filled up by sand. Yet this loss is amply made up by the great increase of palm-trees, the 70 having propagated themselves into more than 2000."—*Shaw's* Travels.

Ver. 22—27. *The bitter waters of Marah sweetened.*—This song, however, triumphant and joyous as it was, was soon turned into mourning; for they had now to march three days without water, except what little they might carry with them; and when they came to it, behold it was bitter, and they could not drink it, and therefore was the name of the place called *Marah*, that is, bitterness. We must here remark, that our triumphs in the present world are short, and our happiest moments soon embittered:—that we have need to live in a state of continual dependance, both on the providence and grace of God, from whom we want continual supplies, as well as support. There is no ground, however, for repining. There is a tree of life at hand, whose "leaves are for the healing of the nations," and which can sweeten every bitter draught of life. The Hebrew Doctors say, "It is the manner of the blessed God, to make that which is bitter sweet, by that which is bitter;" and it is assuredly by the bitterness of our Redeemer's sufferings that all our bitter things are sweetened. Our crosses are all sweetened by the cross of Christ.

We may remark here, also, the difference between the trials of God's people, and his judgments upon the wicked. Pharaoh and his people are followed with judgment upon judgment, to their destruction; Israel, with trial upon trial, to "work out their salvation." Of these we shall find many and repeated instances as we follow Israel through the wilderness, for "there he proved them," both with judgments and with mercies.

CHAPTER XVI.

The Israelites come to Sin: 2 they murmur for want of bread. 11 Quails are sent, 14 and manna.

AND they took their journey from [a] Elim, and all the congregation of the children of Israel came unto the wilderness of [b] Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel [c] murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, [d] when we sat by the flesh-pots, *and* when we did eat bread to the full: for ye have brought us forth into this wilderness, [e] to kill this whole assembly with hunger.

4 ¶ Then said the LORD unto Moses, Behold, I will [f] rain bread from heaven for you; and the people shall go out and [f] gather a certain rate every day, that I may [g] prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be [h] twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the [i] glory of the LORD; for that he heareth your murmurings against the LORD: And what *are* we, that ye murmur against us?

A. M. 2513. B. C. 1491.

a Nu.33.10
b Ex.16.1,15
c ch.15.24. Ps.106.25. 1 Co.10.10.
d Nu.11.4,5.
e Ps.78.21. Jn.6.41, 52.
f *the portion of a day in his day.*
g De.8.16.
h ver.22.
i ver.10. c.40.34. Nu.14.10.
j 1 Sa.8.7. Mat.10.40. Lu.10.16
k Nu.16.16.
l Nu.14.10. 1 Ki.8.10.
m ver.7.
n Nu.11.31. Ps.78.27, 31. 105.40.
o or, *What is this? or, it is a portion.*
p ver.31,33. Nu.11.7. De.8.3,16. Jos.5.12. Ne.9.15. Ps.78.24. 105.40. Jn.6.31, 49,58. 1 Co.10.3. He.9.4. Re.2.17.

8 And Moses said, *This shall be* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: And what *are* we? your murmurings *are* not against us, but against the LORD.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come [k] near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD [l] appeared in the cloud.

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the [m] murmurings of the children of Israel; speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I *am* the LORD your God.

13 And it came to pass, that at even the [n] quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoarfrost on the ground:

15 And when the children of Israel saw *it*, they said one to another, [o] It *is* [p] manna: for they wist not what it *was*. And Moses said unto them, This *is* the bread which the LORD hath given you to eat.

It is said, also, "There he made for them a statute and an ordinance;" and what was it? That if they hearkened to the voice of God, to obey him, they should experience none of the diseases brought upon the Egyptians; "for I am the Lord that healeth thee." Ah! the bitterness of these waters might have been fatal to the Egyptians, and filled them with diseases; but to the Israelites they were only temporary trials; the good Physician having given them a medicinal virtue by the tree cast therein.

We close this chapter by remarking the liberal manner in which God bestows his blessings. Not only are the waters of Marah sweetened, but at Elim, their next station, are twelve wells, or springs of water, to slake their thirst; and three-score and ten palm trees, to afford them shade. And this place was long after famous for its springs of water; and its palm trees in the course of time became a forest, as we learn from the celebrated pagan geographer, Strabo.

CHAP. XVI. Ver. 1—15. *The Israelites murmur for want of food, and are fed with manna, and with quails.*—In the last chapter we find the children of Israel murmuring for want of water; now it is for want of bread, and anon for want of meat: so discontented is human nature. The former mutiny, it is thought, was of a few only, perhaps the mixed multitude which came up from Egypt; this is of the whole congregation. All cry out for bread, and for meat. "Would to God (say they) we had died by the hand of the Lord in Egypt, when we sat by the flesh pots, and when we did eat bread to the full!" Yet then their lives were "made bitter with servitude;" then "the iron entered into their soul;" but present troubles are always the heaviest to a discontented mind.

It is true Moses and Aaron are the persons against whom their murmurings are directed, in the first instance. But who are Moses and Aaron? Are they not "the servants of the most high God?" And is not the disrespect shown to them, an insult to Him that sent them? "Against thine image, in thy saint, O Lord." So saith Moses, He heareth "your murmurings against *him*:"—against him who had so lately delivered them from the land of Egypt:—who had given them a passage through the Red sea:—who had sweetened the waters of Marah, and led them to the wells of Elim. Here *Henry* well remarks, "Experiences of God's mercies greatly aggravate our distrusts and murmurings." If the breath that is spent in murmuring were spent in prayer, it would surely turn to far better interest.

But notwithstanding this, God supplies their hunger no less bountifully than their thirst. He gives them bread from heaven; he rains it around their camp; and so new and unexpected is the blessing, that they ask, with surprise, "What is it?" From which phrase, probably, it received its name.

Let us endeavour to answer this question. It is described here as "a small round thing, as small as the hoar frost;" and in Numbers xi. 7. it is added, "the manna was as coriander seed, (in form,) and the colour thereof as bdellium;" that is, a kind of pearl, or gum, nearly white, and transparent. It was preceded, or accompanied, by a copious dew, and when that went off, the manna became visible, and was gathered in great quantities, an *omer* for each person, (which is a Hebrew measure of nearly three quarts of our measure;) and double the quantity on the day before the sabbath. An immense quantity, therefore, must have fallen, to feed more than a million of people.

It is added, "At even ye shall eat flesh." So it "came to pass, that at even the *quails* came up, and covered the camp;" that is, they lighted upon the tents, and round about, within three feet from the earth, (see Numb. xi. 31.) so that even the children might gather them. Many have supposed that these were locusts, (which are certainly eaten by the Arabs,) but the

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CHAP. XVI. Ver. 1. *Wilderness of Sin.*—[This desert is described by Dr. *Shaw*, (as in the text,) as lying between Elim and Sinai: he traversed it in nine hours, being all the day diverted by varieties of *lizards* and *vipers*, which abound there.]—*Bagster.*

Ver. 10. *Behold the glory*, &c.—It should be remarked, that the Shekinah appeared as a cloud all day, and was only luminous by night, except on peculiar occasions, as here, to show that the Almighty was displeased. It was in the form of fire and light, that the Shekinah stood before Moses and the people, upon the rock at Horeb.

Ver. 13. *Quails.*—[*Selav*, in Chaldee, *selaiv*, Syriac and Arabic, *selwa*, is without doubt the *quail*: so the LXX. render it, a large kind of quail. Ethiopic, *ferferat*, and Vulgate, *coturnices*, quails, with which agree *Philo* and the Rabbins.—The quail is a bird of the gallinaceous kind, somewhat less than a pigeon, but larger than a sparrow. *Hasselquist* describes the quail of the larger kind as very much resembling the red partridge, but not larger than the turtle dove; found in Judea as well as in the deserts of Arabia Petræa, and Egypt; and affording a most agreeable and delicate dish. But *Ludolf* endeavours to prove that a species of *locusts* is intended; and *Scheuchzer* and Bp. *Patrick*, from the difficulties which seem to encumber the text, follow his opinion. The opinion of *Ludolf*, however, is ably confuted by *Paxton*, (Illustrations of Scripture,) and the objections of Bp. *Patrick* fairly and fully met by *Harmer*.]—*Bagster.* This supply of quails appears to have been very partial, and perhaps for one evening only; afterwards they lived on them for a month together. Numb. xi. 20.—*Calmet's* Dict.

Ver. 15. *It is manna.*—Our margin gives two versions of this expression; 1. "*What is it?* for they wist not what it was;" or, 2. "It is a portion; for," &c. Either way, Moses answers, "This is the bread," &c. [What the substance called *Manna* was, is utterly unknown; but from the circumstances in the text, it is evident, that it was not a *natural* production, but was miraculously sent by JEHOVAH. These the learned *Abarbinel*, a most judicious Jewish interpreter, has thus enumerated: The natural manna was never found in the desert where this fell;—where the common manna does fall, it is only in the spring time, in March and April, whereas this fell throughout all the months in the year;—the ordinary manna does not melt in the sun, as this did, (v. 2[1].;) —it does not stink and breed worms, as this did, when kept till the morning, (ver. 20.;)—it cannot be ground or beaten in a mortar, so as to make cakes, as this was;—the common manna is medicinal and purgative, and cannot be used for food and nutriment, as this was;—this fell in a double proportion on the sixth day, and not on the sabbath, as it certainly would have done had it fallen *naturally*;—it followed them in all their journeys, wherever they pitched their tents;—and it ceased at the very time of the year when the other falls, namely, in March, when the Israelites were come to Gilgal. Whatever this substance was, it does not appear to have been common to the wilderness. From De. viii. 3, 16. it is evident that the Israelites never saw it before; and from a

16 ¶ This *is* the thing which the LORD hath ommanded, Gather of it every man according to his eating, an [q] omer for every man *according to* the number of your [r] persons; take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, and some less.

18 And when they did mete *it* with an [s] omer, he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating.

19 And Moses said, Let no man [t] leave of it till the morning.

20 Notwithstanding, they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moses.

23 And he said unto them, This *is that* which the LORD hath said, To-morrow *is* the [u] rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to-day*, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not [v] stink, neither was there any worm therein.

25 And Moses said, Eat that to-day; for to-day *is* a sabbath unto the LORD; to-day ye shall not find it in the field.

26 Six [w] days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

A. M. 2513.
B. C. 1491.

q *by the poll, or, head.*

r *souls.*

s 2 Co.8.15

t Mat.6.34.

u Ge.2.3. c.20.8. 31.15. 35.3 Le.23.3.

v ver.20.

w c.20.9,10.

x Nu.14.11. 2Ki 17 14. Ps.78.10, 22. 106.13. Je. 9.6. Eze.5.6.

y Nu 11. 7,8.

z He.9.4.

a c.25.16. Nu.1.50. 17.10. 1 Ki.8.9.

b Nu.33.38. De.8.2,3. Ne.9.21. Ju.6 31, 49.

c Jos.5.12. Ne.9.15.

d ver.16.32, 33.

27 ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long [x] refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it *was* like [y] coriander-seed, white; and the taste of it *was* like wafers *made* with honey.

32 ¶ And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, [z] Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it [a] up before the Testimony, to be kept.

35 And the children of Israel did eat manna [b] forty years, until they came to a land inhabited: they did eat manna, until they came unto the [c] borders of the land of Canaan.

36 Now an [d] omer *is* the tenth *part* of an ephah.

CHAPTER XVII

1 The people murmur for water at Rephidim. 5 God sendeth them to the rock in Horeb. 8 Amalek is overcome by the holding up of Moses' hands.

AND all the congregation of the children of Israel journeyed from the wilderness of

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Psalmist calls them "feathered fowls;" (Psalm lxxviii. 27.) probably small birds like pigeons, but fat and tender: so that Israel had bread from heaven, and flesh fit for the table of a prince.

But whence, it may be said, was the necessity of this? Their bread might, indeed, be exhausted, as they neither could produce nor procure corn in the wilderness; but what had become of their numerous flocks and herds? By all the circumstances, it is probable that these murmurers were "more afraid than hurt;" their wants were more in anticipation than in fact; and, like covetous persons, who are always dreading penury, their murmuring arose more from disposition than distress, and was therefore so much the more criminal. Indeed it is difficult to conceive of a more unthankful and unworthy race than this generation of Israelites, generally speaking, were; and they are therefore selected as an example, to show that the Lord hath "mercy on whom he will have mercy;" as were the Egyptians, on the contrary, to prove, that "whom he will he hardeneth." (Rom. ix. 15—18.)

Ver. 16—36. *Directions respecting the manna.*—Every circumstance of the history confirms what we have remarked of the character of this people, and gives a reason for many precepts enjoined on them, particularly as to industry and cleanliness. Those who have been used to work under the lash of the whip, will scarcely work without it: hence the work of one free labourer is reckoned equal to that of several slaves. It was partly from this indolent disposition that they wished themselves back into Egypt; for though they were compelled to labour, and laboured hard, they had no care to provide their food; they had only to sit and feed beside the flesh pots; for it appears the Egyptians had too much policy to starve their slaves. To counteract their indolence and improvidence, whatever God sent them required labour to prepare it. The manna, in particular, was to be gathered all round the camp, and that early in the morning, for when the sun arose it melted. No more was to be gathered than was likely to be eaten: it was not to be hoarded. This some found to their cost; for when they gathered a surplus, probably to save gathering the next day, it putrified; and yet this was not the case on the sabbath, because none fell on that day, that they should not have an excuse for its profanation. Probably the manna was dressed like rice, ground or whole, baked or boiled; (ver. 23.) which furnished them still farther employment. And if it was of similar quality to that useful grain, that will account for its subsisting (in a great measure) the whole nation for full forty years; for on this a great part of the world live, even in the present day.

The last verses of this chapter, it has been said, could not have been written by Moses, because he speaks of the children of Israel eating manna "forty years." That the *five* last verses were not written at this time is evident, not only from this circumstance, but the laying up the golden pot of manna in the Ark of "the Testimony" could not be done till the ark was made. We therefore consider them as notes, subjoined by Moses forty years afterwards, and just before his death; but it may be the book was not compiled till that period.

It is, however, highly important to inquire into the moral and spiritual meaning of this miraculous food. We have reason to believe, that the true seed of Abraham considered many of these circumstances as figurative of "good things to come." (Heb. x. 1.) And our Lord has given us such a key to this type, that we cannot be mistaken in the application of it to himself. The first object of the miracle was to teach them to live upon Providence; but not without the use of means. "Give us this day, our daily bread." The second, and more sublime design, to suggest that God had provided some better things for their descendants in futurity. So the ancient Rabbins, according to *Ainsworth*, admitted it to be a figure of "the food of just men in the world to come;" that is, in the age of the Messiah. It was in consistency, therefore, with these ideas, that our Lord applied the manna to himself. When the Jews spake of eating manna in the wilderness, (John vi. 32—34.) our Lord replied, "Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven: for the bread of God is he that cometh down from heaven, and giveth life unto the world." Well may we reply with these Jews,—and may it be with a better understanding of his words,—"Lord, ever give us this bread!"

CHAP. XVII. Ver. 1—7. *The people murmur for want of*

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pot of it being preserved, it is probable that nothing of the kind ever appeared again.]—*Baxter.*

Ver. 31. *Manna.*—[*Manna* is the common name for the thick, clammy, and sweet juice, which in southern countries oozes from certain trees and shrubs, partly by the rays of the sun, partly by the punctures of some kinds of insects, and partly by artificial means. The manna common in our druggists' shops comes from Calabria and Sicily, where it oozes out of a kind of ash tree, from the end of June to the end of July. But the European manna is not so good as the Oriental, which is gathered, particularly in Syria, Arabia, and Persia, partly from the Oriental oak and partly from a shrub which is called in Persia *Tevanjabin*. *Rauwolf* and *Gmelin* say that the manna is as white as snow, and consists of grains like coriander seed as above described. But though this manna very much resembles that described by Moses, in its form, appearance, &c. yet we find a peculiar circumstance by which it is distinguished from the common. It is expressly said (ver. 14.) that the manna lay round the camp like *hoar frost*, which does not agree with the manna which exudes from trees

A. M. 2513. B. C. 1491.

[a] Sin. after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

2 Wherefore the people did [b] chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye [c] tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to [d] stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel: and thy rod, wherewith thou [e] smotest he river, take in thy hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall [f] come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place [g] Massah, and [h] Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 ¶ Then came [i] Amalek, and fought with Israel in Rephidim.

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in my hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

12 But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under [k] heaven.

15 And Moses built an altar, and called the name of it [l] JEHOVAH-nissi:

16 For he said, [m] Because the [n] LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

a c.16 1. Nu.33 12, 14
b Nu 20.3,4
c De.6 16. Ps 78 18, 41, 95 8,9. Is 7 12. Mat 4 7. 1 Co 10 9
d 1 Sa 30 6. Joh 8 59. 10 31. Ac 7 59.
e c.7 20. Nu. 20 8 11.
f Ps 105 41. 114 8. 1 Co 10 4
g i. e. *temptation.*
h i. e. *chiding, or, strife.*
i Ge 36 12. Nu 24 20.
j *called* Jesus Ac 7 45. He 4 8.
k Nu 24 20. De 25 19.
l i. e. *the LORD my banner*
Ps 60 4.
m or, *Because the hand of Amalek is against the throne of the LORD, therefore, &c.*
n *the hand upon the throne of the LORD.*

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water.—"At the head of the myriads of Israel, Moses is now pursuing his march from Egypt to Canaan, following a guide who would not mislead them; protected by a power which bid defiance to every foe; and from day to day supplied by a bounty incapable of being exhausted. All these present and singular advantages, had the sweetness of hope mingled with them. They had just escaped from the most humiliating and oppressive of all servitude, and they were hastening to the inheritance of their fathers; yet we find them a people as peevish, irritable, and difficult to please, as if they had never known adversity; as if they had just issued from the lap of ease and indulgence. One day, the bread is dry and stale; the next, the water is bitter; the third, there is a scarcity of it. The water is sweetened; manna descends; quails fall around their camp; but there is still 'a cruel something unpossessed:' all that went before is forgotten; all that is in possession becomes insipid.

"Where does this censure fall? On that moody, murmuring race, the Jews only? Alas, it overwhelms ourselves; it bears hard, not upon individuals here and there, but upon mankind! We expect more from the world than it possibly can bestow; and when we discover its insufficiency, we charge God foolishly; and because we have not every thing we wish, we are satisfied with nothing. Solacing ourselves, like Jonah, under the shadow of a gourd, we fancy it is a perennial shelter. We see not the worm which is gnawing its root; and when it is smitten down and withers, we are ready to say, with the sullen, testy prophet, (Jonah,) we do well to be angry."—(*Hunter's* Lect.)

The murmuring adverted to in this chapter, was at Rephidim, a short distance from Horeb; for Moses is ordered to take with him the elders of Israel to that mountain: and, "Behold, (says the Lord,) I will stand before thee there upon the rock;" encircled, no doubt, in the cloud of the Shekinah; "and thou shalt smite the rock," that is, with the rod which he was commanded to take with him; "and there shall come water out of it, that the people may drink." This stream doubtless followed them to Rephidim, and perhaps much farther, and supplied them for a considerable time; hence it was said, figuratively, that the rock followed them. And as it was customary, in those early times, to record events by giving names, this place, Rephidim, was called *Massah*, "temptation," because here they tempted God; and *Meribah*, "chiding," or strife, because here they chided Moses. This rock, which by being wounded produced a copious stream of water, is also represented, by St. Paul, as typical of Christ. "They drank of that spiritual Rock that followed them" in a stream of living water, and that water—"that Rock was Christ." (1 Cor. x. 4.)

On this circumstance *Ainsworth* piously remarks, that "Christ (the spiritual Rock) being smitten by the rod of Moses, and bearing the curse of the law for our sins, from him floweth that spiritual drink wherewith all believers are refreshed." (See John xix. 34. 1 John v. 8.) So some of the Rabbins say, "the turning of the rock into water, signified the turning of judgment into mercy."

Ver. 8—16. *The first battle with Amalek.*—Soon after this event, Israel is, for the first time, engaged in war, and Amalek is his adversary. As one of the dukes of Edom, the grandson of Esau bore this name, he is generally supposed to be the enemy here named, though *Scott* thinks this very doubtful. The attack was, however, unprovoked and cowardly, as he "smote the hindmost of the people, even all that were feeble behind;" including, no doubt, the women and children, as well as those that "were faint and weary" with their journey. The Amalekites were no doubt marauders, like the wandering Arabs, and their object was the baggage.

By order of Moses, the command of the Israelites devolved on Joshua, (or Oshea,) the son of Nun, a young man here first noticed, but who afterwards became captain-general of the army, and succeeded Moses in the government. He "discomfited Amalek and his people with the edge of the sword;" but the cause of victory must be traced to another source. Moses ascended a hill, probably a part of Horeb, which commanded a view of the battle, and took up the rod of God with him; and while he held up his hands, Israel prevailed; but when he could hold them no longer, Amalek. Aaron and Hur therefore supported him till the sun set, and victory was decided. The Jerusalem Targum well explains this: "When Moses held up his hands *in prayer*, the house of Israel prevailed; and when he let down his hands *from prayer*, the house of Amalek prevailed." An example this, to show that "the effectual fervent prayer of a righteous man availeth much." (James v. 16.) And which beautifully illustrates the exhortation of the prophet to "strengthen the weak hands, and confirm the feeble knees." (Isa. xxxv. 3.) It may also remind us of ONE who is "sat down at the right hand of God, and ever liveth to make intercession for us," (Heb. i. 3. vii. 25.) and for all who trust their cause in his hands.

> "Kind Intercessor, there he sits,
> And loves, and pleads, and prays."

We must return, however, to the history. Moses is commanded to record this memorable transaction, first in a book, and to rehearse it in the ears of Joshua, with this awful decree against Amalek, who, though not one of the devoted nations, had been guilty of this cruel and unprovoked attack: "I will utterly blot out the remembrance of Amalek from under heaven." 2. He is to build an altar, to be called JEHOVAH-NISSI, "the Lord is my banner;" a memento to them, that to fight

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and plants. Hence *Oedman* supposes that it falls with the dew; being formed in the air from the quantity of sweet juices expelled from different kinds of shrubs, &c. by the great heats of Arabia.]—*Bagster.* (See previous Note on ver. 15.)

CHAP. XVII. Ver. 1. *After their journeys.*—There were other intermediate stations, between their first encampment in the wilderness and Rephidim, which are here passed over. See Numb. xxxiii. 12, 14.

Ver. 6. *The rock in Horeb.*—The rock is shown to this day. It is of red granite, from twelve to fifteen feet square, with several holes and channels, which appear to have been formed by the bursting and running of water. See Norden, Shaw, and Pococke, as quoted in Dr. *Clarke.* This rock is said, figuratively, to have followed the Israelites; meaning, that the water which flowed from it did so. "He brought streams out of the rock, and caused waters to run down like rivers." Psalm lxxviii. 16.; cv. 51.

Ver. 14. *In a book.*—This is the first mention of writing "in a book," and gives Moses the honour of being the first inspired writer. It is not certain, however, that this was written immediately; nor whether it was to be written in hieroglyphics or alphabetical characters. Many are of opinion, that the ten commandments (chap. xx.) are the first example of the latter method.

Ver. 16. *The Lord hath sworn,* &c. The Hebrew is evidently elliptical, and is literally, as in the margin of our Bibles, "Because of the hand upon the throne of JAH, therefore," &c. as above explained.

CHAPTER XVIII.

Jethro bringeth to Moses his wife and two sons: 7 Moses entertaineth him: 13 Jethro's counsel is accepted. 27 Jethro departeth.

A. M. 2513. B. C. 1491.

WHEN [a] Jethro the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt:

2 Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back,

3 And her two sons; of which the name of the one *was* [b] Gershom; (for he said, I have been an alien in a strange land:)

4 And the name of the other *was* [c] Eliezer; (for the God of my father, *said he*, *was* my help, and delivered me from the sword of Pharaoh:)

5 And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the [d] mount of God:

6 And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses went out to meet his father-in-law, and did [e] obeisance, and kissed him: and they asked each other of *their* [f] welfare: and they came into the tent.

8 And Moses told his father-in-law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had [g] come upon them by the way, and *how* the [h] LORD delivered them.

9 And Jethro [i] rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, [j] Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* greater than all [k] gods: for in the thing wherein they dealt [l] proudly, *he was* above them.

12 And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law [m] before God.

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father-in-law, Because the people come unto [n] me to inquire of God:

16 When they have a matter, they come unto me, and I judge [o] between one and another, and I do make *them* know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest *is* not good.

18 Thou [p] wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too [q] heavy for thee; thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the [r] people to God-ward, that thou mayest bring the causes unto God:

20 And thou shalt teach them [s] ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do.

21 Moreover, thou shalt provide out of all the people, able men, such as [t] fear God, men of truth, hating covetousness; and place *such* over them *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* [u] with thee.

23 If thou shalt do this thing, and God [v] command thee *so*, then thou shalt be able to endure,

a c.2.16.

b i. e. *a stranger there.*

c i. e. *my GOD is a help.*

d c.3.1,12.

e Ge.29.13. 33.4.

f *peace.*

g *found them.*

h Ps.106.43. 107.2.

i Ro.12.15.

j 2 Sa.18. 28. Lu.1.68.

k Ps.95.3. 97.9.

l Job 40.11. Da.4.37.

m De.12.7. 1 Ch.29. 22. 1 Co.10. 21.

n Nu.15.34. 27.5. De.17.8,9.

o *a man and his fellow.*

p *fading thou wilt fade.*

q De.1.9,12.

r c.20.19. De.5.5.

s De.4.1. 6.1,2. Ne.9.14.

t De.1.15., 17. 16.18. 2 Sa.23.3. Job 29.16. 31.13.

u Nu.11.17.

v 1 Sa.8.7.

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under this banner, was to insure their victory. "For (or and) he said," according to the reading of the margin, (which we here prefer, as far the most perspicuous as well as literal,) "Because the hand (of Amalek) is upon (or against) the throne of JAH, therefore hath JEHOVAH sworn that he will have war with Amalek from generation to generation." This text is certainly attended with some difficulty; but by the throne of God, may not the cloud of glory, in which he resided, be intended? And was it not to attack his throne, when Israel was attacked beneath the shadow of that cloud? "Thus saith the Lord of hosts, He that toucheth you toucheth the apple of his eye." (Zech. ii. 8.)

CHAP. XVIII. Ver. 1—27. *Jethro brings back the wife of Moses, and is cordially received.*—It appears that Zipporah, for some reason not clearly expressed, but probably from a dispute about the rite of circumcision, left Moses on his entering into Egypt; but here returning with Jethro, and with both her children, is cordially received. Before he arrives, however, he "said unto Moses," doubtless by the hand of a messenger, "I am come unto thee: and Moses went out to meet him." Jethro, both by this and by his subsequent conduct, appears to have been a wise and prudent man, and a worshipper of Jehovah; for he "rejoiced in all the goodness which JEHOVAH had done to Israel," and acknowledged him to be, if *not* the *only*, yet the *supreme* God; for he said, "Now I know that JEHOVAH is greater than all gods." Jethro appears to have been a priest of the patriarchal order, and therefore united with Moses and Aaron, and the elders of Israel, in a sacrificial feast. But his wisdom particularly appears in the advice which he subsequently gave to Moses, to appoint certain elders of the people to assist him in determining all petty controversies, which, among so discontented a people, were doubtless very numerous, and would soon wear out the strength of a younger man than Moses. "There may be over-doing (says *Henry*) in well-doing; and therefore our zeal must always be governed by discretion, that our good may not be evil spoken of. Wisdom is profitable to direct, that we may neither content ourselves with less than our duty, nor overtask ourselves with that which is beyond our strength."

Moses, however, following his advice, established an excellent system of graduated magistracy, by means of elders chosen from the people, with an appeal to himself in the last resort,

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CHAP. XVIII. Ver. 1. *Jethro, Moses's father-in-law.*—It may be seen, by turning to our notes on chap. ii. 18, 21. and iii. 1. that the Hebrew word rendered "father-in-law" by our translators, is very indefinite. Jerome translates it *cognatus*, kinsman; which is, perhaps, the best rendering, as *Calmet* says it is impossible to fix the relationship here intended. He brings Moses, however, his wife Zipporah, and her two children. The precise cause of their former separation we pretend not to ascertain; but it seems probable that she had entertained prejudices against the right of circumcision, which occasioned the too long neglect of it; and when at length she performed it herself upon one of her children, she did it in a spirit which showed her dislike, and her ignorance of the true character of the God of Israel. See note on ch. iv. 24—26.

Ver. 5. *Unto Moses, &c.*—[There are several reasons to induce us to believe, that this event did not take place till the second year of the Exodus. The *two* following are the most conclusive: 1. From this verse it appears that Jethro came to Moses *while he was encamped at the mount of God:* but they did not arrive at Horeb till the third month of the Exodus, (ch. xix. 1, 2.) 2. Moses (in Deut. i. 6, 9, 10, 12, 15.) relates, that when they were about to *depart from Horeb*, on the 20th day of the second month of the second year, he complained that he was not able to bear the burden of the government alone; and that he then appointed judges over *thousands, hundreds*, &c. the very transaction here recorded.]—*Bagster.*

Ver. 19. *Be thou for the people to God-ward.*—That is, in all matters that require an appeal to God, do thou thyself act, to present the cause before him. Among the Arabians, the usual form of legal citation is, "Thou art invited to the tribunal of God."—*Orient. Lit.* No. 190. Even in our own country, every criminal pleads to be "tried by God" as well as his country.

Ver. 21. *Rulers of thousands.*—[Whatever matter the *decarch*, or ruler over *ten*, could not decide, went to the *pentecontarch*, or ruler of *fifty*, and thence by degrees to the *hecatontarch*, or ruler over a *hundred*, to the *chiliarch*, or ruler over a *thousand*, to *Moses*, and at length to *God* himself. Each magistrate had the care or inspection of only *ten* men: the *decarch* superintended ten private characters; the *hecatontarch* ten *decarchs*; and the *chiliarch* ten *hecatontarchs*. An exactly similar system obtained in the kingdom of Peru. See *Heriot's Canada.*]—*Bagster.*

and all this people shall also [w] go to their place in peace.

24 So Moses hearkened to the voice of his father-in-law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 And Moses let his father-in-law depart: and [x] he went his way into his own land.

CHAPTER XIX.

1 The people come to Sinai. 3 God's message by Moses unto the people out of the mount. 16 The fearful presence of God upon the mount.

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the [a] wilderness of Sinai.

2 For they were departed from [b] Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel encamped before the mount.

3 ¶ And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have seen what I [c] did unto the Egyptians, and *how* I bare you on eagles' [d] wings, and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a [e] peculiar treasure unto me above all people: for all the earth *is* mine:

6 And ye shall be unto me a kingdom of [f] priests, and a holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And all the people answered together, and said, [g] All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto [h] thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and [i] sanctify them to-day and to-morrow, and let them wash their clothes,

11 And be ready against the third day: for the third day the LORD will come [j] down in the sight of all the people upon mount Sinai.

12 ¶ And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up into the mount, or touch the border of it: whosoever [k] toucheth the mount shall be surely put to death:

13 There shall not a hand touch it, but he shall surely be stoned or shot through; whether *it be* beast or man, it shall not live: when the [l] trumpet soundeth long, they shall come up to the mount.

14 And Moses went down from the mount unto the people, and sanctified the people, and they washed their clothes.

15 And he said unto the people, Be ready against the third day: come [m] not at *your* wives.

16 ¶ And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the [n] camp trembled.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And mount Sinai was altogether on a smoke, because the LORD descended upon it [o] in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the LORD came [j] down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount: and Moses went up.

21 And the LORD said unto Moses, Go down, [q] charge the people, lest they break through

A. M. 2513
B. C. 1491.

w Ge.30.25.

x Nu.10.29, 30.

a Nu.33.15.

b c.17.1,8.

c c.7, &c.

d De.32.11. Is 40.31. 63.9.

e De.7.6. 32.9. 1 Ki.8.53. Ps 135.4. Is 41.8. 43.1. Tit.2.14.

f Re.1.6. 5.10.

g c.24.3. De 5.27.. 29. Jos.24.24. Ne.10.29.

h c.20.21. 24.15,16. De 4.11. Ps.18.11, 12. Is.19.1.

i Le.11.44.

j ver.16,18.

k He.12.20.

l or,*cornet.*

m 1 Sa.21. 4,5. Joel 2.16.

n He.12.21.

o De.4.11. 33.2. Ju.5.5. Ps.68.8. Ha.3.3.

p Ne.9.13.

q *contest.*

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and in all cases of peculiar difficulty. In nothing, however, is the wisdom of Jethro more apparent, than in the characters he advises Moses to select; "able men, such as fear God, men of truth, hating covetousness;" and they were to "judge the people at all seasons;" thus securing all the important objects of a good government, a wise and impartial judgment, promptly administered; for nothing tends more to the increase of crime, than the delay and uncertainty of justice. It is "because sentence is not executed speedily, that the hearts of the sons of men are fully set in them to do evil." Eccles. viii. 11.

Jethro also shows his independence of mind, and the disinterestedness of his conduct, in that, after giving his advice, he immediately returns to his own country, without stopping to fill any one of those high departments, to which his talents and character would certainly have entitled him. Of Zipporah we hear little more; it is possible she might not long survive; if she did, her attention was wisely and prudently confined to her family and domestic concerns; and, perhaps, as she was a foreigner, with little intercourse with the children of Israel; for it seems she was viewed with a very jealous eye by Aaron and his sister. (See Numb. xii. 1.)

CHAP. XIX. Ver. 1—25. *The presence of God on mount Sinai.*—This chapter prepares us for the awful scene that is to follow in the next. "And Moses went up unto God:" that is, a certain distance up the mount Sinai, "and the LORD called unto him out of the mountain," namely, from the sacred cloud which now rested on the top of it. But St. Stephen (Acts vii. 38.) says, it was *the Angel* that spake with Moses in the mount. "We find here, (says Dr. *Hunter*,) as in many other places of the Old Testament, the same person who is styled, in the course of the narration, the 'Angel of the Lord,' styling himself JEHOVAH, and God; exercising divine prerogatives, manifesting divine perfections, and claiming the homage which is due to Deity alone. The person, therefore, thus described, can be none other than the uncreated 'Angel of the Covenant,' who 'at sundry times, and in divers manners,' in maturing the work of redemption, assumed a sensible appearance; and, at length, in the fulness of time, united his divine nature to ours, and dwelt among men; and made them 'to behold his glory, as the glory of the only begotten son of the Father, full of grace and truth.'"

This divine person spake to Moses, saying, "Tell the children of Jacob, Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings;" that is, he carried them above all opposition: so it is repeatedly said, they came out "with a high hand;"—with a display of almighty power. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me, a kingdom of priests, and a holy nation." St. Peter, who evidently refers to this passage, addressing the converted Jews, and the Christian

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CHAP. XIX. Ver. 1. *In the third month, ... the same day.*—This is differently explained, but the most usual interpretation is, on the first day of the third moon, or the forty-sixth day after leaving Egypt. Next day, probably, Moses ascended the mount, and three days after the law was delivered, being the fiftieth day, which was the feast of *Pentecost.*—*Scott* and Dr. *Clarke.*—*Wilderness of Sinai.*—Dr. *Shaw* describes the desert (or wilderness) of Sinai as a large plain, more than a league in breadth, and nearly three in length, lying open to the N. E. but closed on the south by mount Sinai: [called by the Arabs *Jibbel Mousa*, the *mountain of Moses*, and sometimes by way of eminence, *El Tor*, *the Mount*, is a range of mountains in the Peninsula formed by the gulfs of the Red sea. It consists of several peaks, the principal of which are Horab and Sinai, the former, still called *Oreb*, being on the west, and the latter, called *Tur Sina*, on the east, at the foot of which is the convent of St. Catherine. (See *Niebuhr*, Travels.) Dr. *Shaw* conceives that the wilderness of Sinai, properly so called, is that part which is to the eastward of this mount; so that the removal of the Israelites from Rephidim, which was on the west, to the desert of Sinai, was only removing from one part of the mountain to another.]—*Bagster.*

Ver. 9. *Thick cloud.*—[From the real manifestations of JEHOVAH in a cloud the heathen ascribed similar appearances to their false gods. Thus in *Homer* Jupiter is described on mount Gargarus, "veiled in a fragrant *cloud.*" Minerva enters the Grecian army, "clad in a purple cloud;" when Apollo attended Hector, "a veil of clouds involved his radiant head."]—*Bagster.*

Ver. 15. *Come not at your wives.*—But the word *your* is supplied, and Ainsworth reads, more literally, "Come not to a wife;" a prohibition given on some other serious occasions. (1 Sam. xxi. 4.: 1 Cor. vii. 5.)

unto the LORD to [r] gaze, and many of them perish.

22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through, to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

A. M. 2513.
B. C. 1491.

r c. 33. 20. 1 Sa. 6. 19.

CHAPTER XX.

1 The ten commandments. 22 Idolatry is forbidden. 24 Of what sort the altar should be.

AND God spake all these [a] words, saying,

2 I *am* the LORD thy God, which have brought thee out of the land of [b] Egypt, out of the house of [c] bondage.

3 Thou shalt have no other [d] gods before me.

4 Thou shalt not make unto thee any [e] graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 Thou shalt not [f] bow down thyself to them nor serve them: for I the LORD thy God *am* a [g] jealous God, visiting the iniquity of the fathers upon the children [h] unto the third and fourth *generation* of them that hate me;

a De. 5 4, &c.
b Le. 26. 13. Ps. 81. 10.
c *servants.* d 2 Ki. 17. 35. Je. 25. 6. Mat. 4. 10.
e Le. 26. 1. De. 4. 16.
f c. 23. 24. Jos. 23. 7. Is. 44. 15, 19.
g Jos. 24. 19. Na. 1. 2.
h c. 34. 7. Nu. 14. 18. Job 21. 19. Je. 32. 9. 32. 18.

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church in general, tells them, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people: that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." Those who obey, and "keep his covenant;" that is, apply to him as their covenant God in Christ, as they are eminently happy, so are they highly honoured. Not only is God their portion, but he is pleased to esteem them his "peculiar treasure."

This people, though of late so rebellious, and, alas! prone continually to rebel, now promise very fair, and say, "All that the Lord hath spoken we will do;" but it had been far better if, knowing their own weakness, they had prayed for strength to enable them to do it.

"And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever." Here the Jewish commentators remark, that their fathers did not believe in Moses so much for the miracles which he wrought, because there might be, in their incredulous minds, a latent suspicion of sorcery, or enchantment; but, say they, "Wherefore believed we in him? For that, standing at mount Sinai, which our own eyes did see, and not a stranger; and our own ears did hear, and not another; the fire, and the thunders, and the lightnings; and he went near into the thick darkness, and a voice spake unto him, and we heard it: 'Moses, Moses, go say unto them,' thus and thus . . . . This standing at mount Sinai, itself alone was an evident confirmation of his prophecy, that it was truth, and without any suspicion in it: as it is written, 'Lo, I come unto thee in the thick cloud, that the people may hear when I speak with thee, and may believe thee for ever.'"—(*Maimonides*, as quoted by *Ainsworth*.)

Various cautions were now given;—bounds were placed, that no person should touch the mountain under the penalty of death; that they were to wash themselves, and abstain from all carnal enjoyments, however lawful at other times, that their minds might be prepared, with the utmost seriousness, to listen to the voice of God.

"And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet, exceeding loud; so that all the people that were in the camp trembled." And again we read, "And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." Much of this description leads us to unite the ideas of a storm, a volcano, and an earthquake; but no idea can be formed of this trumpet (as distinct from thunder) but in reference to the last judgment, when "the trumpet shall sound, and the dead be raised." (1 Cor. xv. 52.)

CHAP. XX. Ver. 1—6. *The ten commandments: the first and second particularly.*—These are commonly considered merely as a statement of the moral law, which, though true, is not exact. The whole of the moral law is completely comprehended in two commandments, the love of God, and of our neighbour, which are thus stated by our infallible Teacher; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: and thy neighbour as thyself." Matt. xxii. 37—39.

The ten commandments, however, are not entirely moral; they comprehend at least one positive institution, and that, in one point peculiar to the Mosaic dispensation, namely, the observation of the *seventh* day sabbath; for though the devotion of a part of our time to the public worship of God be a precept strictly moral, the proportion of that time, and particularly the appointment of the *seventh* day for that purpose, is a positive institution, as old, indeed, as the creation, but here solemnly ratified and confirmed. So the second commandment, though strictly moral, so far as it forbids idolatry, yet as respects the prohibition of graven images, has a particular reference to the circumstances of the Jews. This distinction between moral precepts and positive institutions, will be found of particular use and importance when we come to consider the change of the Jewish for the Christian dispensation; for precepts *strictly and purely moral*, being a transcript of the moral perfections of the Deity, can neither be altered nor repealed.

A still more important circumstance respecting these precepts is, that they reach to the secret thoughts and intents of the heart. This our Lord himself expressly teaches, as we shall have occasion presently to remark, in respect to several of them. The preface to these commands grounds their duty, not on the moral fitness of things, of which the people were little capable of judging; nor on the character of God as their Creator, in which all mankind were equally interested; but on their peculiar obligations to JEHOVAH, who had so recently delivered them from Egypt, with the most sensible display of his almighty power. And though we, as Christians, have no immediate concern with this deliverance; yet there is a redemption of vastly more importance, and enjoining the highest possible obligation, in which every nation on the earth is interested. And though it may be difficult to conceive any obligation superior to what is due from the creature to the Creator, yet certainly that of a sinner to his Redeemer is infinite; it also seems more tender, and no less binding:

> "Were the whole realm of nature mine,
> That were a present far too small;
> Love so amazing, so divine,
> Demands my soul, my life, and all."

The first command, "Thou shalt have no other gods before me," not only forbids a preference of idols, but the admission of any competition or comparison: it means, thou shalt admit no idol into my presence; or, as the next commandment explains and amplifies it, "Thou shalt not make unto thee any graven image, or any likeness of any thing," &c. Here seems a particular allusion to the objects of Egyptian idolatry, the sun "in heaven," the ox "on earth," and the crocodile "in the waters under the earth;" beside idols in the human form. We must not, however, understand this as an absolute prohibition, either of statuary, or the other imitative arts, which were all employed, by divine appointment, in the decorations of the tabernacle and temple, particularly carving, gilding, and needlework, in which the Hebrews seem to have excelled. But the spirit of the law was, to prohibit religious images; images in places of worship, either designed or *liable* to be applied to purposes of idolatry. "Thou shalt not bow down to them, nor serve them; for I the Lord thy God am a jealous God;" that is, jealous of idolatry in all its forms; and "visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Now all idolaters are considered as haters of God, upon the same principle as a woman would be considered as hating her husband, who admits a rival in her affections. And the principle of visiting the iniquity of fathers upon their children, however it may be objected to, is certainly one on which the Governor of the world acts, in all the dispensations of his providence, not only as respects the concerns of nations, but of families. How often do the vices of one man entail disease on several successive generations? How often do children lose their patrimony, and languish in poverty, from the extravagance and folly of a parent? And in political crimes, especially, is not the blood of nobility tainted by the rebellion of an ancestor, which can only be restored by an act of royal favour?

As it respects a future state, however, children only suffer for the sins of their parents when they adopt them; and we have good reason to believe, that the sin of our first parent, in whatever sense it may be imputed to his posterity, will not be visited with final condemnation on any who have not made it their own by actual offences; much less on those who repent, and believe in the Lord Jesus. On this passage *Scott* remarks, "It is evident, that children in general are sufferers by the crimes of their parents; but Israel was under a peculiar covenant, which idolatry violated in its primary condition. If, then, the parents forfeited the covenant blessings, their posterity must suffer the effects of the forfeiture. As this was intended to restrain them from sin by means of natural affection, the third

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CHAP. XX. Ver. 5. *Will visit the iniquity of the fathers upon the children.*—"This doth not contradict that of Ezek. xviii. 17. 'The son shall not die for the iniquity of his father;' the meaning of which is, that one man shall not be condemned for the sin of another, unless by commission, approbation, or some other way, he make it his own. But it is otherwise with temporal punishments. 2 Sam. xxiv. 15, 17.; 1 Kings xiv. 12, 13."—*Assembly's* Annotations.

8 And showing [h] mercy unto thousands of them that love me, and keep my commandments.

7 Thou shalt not take the [j] name of the LORD thy God in vain: for the LORD will not hold him [k] guiltless that taketh his name in vain.

8 Remember the sabbath-day to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the [l] seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do [m] any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates:

11 For *in* six [n] days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the [o] sabbath-day, and hallowed it.

12 Honour [p] thy father and thy mother; that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou shalt not [q] kill.

14 Thou shalt not commit [r] adultery.

15 Thou shalt not [s] steal.

16 Thou shalt not bear [t] false witness against thy neighbour.

17 Thou shalt not covet thy [u] neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

18 ¶ And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

22 And the LORD said unto Moses, Thus thou shalt say unto the children of Israe.; Ye have seen that I have talked with you from heaven

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in all places where I record my [v] name I will come unto thee, and I will bless thee.

25 And if thou wilt make me an altar of stone, thou shalt not [w] build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

A. M. 2513. B. C. 1491.

i De.7.9. Ro.11.28.

j Le.19.12. De.28.58.

k Le.24.16. Ps.139.20.

l c.31.13, 14. Is.58.13.

m Le.23.3. Eze.20.12.

n Ne.13.15, 19. Mat.22. 1..12.

o Ge.2.2,3.

p De.27.16. Pr.1.8. Je.35.18, 19. Mat.15. 4,6 Ep.6.2.

q Ge.9.6.

r Ro.13.9. Mat.19. 18.

s Ep.4.28. 1 Th.4.6.

t Ps.52.2,5. Re.22.15.

u Ha.2.9. Ro.7.7. 1 Co.6.10. Col.3.5.

v 2 Ch.7.16. Mat.18. 20.

w *build them with hewing.*

CHAPTER XXI.

1 Laws for servants: 12 for manslaughter: 16 for stealers of men: 17 for cursers of parents.

NOW these *are* the judgments which thou shalt [a] set before them.

2 If thou buy a Hebrew servant, six years [b] he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in [c] by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself.

5 ¶ And if the [d] servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the judges: he shall also bring him to the door, or

a De.6.1.

b De.15.12. Je.34.8. 17.

c *with his body.*

d *saying shall say.*

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and fourth generation only are mentioned; for they could not expect to see more of their descendants, and would be less concerned about their remote posterity; or it may imply, that the Lord being ready to forgive, the effects would cease after that period, unless the children persisted in the sins of their parents. In every age, whatever brings any family into the visible church, and under the means of grace, is a benefit to that family, and often to its remote posterity;" even "to thousands" of generations; that is, (says the writer just quoted,) "to successive generations, to the end of time." See exposition of Deut. ch. v.

Ver. 7—26. *The remainder of the commandments.*—The third, "Thou shalt not take the name of the Lord thy God in vain," has a twofold reference; first, to *perjury*, which is, indeed, the most gross and awful profanation of God's sacred name, as it calls upon him to witness falsehood and deception; and secondly, it forbids the trifling and unnecessary use of oaths, or other profanations of God's sacred name. The only justifiable use of an "oath is for confirmation," and to "put an end to all strife:" oaths should, therefore, be used with all reverence, and on occasions only of importance. The wanton use of God's sacred name, therefore, in light and vain conversation, is not only criminal, but is a folly allied to madness—it is trifling with that God, who is to his enemies "a consuming fire."

The fourth commandment enjoins the observation of the holy sabbath, in which we may regard, 1. The duty of *remembering* it. There are circumstances in which Christians have been placed, wherein it has been difficult to remember it: such was the case of the Israelites in Egypt, where it is not likely they were allowed to keep it. 2. We "must keep it holy:" not only abstracted from worldly business, but devoted to sacred purposes: and the master of the family is not only to observe the precept himself, but to enjoin it on his servants, and to give the privilege of it, so far as regards rest, even to his labouring cattle. The observation of the sabbath is, however, no less a privilege than it is a duty; as it affords (or ought to afford) opportunity to servants and others to enjoy the privileges of public and social worship, who would otherwise have no opportunity to attend it; and suggests an admonition to those who, amidst the bustle of life, would be very liable to forget it.

The remaining precepts regard the second table, our duty to our neighbour; on which we need only to remark, that they an extend to the inmost thoughts of the heart, as already mentioned: thus, to honour parents, implies filial affection, and embraces all the duties of subordination; for the parent was *originally* master and magistrate, priest and king, in his own family; and all ranks of governors only exercise their authority with propriety when they render it parental. The negative precepts, "Thou shalt not kill—commit adultery—steal—bear false witness," &c. forbid causeless and immoderate anger, lascivious thoughts, fraudulent designs, perjury, calumny, and every species of deception. The tenth commandment is made special and particular, as if from foresight, that covetousness was to be the besetting sin of the children of Israel.

The remainder of this chapter seems to require little remark from us. It shows the awful impression that the revelation from Sinai had made upon the people of Israel; and, when taken in connexion with their subsequent history, affords us a useful lesson on the insufficiency of any outward circumstances duly to impress the heart, without the aid of divine grace.

The three last verses regard the erection of an altar, previous to the establishment of the tabernacle and temple; and show that the primitive forms of worship were very plain and simple, and that the first altars were either mounds of earth, or masses of the rock. This simplicity, however, was far from impeding the divine blessing. He whose throne is in the heavens, and the earth his footstool, has said, without any regard o the pomp of earthly temples, "In all places where I record my name, I will come unto thee and bless thee."

CHAP. XXI. Ver. 1—36. *Laws respecting slavery, manslaughter, and misdemeanors.*—Our Lord, speaking of divorces,

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Ver. 7. *Thou shalt not take*, &c.—In an oracle of the Pythoness, mentioned by Herodotus, it is said, that Perjury had had a nameless son, who, though he had neither hands nor feet, speedily overtook the criminal, and destroyed his whole race.—*Orient. Lit.* No. 196.

Ver. 24. *An altar of earth.*—Bp. *Patrick* quotes from *Tertullian's* Apology, a remark that, as the ancient Romans, in the time of Numa, had neither sumptuous temples nor images, so they had only altars of turf, formed hastily, and without art.

Ver. 25. *Not build it of hewn stone.*—That there may be no idolatrous images, or magical figures, carved upon it, as was common among the heathens, particularly the Egyptians.

CHAP. XXI. Ver. 4. *If his master had given him a wife.*—Dr. *Clarke* explains this of a Canaanitish woman, who, with her children, might be bough and sold.

Ver. 6. *Shall bring him to the judges.*—Heb. the *Elohim*, "the gods," by whom some understand the magistrates, but others, the divine presence; that is, before the Shekinah, or the most holy place.——*The boring of the ear of a slave.*—[This significant ceremony was intended as a mark of permanent servitude, and was calculated to impress the servant with the duty of *hearing* all his master's orders, and *obeying* them punctually. We learn from *Juvenal*, and *Plautus*, that this ancient custom also prevailed in Syria and Arabia.—*Bagster.* Cicero rallies a Lybian, who pretended he could not hear him, by saying, "It is not because your ears are not sufficiently bored:" alluding to his having been a slave

unto the door-post: and his master shall bore his ear through with an awl; and he shall serve him for ever.

7 ¶ And if a man [e] sell his daughter to be a maid-servant, she shall not go out as [f] the men-servants do.

8 If she [g] please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell [h] her unto a strange nation he shall have no power, seeing he hath dealt [i] deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another *wife;* her food, her raiment, and her [j] duty of marriage shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

12 ¶ He that [k] smiteth a man, so that he die, shall be surely put to death.

13 And [l] if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place [m] whither he shall flee.

14 But if a man come [n] presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine [o] altar, that he may die.

15 And he that smiteth his [p] father, or his mother, shall be surely put to death.

16 ¶ And he that [q] stealeth a man, and [r] selleth him, or if he be found in his hand, he shall surely be put to death.

17 ¶ And he that [s] curseth his [t] father or his mother, shall surely be put to death.

18 ¶ And if men strive together, and one [u] smite another with a stone, or with *his* fist, and he die not, but keepeth *his* bed:

19 If he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only he shall pay *for* [v] the loss of his time, and shall cause *him* to be thoroughly healed.

20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be [w] surely punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his money.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the [x] judges *determine*.

23 And if *any* mischief follow, then thou shalt give life for life,

24 Eye [y] for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 And if a man [z] smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go [a] free for his eye's sake.

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

28 ¶ If an ox gore a man or a woman, that they die: then the [b] ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for the [c] ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a man-servant or maid-servant; he shall give unto their master thirty [d] shekels of silver, and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make *it* [e] good, *and* give money unto the owner of them; and the dead *beast* shall be his.

35 And if one man's ox hurt another's that he die, then they shall sell the live ox, and divide the money of it, and the dead *ox* also they shall divide.

36 Or if it be known that the ox hath used to [f] push in time past, and his owner hath not kept him in; he shall surely pay ox for ox, and the dead shall be his own.

A. M. 2513
B. C. 1491.

e Ne.5.5.

f ver.2,3.

g *he evil in the eyes of.*

h De.21.14.

i Mal.2.14, 15.

j 1 Co 7.5.

k Le.24.17. Nu.35.30, 31. Mat.26. 52.

l De.19.4,5.

m Nu.35.11.

n Nu.15.30.

o De.19.11.. 13. 1 Ki.2.29.. 34.

p 1 Ti.1.9.

q Re.18.12, 13.

r De.24.7.

s or, *revileth.*

t Pr.20.20. 30.11,17. Mat.15.4.

u or, *his neighbour.*

v *his ceasing.*

w *avenged.*

x ver.30. De.16.18.

y Le.24.20. De.19.21. Mat.5.38.

z Ep.6.9.

a Col.4.1.

b Ge.9.5.

c c.30.12. Pr.13.8.

d Zec.11. 12,13. Mat.26. 15 Ph.2.7.

e c.22.6,14.

f ver.29.

says, Moses suffered them to the Israelites "because of the hardness of their hearts:" (Matt. xix. 8.) and the same remark will apply to slavery, retaliation, and various other evils which were unavoidable, in the rude state of society among them, when they came out of Egypt; these things may exist under the Christian economy, but are inconsistent with it. While, however, these evils were tolerated for a time, they were restrained and moderated by certain regulations in this and the following chapters, which are full of moral justice, and legislative wisdom. We shall not attempt to examine these judicial laws minutely and distinctly; but we may offer a few remarks on the different classes of them.

1. On *slavery.* "The Israelites (says *Scott*) sometimes sold themselves or their children through poverty; magistrates sold some persons for their crimes; and creditors were, in certain cases, allowed to sell their insolvent debtors. In these ways slavery had been, or would soon be, introduced among the Israelites, even that of their brethren, as well as strangers; and God did not see good, in the judicial law, totally to prohibit this, and several other things which are not agreeable to the perfect demands of the moral law." Various laws, however, were made to regulate an evil which, from its universal prevalence, could not be immediately suppressed. The term of slavery was not for life, but restrained to six years; and then the slave shall have the right to go out free, and if married at the commencement of his servitude, to take his wife with him. But if his master have given him a wife, and she have borne him children, he has the option to remain with them "for ever;" that is, till the year of the jubilee, when all slavery must terminate. Wise laws also are imposed to restrain the cruelty or licentiousness of masters; and men-stealers are in all cases to be punished with death.

2. The rest of the chapter is taken up with providing against accidents between man and man, or from cattle; and inflicting punishments for various misdemeanors. The spirit of these laws is, to cherish the utmost tenderness for human life, and to

Ver. 10. *Her food,* &c.—[*Sheairah,* "her *flesh;*" he shall not only afford her a sufficient quantity of food, as before, but of the same quality. She is not to be fed, like a common slave, with a sufficiency of bread, vegetables, milk, &c. but with her customary supply of *flesh,* and other agreeable articles of food. See *Harmer.*]—*Bagster.*

Ver. 16. *Stealeth a man.*—[Among the Romans also in later times, the penalty of death was to be inflicted for this crime by the Fabian Law.]—*Bagster.*

Ver. 19. *Pay the loss.*—[This was a wise and excellent institution. The same provision is made in the civil law; and most courts of justice still regulate their decisions in such cases by this Mosaic precept. According to the laws of *Plato,* he that wounded another in his anger, if the wound was curable, was to pay double the damage sustained by the wounded man. If it was incurable, or left a remarkable scar, he was to pay fourfold.]—*Bagster.*

Ver. 24. *An eye for an eye.*—[This is the earliest account we have of the *Lex Talionis,* law of *like for like,* which afterwards prevailed among the Greeks and Romans. Solon, according to *Diogenes Laertius,* had ordained among the Athenians one of the most enlightened nations of antiquity, that whosoever knocked out the eye of a person who had but one, should lose both his. According to the most ancient Roman laws, the Twelve Tables, the person that broke the limb of another must lose the same limb, unless the injured person would consent to accept a pecuniary compensation, to be levied at the discretion of the prætor. It prevails more or less in most civilized countries; and is fully acted upon in the *Canon law,* with respect to calumniators: "If the calumniator fail in the proof of his accusation, let him receive the same punishment which he wished to have inflicted on the accused." Nothing, however, of this kind was left to *private revenge;* but the magistrate awarded the punishment when the fact was proved.]—*Bagster.*

Ver. 28. *Ox gore,* &c.—[Mischief of this kind was provided against by most nations: it appears that the Romans twisted hay about the horns of dangerous cattle, that people might observe and avoid them. Hence that saying of *Horace,* "He has hay on his horns, fly for life!" The laws of the Twelve Tables ordered that the owner should pay for what damages he committed, or deliver him to the person injured.]—*Bagster.*

Ver. 32. *Thirty shekels.*—(About $20.00.) the price of a slave. See Zech. xi. 12, 13.; Matt. xxvi. 15

CHAPTER XXII.

1 Of theft: 5 of damage: 7 of trespasses: 14 of borrowing: 16 of fornication: 18 of witchcraft: 19 of bestiality: 20 of idolatry: 21 of strangers, widows, and fatherless: 25 of usury: 26 of pledges: 28 of reverence to magistrates: 29 of the first-fruits.

IF a man shall steal an ox, or a [a] sheep, and kill it, or sell it; he shall restore five oxen for an ox, and [b] four sheep for a sheep.

2 If a thief be [c] found breaking up, and be smitten that he die, *there shall* [d] no blood *be shed* for him.

3 If the sun be risen upon him, *there shall be* blood *shed* for him: *for* he should make full restitution; if he have nothing, then he shall be sold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall [e] restore double.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field: of the best of his own field, and of the best of his own vineyard shall he [f] make restitution.

6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field be consumed *therewith;* he that kindled the fire shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing which *another* challengeth to be his, the cause of both parties shall [g] come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast to keep; and it die, or be hurt, or driven away, no man seeing *it:*

11 *Then* shall an [h] oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof,* and he shall not make *it* good.

12 And if it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces; *then* let him bring it *for* witness, *and* he shall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good.

15 *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* a hired *thing,* it came for his hire.

16 ¶ And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow [i] her to be his wife.

17 If her father utterly refuse to give her unto him, he shall [j] pay money according to the dowry of virgins.

18 ¶ Thou shalt not suffer a [k] witch to live.

19 ¶ Whosoever lieth with a [l] beast shall surely be put to death.

20 ¶ He that sacrificeth unto [m] *any* god, save unto the LORD only, he shall be utterly destroyed.

21 ¶ Thou shalt neither vex a [n] stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 Ye shall not afflict any [o] widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be [p] widows, and your children fatherless.

25 ¶ If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as a [q] usurer, neither shalt thou lay upon him usury.

26 ¶ If thou at all take thy neighbour's raiment to [r] pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will [s] hear; for I *am* [t] gracious.

A. M. 2513
B. C. 1491

a. or, *goat.*

b 2 Sa.12.6. Pr.6.31. Lu.19.8.

c Job 24.14. Joel 2.9. Mat.24. 43.

d Nu.35.27.

e Je.16.18. Re.18.6.

f c.21.34.

g De.25.1. 2 Ch.19. 10.

h He.6.16.

i De.22.28, 29.

j weigh.

k Le.20.27. De.18.10. 1 Sa.28. 3,9 Re.22.15.

l Le.18.23, 25.

m De.13.1, 11.

n Le.19.33. Zec.7.10.

o De.24.17. Ps.94.6,7. Is.1.17. Eze.22.7. Ja.1.27.

p Je.15.8. 18.21. La.5.3.

q Ne.5.7. Ps.15.5. Eze.18.8, 17.

r De.24.6, &c. Job 22.6.

s ver.23.

t 2 Ch.30.9.

guard against wanton cruelty or neglect; to prevent, as much as possible, litigious altercations, and to promote domestic peace.

CHAP. XXII. Ver. 1—31. *Various judicial laws.*—Of these laws a few only require explanation or remark. Verses 2 and 3 mark the difference of burglary and common robbery. A thief shall restore four or five fold, as the case may be; if his blood be shed, it shall be required; but if he be found "breaking up," or into the premises in the night, or before sunrise, and blood be shed in repelling him, it is burglary, and his blood shall not be required. The laws respecting the kind treatment of strangers, and with regard to taking a pledge of the poor, certainly claim our admiration. The outer garment worn by the Israelites (which the Arabians call a *hyke*) not only covered their shoulders in the day, but formed the whole of their bedding at night. The precept, ver. 28. "Thou shalt not revile the gods," &c. is differently understood. Certainly it cannot refer to the idols of the heathen, which they were always to hold in execration. Generally, the two members of the verse are considered parallel, and the term *Elohim,* here rendered gods, is understood to mean *judges,* as in chap. xxi. 6. and ver. 8. of this. But some here understand it in its highest sense, as referring to the great Supreme. "Thou shalt not revile (or blaspheme) God, or curse the ruler of thy people;" making the whole parallel in sense to the exhortation of St. Peter, "Fear God, and honour the king." (1 Pet. ii. 17.)

The consecration of the first-born to God had been before ordained, (chap. xiii. 2, 12.) and probably also the first-fruits of the harvest and the vintage; but it is here subjoined, that they must not be delayed beyond the eighth day, the day on which circumcision was performed; and the object in all these precepts was, that they might be "a holy people unto the Lord," The heathen, though ignorant of the true origin of this rite, devoted to their gods the first-fruits both of their harvest and vintage. Thus *Pliny* says, that the Romans never tasted either their new corn or wine, till the priests had offered the first-fruits to the gods. So *Horace*—

> ——"Whate'er your garden yields,
> The choicest honours of your cultur'd fields,
> To him be sacrificed."

The apostle *James* considers believers as being sons of God, and "a kind of first-fruits of his creatures;" and St. *John* speaks of "the redeemed among men" as "the first-fruits unto God and to the Lamb." (James i. 18. Rev. xiv. 4.)

CHAP. XXII. Ver. 1. *Shall restore,* &c.—[There is a smaller compensation required in other things, (ver. 9.) and also a disproportion between an ox and a sheep. The reason of the former is, as *Maimonides* explains it, because money, goods, &c. are better guarded in houses and cities, than cattle in a field; which consequently can be more easily stolen. The reason of the latter seems to be, as it is explained by Bp. *Patrick,* that an ox was of greater value, and more useful for purposes of husbandry. This is more equitable than the constitutions of *Plato,* which required all thefts to be punished alike by paying double.]—*Bagster.*

Ver. 6. *If fire break out.*—Before the autumnal rains, it is customary to burn up the dry herbage; which, if great care is not taken, is very liable to set fire to the corn.—*Harmer.*

Ver. 8. *The judges.*—Hebrew, *Elohim,* which is used for judges in the preceding chapter, (ver. 6.) and frequently. See the *Exposition* of ver. 28.

Ver. 13. *Bring it for witness.*—[Or, rather, "Let him bring," *aid hatteraiphah,* a testimony or evidence of the thing torn, such as the *horns, hoofs* &c. This is still the law in some countries among graziers: if an animal entrusted to a person be lost, and the keeper asserts that it was devoured by dogs, &c. the law obliges him to produce the *horns* and *hoofs,* because on these the owner's mark is generally found. If these can be produced, the keeper is acquitted. A similar law is found in the Code of Gentoo Laws, which obliges a cowherd to bring the *head, tail, fore-foot,* or some such convincing proof of an animal which has died of a distemper, in order to be acquitted.]—*Bagster.*

Ver. 16. *If a man entice a maid.*—That is, seduce her. See Deut. xxii. 28, 29.

Ver. 18. *Thou shalt not suffer a witch to live.*—For the laws against witchcraft, see Deut. xviii. 10.

Ver. 27. *Wherein shall he sleep?*—*Niebuhr* describes the *hyke,* or outward garment of a poor Arab, as forming his bedding also. "With the cloth which he wears on his shoulders, he covers his whole body, and sleeps quite happy and contented" —*Orient. Lit.* No. 200.

28 ¶ Thou shalt not [a] revile the [v] gods, nor curse the ruler of thy people.

29 ¶ Thou shalt not delay *to* [w] *offer* the first of thy ripe [x] fruits, and of thy [y] liquors: the first-born of thy [z] sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, *and* with thy sheep: seven [a] days it shall be with his dam; on the eighth day thou shalt give it me.

31 And ye shall [b] be holy men unto me: neither shall ye eat *any* flesh *that is* torn of [c] beasts in the field *ye* shall cast it to the dogs.

CHAPTER XXIII.

1 Of slander and false witness: 3 of justice: 4 of charitableness: 10 of the year of rest: 12 of the sabbath: 13 of idolatry: 14 of the three feasts. 20 An angel is promised, with a blessing, if they obey him.

THOU shalt not [a] raise a false [b] report: put not thy hand with the wicked to be an [c] unrighteous witness.

2 Thou shalt not follow a [d] multitude to *do* evil; neither shalt thou [e] speak in a cause to decline after many to wrest *judgment:*

3 ¶ Neither shalt thou countenance a [f] poor man in his cause.

4 ¶ If thou meet thine enemy's [g] ox or his ass going astray, thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee lying under his [h] burden, and wouldest forbear to help him, thou shalt surely help with him.

6 ¶ Thou shalt not wrest the judgment of thy [i] poor in his cause.

7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not [j] justify the wicked.

8 And thou shalt [k] take no gift; for the gift [l] blindeth the wise, and perverteth the words of the righteous.

9 Also thou shalt not oppress a stranger: for ye know the [m] heart of a stranger, seeing ye were strangers in the land of Egypt.

10 And six [n] years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy [o] olive-yard.

12 ¶ Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13 ¶ And in all *things* that I have said unto you, be [p] circumspect: and make no mention of the name of [q] other gods, neither let it be heard out of thy mouth.

14 ¶ Three times thou shalt keep a feast unto me in the year.

15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

16 And the feast of harvest, the first-fruits of thy labours, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year all thy males shall appear before the LORD God.

18 ¶ Thou shalt not offer the blood of my sacrifice with leavened bread: neither shall the fat of my [r] sacrifice remain until the morning.

19 The first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not [s] seethe a kid in his mother's milk.

20 ¶ Behold, I send an [t] Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, pro-

A. M. 2513. B. C. 1491.

a Ac.23.3,5. Jude 8.
v or, *judges.*
w *thy fullness.*
x Mi.7.1.
y *tear.*
z c.13.2.
a Le.22.27.
b Le.19.2.
c Le.22.8. Eze.4.14. 44.31.
a or, *receive.*
b Ps.15.3.
c Pr.19.5. Ep.4.25.
d 1Ki.19.10. Joh.31.34.
e *answer.*
f ver.6.
g Mat.5.44.
h or, *wilt thou cease to help him, or, & wouldest cease to leave thy business for him, thou shalt surely leave it to join with him.*
i ver.3.
j c.34.7.
k Pr.17.23. Is.33.15.
l *the seeing.*
m *soul.*

n Le.25.3,4. 26.34.
o or, *olive-trees.*
p De.4.9. Ep.5.15.
q Jos.23.7. Ps.16.4. Ho.2.17.
r or, *feast.*
s c.34.26.
t Is.63.9.

CHAP. XXIII. Ver. 1—19. *Farther political laws, and gracious promises.*—The 2d and 3d verses of this chapter enjoin strict impartiality in judgment. "Thou shalt not follow a multitude to do evil," is an excellent maxim, but the original is more comprehensive. The Hebrew *Rabbins* include the *great*, as well as the *many*. "Thou shalt not follow the great, the mighty, the learned, to do evil: neither shalt thou speak in a cause to decline after (the) many (or great) to wrest judgment." An ancient Jewish commentator tells us, "that, among the Jews, the judges of less authority and character were to give their opinion first, for fear they should be biassed by the judgment of those of greater." On the contrary, a sycophant Roman senator desired to know the opinion of Tiberius in a certain case, and then he should soon be able to form his own!

The three great annual feasts are here enjoined, namely, the *passover*, or feast of unleavened bread, to which was annexed that of the *first-fruits;* the pentecost, or feast of harvest; and the feast of tabernacles, (or booths,) and of the ingathering at the end of the year, when all the fruits of the earth and of the vintage were completely gathered in. Of these feasts, two things must be remarked. 1. That all the males were to attend them from a certain age; that is, according to *Maimonides*, "every son that can hold his father by the hand, and go up from the gates of Jerusalem to the mount of the temple; his father is bound to cause him to go up and appear with him, that he may catechise him (or train him up) in the commandments. 2. That females, slaves, and men that were lame, infirm, blind, &c. were *not* to attend. As to the women, the learned *Joseph Mede* gives three reasons for their non-attendance. 1. From the weakness of their sex; 2. From the danger of their virtue, amidst so vast a mixed multitude of men; and, 3. From the necessity of their remaining at home to take care of their families and houses.—One of the prohibitions here given may seem singular to many: "Thou shalt not seethe (or boil) a kid in his mother's milk." This is, first, a lesson of humanity, like that which forbids taking the dam with the young of birds: (Deut. xxii. 6.) and secondly, a prohibition of an ancient practice of idolatry, which they had probably seen in Egypt. Dr. *Cudworth* quotes the following from an old Karaite manuscript:—"It was a custom of the ancient heathens, when they had gathered in all their fruits, to take a kid and boil it in the dam's milk; and then, in a magical way, to go about and besprinkle with it all their trees, fields, gardens, and orchards, thinking thereby to make them more abundantly fruitful." *Spenser* has shown that the Zabians also used this idolatrous custom.

Ver. 20—33. *A guide promised to the Israelites.*—"Behold, I send an Angel before thee, to keep thee in the way," &c. To the rank and character of this angel we have repeatedly adverted; (see on Gen. xvi. 7. xxxii. 24. xlviii. 16. Exod. xiv. 19. xix. 1.) and some particulars are here added, which seem to confirm the opinion above given, that this angel was no less a person than the Son of God himself. It is here said, "My name is in him;" *i. e.* my peculiar name, JEHOVAH. Christ is "the image of the invisible God," the "brightness of his glory, and the express image of his person;" and being thus "in the form of God, he thought it no robbery to be equal with God;" yet did he humble himself, first, to be the guardian angel of the Israelites, and, subsequently, the Redeemer of mankind. (Col. i. 15. Heb. i. 3. Phil. ii. 6.)

The modern Jews, indeed, explain this text of a created angel; but not so their fathers. Some of the ancient Rabbins say, this angel was "*Metatron*, the great scribe;" alluding probably to Isaiah ix. 6. where Messiah is called "the Counsellor," which the Septuagint renders, "The Angel of the Great Council;" called the Angel of the Covenant, Mal. iii. 1. But the most express and remarkable illustration of his character is quoted by Dr. *Clarke* from *Philo Judæus*, who says, "God, as the shepherd and king, conducts all things according to law and righteousness, having established over them his right Word, his *only begotten Son*, who, as the viceroy of the Great King, takes care of, and ministers to, this sacred flock. For it is somewhere said, 'Behold, I AM; and I will send my angel before thy face to keep thee in the way.'"

Of this great angel it is said, "Beware of him, and obey his

Ver 20. *Likewise* (in the same manner) *shalt thou do with thine oxen.*—But oxen have no calves. For oxen, the Vulgate reads *bobus*, and the LXX. *moschon*, both meaning *cattle.*

CHAP. XXIII. Ver. 2. *Thou shalt not follow a multitude,* &c.—See the *Bibloth. Bib.* on this passage; also *Ainsworth* and Dr. *Clarke.*

Ver 5. *And wouldest forbear to help him.*—Margin, "Wilt cease to help him;" or, "And wouldest cease to leave (thy business) for him; thou shalt surely leave it (to join) with him." All these versions mean, that the ass, even of an enemy, is not to be left to perish under his burden in a ditch.

Ver. 20. *Behold, I send an Angel.*—The authorities referred to in the Exposition, may be seen in the Bibloth. Bib., Ainsworth, Gill, Dr. A. Clarke, and Dr. Owen on the Hebrews.

voke him not; for he will not pardon your transgressions: for my name *is* in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an [t] enemy unto thine enemies, and an [u] adversary unto thine adversaries.

23 For mine [v] Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, *and* the Hivites, and the Jebusites; and I will cut them off.

24 Thou shalt not bow [w] down to their gods, nor serve them, nor [x] do after their works: but thou shalt utterly overthrow them, and quite break [y] down their images.

25 And ye shall serve the LORD [z] your God, and he shall [a] bless thy bread, and thy water; and I will take [b] sickness away from the midst of thee.

26 There shall nothing cast their young, nor be [c] barren, in thy land: the number of thy days I will fulfil.

27 I will send my [d] fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn [e] their backs unto thee.

28 And I will send [f] hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy [g] bounds from the Red sea [h] even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the [i] land into your hand; and thou shalt drive them out before thee.

32 Thou shalt make no [j] covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will [k] surely be a snare unto thee.

A. M. 2513.
B. C. 1491

u Ge.12.3. De.30.7. Zec.2.8.

v or, *I will affict them that affict thee.*

w c.33.2. Jos.5.13.

x c.20.5.

y *i.e.*18.3. De.12.30. Ps.101.3.

z c.32.20. Nu.33.52. 2 Ch.34.7.

a Jos.22.5.

b De.7.13. Is.33.16. Mal.3.10, 11.

c Ps.103.3.

d De.2.25.

e Jos.2.9,11. 1 Sa.14.15 2 Ch.14.14

f *heb.* Ps.18.40.

g De.7.20. Jos.24.12.

h Nu.34.3, &c. De.11.24.

i Nu.34.3. Jos.1.4 Ps.72.8.

j Jos.23.44.

k c.34.12,15 Ps.106.35 2 Co.6.15.

CHAPTER XXIV.

1 Moses is called into the mountain: 3 he sprinkleth the blood of the covenant. 9 Seventy elders see God. 15 Moses goeth into the mountain, where he continueth forty days and forty nights.

AND he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and [b] Abihu, and [c] seventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said [d] will we do.

4 ¶ And Moses [e] wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD.

6 ¶ And Moses took half of the blood, and put *it* in basins; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled *it* [f] on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

9 ¶ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they [g] saw the God of Israel: and *there was* under his feet as it were a paved work of a [h] sapphire-stone, and as it were the body of [i] heaven in *his* clearness.

11 And upon the nobles of the children of

1 Ju.2.3.

a ver.15. c.34.2.

b c.28.1.

c Nu.11.16.

d De.5.27. Jos.24.22.

e De.31.9.

f He.9.19, 21.; 13.20. 1 Pe.1.2.

g 1 Ki.22.19 Is.6.1,5.

h Eze.1.26. 10.1. Re.4.3. 21.19.

i Mat.17.2. Re.1.16.

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voice; provoke him not, for he will not pardon your transgressions." This last sentence has been urged to prove that this angel was, as we have said, Christ himself; for who else could pardon? But, on the other hand, some have thought it inconsistent with his gracious character; but if we refer to what is said above, chap. vi., on the name JEHOVAH, we shall perhaps see the propriety of the caution. The awful name residing in the angel, was to remind them of the terrible judgments inflicted on the Egyptians, the fame and terror of which going before them, was to intimidate their enemies; as it is said, "I will send my fear before thee:" and, at the same time, the recollection of them should guard them against treating himself with presumption or contempt. He, in whom this name resided, must not be trifled with.

A host of hornets, also, were to precede them, and gradually prepare their way; and wherever Israel obtained possession, one of their first aims should be to destroy the objects and monuments of idolatry, lest they should be seduced into the same crimes. It may be thought strange that idolatry, which to us appears infinitely absurd, should be so bewitching to the ancients; and this may be attributed partly to the pomp and splendour of their religious rites, but still more to the license it allowed to the grosser passions of mankind; the indulgence of which, in many instances, formed a part of their religious worship. The same thing is observable in the popular superstitions of the present day. Christianity is too simple in its services, and too strict in its morality, to suit the taste of carnal minds.

Ver. 23. *Mine Angel shall bring thee unto the Amorites*, &c.—The Samaritan, LXX., Coptic, and at least one Hebrew MS., add the *Gergashites*, which makes up the seven nations of Canaan.—Dr. *Clarke.*

Ver. 28. *I will send hornets before thee.*—This is repeated Deut. vii. 20. and we read of its fulfilment in Josh. xxiv. 12. [*Tzirah*, the *hornet*, is probably so called from the Arabic *zarar*, to *lay prostrate, strike down*, because of the destruction occasioned by the violence of its sting.]—*Bagster.* The hornet is a large species of wasp, very strong and bold, and its sting terrible. Ælian says, that the Phaselians (a people descended from the Canaanites) were forced to leave their habitations by wasps; and many similar instances may be found in *Orient. Lit.* No. 211; or *Taylor's* Expos. Index.

CHAP. XXIV. Ver. 10. *A paved work of a sapphire-stone.*—[*Sappir*, is without doubt the *sapphire*; which is a most beautiful precious stone of a fine *blue* colour second only to the diamond in lustre, hardness, and value. The ancient oriental sapphire is supposed to have been the same as the *lapis lazuli*. *Pliny* informs us that "the sapphire glitters with *golden spots;* that they are of an *azure* or *sky-blue* colour, but rarely intermixed with purple." The *ruby* and *topaz* are considered of the same genus. Supposing, says Dr. *A. Clarke*, that these different kinds of sapphires are here intended, how glorious must a pavement be, constituted of polished stones of this sort, perfectly transparent, with an effulgence of heavenly splendour poured upon them!]—*Bagster.* The late king of France (Louis XVI.) had a sapphire with "a stripe of fine yellow topaz in the middle."—*Ency. Brit.*

Ver. 11. *He laid not his hand.*—That is, he inflicted no punishment, as the term is generally taken, (see Neh. xiii. 21. Psalm lv. 20.) and as the Greek and the Chaldee paraphrase here explains it, notwithstanding the prohibitions (chap. xix 21, 24. xxiv. 2.) against any of them attempting to ascend the mount.

Israel he laid not his hand: also they saw God, and did [j] eat and drink.

12 And the LORD said unto Moses, Come up to me into the [k] mount, and be there: and I will give thee [l] tables of stone, and a law, and [m] commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 ¶ And Moses went up into the mount, and a [n] cloud covered the mount.

16 And the [o] glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD *was* like [p] devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the [q] mount forty days and forty nights.

CHAPTER XXV.

1 What the Israelites must offer for the making of the tabernacle. 10 The form of the ark: 17 the mercy-seat, with the cherubims: 23 the table: 31 the candlestick.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, that [a] they bring me an [b] offering: of every man that giveth it [c] willingly with his heart ye shall take my offering.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and [d] fine linen, and goats' *hair*,

5 And rams' skins dyed red, and badgers' skins, and shittim-wood,

6 Oil for the light, spices for anointing oil, and for sweet incense,

7 Onyx-stones, and stones to be set in the ephod, and in the breast-plate.

8 And let them make me a sanctuary; that I may [e] dwell among them.

9 According to all that I [f] show thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

10 ¶ And they shall make an [g] ark of shittim-wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves *of* shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the [h] ark the testimony which I shall give thee.

17 And thou shalt make a [i] mercy-seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end and the other cherub on the other end: [j] *even* of the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth *their* [k] wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another; toward the mercy-seat shall the faces of the cherubims be.

21 And thou shalt put the mercy-seat above [l] upon the ark; and [m] in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee from above the mercy-seat, from [n] between the two cherubims

A. M. 2513. B. C. 1491

j Ge.18.8.

k ver.2,18.

l De.5.22.

m Ne.9.13.

n c.19.9.

o Le.9.23. Nu.14.10.

p De.4.36. Ezr.1.27. Na.1.6. Hab.3.4,5. He.12.18, 29.

q c.34.28. De.9.9.

a *take for me.*

b or, *heave-offering.*

c 2 Co.8.12. 9.7.

d or, *silk.*

e 2 Co.6.16. Re.21.3.

f He.8.5.

g He.9.4.

h c.16.34. 31.18. 34.29. Nu.17.4. De.10.2,5. 1 Ki.8.9. 2 Ki.11.12. 2 Ch.34.14 Ro.3.2. He.9.4.

i c.37.6. 40.20. Le.16.13. Ro.3.25. He.9.5.

j or, *of the matter of the mercy-seat.*

k 2 Ch.3.10.

l c.26.34.

m ver.16.

n c.30.6. Le.16.2. Nu.7.89. 17.4. 1 Sa.4.4. 2 Sa.6.2. 2 Ki.19.15. Ps.80.1. 99.1. Is.37.16.

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the mount, in the eyes of the children of Israel."—It is added, that they (the nobles, &c.) "did eat and drink," which the Jewish doctors explain figuratively: and the Chaldee paraphrase says, "They saw the glory of God, and rejoiced in their sacrifices which were accepted, as if they had eaten and drunk." But as it was customary to partake of the sacrifices, especially the peace-offering, so it seems more natural to explain it literally, as do the Assembly's annotators, of "making a sacred banquet on the sacrifices offered just before, which forms a proper type of the Lord's Supper, which is a feast upon a sacrifice, wherein we enjoy communion with the Lord."

Lastly, Moses is again called up into the mountain alone, to receive the law, written "by the finger of God upon tablets of stone;" and there he abode forty days and nights, (perhaps including the six preceding,) as Elijah did afterwards in the same mount Horeb, and Jesus in the wilderness of Judea. (1 Kings xix. 8. Matt. iv. 2.)

CHAP. XXV. Ver. 1—40. *Offerings required for the building of the Temple.*—These offerings, probably, were derived chiefly from the free-will offerings of the Egyptians to the Israelites on their leaving Egypt; and were, therefore, the more suitable as free-will offerings from Israel to Jehovah. As they were voluntary, the proportions were to be regulated by the means and liberality of the giver. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." (2 Cor. viii. 12.)

Directions are now given for the formation of the *Tabernacle* and its sacred furniture, of which the principal article was the "ark of the testimony," the typical design of which gives it more importance than the choice wood of which it was composed, or the precious metal with which it was overlaid. The ark itself was a chest, about four feet five inches in length, and two feet eight inches in breadth and depth. This was called the "ark of the covenant," because therein were contained the two tables of stone on which the law was inscribed, with some other articles; and the covering of gold was called the mercy-seat, or propitiatory, because on this was sprinkled the blood of the sacrifice to make atonement. This cover was wreathed, or indented, somewhat in the manner of an ancient crown; and upon it were placed, at the two ends, carved figures, with wings that overshadowed the ark. These figures appear to have been so well known at the time, that no description is here given; we shall, therefore, defer our inquiries into their peculiar form, till we come to consider the larger figures in the Temple.

As to the typical import of these things, from the explanations given by the apostle to the Hebrews, (chap. ix.) there can be no doubt of the general design, though of the *minutiæ*, as the apostle says in one instance, "we cannot now speak particularly." The Tabernacle itself was built as a residence for the *Shekinah*, the glory of the God of Israel; who, as Israel dwelt in tents, condescended to dwell in a tent also; but when

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CHAP. XXV. Ver. 2. *Bring me an offering.*—Margin, "Take for me a heave-offering;" so called, because raised, or heaved up. See Exposition of chap. xxix.

Ver. 3. *Brass.*—[*Nechosheth*, rather, *copper*; as *brass* is a factitious metal, composed of copper, and the oxide or ore of zinc.]—*Bagster.*

Ver. 4. *Blue.*—[*Techaileth*, generally supposed to mean an *azure* or *sky-colour*; rendered by the LXX. and Vulgate, *hyacinthum.*——*Purple.*—*Argaman*, a very precious colour, extracted from the *purpura*, or *murex*, a species of shell-fish; and supposed to be the same with the costly and much celebrated *Tyrian purple.*——*Scarlet.*—*Tolaath*; properly the *worm* whence the *scarlet* colour was produced; which grew in a coccus, or excrescence, of a shrub of the ilex kind, like the *cochineal* worm in the Opuntia of America; which is by naturalists arranged under the same genus as the Arabic *Kermez*, which also denotes this colour.]—*Bagster.*

Ver. 10. *An ark.*—[*Aron*, denotes a *chest* or *coffer*, in general; but is applied particularly to the *chest* or *ark*, in which the *testimony* or *two tables of the covenant* were laid up; on the top of which was the *propitiatory* or *mercy-seat*; and at the end of which were the *cherubim* of gold; between whom the visible sign of the appearance of God appeared as seated upon his throne. We meet with imitations of this divinely instituted emblem among several heathen nations, both ancient and modern. *Apuleius*, describing an idolatrous procession after the Egyptian mode, says, "A *chest*, or *ark*, was carried by in

which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ Thou shalt also [o] make a table of shittim-wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with [p] pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of a hand-breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves *of* shittim-wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make the [q] dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, [r] to cover withal: *of* pure gold shalt thou make them.

30 And thou shalt set upon the table [s] shew-bread before me alway.

31 ¶ And thou shalt make a [t] candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall* be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it *shall be* one beaten work *of* pure gold.

37 And thou shalt make the [u] seven lamps thereof: and [v] they shall [w] light the lamps thereof, that they may give light over [x] against it.

38 And the tongs thereof, and the snuff-dishes thereof, *shall be of* pure gold.

39 *Of* a talent of pure gold shall he make it, with all these vessels.

40 And look that thou make [y] *them* after their [z] pattern, which was showed thee in the mount.

A. M. 2513. B. C. 1491.

o c.37.10. 1 Ki.7.48. He.9.2.

p 1 Ki.6.20.

q c.37.16. Nu.4.7.

r or, *to pour out withal.*

s Le.24.5,6. 1 Sa.21.6. Mat.12.1-7, 12. Mar.12.4.

t c.37.17. 1 Ki.7.49. 2 Ch.13.11. Zec.4.2. He.9.2. Re.1.12.

u Zec.4.2. Re.1.4,12.

v c.27.20, 21. 30.7,8. Le.24.3,4. Nu.8.2. 2 Ch.13.11.

w or, *cause to ascend.*

x *the face of it.*

y c.25.30. Nu.8.4. 1 Ch.28.11. Ac.7.44. He.8.5.

z *which thou wast caused to see*

a 1 Ch.17.1.

b *the work of a cunning workman or embroiderer.*

CHAPTER XXVI.

1 The ten curtains of the tabernacle: 31 the vail for the ark: 36 the hanging for the door.

MOREOVER, thou shalt make the tabernacle *with* ten [a] curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* [b] cherubims of cunning work shalt thou make them.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvage in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

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his people came to a city of habitations, required likewise a house to dwell in. As to the Tabernacle, Moses not only received directions for building it, but had a model or pattern shown him in the mount, from which it is probable he himself took these directions. As this tent was designed for the special residence of Deity, so it was calculated to typify the divine *Logos*, or "Word of God," who was "made flesh, and dwelt amongst us." (John i. 14.)

The ark itself also typified the same divine person, in the dignity and purity of his nature, being made of wood incorruptible, covered with pure gold. The mercy-seat brings to our mind the atonement that he offered; the chest itself showed, that the law of God resided in his heart, as the tables of stone in the Mosaic ark. We decline to enter now into the mystery of the cherubim, but from these figures looking down upon the ark, we may safely admit the inference of the apostle, concerning the truths and mysteries of the gospel, that "unto these things the angels earnestly desire to look;" and that unto them is "made known by the Church the manifold wisdom of God." (1 Peter i. 12. Ephes. iii. 10.)

"The table of shewbread," containing twelve cakes or loaves, was to exhibit the various provisions of God's house, adapted to every tribe of the spiritual Israel; and the golden candlestick (or rather lamp) represented him who is the "true light;" and who, coming into the world and the church, enlightens every man who does not shut his eyes against the illuminating influences of the Holy Spirit.

The great object of all this was to provide a suitable emblematic dwelling for the God of Israel: "and here (says he) will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims." To hold communion with God, properly understood, is the great end and object of public worship, under both the old and new dispensations.

CHAP. XXVI. Ver. 1—37. *Building of the Tabernacle.*—With this typical description of Christ and his church before our eyes, let us ask ourselves what our judgment on these subjects is. Do we see any glory in the person of Christ? any excellency in his character, or preciousness in his salvation, or wisdom in the doctrine of the cross? Do we perceive any beauty in holiness, or any amiableness in the character of Christians? These things are hidden under external meanness, from the carnal eye of the superficial observer, but are spiritually discerned by every true believer; who sees, through the exterior covering, the internal glory and hidden excellency of heavenly things. As our judgment, choice, and consequent practice are, so is our state towards God. "To you that believe, Christ is precious."—Let us also examine ourselves, as to the state of our own hearts; whether we possess a consciousness of dependance on God, love to him, hatred of sin, desire after holiness, and a full pur-

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other, containing their secret things, entirely concealing the mysteries of religion." *Plutarch*, describing the rites of Osiris, says, "On the tenth day of the month, at night, they go down to the sea, and the stolists, together with the priests, carry forth the sacred *chest*, in which is a small boat or *vessel* of gold."]—*Bagster.*

Ver. 23. *Shittim-wood.*—[*Shittim*-wood is probably the *acacia Nilotica*. *Jerome* says, that the Shittim wood grows in the deserts of Arabia, and is like white thorn, as to its colour and leaves, but the tree is so large as to furnish very long planks. The wood is hard, tough, and extremely beautiful. It is thought he means the *black acacia*, because that is the most common tree in the deserts of Arabia. It is of the size of a large mulberry tree. The spreading branches and larger limbs are armed with thorns, which grow three together. The bark is rough; and the leaves are oblong, standing opposite each other.—The flowers, though somewhat white, are generally of a bright yellow; and the fruit, which resembles a bean, is contained in pods like those of the lupin. "The Acacia," says Dr. *Shaw*, "being by much the largest and most common tree in the deserts," (*Arabia Petræa,*) we have some reason to conjecture, that the *shittim-wood* was the wood of the acacia; especially as its flowers are of an excellent smell, for the *Shittah tree* is, in Isa. xli. 19. joined with the myrtle and other fragrant shrubs. It may be remarked, that of the two Hebrew names, *Shittim* is masculine, and *Shittah* feminine. So *Bruce* says "the MALE is called *Satel*: from it proceeds the gum Arabic on an incision with an axe."]—*Bagster* *Herodotus* tells us the Egyptians build their ships with it, because incorruptible. It is a species of thorn, and yields gum Arabic.

Ver. 31. *A candlestick of pure gold.*—This candlestick, (or rather chandelier,) consisted of an upright shaft, or pillar, with a lamp at top, and three branches on each side, (supposed to represent the seven days of the week,) each of which contained a small lamp, which was supplied with the purest oil.

CHAP. XXVI. Ver. 1. *The tabernacle.* [For plans of the tabernacle, see plates.]—[*Mishcan*, from *shachan, to dwell*, means simply a *dwelling-place*, or *habitation*. "When God had brought out the children of Israel out of Egypt," says the very learned Dr. *Cudworth*, "resolving to manifest himself in a peculiar manner present among them, he thought good to dwell amongst them in a visible and external manner; and therefore, while they were in the wilderness, and sojourned in tents, he would have a tent or tabernacle built, to sojourn with them also.—Now the tabernacle, being thus a house for God to dwell in visibly, to make up the notion of dwelling or habitation complete, there must be all things suitable to a house belonging to it.—Hence, in the holy place, there must be a table and a candlestick, because these were the ordinary furniture of a room. The table must have its dishes, and spoons, and bowls and covers, belonging to it, though they were never used; and always be furnished with bread upon it. The candlestick must have its lamps continually burning," &c.]—*Bagster.*—*With cherubims of cunning work.*—Marg. "The work of a cunning workman, or embroiderer." The word *cherubims*

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains *of* [a] goats' [c] *hair* to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all of* one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the [d] tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the back-side of the tabernacle.

13 And a cubit on the one side, and a cubit on the other [e] side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14 ¶ And thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.

15 ¶ And thou shalt make boards for the tabernacle *of* shittim-wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two [f] tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the [g] boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make [h] forty sockets of silver under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north side *there shall be* twenty boards,

21 And their forty sockets *of* silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be [i] coupled together beneath, and they shall be [j] coupled together above the head of it unto [k] one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 And thou shalt make bars *of* shittim-wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle according to the [l] fashion thereof which was showed thee in the mount.

31 ¶ And thou shalt make a [m] vail *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

32 And thou shalt hang it upon four pillars of shittim-*wood* overlaid with gold: their hooks *shall be of* gold upon the four sockets of silver.

33 And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the [n] holy *place* and the most holy.

34 And thou shalt put the mercy-seat upon the ark of the testimony in the most holy *place*.

35 And thou shalt [o] set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

A. M. 2513. B. C. 1491.

a Heb. *izzim*, goats, but heard here elliptically for *goats' hair*. In different parts of Asia Minor, Syria, China, and Egypt, the goats having fine, and beautiful hair; in some cases, almost as fine as silk, which they shear at proper times, & manufacture into garments.

c c.36.14, &c.

d or, covering.

e in the remainder or surplusage.

f *bands*.

g Nu.3.36, 4.31,32.

h ver 25,37. c.27.10, 12..18, 36.24..26, 38.27,30, 31; 30.18. Nu.3.36, 4.31,32. Ca.5.15.

i *twined*.

j Ps.133.1. 1Co 3.16. 1 Pe.2.5.

k Ep.4.16. Col.2.19.

l c.25.9,40. 27.8. Ac.7.44. He 8.5. 9.23.

m c.36.35. 40.3,21. Le.16.2. 24.3. 1 H. Mat.27.51 Ma.15.38. Lu.23.45. Ep 2.14. He.9.3,8. 10.20,21.

n 1 Ki.8.8.. 10. 2 Ch.5.7.. 10.

o c.40.22.

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pose of heart, through divine grace, to glorify him? Will our religion bear examination? and are we more careful to approve our hearts to God, than our characters to men? For notwithstanding all our imperfections, this state of mind is in the sight of God of great price.—The hypocrite is the reverse of all this; he keeps up a specious appearance before men, but he shrinks from examination; for "his inward part is very wickedness;" and God knows it.—Thus also the Christian's comfort and his inheritance are not an outside show of mirth and prosperity, covering an aching heart, and a soul doomed to destruction; but an inward sweetness and peace unobserved of men, and a glorious inheritance, reserved within the vail. Nay, the mean appearance of the church, and of the Christian, is often a security from persecution and temptation.—As every part of this spiritual building of God, in subserviency to his power and love, conduces to the stability of the whole, let us consider how much it behooves us to "endeavour to keep the unity of the Spirit in the bond of peace:" let us watch against discontent, envy, ambition, and contention; and, each in his proper place, study to serve the common interests of genuine Christianity.—*T. Scott.*

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is now more usually spelt without the *s*, and more properly, as *cherubim* itself is plural.

Ver. 7. *Thou shalt make curtains.*—Of these there were four sets; 1. Of fine linen. 2. Of goat's hair, (a sort of camblet.) 3. Of rams' skins dyed red; and, 4. Of badgers' skins; which was the outward covering, and rendered the whole impervious to the rain.

Ver. 14. *Rams' skins.*—[*Oroth ailim, meoddamim*, literally, *the skins of red rams*. It is a fact attested by many respectable travellers, that in the Levant, sheep are often met with having *red* or *violet* coloured fleeces. Almost all ancient writers speak of the same thing. *Homer* describes the rams of Polyphemus as having a violet coloured fleece; and *Pliny*, *Aristotle*, and others, mention the same. From facts of this kind, it is very probable, that the fable of the *golden fleece* had its origin.—*Badgers' skins.*—*Oroth techashim:* which nearly all the ancient versions have taken to be the name of a colour; though they differ very much with regard to the particular colour intended: the LXX., Vulgate, and Coptic, have *skins dyed of a violet colour;* the Syriac, *azure;* and the Arabic, *black;* and *Bochart* contends for the *hyginus*, a very *deep blue*. It is more probable, however, that it denotes an animal; for, as Dr. *Geddes* remarks, had the sacred writer meant to express only a variety of colour, he would hardly have repeated *oroth*, skins, after *meoddamim*, red, in ch. xxv. 5. It probably signifies the *dolphin*, as the Arabic *tuchas*, and *duchas* also denote."]—*Bagster.*

Ver. 29. *Overlay the boards with gold.*—That is, with thin beaten *gold*, resembling our leaf gold, but probably much thicker.

Ver. 31. *Thou shalt make a vail* (or veil).—This was a large curtain, which divided the two parts of the tabernacle and temple. This was rent at the death of Christ, which rending the apostle makes typical of the rending of the body of Christ, thereby opening a way to heaven, Heb. ix. 8, 24; x. 19, 20. Compare Matt. xxvii. 51.——The word *taches*, often used in this chapter, signifies *buttons*, or clasps.

Ver. 32. *Their hooks of gold.*—[*Waveyhem*, which we translate *their hooks*, is rendered by the LXX. *kephalides*, and by the Vulgate, *capita, capitalia*. Hence *Calmet* contends, 1. That if Moses does not mean the *capitals* of the pillars by this word, he mentions them no where else; and it would seem strange, that while he describes them with so much exactness, that he should not mention the *capitals;* or that pillars, every way so correctly formed, should have been destitute of this necessary *ornament*. 2. As Moses was commanded to make the *wavim* of the pillars, and their *fillets*, of silver, (chap. xxvii. 10, 11.) and the *wavim* of the pillars of the vail of gold (chap. xxxvi. 36.) and that 1775 shekels were employed in making them, overlaying their *chapiters, rasheyhem*, their *heads*, and filleting them, (ch. xxxviii. 28.) it is more reasonable to suppose that all this is spoken of the *capitals* of *pillars*, than of any kind of *hooks*, especially as hooks are mentioned under the word *taches* or *clasps*.]—*Bagster.*

36 ¶ And thou shalt make a [p] hanging for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

37 And thou shalt make for the hanging five pillars *of* shittim-*wood*, and overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

CHAPTER XXVII.

1 The altar of burnt-offering, with the vessels thereof: 9 the court of the tabernacle: 20 the oil for the lamp.

AND thou shalt [a] make an altar *of* shittim-wood, five cubits long, and five cubits broad; the altar shall be four-square: and the height thereof *shall be* three cubits.

2 And thou shalt make the [b] horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt [c] make *of* brass.

4 And thou shalt make for it a grate of network *of* brass; and upon the net shalt thou make four brazen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make [d] staves for the altar, staves *of* shittim-wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: [e] as it was showed thee in the mount, [f] so shall they make *it*.

9 ¶ And thou shalt make the [g] court of the tabernacle: for the south side southward *there shall be* hangings for the court *of* fine twined linen of a hundred cubits long for one side:

10 And the twenty pillars thereof and their twenty sockets *shall be of* brass: the hooks of the pillars and their fillets *shall be of* silver.

11 And likewise for the north side in length *there shall be* hangings of a hundred *cubits* long, and his twenty pillars and their twenty sockets *of* brass: the hooks of the pillars and their fillets *of* silver.

12 And *for* the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

14 The hangings of one side *of the gate shall be* fifteen cubits: their pillars three, and their sockets three.

15 And on the other side *shall be* hanging fifteen *cubits:* their pillars three, and their sockets three.

16 And for the gate of the court *shall be* a [h] hanging of twenty cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought with [i] needle-work: *and* their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver: their hooks *shall be of* silver, and their sockets *of* brass.

18 ¶ The length of the court *shall be* a hundred cubits, and the breadth [j] fifty every where, and the height five cubits *of* fine twined linen, and their sockets *of* brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of* [k] brass.

20 ¶ And thou shalt command the children of Israel, that they bring thee [l] pure oil-olive beaten for the light, to cause the [m] lamp to burn always.

21 In the tabernacle of the congregation without the vail, which *is* before the testimony, Aaron and his sons shall [n] order it from evening to morning before the LORD: *It shall be* a [o] statute for ever unto their generations on the behalf of the children of Israel.

CHAPTER XXVIII.

1 Aaron and his sons are set apart for the priest's office: 2 holy garments are appointed: 6 the ephod: 15 the breastplate: 30 the Urim and Thummim: 36 the plate of the mitre.

AND take thou unto thee [a] Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

A. M. 2513
B. C. 1491.

p c. 36. 37.
Ge. 38.
Ju. 10 9.
11 6.
Nu. 3 25.
9 15.
2 Sa. 7 6.
1 Ch. 17. 5.
2 Ch. 29. 21.
36. 14.
38 1. 7.
40 16, 29.
2 Sa. 24. 18.
2 Ch. 4 1.
Eze. 43 13.
He. 13. 10.

b c. 29. 12.
Ju. 30.
Le. 4 7, 18.
16 18.
1 Ki. 1. 50.
2. 28.
Ps. 118. 27.

c He. 6 18.
1 K. 7 15.
Je. 52 20.

d c. 30. 4.
Nu. 4. 14.

e *he shewed*
cf.

f c. 26. 30.
&c.
1 Ch. 28.
11, 19.
Mat. 15 9.
Col. 2. 20.
23.
He. 8 5.

g c. 38. 9. 20.
40 8.
1 Ki. 6 36.
2 Ch. 33. 5.
Ps. 84. 10.
92. 13.
100. 4.
116 19.
Eze. 40.
11, 20, 23,
28, 32, 41
42 3, 19 20.
46. 20, 24.

h c. 36. 37.

i c. 28. 39.
39. 29.
Ps. 45 14.

j *fifty by fifty.*

k ver. 3.

l Le. 24 2.

m *to cause to ascend up.*

n v. 30. 8.
1 Sa. 3. 3.
2 Ch. 13 11.
La. 12 35.

o c. 28. 43.
29. 9, 28.
Le. 3 17.
16. 34.
24. 9.
Nu. 18. 23.
19 21.
1 Sa. 30.
25.

a Le. 8 2.
Nu. 18 7.
2 Ch. 26.
18, 21.
He. 5. 1., 4.

CHAP. XXVII. Ver. 1—21. *Furniture of the Tabernacle.*—Of what vast importance, in true religion, must the Person, the priesthood, and the sacrifice of the Son of God be, when they are forced upon our attention in such a variety of types and representations!—He indeed is our prophet, and we must welcome and submit to his teaching; our King, and we must willingly obey him; our Example, and we must imitate him: but he is also our Altar, our Priest, our Sacrifice, our Mediator; and we have neither been truly taught by him, nor have we rendered him any genuine obedience, unless we have learned to come to the Father, as lost sinners, through him, the Way, the Truth, and the Life; to draw all our sufficiency from his fulness, as the Fountain of grace; and to rely on his merits, as the Foundation of our hope.—We have abundant cause to bless our God, that we are within the enclosure of his visible church, and favoured with the means of grace: let us not however rest in outward profession, but be very earnest and diligent, to be found of the number of those who "truly have fellowship with the Father and with his Son Jesus Christ." We should also recollect, that even the Scriptures will not prove effectual to enlighten our minds, in those things which belong to eternal salvation, without the unction of the Holy Spirit, communicated to us through that great High-Priest, of whom Aaron and his sons were types, and who "walketh amidst his golden candlesticks." But at the same time we must consider, that ministers, by opening and applying the Scriptures, and preaching the gospel continually; and private Christians, in performing the duties of their several stations; and all, by their fervent and frequent prayers: are instrumental in diffusing the divine light in this dark world. Let us then diligently tend the lamp of the sacred Scriptures, that we may walk in the light ourselves, and communicate it to all around us. And may the Lord send forth many able and faithful ministers, to diffuse the light throughout the earth: for, blessed be his name, it is not now confined to the sanctuary in Israel, but is intended to lighten the gentiles in every part of the world.—*T. Scott.*

CHAP. XXVIII. Ver. 1—43. *The garments and breast-plate of Aaron.*—The Jewish service is distinguished from the Christian in nothing more than in its pomp and splendour, compared with the modest simplicity of the latter. The former was not

Ver. 36. *Hangings*, &c.—[This may be termed the *first* vail, as it occupied the door or entrance to the tabernacle: the vail that separated the Holy of Holies is called the *second* vail, (He. ix. 3.) *Morier*, describing the tent of a chief of the Eelauts, says, "It was composed of a wooden frame of circular laths, which were fixed on the ground, and then covered over with large felts, that were fastened down by a cord, ornamented by tassels of various colours. A *curtain* curiously worked by the women, with coarse needle-work of various colours, was suspended over the door. In the king of Persia's tents, magnificent *perdahs*, or hangings of needle-work, are suspended, as well as on the doors of the great mosques in Turkey.]—*Bagster.*

CHAP. XXVII. Ver. 1. *An altar of Shittim wood.*—Of this wood, see note on chap. xxv. 10. Taking the cubit at about twenty-one inches, (see note on Gen. vi. 15.) this altar must be nearly nine feet square, and above five feet high.

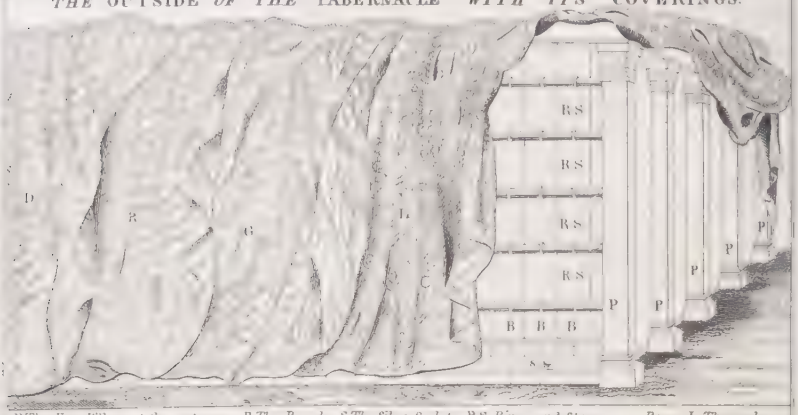
Ver. 2. *The horns of it upon the four corners.*—To these horns it was customary to tie the sacrifices. Psalm cxviii. 27. The altars of the heathen were also generally formed with horns, and sometimes with the horns of animals sacrificed.—*Orient. Lit.* No. 219.

Ver. 4. *Make for it a grate.*—Calmet supposes this altar to have been a sort of box covered with brass plates, on the top of which was a grating, to supply the fire with air, and permit the ashes to fall through on the pan below. The grating on each side, probably, sloped toward the centre

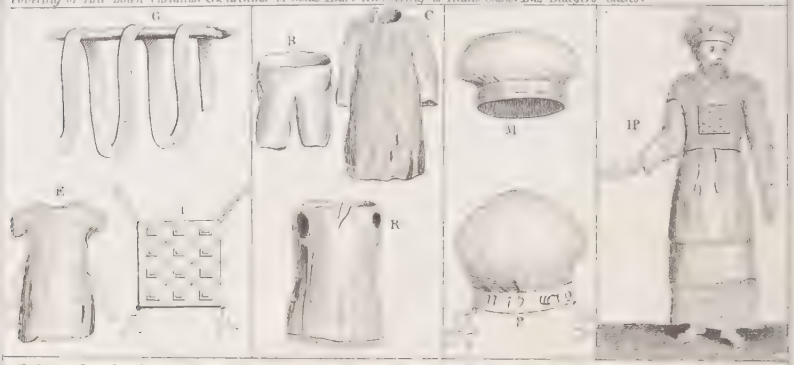
Ver. 9. *The court of the tabernacle* was formed by curtains hung 20 pillars; it was nearly sixty yards in length, and half as wide; it was also nearly three yards high, admitting the tabernacle, on each side, to be seen above it.

Ver. 20. *Pure oil.*—[That is, such oil as could be easily expressed from the olives, after they had been bruised in a mortar; and which is much purer than that obtained after the olives are put under the press. *Columella*, who is a legitimate judge in such matters, says, that the oil which flowed out of the fruit either spontaneously, or with little application of the force of the press, was of a much finer flavour than what was obtained otherwise.]—*Bagster.*——*To cause the lamp to burn* (Hebrew, to ascend up) *always.*—That is, from evening till morning.—[*Josephus* (Ant. I. iii. c. 9.) says, that the whole of the seven lamps burned all night; and that in the morning *four* were extinguished, and *three* burned the whole of the day. Such might have been the practice in his time; but it appears sufficiently evident from ch. xxx. 8. and 1 Sam. iii. 3. that they were anciently extinguished in the morning. The temple of *Vesta*, where fire was kept perpetually burning, seems to have been formed on the model of the Tabernacle; and from this the followers of *Zerdusht*, or *Zoroaster*, appear to have derived their doctrine of the *perpetual fire*, which they still worship as an emblem of the Deity. In the very ancient temple of Hercules, at *Gades*, now *Cadiz*, in Spain, a *perpetual fire* was kept burning on their altars.]—*Bagster*

THE OUTSIDE OF THE TABERNACLE WITH ITS COVERINGS.



P The Five Pillars at the entrance. B. The Boards. S. The Silver Sockets. R.S. Rings and Staves or Bars. L. The under covering of Fine Linen Curtains. G. Curtains of Goats Hair. R. Covering of Rams Skins. D. of Badgers Skins.

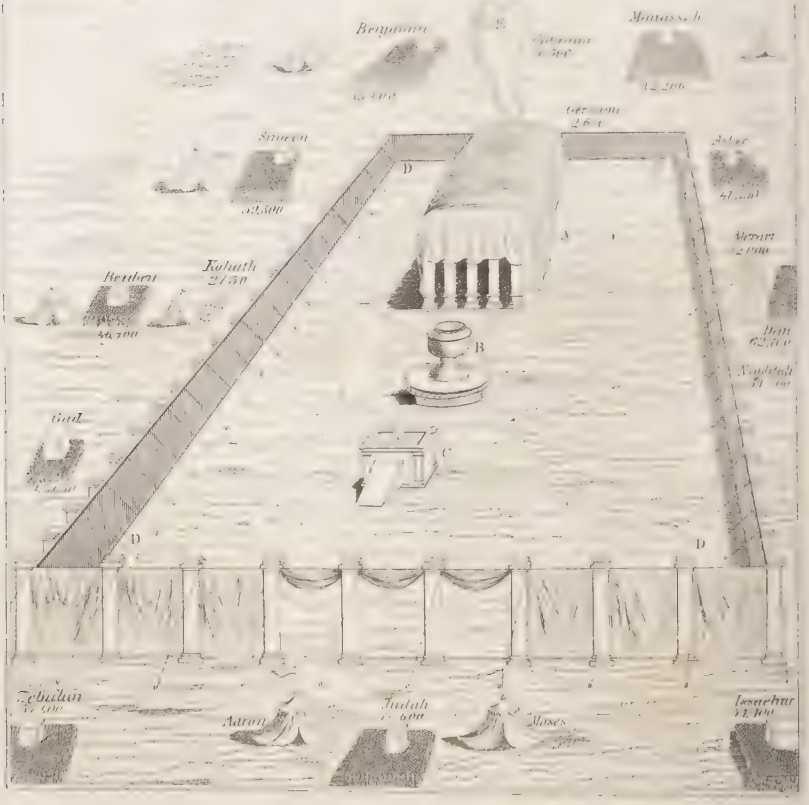


B. Linen Breeches for the Priests. C. Embroidered Linen Coat. P. Mitre of the Highest all Wool
G. Girdle of the Coat. E. Ephod and Girdle. I. Breast plate and Jewels. M. Linen Mitre
P. Golden Plate on the Mitre. HP. High Priest full dressed. EXODUS CHAP. 39.

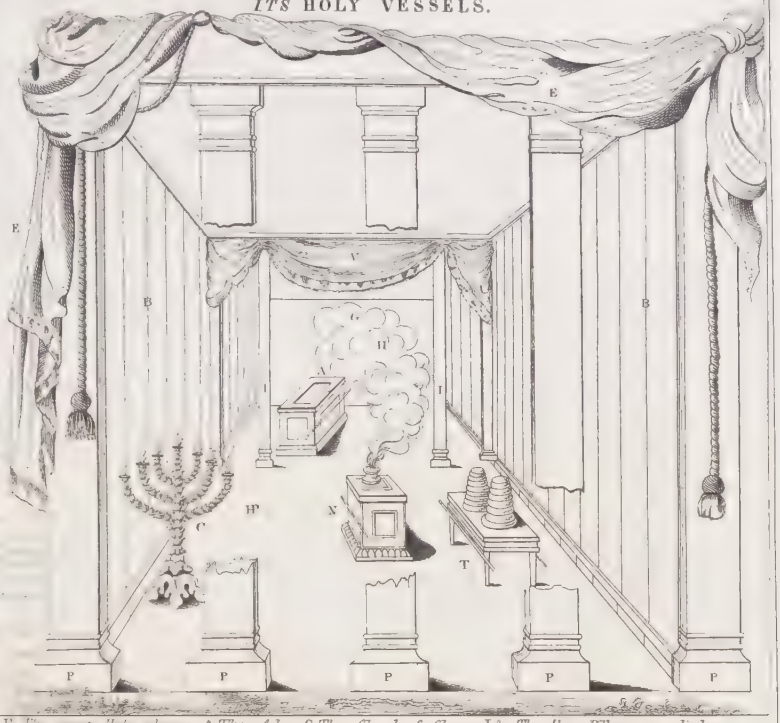
EXODUS CHAP. 26 & 27. also NUMBERS CHAP. 1, 2 & 4.

THE TABERNACLE WITH THE COURT AND CAMP

A. The Tabernacle. B. The Laver. C. The Altar of Burnt offering. D. The Court. E. The Cloud of Glory.



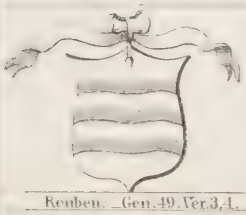
THE INSIDE *OF THE* TABERNACLE *WITH ITS* HOLY VESSELS.



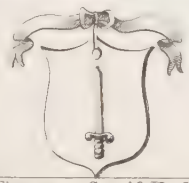
B. *The most Holy place.* A. *The Ark.* G. *The Cloud of Glory.* I & c *The Four Pillars on which* V. *The vail is hung dividing the Holy Place from the most Holy.* H. *The Holy place.* N. *Alter of Incense* C. *Candlestick.* T. *Table of Shew Bread.* BB. *Boards of the Tabernacle.* P. *Five Pillars on which the Curtain hung at the Entrance of the Tabernacle.* NB. *The three middle Pillars are cut off that the Vessels behind may appear.* E. *The Curtain at the entrance of the Tabernacle.*

PROPHETIC BLESSING OF JACOB UPON HIS SONS.

AFTERWARDS THE TRIBES OF ISRAEL.



Reuben. Gen. 49. Ver. 3, 4.



Simeon. Gen. 49. Ver. 5..7.



Gad. Gen. 19. Ver. 19.



Judah. Gen. 49. Ver. 8..12.



Issachar. Gen. 49. Ver. 14..15.



Zebulun. Gen. 49. Ver. 13.



Manasseh. Gen. 49 Ver. 22..26.



Ephraim. Gen. 49. Ver. 22..26.



Benjamin. Gen. 49 Ver. 27.



Dan. Gen. 49. Ver. 16. 17.



Asher. Gen. 49. Ver. 20.



Naphtali. Gen. 49 Ver. 21.

2 ¶ And thou shalt make [b] holy garments for Aaron thy brother, for [c] glory and for beauty.

3 And thou shalt speak unto all *that are* [d] wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the garments which they shall make; [e] a breast-plate, and [f] an ephod, and [g] a robe, and [h] a broidered coat, [i] a mitre, and [j] a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and *so* it shall be joined together.

8 And the [k] curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx-stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, *like* the [l] engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and Aaron shall [m] bear their names before the LORD upon his two shoulders for a [n] memorial.

13 And thou shalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends; *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt [o] make the breast-plate of judgment with cunning work; after the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen shalt thou make it.

16 Four-square it shall be, *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

17 And thou shalt [p] set in it settings of stones, *even* four rows of stones; *the first* row *shall be* a [q] sardius, a topaz, and a carbuncle: *this shall be* the first row.

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a [r] jasper: they shall be set in gold in their [s] enclosings.

21 And the stones shall be [t] with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 And thou shalt make upon the breast-plate chains at the ends *of* wreathen work *of* pure gold.

23 And thou shalt make upon the breast-plate two rings of gold, and shalt put the two rings on the two ends of the breast-plate.

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breast-plate.

25 And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches, and put *them* on the shoulder-pieces of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breast-plate in the border thereof, which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the fore-part thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breast-plate by the

A. M. 2511. B. C. 1493

b c.29.5,29, 30.30,31. 39.1,2. 40.13. Le.8.7,30. Nu.20.26, 28. Ps.132.16. Is.61.3,10. 64.6. Ze.3.3,4. Ro.3.22. 13.14. Ga.3.27. He.7.26. Re.19.8.

c ver.40. c.29.5,6. Nu.27.20, 21. Job 40.10. Ps.90.16, 17; 96.6. 149.4. Is.4.2. Je.9.23,24. 1 Co.1.30, 31. Re.19.8.

d c.31.3. 35.30...35. Pr.2.6. 1 Co.12. 11.

e ver.15. c.39.8,21. Is.59.17. Ep.6.14.

f ver.6.

g ver.31. c.39.22.

h Le.8.7.

i c.39.28. Zec.3.5.

j Is.11.5.

k or, *embroidered.*

l ver.36.

m ver.29. c.39.6,7.

n Jos.4.7. Zec.6.14.

o c.39.8. Le.8.8.

p *fill in it fillings of stone.*

q or, *ruby.*

r Re.4.3,21. 19.20.

s *fillings.*

t Re.21.12.

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only adapted to impress the people with awe and reverence, in the rude state of society in which they were when they came out of Egypt; but all this temporal splendour had a reference to higher objects, either of spiritual or celestial glory. But as we need not, as Christians, enter into all the particulars which were necessary to building and furnishing the Jewish tabernacle, we shall confine our reading and remarks to those objects which were most clearly and significantly typical of the evangelical dispensation.

The tabernacle itself, we have seen, was typical of the incarnation of the Son of God, who, "in the days of his flesh," tabernacled among men; but the most holy place, represented his present state of exalted glory. The great High Priest of our profession having entered within the vail, not with the blood of bulls and goats, but with his own most precious blood, he hath sprinkled it before the throne, and "ever liveth, to plead on our behalf the merit of his atonement." This is the scene typically portrayed before us in this chapter, under the figure of Aaron, in his priestly robes and ornaments.

The purity and splendour of Aaron's robes, evidently prefigured the excellences of character which unite in Christ our Lord. And the breast-plate of judgment, which contained twelve precious stones, on which were engraved the names of the tribes of Israel, represented the manner in which our Lord Jesus bears the names of his people on his heart. Also in the inscription of the high priest's crown, while we have the name of that God whom he served, we have also the great object of all revealed religion—HOLINESS TO JEHOVAH. But Dr. *Watts* has so beautifully illustrated this similitude between the high priests of Judaism, and Christianity, that we cannot refrain from quoting his language.

"Jesus, in thee our eyes behold
A thousand glories more,
Than the rich gems, and polish'd gold,
The sons of Aaron wore.

They first their own burnt-offering brought,
To purge themselves from sin;
Thy life was pure, without a spot,
And all thy nature clean.

Once in the circuit of a year,
With blood, but not his own,
Aaron within the vail appears,
Before the golden throne.

But Christ, by his own powerful blood,
Ascends above the skies,
And, in the presence of our God,
Shows his own sacrifice.

He ever lives to intercede
Before his Father's face:
Give him, my soul, thy cause to plead,
Nor doubt the Father's grace."

CHAP. XXVIII. Ver. 4. *A breast-plate.*—[*Choshen*, in Arabic, according to *Giggeius* (cited by *Le Clerc* on ch. XXV. 9.) signifies the *breast*, and also a *brigandine*, or *coat of mail*, particularly the *forepart*; but in Hebrew, it is only used for the square *breast-plate* of the high-priest, in which were set twelve precious stones, each being engraved with the name of one of the sons of Jacob.]—*Bagster.* Compare verse 15.——*An ephod.*—[The *Ephod*, from *aphad*, to *bind close*, as round the body, seems to have been a *short cloak* without sleeves, *girded* over all the other garments. There were two kinds of ephods; one of plain linen for the common priests, and the other superbly ornamented and embroidered for the high-priest. The latter is what is described from ver. 6, 8.]—*Bagster.*——*A robe.*—A long slip of blue cloth, connected with the ephod.——*A broidered coat.*—A tunic, or straight coat with sleeves.——*A mitre.*—Hebrew, *mitsnepheth*, from *tsanaph*, to wrap round; a turban.——*And a girdle* curiously wrought, ver. 8.—Dr. *Clarke.*

Ver. 13. *Ouches of gold.*—The word rendered *ouches*, the same learned commentator would render *sockets* in which the jewels were inserted. Sometimes it seems used for buttons and loops; at others, for clasps; perhaps any kind of fastening by jewellery.

Ver. 17. *Set it in settings.*—Hebrew, "Fill it in fillings."——[*Sardius*, or, *ruby.*—*Odem*, from *adam*, to be *red*, *ruddy*, seems to denote the *ruby*; as *adam* does in Persian, a beautiful gem of a fine deep *red* colour, with a mixture of *purple*; viii. 11.; xx. 15.; xxxi. 10.; La. iv. 7.——*Topaz.*—*Pitdah*, is constantly rendered by the LXX. *Topadzion*, and Vulgate, *topazius*, with which agrees *Josephus*. The *topaz* is a precious stone of a *pale dead green*, with a mixture of *yellow*, sometimes of a fine yellow; and hence called *Chrysolite* by the moderns, from its *gold* colour; chap. 8.——*Carbuncle.*—*Bareketh*, from *barak*, *to lighten*, *glitter*, the *carbuncle*, a very elegant gem of a *deep red* colour, with a mixture of scarlet. From its bright lively colour, it had the name of *carbunculus*, a *little coal*; for, when held up before the sun, it appears like a piece of bright burning charcoal.]—*Bagster.*

Ver. 18. *Emerald.*—[*Nophech*, an *emerald*, the same with the ancient *Smaragdus*, as it is rendered by *Onkelos* and *Jonathan*; one of the most beau-

rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy *place*, for a [u] memorial before the LORD continually.

30 ¶ And thou shalt put in the breast-plate of judgment the [v] Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his [w] heart before the LORD continually.

31 ¶ And thou shalt make the robe of the ephod all *of* blue.

32 And there shall be a hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of a [x] habergeon, that it be not rent.

33 And *beneath*, upon the [y] hem of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron, to minister: and his sound shall be heard when he goeth in [z] unto the holy *place* before the LORD, and when he cometh out, that he die not.

36 ¶ And thou shalt make a [a] plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a [b] blue lace, that it may be upon the mitre; upon the fore-front of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may [c] bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be [d] accepted before the LORD.

39 And thou shalt embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* [e] needle-work.

40 ¶ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for [f] glory and for beauty.

A. M. 2513.
B. C. 1491.

u ver. 12.
v Le. 8. 8. Nu. 27. 21. De. 33. 8. 1 Sa. 28. 6. Ezr. 2. 63. Ne. 7. 65.
w He. 9. 24.
x Ne. 4. 16. Job 41. 26.
y or, *skirts.*
z He. 9. 12.
a c. 39. 30. Zec. 14. 20 He. 7. 26. 12. 14. Re. 21. 27.
b ver. 25, 31. Nu. 15. 38.
c ver. 43. Le. 10. 17. 22. 9. Nu. 18. 1. Is. 53. 6, 11. Eze. 4. 4, 6. Jn. 1. 29. 2 Co. 5. 21. He. 9. 28. 1 Pe. 2. 24.
d Le. 1. 4. 22. 27. 23. 11. Is. 56. 7. 60. 7. Ep. 1. 6. Pr. 2. 5.
e Ps. 45. 14.
f ver. 2.

g c. 29. 7. 30. 30. 40. 15. Is. 61. 1.
h *fill their hand.*
i Le. 8. He. 5. 4.
j Le. 16. 4. Eze. 44. 18.
k *flesh of their nakedness.*
l *be.*
m c. 20. 26.
n Le. 5. 1, 17. 20. 19, 20. 22. 9. Nu. 9. 13. 18. 22.
o c. 27. 21. Le. 17. 7.
a Le. 8. 2, &c.
b Le. 2. 4. 6. 20. 22.
c c. 30. 19., 21; 40. 12. Le. 8. 6. He. 10. 22. 1 Pe. 3. 21.
d c. 28. 2., 8.
e Le. 10. 7. Ps. 133. 2.
f c. 28. 40, &c.
g *bind.*
h Nu. 18. 7. He 5 4.
i *fill the hand of.*
j Le. 1. 4. 3. 2; 8. 14. Is. 53. 6. 2 Co. 5. 21.

41 And thou shalt put them upon Aaron thy brother, and his sons with him: and shalt [g] anoint them, and [h] consecrate [i] them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them [j] linen breeches to [k] cover their nakedness: from the loins even unto the thighs they shall [l] reach:

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near [m] unto the altar to minister in the holy *place;* that they [n] bear not iniquity, and die. *It shall be* [o] a statute for ever unto him, and his seed after him.

CHAPTER XXIX.

1 The sacrifice and ceremonies of consecrating the priests. 38 The continual burnt-offering. 45 God's promise to dwell among the children of Israel.

AND this *is* the thing that thou shalt do unto [a] them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

2 And [b] unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt [c] wash them with water.

5 And thou shalt take the [d] garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-plate, and gird him with the curious girdle of the ephod:

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing oil, and pour *it* upon [e] his head, and anoint him.

8 And thou shalt bring his [f] sons, and put coats upon them.

9 And thou shalt gird them with girdles, Aaron and his sons, and [g] put the bonnets on them; and the priest's [h] office shall be theirs for a perpetual statute: and thou shalt [i] consecrate Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation; and Aaron and his sons shall put their [j] hands upon the head of the bullock.

11 And thou shalt kill the bullock before the

CHAP. XXIX. Ver. 1—46. *The consecration of Aaron, and appointed sacrifices.*—"Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was, therefore, necessary, that the patterns of things in the heavens should be purified with these: but the heavenly things themselves, with better sacrifices than these." (Heb. ix. 22.) Persons unaccustomed to read the Scriptures, may be surprised to find so much "shedding of blood," and so numerous sacrifices. On this subject, two or three things may be suggested. 1. This was perpetually to remind the Israelites of the evil nature of sin, and of the necessity of an atonement, in order to forgiveness. 2. The perpetual sacrifice of animals which other nations worshipped, was calculated to guard them against the like idolatry; and that this did not always deter them, shows more strongly the necessity of such a caution. 3. This profuse shedding of animal blood, and the strict prohibition against shedding that of man, marked in the strongest manner the God of Israel's abhorrence of murder, and of human sacrifices, which in that age were general throughout the heathen world. 4. With respect to the wave-offering and the heave-offering, which are here mentioned, these two parts, the breast and the shoulder, were waved backward and forward, (like a wave of

tiful of all the gems, and of a bright green colour, without any mixture.]—*Bagster.*

Ver. 30. *Urim and Thummim.*—[*The Urim and Thummim, lights* and *perfections;* rendered by the LXX. *manifestation and truth;* and, by the Vulgate, *Doctrina et Veritas*, doctrine and truth. Among the various and contradictory opinions respecting the form and substance of these mysterious appendages, the most probable seems to be that of *Josephus, Philo,* Bp. *Patrick, Parkhurst,* and the Jewish writers generally; who state, that they were no other than the *twelve precious stones* of the high priest's breast-plate. In support of this statement, it is observed, 1. That in the description of the high priest's breast-plate, Exod. xxxix. 8. *et seq.*, the Urim and Thummim are not mentioned, but only the rows of stones; and, on the contrary, in Lev. viii. 8. the Urim and Thummim are expressly mentioned, but not a word is said of the four rows of stones. 2. As Moses has given such a particular description of every thing relative to the high priest's dress, these would certainly have been described had they been different from what was previously mentioned. The learned *Braunius* supposes, that when Moses commanded to put in the breast-plate the Urim and Thummim, it meant only that he should make choice of the most perfect set of stones, and have them so polished as to give the brightest and finest lustre.]—*Bagster.*——On this, see Levit. viii. 8.; Numb xxvii. 21. "Called the breast-plate of judgment, because in matters of judgment that were too hard for the judges, they were to come to the Priest, who was to inquire of God by Urim and Thummim, in the breast-plate, for a determination, according to Deut. xvii. 7, 8."—*President Edwards.*

Ver. 32. *Habergeon.*—Armour for the neck.—Dr. *Johnson.*

Ver. 35. *His sound shall be heard.*—The design of these was, that they might know when the incense was offered, and mingle their prayers with it.—*Orient. Cust.* No. 46.

Ver. 36. *Plate of pure gold.*—[The word *tzitz*, which we translate a *plate*, properly signifies a *flower*. It is rendered by the LXX. a *leaf;* and is called *nezer*, a *crown*, a *diadem*, by the author of the book of Wisdom. *Josephus* says that it was adorned with three rows of the flower which the Greeks call *kaunos*, probably the *blue bottle*. The Jewish doctors say that it was two fingers broad, of a circular form suited to the shape of the head, and so long that it reached from ear to ear, and was fastened upon a blue lace or ribband, which was tied b. hind the head; and as the plate reached only half round the head, the remainin, part of the ribband was highly ornamented with artificia flowers.]—*Bagster.*

Ver. 41. *Consecrate them.*—Hebrew, "Fill their hand;" namely, with the sacrifice they were to o.fer. Thus was their ordination perfected; hence the LXX. use the term *perfecting* for consecrating; and St. Paul, in the same way, applies it to our great high Priest, Heb. vii. 28.—*Ainsworth.*

CHAP. XXI. Ver. 10. *Shall put their hands upon the head of the bullock.*—See Levit. vi. 21.

LORD, *by* the door of the tabernacle of the congregation.

12 And thou shalt take of the [k] blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And thou shalt take all the fat that covereth the inwards, and the [l] caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But the flesh of the bullock, and his skin, and his dung shalt thou burn with [m] fire without the camp: it *is* a sin-offering.

15 Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the [n] head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and [o] unto his head.

18 And thou shalt burn the whole ram upon the altar: it *is* a burnt-offering unto the LORD: it *is* a [p] sweet savour, an offering made by fire unto the LORD.

19 And thou shalt take the [q] other ram; and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put *it* [r] upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that *is* upon the altar, and of the anointing [s] oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder: for it *is* a ram of consecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread, that *is* before the LORD.

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt [t] wave them *for* a [u] wave-offering before the LORD:

25 And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a [v] sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

A. M. 2513. B. C. 1491.

k Le.8.15.

l or, *midriff.*

m Le.4.11, 12. He.13.11.

n ver.10.

o or, *upon.*

p Ge.8.21. Ep.5.2. Ph.4.18.

q ver.3.

r Le.8.24. He.9.22.

s c.30.25.

t *shake to and fro.*

u Le.7.30.

v ver.18.

w Le.8.29.

x Nu.18.11, 18. De.18.3.

y Nu.18.8.

z *he of his sons.*

a Le.8.35. 9.1.

b ver.2,3,23.

c Le.10.13., 18. Jn.6.53,55

d Le.22.10.

e Le.7.18. 8.32.

f Eze.43.27. He.10.11.

g c.30.26, 29.

h c.40.10.

i c.30.29. Mat.23. 19.

j Nu.28.3,4 1 Ch.16.40 2 Ch.2.4. 31.3. Ezr.3.3. Da.9.21, 27; 12.11. Ju.1.29. Re.5.9..12

26 And thou shalt [w] take the breast of the ram of Aaron's consecration, and wave it *for* a wave-offering before the LORD: and it shall be thy part.

27 And thou shalt [x] sanctify the breast of the wave-offering, and the shoulder of the heave-offering, which is waved and which is heaved up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his sons:

28 And it shall be Aaron's and his sons' by a statute for ever, from the children of Israel: for it *is* a heave-offering: and it shall be a heave-offering from the children of Israel of the sacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

29 And the holy garments of [y] Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

30 *And* [z] that son that is priest in his stead shall put them on [a] seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place.*

31 And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the [b] bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

33 And they shall [c] eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: but a stranger [d] shall not eat *thereof* because they *are* holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou [e] shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: [f] seven days shalt thou consecrate them.

36 And thou shalt [g] offer every day a bullock *for* a sin-offering for atonement; and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, [h] to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever [i] toucheth the altar shall be holy.

38 ¶ Now this *is that* which thou shalt offer upon the [j] altar; two lambs of the first year day by day continually.

39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

40 And with the one lamb a tenth-deal of flour mingled with the fourth part of a hin of beaten oil: and the fourth part of a hin of wine *for* a drink-offering.

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the sea,) and therefore called "a wave-offering;" or upward and downward, and hence called "a heave-offering;" they were not burnt on the altar, but eaten by the priests. *Ainsworth* says, the breast and shoulder were thus waved backward and forward, to teach the priests that, when consecrated, they should give themselves to the service of God with all their hearts and strength. Lastly, all these sacrifices pointed, more or less distinctly, to that "better sacrifice," by which those already in heaven, as well as those on earth, even to the end of time, were to be sanctified and saved. This was particularly

Ver. 20. *Tip of the right ear.*—[All this was probably intended to signify, that the priest should dedicate all his faculties and powers to the service of God: his *ear* to the *hearing* and *study* of the law; his *hands*, to *diligence* in the sacred *ministry*, and to all acts of *obedience;* and his feet to *walking* in the *way* of God's *precepts:* for the ear is the symbol of obedience, the hand of action, and the foot of the path or conduct in life. And the sprinkling might further teach him, that he could neither hear, work, nor walk profitably, uprightly, and well pleasingly in the sight of God, without the application of the blood of the sacrifice.]—*Bagster.*

Ver. 22. *The rump,* or tail, of some of the Eastern sheep is very large, (weighing according to *Ludolf,* from 12 to 40 lb.) and is accounted a great delicacy.—See *Orient. Cust.* No. 47.—["This tail," says Dr. *Russell,* is very broad and large, terminating in a small appendix that turns back upon it. It is of a substance between fat and marrow, and is not eaten separately, but mixed with lean meat in many of their dishes, and also often used instead of butter. A common sheep of this sort, without the head, feet, skin, and entrails, weighs about twelve or fourteen Aleppo rotoloes (a rotoloe is five pounds,) of which the *tail* is usually *three rotoloes* or upwards; but such as are of the largest breed, and have been fattened, will sometimes weigh above thirty rotoloes, and the tails of these ten."]—*Bagster.*

Ver. 27. *Ram of consecration.*—[*Ail milluim,* literally, "the ram of filling;" so called, according to some, because, at the consecration of the priests, certain pieces of the sacrifice were put into their hands, (ver. 24.) on which account their consecration itself is called "filling their hands." (ch. xxviii. 41.) Rabbi *Solomon* gives a different reason for the ram being so called, from *malai,* to be *full, complete;* because the sacrifice *completed* the consecration, and thereupon the priests were fully invested in their office.]—*Bagster.*

Ver. 37. *Whatsoever toucheth the altar shall be holy.*—That is, wholly devoted to sacred uses. See Matt. xxiii. 19.

Ver. 40. *A tenth deal of flour.—Deal* signifies *part;* i. e. the tenth part of

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* a continual burnt-offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD: where I will [k] meet you to speak there unto thee.

43 And there I will meet with the children of Israel, and [l] *the tabernacle* shall be [m] sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 And I will [n] dwell among the children of Israel, and will be their God.

46 And they shall know that [o] I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

CHAPTER XXX.

1 The altar of incense. 11 The ransom of souls. 17 The brazen laver: 22 the holy anointing oil: 34 the composition of the perfume.

AND thou shalt [a] make an altar to burn incense upon: *of* shittim-wood shalt thou make it.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; four-square shall it be; and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3 And thou shalt [b] overlay it with pure gold, the [c] top thereof, and the [d] sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two [e] corners thereof, upon the two sides of it shalt thou make *it;* and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves [f] *of* shittim-wood, and overlay them with gold.

6 And thou shalt put it before the [g] vail that *is* by the ark of the testimony, before the [h] mercy-seat that *is* over the testimony, where I will meet with thee.

A. M. 2513
B. C. 1491.

k c. 25.22. 30.6,36. Nu.17.4.

l or, *Israel.*

m c. 40.34. 2 Ch. 5.14. 7.1,3. Eze. 43.5. Hag. 2.7,9 Mal. 3.1.

n c. 25.8. Le. 26.12. Ps. 68.18. Zec. 2.10. Jn. 14.17, 20. 2 Co. 6.16. Re. 21.3.

o c. 20.2.

a c. 37.25.

b c. 25.11.

c *roof.*

d *walls.*

e *ribs.*

f c. 25.13.

g c. 26.31. 40.3. Mat. 27.51 He. 9.3.

h c. 25.21.

i *incense of spices.*

j ver. 34. 1 Sa. 2.28. 1 Ch. 23. 13. Lu. 1.9.

k *causeth to ascend, or setteth up.*

l *between the two evens.*

m Le. 10.1.

n Le. 16.18. 23.27. He. 9.7,25.

o Nu. 1.2. 26.2.

p *them that are to be numbered.*

q Nu. 31.50.

r 2 Sa. 24.2, 15.

s *multiply.*

t *diminish.*

u c. 38.8. 1 Ki. 7.38.

7 And Aaron shall burn thereon [i] sweet [i] incense every morning: when he dresseth the lamps, he shall burn incense upon it.

8 And when [k] Aaron lighteth the [l] lamps at even, he shall burn incense upon it; a perpetual incense before the LORD, throughou your generations.

9 Ye shall offer no [m] strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And Aaron shall make an atonement upon the horns of it [n] once in a year, with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

12 When thou takest the [o] sum of the children of Israel [p] after their number, then shall they give every man a [q] ransom for his soul unto the LORD, when thou numberest them: that there be no [r] plague among them when *thou* numberest them.

13 This they shall give, every one that passeth among them that are numbered, half a shekel, after the shekel of the sanctuary: (a shekel *is* twenty gerahs:) a half shekel *shall be* the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 The rich shall not [s] give more, and the poor shall not [t] give less than half a shekel, when *they* give an offering unto the LORD to make an atonement for your souls.

16 And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make a [u] laver *of* brass, and his foot *also of* brass, to wash *withal:* and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

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the case as to the lamb which formed the morning and evening sacrifice, and pointed very clearly and beautifully to the Lamb of God, who taketh away the sins of the world. (John i. 29.)

On the consecration of Aaron and his sons we may farther remark, 1. The manner of consecration, by pouring on their heads the holy anointing oil, as representing the influences of the Holy Spirit, in all cases necessary to the proper fulfilment of the priestly office; and, 2. As pointing specially to him whom God "anointed with the Holy Ghost without measure, and who went about continually doing good." (Acts x. 38.; John iii. 34.) 3. We see here an open recognition of the doctrine of imputation; that is, of the guilt of the sinner to the sacrifice, on which is evidently founded the doctrine of atonement by the death of Christ, who bore our sins in his own body on the cross.

"My soul would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin."—*Watts.*

CHAP. XXX. Ver. 1—38. *The altar of incense, laver of brass,* &c.—These are objects of too much importance to be passed over. The altar of incense was foursquare, one cubit (that is, about twenty-one inches) each way, and two in height. This was made of shittim-wood, and overlaid with gold, like the ark itself. On this was offered the incense; a perfume, described in the end of the chapter. The scent of the perfume burnt upon this altar, (sometimes called the golden altar,) had undoubtedly a mystical signification, which is explained to us by the apostle *John,* in the book of Revelation. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." (Rev. viii. 3, 4.) This incense, then, represents the merits and intercession of our Redeemer, which give efficacy and acceptance to the prayers of all his saints. 2. We have "the brazen laver" of water, for the purpose of washing the hands and feet of Aaron and his sons; for cleanliness is a virtue nearly allied to godliness; and, indeed, the services of the tabernacle requiring the slaughter of so many animals, made it necessary for them to pay great attention to this virtue: for as almost all things under the law were typically purified by blood, so were they actually cleansed by water; and every such act of purification was calculated to remind them of "the washing of regeneration," and the purifying influences of God's Holy Spirit. 3. We have the composition of the precious anointing oil and fragrant incense, on which we shall only observe the extent and costliness of the materials; circumstances on which some would be ready to say with Judas, on another occasion, "Why was not this sold, and the produce given to the poor?" Many seem ready enough to serve God with that which costs them nothing; but when they are called upon to make any sacrifices, or to contribute to support the cause of religion, they withdraw, upon principles of economy.

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an ephah, which is an omer, or about three quarts English.—*The fourth part of a hin.*—That is, little more than a quart.—Dr. *Clarke.*—*A drink-offering.* See Lev. vii. 1, &c.

CHAP. XXX. Ver. 1. *Incense.*—[Where so many sacrifices were offered, it was essentially necessary to have some pleasing perfume to counteract the disagreeable smells that must have arisen from the slaughter of so many animals, the burning of so much flesh, the sprinkling of the blood, &c. No blood was ever sprinkled on *this* altar, except once a year, on the grand day of expiation. It was called also the *golden altar,* (Num. iv. 11.) and the incense was as constantly burnt on it every day, as the morning and evening sacrifice of a lamb was burnt on the brazen altar.]—*Bagster.*

Ver. 6. *Before the mercy-seat.*—That is, in a line with it; but without side the vail, because it was used every morning and evening, whereas the high-priest entered within the vail only once a year. Some think that the glory which resided within the vail, was in some manner discernible through it.

Ver. 15. *The rich shall not give more,* &c.—Heb. "The rich shall not

A. M. 2513. B. C. 1491.

19 For Aaron and his sons shall [v] wash their hands and their feet thereat:

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not: or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

22 ¶ Moreover, the LORD spake unto Moses, saying,

23 Take thou also unto thee principal spices, of pure [w] myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*,

24 And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil-olive a hin:

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the [x] apothecary: it shall be a [y] holy anointing oil.

26 And thou shalt [z] anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense.

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most [a] holy: whatsoever toucheth them shall be holy.

30 And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be a holy anointing oil unto me throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it *is* [b] holy, *and* it shall be holy unto you.

33 Whosoeve compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

34 ¶ And the LORD said unto Moses, Take unto thee sweet [c] spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight*.

35 And thou shalt make it a perfume, a confection after the art of the apothecary, [d] tempered together, pure *and* holy:

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, [e] where I will meet with thee: it shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

38 Whosoever shall make like unto that, to smell [f] thereto, shall even be cut off from his people.

CHAPTER XXXI.

1 Bezaleel and Aholiab are called for the work of the tabernacle. 12 The observation of the sabbath is again commanded. 18 Moses receiveth the two tables.

AND the LORD spake unto Moses, saying,

2 ¶ See, I have called by [a] name [b] Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

3 And I have [c] filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him [d] Aholiab the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are [e] wise-hearted I have put wisdom; that they may [f] make all that I have commanded thee:

7 The tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that *is* thereupon, and all the [g] furniture of the tabernacle,

8 And the table and his furniture, and the

v Pa.26.6.

w Pa.45.8.

x or, *perfumer.*

y Pa.89.20.

z c.40.9. Le.8.10.

a c.29.7, &c.

b ver.38.

c ver.23. 1 Ch.9.29, 30.

d *salted.* Le.2.13.

e c.29.42. Le.16.2.

f ver.33.

a Is.45.3,4.

b 1 Ch.2.20.

c c.35.31. 1 Ki.3.9. 7.14.

d c.35.34.

e Pr.2.6,7.

f c.37,38. Nu.c.4. 1 Ki.c.6, 7,8. 2 Ch.c.3,4 Eze.c.43, &c.

g *vessels.*

A lady of considerable property, in Hertfordshire, hearing of a chapel opened in her vicinity, repeatedly attended, and appeared much pleased with the preaching: at length some of the congregation ventured, very respectfully, to hint the propriety of her contributing something towards the expenses; when she gave them a few pence, and told them, if it was so expensive, they must not expect her any more.

CHAP. XXXI. Ver. 1—18. *Bezaleel and Aholiab endowed with peculiar talents for the work of the Tabernacle.*—St. *James* teaches us, that "every good gift" as well as "every perfect gift," comes from God; and exhorts, therefore, "If any of you lack wisdom, let him ask (it) of God, who giveth liberally, and upbraideth not." This relates, not only to that wisdom which is spiritual, and applies to the interests of another life; but also unto that which regards the concerns of the present, as in the instance now before us. Speaking of Bezaleel, the Lord says, "I have filled him with the Spirit of God . . . . . to devise cunning works, to work in gold, and in silver, and in brass; and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, ... And in the hearts of all that are wise hearted I have put wisdom; that they may make all that I have commanded thee." We should remember, that all wisdom is from above, and to be sought by prayer; we are to "ask of God." 2. When the Lord requires any particular service, he will furnish instruments to accomplish it. It is so to the present day, and has been exemplified, particularly in the Missionary labours of the present age. Were the Scriptures to be translated into the languages of the East? How remarkably has the providence of God appeared in the raising up such men as Carey and Marshman, Morrison and Milne, Buchanan and Lee, and many others; some of whom seem to have succeeded almost by miracle! The discoveries of science have also eminently assisted in the propagation of the gospel: as, for instance, the invention of printing in the sixteenth century; and of steam navigation and steam printing in the present; the former affording remarkable facilities for the conveyance of Missionaries, and Bibles: and the latter, for the cheap printing of Bibles and Religious Tracts.

Even the discoveries of hardy navigators (howbeit they

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tiply to give, nor the poor diminish."——*Half* a shekel, that is, about 33 cents of our money. The equality of the offering was to imply, that "all souls were equal" in the sight of God, and stood equally in need of an atonement.

Ver. 23. *Pure myrrh.*—[The word *mor*, in Arabic *morr*, from *marra*, to *drop*, *distil*, has been adopted with little variation in most European languages. Myrrh is a white gum, issuing from the trunk and larger branches of a thorny tree resembling the acacia, growing in Arabia, Egypt, and Abyssinia. Its taste is extremely bitter: but its smell, though strong, is agreeable; and it entered into the composition of the most costly ointments among the ancients. The epithet *deror*, rendered *pure*, properly denotes *fluid*, from the Arabic *darra*, to flow; by which is meant the finest and most excellent kind, called *stacte*, which issues of itself from the bark without incision.——*Cinnamon.*—*Kinnamon bosem*, odoriferous or spicy cinnamon, is the bark of the *canella*, a small tree of the size of the willow, growing in the island of Ceylon.——*Calamus.*—*Kenaih bosem calamus aromaticus*, or odoriferous cane, is a reed growing in Egypt, Syria, and India, about two feet in height, bearing from the root a knotted stalk, quite round, containing in its cavity a soft white pith. It is said to scent the air while growing; and when cut down, dried, and powdered, makes an ingredient in the richest perfumes.]—*Bagster.*

Ver. 25. *The apothecary*—Margin, "Or perfumer." The original signifies "a compound of drugs, or spices."—*Parkhurst.*

Ver. 34. *Stacte.*—The balm of Gilead, the purest of the myrrh.——*Onycha.*—[It is the shell of the *purpura*, and of the whole class of murex; and serves as the basis of the principal perfumes in India.——*Galbanum.*—*Chelbenah*, (probably from *chalav*, milk or gum, and *lavan*, white,) is the gummy resinous juice of an umbelliferous plant, the *bubon gumniferum* of *Linnæus*, growing in Syria, Persia, and Africa. It rises with a ligneous stalk from eight to ten feet, and is garnished with leaves at every joint. The top of the stalk is terminated by an umbel of yellow flowers, which are succeeded by oblong channelled seeds, which have a thin membrane or wing on their border. When any part of the plant is broken, there issues out a little thin juice of a cream colour, of a fat, tough substance, like gum ammoniac, composed of many small shining grains of a strong piercing smell, and a sharp warm taste.]—*Bagster.*

CHAP. XXXI. Ver. 3. *Spirit of God.*—[*Ruach Elohim*, rather, "a spirit of God;" which is a usual Hebraism, signifying "an excellent spirit;" or, as we should now say, "a distinguished genius for the work he had to perform." No man by course of reading or study, ever acquired a *genius* of any kind; we call it *natural*, and say it was *born with the man*: Moses teaches us to consider it *divine*. The prophet Isaiah, (ch. xxviii. 24, 29,) pointedly refers to this sort of teaching as coming from God, even in the most common, and less difficult arts of life. Dark as the heathens were, yet they acknowledged that all talents and the seeds of all arts came from God.]—*Bagster.*

pure candlestick with all his furniture, and the altar of incense,

9 And the altar of burnt-offering with all his furniture, and the laver and his foot,

10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

11 And the anointing oil, and sweet incense for the holy *place:* according to all that I have commanded thee shall they do.

12 ¶ And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily my [h] sabbaths ye shall keep: for it *is* a [i] sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you.

14 Ye shall [j] keep the sabbath therefore: for it *is* holy unto you. Every one that defileth it shall surely be put to death: for whosoever [k] doeth *any* work therein, that soul shall be cut off from among his people.

15 Six days may work be done, but in the seventh *is* the sabbath of [l] rest, holy to the LORD: whosoever doeth *any* work in the sabbath-day he [m] shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.

17 It *is* [n] a sign between me and the children of Israel for ever: for *in* [o] six days the LORD made heaven and earth, and on the seventh day he rested and was [p] refreshed.

18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount [q] Sinai, two tables of testimony, tables of stone, written with the finger of God.

CHAPTER XXXII.

t The people cause Aaron to make a calf. 15 Moses cometh down with the tables: 19 he breaketh them: 20 he destroyeth the calf: 25 he causeth the idolaters to be slain: 30 he prayeth for the people.

AND when the people saw that Moses delayed [a] to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us [b] gods which shall go before us: for *as for* this Moses, the man that brought us up out of the land of [c] Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the [d] golden ear-rings which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a [e] molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw *it*, he built an altar before it; and Aaron made [f] proclamation, and said, To-morrow *is* a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the [g] people sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, Go, get thee down: for thy people, which thou broughtest out of the land of Egypt, have [h] corrupted *themselves:*

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, I have seen this people, and behold, [i] it *is* a stiff-necked people:

10 Now therefore let me alone, that my wrath may [j] wax hot against them, and that I may consume them: and [k] I will make of thee a great nation.

11 ¶ And Moses [l] besought the LORD his God, and said, LORD, [m] why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

A. M. 2513.
B. C. 1491.

h Le.19.3, 30, 26.2.
i Ne.9.14. Eze.20.12, 20.
j c.20.8. De.5.12. Is.58.13. Eze.44.24.
k c.35.2.
l *holiness.*
m Nu.15.35.
n ver.13.
o Ge.1.31. 2.2. He.4.3,4, 10.
p Job.38.7. Ps.104.31.
q c.24.12. 32.15,16. 34.28,29. De.4.13. 5.22. 9.9..11. 2 Co.3.3.
a c.24.18. De.9.9.

o Ac.7.40.
c Mat.24. 48. 2 Pe.3.4.
d Ge.24.22. Jg.8.24,27. Eze.16.12, 17. Ho.2.8.
e c.20.23. De.9.16. 1 Ki.12.28. Ne.9.18. Ps.106.19. Is.40.18, 19; 46.6. Ro.1.23.
f 2 Ki.10.20.
g 1 Co.10.7.
h Ge.6.11, 12. De.4.16. Ju.2.19. Ho.9.9.
i 2 Ch.30.8. Is.48.4.
j c.22.24.
k Nu.14.12. Ps.106.23.
l *the face of the* LORD.
m De.9.18, 29. Ps.74.1,2.

thought not so) have been made instrumental in this work. Little did Captain Cook and his coadjutors suppose, that in navigating the Southern Pacific Ocean, they were the harbingers of Christian Missionaries: yet so it proved: and should the progress of religion among sailors correspond with present appearances, thousands of Missionaries may be formed, to carry the gospel round the world with little or no expense. Then, indeed, may we say, in a new and unexpected sense, that "His way is in the sea, and his path in the great waters." (Psalm lxxvii. 19.)

The close of this chapter contains a repetition of the law of the *sabbath*, with the penalty of death against offenders. Far be it from us to wish to revive the penal statutes of Judaism under the Christian dispensation; but those who think the neglect of the sabbath a light and trifling matter, would do well to recollect, that the God of Israel classed this offence under the same penalty as murder! The sabbath was also to be a distinguishing sign that Israel were the Lord's people. And now, at the end of the forty days Moses was in the mount, the Lord gave to him the "two tables of stone, written with the finger of God," and containing the ten commandments; of which, this of the sabbath was one of the most conspicuous.

CHAP. XXXII. Ver. 1—14. *Aaron makes a calf, and the Israelites worship it.*—Moses was a god to Aaron: indeed, Aaron seems to have been nobody without Moses. "A man of words, (see note on chap. iv. 10.) but not of deeds; weak and irresolute; so much so, that he consented to make a calf for the people's idolatry, provided they agreed to give up their jewels for the purpose. It is possible, indeed, that in making this proposal, he might hope to divert them from their design, as thinking they would not give up their finery; but the witchery of idolatry overbalanced even their females' love of dress. But why choose a calf for the object of their idolatry? Many learned men have supposed that they aimed at the figure of the cherubim, and that Moses used the term *calf* in contempt and derision of their design.

Whether Aaron made a likeness of the Egyptian god *Apis*, who was represented as an ox or calf; or whether he borrowed the form of his image from the cherubim, of which this figure, in some cases at least, formed a part, we presume not to decide; but it is clear he did not mean to renounce the worship of JEHOVAH, for he proclaimed a feast to the Lord at the same time that he set up the calf. The zeal of these idolaters may, however, shame true believers. It is supposed that Moses had not been absent more than a month, when they were utterly out of patience at the delay, and were anxious to proceed. More than a week or ten days can hardly be allowed for forming and worshipping the idol; and when the appointed day came, they arose up early, and offered burnt offerings in the morning; sat down to feast (as they were allowed) upon the

Ver. 17. *Refreshed.*—[God, in condescension to human weakness, applies to himself here what belongs to man. Though it probably refers to the delight and satisfaction with which He contemplated the completion of all his works, and pronounced them *very good.*]—*Bagster.*

Ver. 18. *Written with the finger of God.*—Dr. *Winder*, and other learned men, suppose this the first instance of Alphabetical writing; we are inclined, however, to give it a much earlier date. There seems little doubt but it arose but of the science of hieroglyphics.

CHAP. XXXII. Ver. 3. *All the people.*—Here is another instance of the word *all* being used for *many;* for it is plain from the following history, that many retained their jewels. See ch. xxxv. 22.; also Exposition of ch. ix.

Ver. 4. *Fashioned it with a graving tool.*—The order of the words here is somewhat doubtful, which makes the sense equivocal. Either Aaron first cast the calf, and afterwards cleared away redundances with a kind of graver, or small scraper; or else, with such an instrument he cut out the mould in which it was cast. See *Poole's* Synop. It is doubtful, however, whether Aaron himself had sufficient ingenuity to do either; nor was it needful, as there were among them artists who could engrave on stones, (chap. xxviii. 9.) and others who were skilled in casting; (chap. xxv. 12.) but the hand he took in countenancing and directing the transaction, involved him deeply in the guilt of the idolatry. See Deut. ix. 20.——*These be thy gods.*—Or, "This is thy god," as the Holy Ghost expounded it. Neh. ix. 18.—*Ainsworth.* So also ver. 8.

Ver. 6. *Sat down to eat.*—[It is highly probable, that at this feast they sacrificed after the manner of the Egyptians, and indulged themselves in every species of excess and wantonness. *Herodotus*, giving an account of a solemn feast, which the people of Egypt celebrated at Bubastis in honour of the goddess Diana, says, "To her they offer many sacrifices, and while the victim is burning, they dance and play a thousand tricks, and drink more wine than in the whole year besides. For they assemble to the number of about seven hundred thousand men and women, besides children." Aaron's feast of the golden calf seems to have been in imitation of this. See *Burder's* Orient. Cust. and *Harmer's* Obs.]—*Bagster.*

12 Wherefore should the [n] Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from [o] thy fierce wrath, and [p] repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou [q] swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD [r] repented of the evil which he thought to do unto his people.

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the tables *were* the work of God, and the writing *was* the [s] writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for [t] being overcome: *but* the noise of *them that* sing do I hear.

19 ¶ And it came to pass as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 ¶ And he took the calf which they had made, and [u] burnt *it* in the fire, and ground *it* to powder, and strewed *it* upon the water, and made the children of Israel drink *of it*.

21 And Moses said unto Aaron, [v] What did this people unto thee, that thou hast brought so great a sin upon them?

22 ¶ And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they *are set* on [w] mischief.

23 For they said unto me, [x] Make us gods which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the [y] fire, and there came out this calf.

25 And when Moses saw that the people *were* naked, (for Aaron had made them [z] naked unto *their* shame among their [a] enemies,)

26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and [b] slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of [c] Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 [d] For Moses had said, [e] Consecrate yourselves to-day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a [f] blessing this day.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, [g] Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall [h] make an atonement for your sin.

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them [i] gods of gold.

32 Yet now, if thou wilt, forgive their sin: and if not, [j] blot me, I pray thee, out of [k] thy book which thou hast written.

33 And the LORD said unto Moses, Whosoever hath sinned against [l] me, him will I blot out of my book.

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee: Behold, mine [m] Angel shall go before thee: nevertheless, in the day when I visit, [n] I will visit their sin upon them.

35 And the LORD plagued the people, because they made the calf, which Aaron made.

A. M. 2513.
B. C. 1491

n De.32.26, 27.
o De.13.17. Jos.7.26. Ezr.10.14. Ps.78.38.
p Ps.90.13.
q Ge.22.16. He.6.13.
r 2Sa.24.16. 1Ch.21.15. Ps.106.45. Je.18.8. Joel 2.13.
a c.31.18. De.9.10. He.8.10.
t *weakness.*
u De.9.21.
v Ge.20.9.
w De.31.27.
x ver.1.
y ver.4.
z c.33.4,5. 2Ch.28.19. Is.47.3. Mi.1.11. Re.3.18.
a *those that rose up against them.*
b Nu.25.5.
c De.33.9. Mal.2.4, 6.
d or, *And Moses said, consecrate yourselves to-day to the LORD, because every man hath been against his son, and against his brother, &c.*
e *Fill your hands.*
f Jos.14.12,13.
g 1Sa.12.20,21
h Nu.25.13. Jo.14.7,8. Am.5.15. Ja.5.16.
i c.20.23.
j Ro.9.3.
k Ps.56.8. Da.12.1. Ph.4.3. Re.3.5.
l Ps.69.28.
m c.23.20. Nu.20.16. Is.63.9
n De.32.35. Am.3.14.

latter, and then "rose up to play;" an expression that plainly enough intimates, their conduct was not influenced by true devotion, which abhors such levity.

The Lord, whose eye had watched these proceedings, now informs Moses, that the people had corrupted themselves, by turning idolaters; and sent him down to them in anger, with awful threatenings of vengeance and destruction. Moses, however, acted the part of a true patriot; he prayed for them, and pleaded with the Lord, for his own glory rather than for their sakes, that he would spare them.

Ver. 15—35. *Moses in anger breaks the tables of the law, but pleads for mercy to the offenders.*—Here we may remark, 1. A description of the tables (or tablets) of the law, which were of stone, in the form of slabs, and are stated to have been written on both sides; in which there seems no difficulty, though the slabs might be thin, since they were written or engraved by the finger of God, and not cut with the tool of a mason. 2. Moses coming down from the mount, accompanied by Joshua, they heard a great and confused noise. The latter, being a military man, and not previously informed of the rebellion, as Moses had been, took it for the sound of war: but Moses replied, Not so; "I hear the voice of singing;" and when he came lower down, he saw (though at a distance) the calf and the dancing; and his anger waxed hot, and he cast down the tables out of his hands, and broke them: not accidentally, but designedly, to express the manner in which they had broken their covenant with God. (Deut. ix. 16—19.) 3. *Moses saw that the people were naked;* not absolutely so, but *stript* of their *ornaments*, which exposed them to the ridicule of their enemies on that account, but still more on account of their adopting the idolatrous practices of the heathen, which they had pretended to despise and execrate. 4. The decided conduct of Moses, on this occasion, forms a perfect contrast to the weakness of Aaron. He took the calf from them, and threw it in the fire; from which we may conclude it was not very large, or it would have been too heavy, as being made of gold. Having melted it into a shapeless mass, it is said he ground it. By Deut. ix. 21. it appears, that after burning the image, it was beaten with a hammer into thin plates of gold, and those probably ground, or filed, to powder; and he made them swallow it; and if (as some think) a chemical process was also employed to reduce the gold to powder, it must have been a nauseous draught for them. 5. Aaron is next called to account for his conduct in this nefarious business, and offers an apology as weak as had been his conduct. First he pleads, that the people were "set on mischief," which, indeed, was too true; but then we read of no means taken to counteract their evil disposition, either by remonstrance, or by persuasion: but when he adds, "I cast it (the gold they gave him) into the fire, and there came out this calf," we cannot be surprised to hear, (as we are

Ver. 17. *When Joshua heard.*—It appears by chap. xxiv. 13. that when Moses rose up to go to the sacred mount, his minister (or servant) Joshua rose with him, and no doubt went into some part of the mount to attend on him; but not to the top, where Moses was, for it was his peculiar privilege to enter within the cloud. For this reason, Joshua neither knew nor suspected the rebellion.

Ver. 25. *Naked.*—[The term *naked* may mean either that they were unarmed and defenceless, or ashamed from the consciousness of guilt. Some think that the people were nearly or literally naked; for the Egyptians and other heathens, when performing some of their religious rites, appeared in this indecent manner. See *Spencer*, De Leg Heb. p. 21.]—*Bagster.*

Ver. 29 *For Moses had said* &c.—Margin "And Moses said. Consecrate yourselves (or, Fill your hand: see note on chap. xxviii. 41.) to-day to the LORD, because every man *hath been* against his son, and against his brother." The former sense appears the most consistent, since this act of the Levites is commended by Moses, just before his death. (Deut. xxxiii. 9.)

Ver. 32. *Blot me out of thy book.*—[In the public registers, all that were born of a particular tribe were entered in the list of their respective families under that tribe. This was the *book of life;* and when any of these died, his name might be considered as blotted out of this list.]—*Bagster.* In China, the names of all persons tried are written in two books, or tablets—the book of life, and the book of death: but the emperor has the power to reverse these sentences, by transferring any names from the one book to the other. If he blot them out from the book of life, they die.—*Orient. Lit* No. 229.

CHAPTER XXXIII.

The Lord refuseth to go with the people. 9 The Lord talketh with Moses. 12 Moses desireth to see the glory of God.

A. M. 2513. B. C. 1491.

AND the LORD said unto Moses, Depart *and* go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite:

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou *art* a stiff-necked people: lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye *are* a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off [a] thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 ¶ And Moses took the [b] tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the Congregation. And it came to pass, *that* every one which sought the LORD, went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to pass when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *at* his tent-door, and looked after Moses, until he was gone into the tabernacle.

9 ¶ And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended and stood *at* the door of the tabernacle, and *the* [c] *LORD* talked with Moses.

10 And all the people saw the cloudy pillar stand *at* the tabernacle-door: and all the people rose up and worshipped, every man *in* his tent-door.

11 And the LORD spake unto [d] Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, [e] Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know [f] thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, [g] show me now thy way, that I may know thee, that I may find grace in thy sight: and [h] consider that this nation *is* thy people.

14 And he said, My [i] presence shall go *with thee*, and I will give thee [j] rest.

15 And he said unto him, If thy presence go [k] not *with me*, carry us not up hence.

16 For wherein shall it be known here that I

a Job 1.20. Is.32. 11. Eze.26. 16.

b c.29.42, 43.

c Ps.99.7.

d De.34.10.

e c.32.34.

f Is.43.1. Je.1.5. 2 Ti.2.19.

g Ps.86.11. 119.33. Jn.14.21., 23.

h De 9.26, 29. Joel 2.17.

i c.40.34., 38. Is.63.9.

j Jos.23.1. Je.6.16.

k Ps.4.6.

told, Deut. ix. 20.) that the Lord was "very angry with Aaron, to destroy him;" but Moses prayed for him, and therefore was he spared. The crime of Aaron was, however, chiefly pusillanimity: he was terrified into what he did by the threats of the people. He seems, indeed, to have aimed to unite with their idolatry the worship of the true God; for when they set up the calf, he proclaimed a feast unto JEHOVAH; a conduct more detestable in the sight of God than mere idolatry itself; for we find every attempt to unite *his* name with that of idols, was considered as the grossest insult to the Lord. Lastly, a severe judgment now followed; but we must not suppose it to have been indiscriminate. "That be far from thee, (said Abraham to the Lord,) that be far from thee, to slay the righteous with the wicked." In the first place, those who gave their pendant ornaments to Aaron were, of course, without them, and thereby confessed their idolatry. In the next place, those who submitted to drink the golden calf, were doubtless penitents. Thirdly, women and children were exempted from this punishment, for they were *men* only that suffered; and out of 600,000, besides the mixed multitude, only about 3000 were slain, which was not more than one in 200 men, and these, in all probability, not without examination; for the executioners were ordered to go "from gate to gate," and every gate was a kind of police-office; (as we should call it;) and when it is added, "let them slay every man his brother," &c. it can only mean, they were to execute judgment without respect of persons. (Gen. xxxiv. 20. Deut. xvii. 5. Ruth iv. 1, 11.)

In the close of the chapter, we have Moses remonstrating with the body of the people, and then going to plead for them before God. And Moses said, "Oh, this people have sinned a great sin, and made them gods of gold." Alas! the Israelites are not the only people who have made them gods of gold—no idolatry is so common. "Yet now, if thou wilt (or, O that thou wouldest) forgive their sin!—and if not, blot me, I pray thee, out of thy book which thou hast written." Whatever be the meaning of this passage, which has been much controverted, there is no instance in Scripture of a good man renouncing his own salvation. Moses was willing to surrender his office, his comforts, and his life, so as to be blotted out of the book of the living; (Psalm lxix. 28. Ezek. xiii. 9.) but no man ought to sacrifice the salvation of his soul for any consideration whatever. (Mark viii. 36.) And it is no less than a contradiction in terms, to suppose that God requires or permits it; for he requires us to love him with all our heart, which is plainly impossible in that state where neither love nor hope can ever enter.

The last verse of this chapter appears not to relate to any single event, but rather to the course of divine Providence. It is said, "the Lord plagued (or smote) the people, because they made the calf, which Aaron made;" on which the Jews have formed this striking proverb, "That no affliction has ever happened to Israel, in which there was not some grain of the dust of the golden calf." A remark that may also be applied to Christians; for, if we examine carefully into our afflictions, we shall find them all embittered with some dregs of our idolatry.

CHAP. XXXIII. Ver. 1—11. *The Lord threatens not to go with the people; but is appeased.*—To understand this chapter, we must advert to some preceding circumstances. In the opening of the 32d chapter we are told, that "when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, (or a god,) which shall go before us; for as for this Moses, *the man that brought us up out of the land of Egypt*, we wot not what is become of him." Here is no mention of JEHOVAH, who had said, (chap. xxix. 45.) "Thou shalt know that I am the LORD thy God, that brought thee forth out of the land of Egypt." Was not this renouncing him, and giving the glory of their salvation to "the man Moses?" Alas! how prone are we to put the instrument of our deliverance in the place of the Deliverer! But what was the consequence of this? The Lord "hearkened and heard;" and he said unto Moses, "Go, get THEE down; for the people which THOU broughtest out of the land of Egypt have corrupted themselves." Here the Lord, as it were, renounces the people, and turns them over to Moses, to whom they had foolishly given the glory of their deliverance. "Therefore now go: lead the people into the place of which I have spoken unto thee." And again, he said, "Depart hence, THOU and the people whom THOU hast brought up out of the land of Egypt:" as if the Lord had said,

CHAP. XXXIII. Ver. 5. *I will come up.*—*Ainsworth* remarks, it may be Englished, "If I should go up in the midst of thee, I should consume thee;" and Dr. *Boothroyd* to the same effect. The latter remarks, "that the Hebrew future frequently denotes the subjunctive mood, is too obvious to need proof."——*Put off thy ornaments.*—The LXX. render it, "Put off your *robes of glory*, and your ornaments;" and Dr. *Clarke* cites *Pitts*, to show that it is still customary, in the East, to strip off their outside garments in times of mourning. See 1 Sam. xiv. 24. Micah i. 8.

Ver. 6. *Stripped themselves of their ornaments.*—Among the Romans, an accused person "changed his dress, laid aside every kind of ornament, let the hair of his head and beard grow," &c.—*Adam's* Rom. Antiq.

Ver. 7. *Moses took the tabernacle.*—[*Eth haohel, the tent*, not *eth hamishcan, the tabernacle*, for this was not erected; but probably the tent of Moses, which was before in the midst of the camp, and to which the people came for judgment: and where, no doubt, God frequently met his servant. The situation, as well as the superior elegance, of a chief's tent, was one mode by which he was honoured. "The basha's tent," says *Thevenot*, "pitched near Cairo, was a very lovely tent, and reckoned to be worth 10,000 crowns: it was very spacious, and encompassed round with walls of waxed cloth. In the middle was his pavilion of green waxed cloth, lined within with flowered tapestry, all of one sort; within the precincts behind, and on the sides of his pavilion, were chambers and offices for his women; round the pale of his tent, within pistol shot, were above 200 tents, pitched in such a manner that the doors of them all looked towards the basha's tent; and it ever is so, that they may have their eye always on their master's lodging, and be in readiness to assist him if he be attacked."]—*Bagster.*

Ver. 11. *Face to face.*—That is, plainly, familiarly, "as a man speaketh to his friend;" for he could not see the face of God: comp. ver. 20.——*Joshua . . . a young man.*—That is, *servant* unto Moses, for servants in general were called young men, Gen. xiv. 24. Exod. xxiv. 7.

Ver. 12. *I know thee by name.*—*Knox*, in his four to Cey'on, says, the people treated him with great respect, because he was a man whom the king had "noticed by name," and would therefore, no doubt, be sent for into his presence.—*Orient. Lit.* No. 231.

and thy people have found grace in thy sight? *Is it* not in that thou goest with us? [l] So shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, show me thy glory.

19 And he said, I will make all my [m] goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be [a] gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

20 And he said, Thou canst not [o] see my face: for there shall no man see me, and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock; and will cover thee with my hand while I pass by:

23 And I will take away my hand, and thou shalt see my back parts: but my face shall not be seen.

A. M. 2513.
B. C. 1491.

l Nu.14.14. De.4.7,34. 2 Sa.7.23. 1 Ki.8.53. Ps.147.20. 2 Co.6.17.

m c.34.5,7.

n Ro.9.15, 18.

o Jn.1.18. 1 Ti.6.16. He.1.1,3.

a De.10. 1,4.

b c.19.12, 13.

c Pr.18.10.

d Nu.14.18. 2 Ch.30.9. Ne.9.17. Ps.86.15. 103.8. 116.5. 145.8. Joel 2.13. Jo.4.2. Ro.2.4.

e Ps.57.10.

f Mi.7.18.

CHAPTER XXXIV.

1 The tables are renewed. 5 The name of the LORD proclaimed. 8 Moses entreateth God to go with them. 10 God maketh a covenant with them. 28 Moses cometh down with the tables.

AND the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will [a] write upon *these* tables the words that were in the first tables, which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

3 And no man shall [b] come up with thee, neither let any man be seen throughout all the mount: neither let the flocks nor herds feed before that mount.

4 And he hewed two tables of stone, like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 ¶ And the LORD descended in the cloud, and stood with him there, and proclaimed the [c] name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, "merciful and gracious, long-suffering, and abundant in [e] goodness and truth,

7 Keeping mercy for thousands, [f] forgiving

"They have attributed all their deliverances to THEE, and not to me: go now, and see if thou canst lead them into Canaan *without me*; for I will not go up." This appears to us another figure of irony, like what we noticed in the Exposition of Genesis iii. 22. reproaching the people for their ingratitude and threatening to leave them to themselves. And here it is proper to distinguish between predictions or decrees, which are absolute, and cannot be altered, and promises or threatenings, which are often conditional. Thus it was said, "Yet forty days, and Nineveh shall be overthrown;" yet this did not come to pass, because the people of Nineveh repented; and then "God repented of the evil, that he said he would do unto them; and he did it not." (Jonah iii. 4, 9, 10.) So here God threatened to leave them to themselves; yet when the people mourned, and put off their ornaments, (as a sign of mourning,) and sought the Lord, and worshipped, the Lord did not execute his threatenings, which is what is meant by his repenting. (See Exposition of Gen. vi. 6.)

Again, some explanation seems wanted as to the *angel* here mentioned. Chap. xxiii. 20., &c. it is promised, "Behold, I send an angel before thee, to keep thee in the way," &c. "Beware of him, ... for my name is in him." Now, when the Lord threatens *not* to go up, he yet promises to send his angel before them to prepare their way. (Chap. xxxii. 34.; xxxiii. 2.) But Rabbi *Menachem* says, "This angel is not the angel of the covenant, of whom he spake in the time of favourable acceptance, my presence shall go; for now the holy blessed God had taken away his divine presence from among them, and would have led them by the hand of another angel." Of this angel, it is observable, that he does not say, "He shall *keep* you in the way; beware of him, for *my name is in him*," &c. as in the former instance.

Another thing deserving remark, is the *tabernacle* here spoken of. Now, it is well known that the word "tabernacle" means a tent, and so the word should be here understood; for the original term is not the same as is applied to the sacred tabernacle, (chap. xxvi. 1.; xxxv. 11., and elsewhere,) for that was not yet erected; but the tent of Moses, (as the Septuagint explains it,) a large tent placed in the centre of the encampment; probably used for devotional purposes, and perhaps for hearing causes, and therefore called "the tent (or tabernacle) of the congregation," until the new erection was completed. This Moses removed without the camp, and the cloud of glory, which had resided on the top of Sinai, now came down to the door of Moses' tent to converse with him, as an indication that God had left them, until they became properly humbled, and were pardoned.

Ver. 12—23. *Moses is promised a view of the divine glory.*—We are told in the preceding part of this chapter, that "the Lord spake unto Moses face to face, as a man speaketh unto his friend;" and in these verses we have some account of this divine communication. Moses having obtained this intimate access to the divine Majesty, presents two distinct requests—"Show me thy way," and "Show me thy glory."—1. "Show me thy way." Many and mysterious events had lately passed before the view of Moses, clouded with obscurity, and even apparently inconsistent, particularly as respected the future prosecution of his mission; and he entreats to be favoured with an insight into the design of God as to his future proceedings. The Lord had threatened to withdraw the divine Shekinah, and go no farther with them. He had spoken of sending an angel before them, but not the angel of the covenant, in whom his name resided; "and," says he, "thou hast not let me know whom thou wilt send with me. . . . Now, therefore, I pray thee, if I have found grace in thy sight, show me thy way, that I may know thee; and consider that this nation is thy people." There is much address (if we may so speak) in thus introducing the people of Israel, while he had this free access to commune with God. We should never forget our brethren and dear connexions, when we have access with freedom to a throne of grace. He receives a renewal of the gracious promise: "My presence shall go with thee;" and the prophet immediately subjoins, as if it were to rivet the promise now made, "If thy presence go not with me, (or with us,) carry us not up hence." How often has this prayer been adopted by believers under both dispensations, in reference to the changes in life which have been contemplated! and it is a prayer appropriate to every new undertaking in which we may engage. So prayed Jabez—"O that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested." (1 Chr. iv. 10.)

2. Moses prays, "I beseech thee show me thy glory!" The answer is, "I will make all my goodness pass before thee." The only view which we sinners can endure of God's glory, is the display of his goodness and his mercy. The *face* of God, the full display of the divine Majesty, no man hath seen or can see; even the seraphim vail their faces with their wings in his presence. (Isa. vi. 2.) But the Lord promises to place Moses in a cleft of the rock, and cover him with his hand as he passes by, that he might see his *back*; or, more literally, "the hinder part" of his glory. This is fulfilled in the next chapter. So the meridian glories of an unclouded sun are too bright for mortal gaze, (and some Hindoo devotees have actually blinded themselves by the attempt;) but when it has passed over, and sets in a thin cloud in the west, it gilds both the sea and the sky with its beams, and we behold its milder glories without pain or terror.

CHAP. XXXIV. Ver. 1—17. *The covenant renewed.*—Moses was now commanded to prepare blank tablets, whereon the Lord promises to write again the ten commands. Upon his taking them up, as ordered, on the next morning, the Lord fulfilled his promise made on the preceding day. He caused the proclamation of all his goodness to pass before him, and announced his name as "the LORD, the LORD God, merciful and gracious," &c. "keeping mercy for thousands," that is, thousands of generations, (as Exod. xx. 6.) and that will by no means clear (*the guilty.*) The two last words, it may be remarked, being in italic, are supplementary; and if, instead of

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Ver. 20. *Canst not see my face.*—[This is well explained by Rabbi *Jehudah*, "Of that divine glory mentioned in the Scripture, there is one degree which the eyes of the prophets were able to explore; another which all the Israelites saw, as the cloud and consuming fire; the third is so bright, and so dazzling, that no mortal is able to comprehend it; but should any one venture to look on it, his whole frame would be dissolved." In such inconceivable splendour is the DIVINE MAJESTY revealed to the inhabitants of the celestial world, where he is said to "dwell in the light which no man can approach unto." (1 Ti. vi 16.) By the "face of God," therefore, we are to understand that light inaccessible before which angels may stand, but which would be so insufferable to mortal eyes, that no man could see it and live.]—*Bagster.*

CHAP. XXXIV. Ver. 7. *Will by no means clear.*—Hebrew, "Clearing he will not clear." This expression occurs in two other places. In Numb. xiv 18. it is rendered as here; but in Nahum i. 3. in the sense above suggested.

iniquity and transgression and sin, and that will by no means clear *the guilty;* visiting the [s] iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation.*

8 ¶ And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O LORD, let my Lord, I pray thee, [h] go among us; for it *is* a [i] stiff-necked people; and pardon our iniquity and our sin, and take us for [j] thine inheritance.

10 ¶ And he said, Behold I [k] make a covenant: before all thy people I [l] will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* a [m] terrible thing that I will do with thee.

11 Observe thou that which I command thee this day: Behold, I [n] drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a [o] snare in the midst of thee:

13 But ye shall destroy their altars, break their [p] images, and cut down their groves:

14 For thou shalt [q] worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice;

16 And thou take of [r] their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten gods.

18 The feast of unleavened bread shalt thou keep. Seven days shalt thou eat unleavened [s] bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

19 All that [t] openeth the matrix *is* mine: and every firstling among thy cattle, *whether* ox or sheep, *that is male.*

20 But the firstling of an ass thou shalt redeem with a [u] lamb: and if thou redeem *him* not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem. And none shall appear before me empty.

21 Six [v] days thou shalt work, but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest.

22 And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of ingathering at the [w] year's end.

23 [x] Thrice in the year shall all your men-children appear before the Lord GOD, the God of Israel.

24 For [y] I will cast out the nations before thee, and enlarge thy borders: neither shall any [z] man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left until the morning.

26 The [a] first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe [b] a kid in his mother's milk.

27 And the LORD said unto Moses, Write thou [c] these words: for after the tenor of these words I have made a covenant with thee, and with Israel.

28 ¶ And he was there with the LORD forty [d] days and forty nights; he did neither eat bread nor drink water. And he wrote [e] upon the table the words of the covenant, the ten [f] commandments.

29 ¶ And it came to pass when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face [g] shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in [h] commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put a [i] vail on his face.

34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with Him.

A. M. 2513. B. C. 1491

g c.29.5,6.
h c.33.15, 16.
i c.33.3.
j De.32.9. Ps.33.12. 94.14. 135.4. Je.10.16. Zec.2.12.
k De.5.2,3. 29.12,14.
l De.4.32, 37. Ps.78.12.
m Ps.65.5.
n De.7.1,19. 9.4,5.
o Jos.23.12, 13.
p *statues.*
q Mat.4.10.
r Nu.25.1,2. Ezr.9.2. 2 Co.6.14.
s c.12.15. 23.15.
t c.13.2.
u or, *kid.*
v c.20.9...11. 23.12,25. De.5.12.. 15. Lu.13.14. 23.56.
w *revolution of the year.*
x c.23.14, 17. De.16.16. Ps.81.7.
y ver.11. c.23.27.. 30.; 33.2. Le.18.24. De.7.1. Ps.78.55. 80.8
z 2 Ch.17. 10. Job 1.10. Pr.16.7. Ac.18.10.
a De.26.2, 10. Pr.3.9,10. Mat.6.33. 1 Co.15. 20. Ja.1.18.
b De.14.21.
c De.31.9.
d De.9.9, 18.
e ver.1. De.4.13. 10.2,4.
f *words.*
g Mat.17.2. Lu.9.29. Ac.6.15. 2 Co.3.7, 13. Re.1.16.
h c.24.1. Nu.15.40.
i 2 Co.3.13.. 16.

"the guilty," we insert "the wicked," *i. e.* the impenitent; if we fail of the precise sense, we shall have one in perfect harmony with the context and whole tenor of Scripture; and also with the best Jewish expositors: for the Chaldee explains it, of "them that turn not;" and the Jerusalem Targum applies it to the day of judgment, when the impenitent only shall be condemned.

The following caution, not to form alliances of any kind with idolaters, was very important, considering the proneness of the Israelites to this crime, and the temptations held out by the heathen to partake of their sacrifices, which were frequently accompanied with luxurious feasts, and licentious sports. But the closing article, "Thou shalt make no *molten* gods," has an evident reference to their golden calf. The direction to destroy their statues and their altars may be thought to savour of a barbarous state, in the eyes of those who admire "the elegant mythology of Greece and Rome." We have certainly not now the same reason for destroying the vestiges of pagan antiquity as the Jews had; but it deserves to be considered, whether many are not betrayed into heathenish principles, or popish superstition, by their enthusiastic attachment to the poetry of the classics, and the monuments of ancient art.

Ver. 27—35. *Moses comes down from the mount.*—As it was expressly said in the beginning of the chapter, that the Lord wrote the commandments upon this set of tables, as well as upon the former, what Moses is here commanded to write, must either have been the additional precepts here recorded, or a transcript of the commands for the use of the people, which was highly necessary. The pronoun "he," however, in the 28th verse, may, we conceive, be applied to the Lord more properly than to Moses, and then agrees perfectly with the first verse of the chapter.

When Moses came down from the mount, we are told his face shone with such a radiancy, (though at first he was not aware of it,) that Aaron and the people were afraid to come near him, until he put a vail over it, which he took off when he returned into the divine presence, and resumed when he came down again to speak to the people. St. Paul, alluding

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"He will not at all acquit the wicked." Some of the Hebrew doctors explain it, "He cleanses those that repent, but those who are unwilling to repent, he doesnot cleanse."—*Robertson.*

Ver. 18—26. *The feast,* &c.—These verses are only repetitions. Compare chap. xxiii. throughout. See also chap. xiii. and xxii.

Ver 29. *The skin of his face shone.*—The Hebrew word (*Karan*) being

CHAPTER XXXV.

1 The sabbath. 4 The free gifts for the tabernacle. 20 The readiness of the people to offer. 30 Bezaleel and Aholiab are called to the work.

A M. 2513
B. C. 1491

AND Moses gathered all the congregation of the children of Israel together, and said unto them, [a] These *are* the words which the LORD hath commanded, that *ye* should do them.

2 ¶ Six [b] days shall work be done, but on the seventh day there shall be to [c] you a holy day, a sabbath of rest to the LORD: whosoever doeth work therein [d] shall be put to death.

3 Ye shall kindle no [e] fire throughout your habitations upon the sabbath day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: whosoever *is* of a [f] willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats' *hair*,

7 And rams' skins dyed red, and badgers' skins, and shittim-wood,

8 And oil for the light, and spices for anointing oil, and for the sweet incense,

9 And onyx-stones, and stones to be set for the ephod, and for the breast-plate.

10 And every wise-hearted among you shall [g] come, and make all that the LORD hath commanded;

11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets;

12 The [h] ark, and the staves thereof, *with* the mercy-seat, and the vail of the covering;

13 The table, and his staves, and all his vessels, and the [i] shew-bread;

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light;

15 And the [j] incense-altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle;

16 The altar of burnt-offering, with his brazen grate, his staves, and all his vessels, the laver and his foot;

17 The [k] hangings of the court, his pillars, and their sockets, and the hanging for the door of the court;

18 The pins of the tabernacle, and the pins of the court, and their cords;

19 The [l] clothes of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one [m] whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing-hearted, *and* brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD.

23 And every man with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.

24 Every one that did offer an offering of silver and brass brought the LORD's offering: and every man with whom was found shittim-wood for any work of the service, brought *it*.

25 And all the women that were wise-hearted did [n] spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom spun goats' *hair*.

27 And the [o] rulers brought onyx-stones,

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a c.34.32.

b Le.23.3.

c *holiness.*

d De.5.12.. 14. Lu.13.14, 15.

e Nu.15.32, &c.

f c.25.2. 2 Co.8.11, 12.. 9.7. Ma.1.2. 41..44.

g c.31.6.

h c.25.10, &c.

i Le.24.5,6.

j c.30.1,&c.

k c.27.9. 2 Sa.7.2.

l c.31.10. 39.1,41. Nu.4.5,7, &c.

m ver 5,22, &c. c.25.2. 36.2. Ju.5.3,9, 12 2 Sa.7.27. 1 Ch.29.2, 9.. 29.9. Ezr.7.27. Ps.110.3. Je.30.21. Pr.4.23. Mat.12. 34 2 Co.8.12. 9.7.

n c.28.3. 2 Ki.23.7. Pr.31.19 Lu.8.2,3. Ac.9.39 Ro.16.1.. 26,12 Ga.3.28. Phi.4.3.

o 1 Ch.29.6. Ezr.2.68.

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to this circumstance, and comparing the dispensation of Moses with that of Jesus, mentions it as proving the former to be glorious in itself, yet as having no glory compared with the superior glory of the gospel. And whereas Moses wore a vail, symbolical of the darkness of the dispensation of which he was minister, the ministers of the New Testament use no disguise, but preach the gospel with all simplicity and plainness. But the Jews, according to the apostle, had the vail still; not on their faces, as Moses had, but upon their hearts, until such time as it should please God to remove it, and give them to see "the light of the glory of God, as shining in the face of Jesus Christ." Such seems to be the apostle's reasoning in the 3d chapter of his 2d Epistle to the Corinthians.

This history, also, in a moral view, affords a reflection too useful to be omitted. The face of Moses shone so as to dazzle all who saw it, while he himself knew it not. Happy is it, when such is the case with the Christian. Much communion with God will communicate a glory to his character, which the good man himself will be the last to discover.

CHAP. XXXV. Ver. 1—35. *Voluntary offerings*, &c.—Let us here observe the faithfulness of Moses, and learn to imitate it, in every thing intrusted to us; and through him look unto Jesus, who was "faithful as a Son over his own house."—Without a willing mind the most costly offerings would be abhorred; but with it, the meanest will meet with a gracious acceptance; and our hearts may be said to be willing, when we cheerfully contribute and assist, according to our ability, in promoting the cause of God and his truth: but, as even this is the gift and work of God, we should beseech him daily to increase in us a willing mind, to abound unto every good work. They, who in mean employments are diligent and humbly contented, are as acceptable to God, as those who are engaged in more splendid services. The women who spun the goats' hair were *wise-hearted*, as well as the persons who presided over the work of the tabernacle, or as Aaron who burned incense there; because they "did it heartily to the Lord." Thus the labourer, mechanic, or menial servant, who conscientiously attends to the work of his situation, in the faith and fear of God, may be as wise for his station as the most useful minister, and will certainly meet with the divine acceptance as well as he. In short, our wisdom and duty consist in giving God the glory and use of our talents, be they more or less; neither abusing nor burying them, but occupying with them till our Lord shall come; being satisfied that it is better to be a door-keeper in his service, than the most mighty and renowned of the ungodly.—*T. Scott.*

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applied both to the shooting forth of rays of light, and to the shooting out of horns from young animals, the Vulgate, by a curious mistake, has represented Moses as wearing *horns*—"the skin of his face was *horned*." And the painters have, in consequence, represented him ever since with two or three long rays of light, like horns, instead of a surrounding glory.

CHAP. XXXV. Ver. 11. *Taches.*—[*Kerasim*, from *karas*, to *bend*, so called from their *curved* form: *hooks*, *clasps*, or any thing used for the purpose of fastening, *taches*, as we call them, formed by apheresis from the French *attacher*, to fasten. They were equivalent, perhaps, to our hooks-and-eyes.]—*Bagster.*

Ver. 14. *Candlestick.*—[*Menorah*, rather, a *chandelier*, which was of pure gold, and is described as having one shaft, with six branches proceeding from it adorned at equal distances with six flowers, like lilies, with as many bowls and knops placed alternately. On each of the branches there was a lamp: and one on the top of the shaft, which occupied the centre, making in all seven lamps. *Calmet* remarks, that the ancients used to dedicate candlesticks in the temples of their gods, bearing a number of lamps. *Pliny* mentions one in the form of a tree, with lamps like apples, which Alexander the Great consecrated in the temple of Apollo. *Athenæus* mentions one which supported 365 lamps, which Dionysius the Younger, king of Syracuse, dedicated in the Prytaneum at Athens.]—*Bagster.*

Ver. 18. *The pins of the tabernacle.*—[These, as Dr. *Wall* observes, were not *particularly* mentioned. *Josephus* says, that to every board of the tabernacle, and to every pillar of the hangings of the court, there were ropes or cords, fastened at the top of the board or pillar, and that the other end of the rope was fastened to a *nail* or *pin*, which, at a good distance off, was driven into the ground up to the head, a cubit deep. This was to keep the tabernacle from being blown down by the wind. Dr. *Shaw*, describing the tents of the Bedouins, says, "These tents are kept firm and steady by bracing or stretching down their eves with cords tied to wooden hooked *pins*, well pointed, which they drive into the ground with a *mallet*; one of these *pins* answering to the *nail*, as the *mallet* does to the *hammer*, which Jael used in fastening to the ground the temples of Sisera." Ju. iv. 21.]—*Bagster.*

Ver. 22. *Tablets.*—*Bochart* supposes this word (*cumaz*) to be a girdle; rather, perhaps, the jewel which fastened the girdle.

Ver. 25. *Blue and purple*, &c.—As these colours are distinguished from the fine linen, some have supposed that died wool, of these colours, might be wove in with the linen; but this was expressly forbidden, Lev. xix. 19. Deut. xxii. 11. See also Ezek. xliv. 17, 18. But as Aholiab was an embroiderer, *Scott* supposes the white linen was embroidered with threads (why not silk?) of these colours.

and stones to be set, for the ephod, and for the breast-plate;

28 And [p] spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a [q] willing offering unto the LORD, every man and woman, whose heart made them willing to bring, for all manner of work which the LORD had commanded to be made by the hand of Moses.

30 ¶ And Moses said unto the children of Israel, See, [r] the LORD hath called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the spirit of God, in [λ] wisdom, in understanding, and in knowledge, and in all manner of workmanship.

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.

34 And he hath [s] put in his heart that he may teach, *both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

35 Them hath he [t] filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

CHAPTER XXXVI.

1 The offerings are delivered to the workmen. 5 The liberality of the people is restrained.

THEN wrought Bezaleel and Aholiab, and every [a] wise-hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the [b] sanctuary, according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart [c] stirred him up to come unto the work to do it:

3 And they received of Moses all the offering which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free-offerings every morning.

4 And all [d] the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

A. M. 2513
B. C. 1491

p c.30.23.
q ver. 21. 1 Ch.29.9. Ju.5.2,9. 1 Co.9.17. 2 Co.8.7
r c.31.2,&c.
λ Heb. chochmah, (*from* Heb. chacham, *to be* wise, skilful, prudent,) wisdom, *denoting the compass of mind and strength of capacity necessary to form a* wise man: *hence our word* wisdom *is the power of* judging *what is* wise, *or best to be done; from the Saxon* wisedom, *the doom or judgement of the well* taught, wise, *or* prudent man, *from* wisan, *to* teach, advise *and* deman, *to* judge.
s Ne.2.12.
t ver.31. c.31.3,6. 1 Ki.3.12. 7.14. 2 Ch.2.14. Is.28.26. 54.16.
A. M. 2514. B. C. 1490.
a c.28.3. 31.6. 35.10,35.
b c.25.8. Nu.7.9. He.8.2.
c c.35.25, 26. 1 Ch.29.5
d 1 Co.3.10.

e 2Co.8.2,3. Ph.4.17, 18.
f 2 Ch.31. 10.
g c.26.1,&c.
h c.26.5.
i 1 Co.12. 20. Ep.2.20. 22. 1 Pe.2.4,5.
j c.26.7.
k c.26.14.
l c.26.15.
m c.25.5,10. Nu.25.1. De.10.3.

5 And they spake unto Moses, saying, The people bring much [e] more than enough for the service of the work which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, [f] and too much.

8 ¶ And every wise-hearted man among them that wrought the work of the tabernacle made [g] ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one unto another; and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvage in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 Fifty [h] loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became [i] one tabernacle.

14 ¶ And he made curtains *of* [j] goats' *hair* for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second;

18 And he made fifty taches *of* brass to couple the tent together, that it might be one.

19 ¶ And he made a [k] covering for the tent *of* rams' skins died red, and a covering *of* badgers' skins above *that*.

20 ¶ And he made [l] boards for the tabernacle *of* [m] shittim-wood, standing up.

CHAP. XXXVI. Ver. 1—38. *Liberality of the people, &c.*—The promptitude and alacrity with which these builders set about their work, the exactness with which they performed it, and the disinterested fidelity with which they objected to the people's bringing any more contributions, are well worthy of our imitation. Thus should we serve God, yea, and our earthly superiors for his sake, in all things lawful; and thus should all, who are employed in public trusts, abhor filthy lucre, be superior to covetousness, and avoid all occasions and temptations to it, or appearances of it; for robbing the public is robbing many, which is worse than private theft; as murdering a multitude is worse than killing an individual.—Nor is the people's liberality less worthy of commendation: for this proclamation to restrain their bounty was far more reputable for them, and honourable to God, than one would have been, which required an addition to their too scanty contributions.—It should however be carefully observed, that though the rich can never devote their substance too entirely to the service of God, yet they may exceed in the particular application of it: and there have been ages of the church, and there may still be instances, in which an ill-judged liberality has introduced pride, indolence, and luxury, where there should be bright examples of humility, diligence, and self-denial. But this is not the general fault of the age in which we live: and though some few individuals may err on this side; yet

CHAP. XXXVI. Ver. 1. *Then wrought*, &c.—[*Junius* properly connects this verse with the end of the preceding chapter, and begins this chapter with the second verse. This is an expedient which frees the sacred text from a manifest inconsistency according to the present division; since it represents Bezaleel and Aholiab setting about their work before called to it by Moses, (ver. 2.) By thus connecting it, and reading *weasah*, in the future time, the proper sense is elicited: "And Bezaleel and Aholiab *shall work*, &c."]—*Bagster.*

Ver. 8. *Cherubims.*—[*Keroovim*, *cherubim*, not *cherubims*. What these were we cannot determine. Some, observing that the verb *kerav*, in Syriac, sometimes means to *resemble*, *make like*, conceive the noun *keroov*, signifies no more than an image, figure, or representation of any thing. *Josephus* says, they were flying animals, like none of those which are seen by man, but such as Moses saw about the throne of God. In another place he says, "As for the cherubim, nobody can tell or conceive what they were like. These symbolical figures, according to the description of them by Ezekiel, (ch. i. 10.; x. 14.) were creatures with four heads and one body; and the animals of which these forms consisted were the noblest of their kind; the *lion*, among the *wild beasts*; the *bull*, among the *tame ones*; the *eagle*, among the *birds*: and *man*, at the head of all; so that they might be, says Dr. *Priestley*, the representatives of *all nature*. Hence some have conceived them to be somewhat of the shape of flying oxen; and it is alleged in favour of this opinion, that the far more common meaning of the verb *kerav*, in Chaldee, Syriac, and Arabic, being to *plough*, the natural meaning of *keroov*, is a creature used in ploughing. This seems to have been the ancient opinion which tradition had handed down, concerning the shape of the cherubim with the flaming sword, that guarded the tree of life. (Gen. iii. 24.) *Ovid's* fable concerning Jason's golden fleece being guarded by brazen footed bulls, breathing out fire, was perhaps derived from it.]—*Bagster.*

Ver. 19. *Rams' skins.*—[This was the *third* covering of the tabernacle. The *first* and lowermost was made of fine linen, richly embroidered with figures of cherubim, in shades of blue, purple, and scarlet: (ver. 8—13.) It is reasonable to suppose, that the right side of this curtain was undermost, and so it formed a beautiful ceiling in the inside of the tabernacle. The *second* covering, which lay over the embroidered one, was made of a sort of *mohair*, (ver. 14—17.) and the *fourth*, or uppermost one, which was to keep the others from the weather, was made of *tachash*, or *badgers' skins* as it is termed.]—*Bagster.*

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side southward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were [n] coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards; and their sockets *were* sixteen sockets of silver, [o] under every board two sockets.

31 ¶ And he made [p] bars *of* shittim-wood; five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made a [q] vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars *of* shittim-*wood*, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.

37 And he made a [r] hanging for the tabernacle-door *of* blue, and purple, and scarlet, and fine twined [s] linen, of [t] needle-work;

38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

A. M. 2514. B. C. 1490.

n *twined.*

o *two sockets, two sockets under one board.*

p c.26.26.

q c.26.31. 36.6. Mat.27. 51. He.10.20.

r c.26.36.

s *the work of a needle-worker, or, embroiderer.*

t Ps.45.14.

a c.25.10. 40.3,21. Nu.10.33, 35.

b c.25.17. Le 16.12, 15. 1 Ch.28. 11. Ro 3.25. Ga 4.4. Tit.2.14. He.9.5. 1 Jn.2.2.

c 1 Ki.6.23. Ps.80.1.

d or, *out of.*

e or, *out of.*

f Ge 3.24. Is 6.2. Eze.9.10. Jn.1.51. 2 Co 3.18. Phi 3.8. 1 Ti.3.16. He.1.14.

g c.25.20.

h c.25.23. 35.13. 40.4,22. Eze.40.39. Mal.1.12. Jn.1.14, 16. Col.1.27.

CHAPTER XXXVII.

1 The ark. 6 The mercy-seat with cherubims: 10 the table: 17 the candlesticks: 25 the altar of incense.

AND Bezaleel made the [a] ark *of* shittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it: even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves *of* shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the [b] mercy-seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two [c] cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-seat;

8 One [d] cherub on the end on this side, and another [e] cherub on the *other* end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.

9 And the [f] cherubims spread out *their* wings on high, *and* covered with their wings over the mercy-seat, with their faces one to another; *even* to the [g] mercy-seat-ward were the faces of the cherubims.

10 ¶ And he made the [h] table *of* shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of a hand breadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves *of* shittim-wood, and overlaid them with gold, to bear the table.

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the circumstances of too many, of every denomination, who labour in the word and doctrine, as well as the appearance of many places of worship, evidently prove that most men, in our days, are sufficiently careful not *thus* to injure the cause of godliness. Wisdom, however, is profitable to direct: and when God puts wisdom and grace into the heart, the hands will be diligently employed in every good work, or cheerfully stretched out to contribute to it.—*T. Scott.*

CHAP. XXXVII. Ver. 1—29. *Mercy-seat*, &c.—After what hath been already said, we need only observe, that such repetitions were peculiarly useful to the Israelites; for in these types they chiefly had their gospel, and they were not permitted to see the things themselves, as they were placed within the sanctuary: and thus in the New Testament we have the same things related in two or three places, with not very material variations, yet not without usefulness.—The exactness of the workmen to their rule is worthy of our imitation: and it is never unseasonable to observe, that through the great Antitype, the substance

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Ver. 21. *Board.*—[Each of these boards, taking the cubit at nearly twenty-two inches, was about eighteen feet long, and two feet nine inches broad. As these boards are said to be *standing up* (ver 20.) their length was consequently the height of the tabernacle; and as the two sides were composed of twenty of these, standing up, (ver. 23, 25.) and the west end of six, with two boards to project at the corners, (ver. 27, 28.) the tabernacle must therefore have been thirty cubits, or fifty-five feet long, and about ten cubits, or eighteen feet broad. These boards were fastened at the bottom by two tenons in each board, which fitted into two mortices in the foundation, at the top by links or hasps, and on the sides by five wooden bars, which run through rings or staples in each of the boards. The boards and bars were all overlaid with gold; and their rings for the staves, and their hasps at top were of the same metal. The foundation on which they stood consisted of about ninety-six solid blocks of silver, two under each board, about eighteen inches long, and of a suitable thickness; and each weighing a talent, or about a hundred weight. Four blocks of silver formed the bases of the columns, which supported the curtain that divided the inside of the tabernacle into two rooms.]—*Bagster.*

Ver. 35. *Vail*, &c.—[*Parachoth*, from *parach*, probably of the same import as the Arabic, *pharaka*, to *separate, divide, make a distinction* between somewhat, the *inner vail*, which *divided* the tabernacle into two, and *separated*, and *made a distinction* between the Holy place and the Holy of Holies. This vail was made of the same rich materials as the inner covering of the tabernacle, and curiously embroidered with cherubim and other ornaments. Though it does not appear from Scripture at what distance from either end of the tabernacle this vail was hung, yet it is reasonably conjectured, that it divided it in the same proportion in which the temple, built after this model, was divided; that is, two thirds of the whole length were allotted to the first room, and one third to the second; so that the room beyond the vail, the Holy of Holies, was exactly square, being ten cubits each way, and the first room, the sanctuary, was twice as long as it was broad.]—*Bagster.*

Ver. 37. *Hanging.*—[This vail was a fine embroidered curtain, of the same materials, and of the same workmanship, as the inner vail and inner covering of the tabernacle. The text does not say how low it hung. *Philo*, makes it touch the ground; but *Josephus*, will have it to come down but half way, so that the people might have a view of the inside of the tabernacle; but then he says, there was another curtain over that, which came to the ground, to keep it from the weather, and was drawn aside on the sabbath and other festivals.]—*Bagster.*

CHAP. XXXVII. Ver. 10. *The table*, &c.—[Imitations of this sacred utensil also we find in the temples of ancient heathen nations. In the temple of Juno Populonia, there was a magnificent table for the utensils required at sacrifices and libations, as *Macrobius* states from older accounts. *F. Montfaucon* has given us a draught of a very celebrated piece of antiquity, called the table of Isis, which was a table made of brass, almost four feet long and nearly the same breadth. The ground work was a black enamel, curiously filled with silver plates inlaid, which represented figures of various kinds, distinguished into several classes and compartments, and interspersed by various hieroglyphics. Though nothing can be confidently asserted respecting the signification, or the original design of this table, yet it seems not improbable that it was an imitation of the table of shew-bread. See *Shuckford.*]—*Bagster.*

16 And he made the vessels which *were* upon the table, his [i] dishes, and his spoons, and his bowls, and his [j] covers to cover withal, *of* pure gold.

17 ¶ And he made the [k] candlestick *of* pure gold; *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff-dishes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the [l] incense-altar *of* shittim-wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* four-square; and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves *of* shittim-wood, and overlaid them with gold.

29 ¶ And he [m] made the holy anointing oil, and the [n] pure incense of sweet spices, according to the work of the apothecary.

CHAPTER XXXVIII.

1 The altar of burnt-offering: 8 the layer of brass: 9 the court. 21 The sum of that the people offered.

AND he made the [a] altar of burnt-offering *of* shittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* four-square; and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basins, *and* the flesh-hooks, and the fire-pans: all the vessels thereof made he *of* brass.

4 And he made for the altar a brazen grate of net-work under the compass thereof beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves *of* shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the [b] laver *of* brass, and the foot of it *of* brass, of the [c] looking-glasses of *the women* [d] assembling, which assembled *at* the door of the tabernacle of the congregation.

9 ¶ And he [e] made the court: on the south side southward the hangings of the court *were of* fine twined linen, a hundred cubits:

10 Their pillars *were* twenty, and their brazen sockets twenty; the hooks of the pillars, and their fillets, *were of* silver.

11 And for the north side, *the hangings were* a hundred cubits, their pillars *were* twenty, and their sockets of brass twenty: the hooks of the pillars, and their fillets, *of* silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars, and their fillets, *of* silver.

13 And for the east side eastward fifty cubits.

14 The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court-gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about *were* of fine twined linen.

17 And the sockets for the pillars *were of* brass; the hooks of the pillars, and their fillets, *of* silver; and the overlaying of their chapiters *of* silver; and all the pillars of the court *were* filleted with silver.

18 And the hanging for the gate of the court *was* needle-work, *of* [f] blue, and purple, and

A. M. 2514. B. C. 1490

[i] c 25.29. 37.16. 2 Ti. 2.20.

[j] or, *to pour out withal.*

[k] c 25.31. 30.27. 1 Ch. 28. 15. 2 Ch. 13. 11. Zec. 4.2, 11. He. 9.2. Re. 1.12, 20; 2.1, 5.

[l] c 30.1. 40.27. 1 Ki. 9.10. Re. 8.3, 4.

[m] c. 30.23. Ps. 23.5. 92.10. Is. 61.1, 3. Jn. 3.34. 2 Co. 1.21, 22. 1 Jn. 2.20, 27.

[n] c 30.34. Ps. 14 1, 2. 141.2. He. 5.7. 7.25. Re. 8.3, 4.

[a] c. 27.1. 40.6, 29. 2 Ch. 4.1. Eze. 43.13, 17. Ro. 3.3, 4. 12.1. He. 3.1. 9.14. 13.10. 1 Pe. 2.5.

[b] c. 30.18. 1 Ki. 7.23, 26, 38. Ps. 26.6. Zec. 13.1. Jn. 13.10. Tit. 3.5, 6. He. 9.10. 1 Jn. 3.7. Re. 1.5.

[c] or, *brazen glasses.*

[d] *assembling by troops.*

[e] c 27.9. 40.8, 33. 1 Ki. 6.36. Ps. 84.2, 10. 89.7. 92.13. 100.4.

[f] 2 Ch. 3.14.

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of all these shadows, our way being opened to the mercy-seat, we should continually draw near in faith; feeding daily upon him and his fulness, as the nourishment of our souls; walking through this dark world according to the light of his word, and seeking for renewed and enlarged anointings of his Holy Spirit; that here we may rejoice in him and glorify him, and at length be for ever with him in heaven.—*T. Scott.*

Ver. 17. *Candlestick.*—[*Herodotus* (l. i. c. 62.) states, that, "when the people have assembled in the city of Sais to sacrifice and to celebrate the festival, they light round their houses lamps, which are filled with salt and oil, in which the wick swims and burns the whole night. This festival is called the feast of the burning of lamps. Even those Egyptians who do not attend at this meeting do not fail to keep the festival: so that lamps are burning at the same time not only at Sais but throughout all Egypt." As the Egyptians, according to *Clemens Alexandrinus*, were the first who used lamps in their temples, they probably borrowed the use of them from the golden candlestick.] —*Bagster.*

CHAP. XXXVIII. Ver. 1. *Burnt-offering.*—[This altar consisted of four boards of shittim (acacia) wood, covered with brass, and hollow in the middle; but it is supposed to have been filled up with earth when used, for it is expressly said (ch. xx. 24.) that the altar is to be of earth. As it was five cubits long and five cubits broad, and three cubits high, if the cubit be reckoned at twenty-one inches, it must have been eight feet nine inches square, and about five feet three inches in height.]—*Bagster.*

Ver. 2. *Horns.*—[Horns were much used in all ancient altars among the heathens, and some were entirely constructed of the horns of the beasts that had been offered in sacrifice; but such altars appear to have been erected rather as *trophies* in honour of their gods. Thus *Nonnus* says, that Agave, at the command of Cadmus, went up on a high mountain, and offered a sheep upon an altar adorned with horns. Fragments of stone altars, adorned with horns, were still seen at the beginning of the seventeenth century among the ruins of Rome, as we are assured by *Scacchi*. Similar altars are found on the reverses of ancient Roman coins.]—*Bagster.*

Ver. 8. *The looking glasses.*—"Brazen mirrors." [The word *maroth*, from *raah*, to see, denotes *reflectors*, or *mirrors*, of any kind. That these could not have been *looking* GLASSES, as in our translation, is sufficiently evident, not only from GLASS not being then in use, but also from the impossibility of making the BRAZEN *laver* of such materials. The first *mirrors* known among men were the clear *fountain* and *unruffled lake*. The first artificial ones were made of polished *brass*, afterwards of *steel*, and when luxury increased, of *silver*; but at a very early period, they were made of a mixed metal, particularly of *tin* and *copper*, the best of which, as *Pliny* informs us, were formerly manufactured at Brundusium. When the Egyptians went to their temples, according to *Cyril*, they always carried their mirrors with them. The Israelitish women probably did the same; and Dr. *Shaw* says, that looking glasses are still part of the *dress* of Moorish women, who carry them constantly hung at their breasts.]—*Bagster.*——*Of the women assembling at the door of the tabernacle.*—[Heb. assembling by troops. It is supposed that these women kept watch during the night.—Among the ancients, women were generally employed as *door-keepers*. (See 1 Sam. ii. 22. Matt. xxvi. 69. John xviii. 17.) *Aristophanes*, assigns them the same office, and calls them *sakis*, which seems a common name for a maid-servant. *Homer* mentions Actoris, Penelope's maid, whose office was to keep her chamber door. Sir *J. Chardin* observes, that women are employed to keep the gate of the palace of the Persian kings.]—*Bagster.*

CHAP. XXXVIII. Ver. 1—31. *Burnt-offerings*, &c.—In all ages there have been some persons more devoted to God, more constant in their attendance upon his ordinances, and more willing to part with lawful things for his sake, than others. These are never censured, but always commended and honoured in the word of God: for when relative duties and social obligations are not neglected or violated, we cannot too much re-

scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver.

20 And all the [g] pins of the tabernacle, and of the court round about, *were of* brass.

21 ¶ This is the sum of the tabernacle, *even* of the [h] tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, by the hand of [i] Ithamar, son to Aaron the priest.

22 And [j] Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him *was* [k] Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the [l] gold that was occupied for the work in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the [m] shekel of the sanctuary.

25 And the silver of them that were numbered of the congregation *was* a hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

26 A bekah for [n] every man, *that is*, half a shekel, after the shekel of the sanctuary, for [o] every one that went to be numbered, from twenty years old and [p] upward, for six hundred thousand and three thousand and five hundred and fifty *men*.

27 And of the hundred talents of silver were [q] cast the sockets of the sanctuary, and the sockets of the vail; a hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and [r] filleted them.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

A. M. 2514. B. C. 1490.

g ver. 19 20 h c. 38. 21. Lev. 26. 46. Ps. 22. 23.

h Nu. 1. 50, 53; 9. 15. 10. 11. 17. 7, 8. 18. 2. 2 Ch. 24. 6. Ac. 7. 44. Re. 11. 19.

i Nu. 4. 28, 33.

j c. 31. 1, 6. 35. 30.

k c. 35. 34.

l 1 Ch. 22. 14. 29. 2, 7. Hag. 2. 8.

m c. 30. 13, 24. Le. 5. 15. 27. 3, 25. Nu. 3. 47. 18. 16.

n *a poll.*

o c. 30. 13, 15

p Nu. 1. 46. 26. 51.

q c. 26. 19. 32.

r c. 27. 17.

a c. 25. 4. 35. 23.

b c. 31. 10. 35. 19.

c c. 28. 4. Eze. 42. 14.

d c. 28. 6. Le. 8. 7.

e c. 28. 9, 12.

f c. 28. 29. Jos. 4. 7.

g c. 28. 15, &c.

h Re. 21. 19, 20.

i or, *ruby*.

CHAPTER XXXIX.

1 The clothes of service, and holy garments: 2 the ephod: 8 the breastplate: 30 the plate of the holy crown. 32 All is viewed and approved by Moses.

AND of the [a] blue, and purple, and scarlet, they made [b] clothes of service, to do service in the holy *place*, and made the holy garments for Aaron; as the [c] LORD commanded Moses.

2 ¶ And he made the [d] ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulder-pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 And they wrought onyx-stones enclosed in ouches of gold, graven as signets are [e] graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a [f] memorial to the children of Israel; as the LORD commanded Moses.

8 ¶ And he made the [g] breast-plate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 And they set in it four [h] rows of stones: *the first* row *was* a [i] sardius, a topaz, and a carbuncle: this *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* enclosed in ouches of gold in their enclosings.

14 And the stones *were* according to the

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nounce the world, deny ourselves, and devote our all to the Lord, and seek our whole happiness from him.—It may also be added, that the enclosure of this court, being only of curtains, might intimate that it should in due time be removed: and so we may take occasion to bless God for the enlargement of his church, by the calling of *us* Gentiles into it; and to pray that all remaining boundaries may be removed, and the whole earth filled with the knowledge of God the Father, the Son, and the Holy Spirit, to whom be glory for ever. Amen.—*T. Scott.*

CHAP. XXXIX. Ver. 1—43. *Garments of the priests*, &c.—When unanimity, diligence, and zeal, animate the hearts of numbers in a good cause, much may be done in a short time: and when the commandment of God is continually attended to, as the rule and standard of every service, the whole will be done well.—We ought indeed daily to prove our own work, to take the counsel and regard the judgment of others, to present all we do before the Lord, and beg to be shown how far he approves or disapproves it: but the grand trial of all our actions will be at the conclusion of them. We ought not therefore *rashly* to judge others, or their works, before the time; nor be elated by man's applause, or cast down by his reproach, which are often alike erroneous and unmerited: but we should exercise

Ver. 24. *The gold that was occupied.*—[If we follow the estimation of the learned Dean *Prideaux*, the value of the twenty-nine talents, and 730 shekels of *gold*, will be $880,663 45. The value of the *silver* contributed by 603,550 Israelites, at half a shekel per man, will amount to $200,982 24. The value of the 70 talents, 2400 shekels of *brass*, will be $2281 48. The *gold* weighed 4215 pounds; the *silver*, 14,603 pounds; and the *brass*, 10,277 pounds, troy weight. The total value of all the gold, silver, and brass, will consequently amount to $1,083,927 17., and the total weight of these three metals will amount to 29,124 pounds *troy*, which, reduced to *avoirdupois* weight, is equal to FOURTEEN TONS 266 pounds!—It may, perhaps, seem difficult to imagine how the Israelites should be possessed of so much wealth in the desert; but it should be remembered, that their ancestors were opulent men before they came into Egypt; that they were further enriched by the spoils of the Egyptians and Amalekites; and that it is probable, they traded with the neighbouring nations who bordered on the wilderness.—There appear to be three reasons why so much riches should have been employed in the construction of the tabernacle, &c. 1. To impress the people's minds with the glory and dignity of the Divine Majesty, and the importance of his service. 2. To take out of their hands the occasion of covetousness. 3. To prevent pride and vain glory, by leading them to give up to the divine service even the ornaments of their persons.]—*Bagster.*

CHAP. XXXIX. Ver. 3. *Beat the gold.*—[For the purpose, as it is supposed, of cutting it into *wires*. *pethalim*, *threads*, from *pathal*, to *twist*, *twine*. Some, with Bp. *Patrick*, have supposed, they had not then the art of making *gold thread*; but this seems improbable, as they possessed several ornamental arts of far more difficult acquirement. In the present instance, it is probable, figures made in a more solid form than could have been effected by gold thread might have been required; as narrow filaments, cut out of thin plates, appear more suitable to embroider the ephod, and at the same time would be more ornamental.]—*Bagster.*

Ver. 6. *Onyx-stone.*—[*Shoham*, the meaning of which is not easily determined. It has been variously rendered a *beryl*, *emerald*, *prasius*, *sapphire*, *sardius*, *ruby*, *carnelian*, *onyx*, and *sardonyx*. It is probable that it may signify both the *onyx* and *sardonyx*. This latter stone is a mixture of the *chalcedony* and *carnelian*, sometimes in strata, and at other times blended together, and is found striped with *white* and *red* strata, or layers. It is generally allowed, that there is no real difference, except in *hardness*, between the *carnelian*, *chalcedony*, *agate*, *sardonyx*, and *onyx*. The *onyx*, it is well known, is of a *darkish horny* colour, resembling the *nail* or *hoof*, from which circumstance it has its name. It has often a plate of a *bluish white* or *red* in it, and when on one or both sides of this white, there appears a plate of a *reddish* colour, the jewellers, says *Woodward*, call the stone a *sardonyx*.]—*Bagster.*

Ver. 11. *Diamond.*—[*Yahalom*, probably the *diamond*, so called, from *halam*, to *beat*, *smite*, because of its extreme *hardness*, by which it will *beat* to pieces the other stones. It is a fine pelucid substance, never debased with any

names of the children of Israel, [j] twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breast-plate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings, and put the two rings in the two ends of the breast-plate.

17 And they put the two [k] wreathen chains of gold in the two rings on the ends of the breast-plate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breast-plate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod:

21 And they did bind the breast-plate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breast-plate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ And he made the [l] robe of the ephod *of* woven work, all *of* blue.

23 And *there was* a hole in the midst of the robe, as the hole of a habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen*.

25 And they made [m] bells *of* pure gold, and put the bells between the [n] pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in;* as the LORD commanded Moses.

27 ¶ And they made [o] coats *of* fine linen *of* woven work for Aaron and for his sons,

28 And a [p] mitre *of* fine linen, and goodly bonnets *of* fine linen, and [q] linen breeches *of* fine twined linen,

29 And a [r] girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needle-work; as the LORD commanded Moses.

30 ¶ And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, [s] HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of [t] Israel did according to all that the LORD commanded Moses, so did they.

33 And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets;

34 And the covering of rams' skins died red, and the covering of badgers' skins, and the vail of the covering;

35 The ark of the testimony, and the staves thereof, and the mercy-seat;

36 The table, *and* all the vessels thereof, and the shew-bread;

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light;

38 And the golden altar, and the anointing oil, and the [u] sweet incense, and the hanging for the tabernacle-door;

39 The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot;

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation;

41 The [v] clothes of service to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD commanded [w] Moses, so the children of Israel made all the work.

43 And Moses did look upon all the work, and behold, they had done it as the LORD had commanded, even so had they done it; and Moses [x] blessed them.

CHAPTER XL.

1 The tabernacle is commanded to be reared, 9 and anointed. 13 Aaron and his sons to be sanctified. 34 A cloud covereth the tabernacle.

AND the LORD spake unto Moses, saying,

2 On the first [a] day of the first month shalt thou set up the tabernacle of the tent of the congregation.

3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

4 And thou shalt bring in the table, and set in [b] order the things that are to be [c] set in or-

A. M. 2514. B. C. 1490.

j Re.21.12.

k Ca.1.10.

l c.28.31.

m c.28.33.

n Ca.4.13.

o c.28.39, 40.

p c.28.4,39.

q c.28.42. Eze.44.18.

r c.28.39.

s Zec.14.20.

t ver.42,43. c.25.40. De.12.32. 1 Sa.15. 22. 1 Ch.28. 19. Mat.28. 20. He.8.5.

u *the incense of sweet spices.*

v c.31.10.

w c.35.10.

x Ge.14.19. Le.9.22, 23. Nu.6.23, 27. Jos.22.6. 2 Sa.6.18. 1 Ki.8.14. 2 Ch.30. 27. Ne.11.2. Lu.2.34.

a ver.17. c.12.2. 13.4. Nu.7.1.

b *the order thereof.*

c Le.24.8.

ourselves to keep a conscience void of offence, be contented with its testimony, and wait that day, "when the Lord shall come, and bring to light the hidden things of darkness, and make manifest the counsels of the hearts, and then shall every man have praise of God." For though the glory of all the good we do belongs to him, and our best needs much forgiveness; yet, if by his grace our hearts are humbly upright and willing, and we work by his rule, for his glory, and in dependance on his teaching and assistance, he will graciously applaud us, and say, "Well done, good and faithful servants;" and his blessing will abundantly repay our labour, which indeed is even here its own reward. After his example, therefore, as well as that of Moses, parents, masters, ministers, magistrates, and others, should learn not to be always finding fault; but to show themselves pleased with, and to commend, the honest endeavours of others to do well.—They who serve the cause of religion have a claim to our prayers, even as if they were our own benefactors; and we should both thank God for them, and beg of him to bless them.—*T. Scott.*

CHAP. XL. Ver. 1—38. *The tabernacle reared and consecrated.*—This was one year, all but fifteen days, after the Israelites left Egypt; 50 days after that event the law was given, and it is reckoned that Moses spent eighty days, from first to last, on the holy mount; only half a year was therefore occupied in this laborious undertaking; but their hearts were in the work, and they wrought willingly. "When unanimity, diligence, and zeal, animate the hearts of numbers in a good cause," says *Scott*, "much may be done in a short time; and when the command-

admixture of other matter; susceptible of elegant tinges from metalline particles; giving fire with steel; not fermenting with acid menstrua: scarcely calcinable by any degree of fire; and of one simple and permanent appearance in all lights. It is the hardest and most valuable of all gems; when pure, perfectly clear and pellucid, as the clearest water, and eminently distinguished from all other substances by its vivid splendour, and the brightness of its reflections.]—*Bagster.*

Ver. 12. *Ligure.*—[*Leshem*, the *ligure*, the same as the *jacinth*, or *hyacinth*, a precious stone of a *deep red*, with a considerable tinge of *yellow*. *Theophrastus* and *Pliny* say it resembles the carbuncle, of a brightness sparkling like fire.——*Agate.*—*Shevo*, the *agate*, a semi-pellucid compound gem, formed of different simple minerals, as chalcedony, cornelian, jasper, hornstone, quartz, amethyst, opal, &c. joined irregularly or in layers. It is of a *white, reddish, yellowish*, or *greenish* ground; and so variously figured in its substance as to represent plants, trees, animals and other objects.——*Amethyst.*—*Achlamah*, an *amethyst*, a transparent gem, composed of a strong *blue* and *deep red;* and according as either prevails, affording different tinges of *purple*, sometimes approaching to violet, and sometimes even fading to a pale rose colour.]—*Bagster.*

Ver. 13. *Beryl.*—[*Tarshish* probably the *beryl*, a pellucid gem, of a sea, or

der upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the [d] laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court-gate.

9 ¶ And thou shalt take the anointing oil, and [e] anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and [f] it shall be an altar [g] most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 And thou shalt bring [h] Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and [i] anoint [j] him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be [k] an everlasting priesthood throughout their generations.

16 ¶ Thus did Moses; according to all that the LORD commanded him, so did he.

17 And it came to pass in the [l] first month, in the second year, on the first *day* of the month, *that* the tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 And he took and [m] put the testimony into the ark, and set the staves on the ark, and put the [n] mercy-seat above upon the ark:

21 And he brought the ark into the tabernacle, and set up the [o] vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 And he put the [p] table in the tent of the congregation, upon the side of the tabernacle [q] northward, without the vail.

23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he [r] lighted the lamps before the LORD, as the LORD commanded Moses.

26 And he put the golden altar in the tent of the congregation before the vail:

27 And he [s] burnt sweet incense thereon; as the LORD commanded Moses.

28 And he set up the hanging *at* the door of the tabernacle.

29 And he put the [t] altar of burnt-offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the LORD commanded Moses.

30 And he set the [u] laver between the tent of the congregation and the altar, and put water there, to wash *withal.*

31 And Moses, and Aaron, and his sons, washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they [v] washed; as the LORD commanded Moses.

33 And he reared [w] up the court round about the tabernacle and the altar, and set up the hanging of the court-gate. So Moses finished the work.

34 ¶ Then a cloud [x] covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the [y] cloud was taken up from over the tabernacle, the children of [z] Israel went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not [a] till the day that it was taken up.

38 For the cloud of the [b] LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

A. M. 2511. B. C. 1490.

d ver.30. c.30.18.

e c.30.26.

f c.29.36, 37.

g *holiness of holinesses.*

h Le.8.1.. 13.

i c.28.41. Le.8.1.. 1Jn.2.20.

j Jn.17.19.

k Nu.25.13. Ps.110.4. He.7.17.. 24.

l ver 2. Nu.7.1.

m c.25.16.

n c.37.6..9.

o c.26.33. 35.12.

p ver.4.

q c.26.35.

r ver.4, c.25.37.

s c.30.7.

t ver 6 c.27.1,2.

u ver.7. c.30.18.

v c.30.19,20 Ps.73.13.

w ver.8. c.27.9,16.

x c.13.21, 22; 29.43. 33.9. Le.16.2. Nu.9.15. 1 Ki.8.10. 2Ch.5.13. 7.2. Ps.18.10.. 12. Is.6.4. Hag.2. 7,9 Re.15.8.

y Ne.9.19.

z *journeyed.*

a Ps.31.15.

b Ps.78.14. 105.39. Is.4.5.

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ment of God is continually attended to, as the rule and standard of every service, the whole will be done well."

The priesthood of Aaron is here said to be an "everlasting priesthood;" but the meaning of this term (everlasting) is always to be regulated by the subject to which it is applied. The priesthood cannot last longer than the dispensation to which it belongs, and the dispensation being changed, there is, of course, a necessity to change the priesthood: both Moses and Aaron must give place to Jesus, whose complex character and united offices they but faintly represented. (See Heb. ch. vii. 11—14.) The perpetuity of *his* priesthood is to be argued from the unchangeable nature of the Christian dispensation. He only can be a priest for ever, who is himself ever living. (Ver. 21—28.)

The business of this day was crowned by the divine presence. "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle," so that "Moses was not able to enter in." It is difficult for us to form an accurate idea of this scene. Thus much we may remark, that the external cloud afforded sufficient evidence of the Lord's presence to the people in general, while the glory within, was such that even Moses could not support. The best evidence of the Lord's presence with his people in the present state, is often involved in mystery and obscurity; if his glory were to be revealed without a cloud, we should be constrained to say with St. Paul, "Whether in the body, or out of the body, we know not." (2 Cor. xii. 2.)

The cloud hitherto had taken various stations; now it rested on the tabernacle, and the glory in the most holy place. What the cloud was to them, a written revelation is to us. Before the Scriptures were complete, visions and revelations were necessary assistants; now, the whole revealed will of God is concentrated in the sacred canon: "the Bible, and the Bible only, is our rule" and guide.

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bluish green colour.——*Jasper.*—*Yaspeh*, the *jasper*, a hard stone, of which there are not less than 15 varieties of various colours, as *green, red, yellow, brown, black*, &c.]—*Bagster.*

CHAP. XL. Ver. 19. *He spread abroad the tent over the tabernacle.*—That is the coverings of skins, &c. over the framework.

Ver. 20. *He put the testimony in the ark.*—That is, the tables of the law were put inside the chest of the ark.

Ver. 33. *Tabernacle.*—[The tabernacle might either be called a house or a tent, because it had wooden walls and partitions like a house, and curtains and hangings like a tent; but as it *externally* resembled a common oblong tent, and the wooden walls were without a roof, and properly only supports for the many curtains and hangings spread over them, it is more properly called a tent. Even the ordinary tents of the Arabs have at least two main divisions the innermost for the women, and hence called *sacred*, i. e cut off, inaccessible In the tent of an emir the innermost space is only accessible to himself or those whom he particularly honours; into the outer tent others may come The furniture is costly, the floor covered with a rich carpet, and has a stand with a censer and coals, on which incense is strewed. Hence we have the simple idea after which this magnificent royal tent of JEHOVAH, the King and GOD of the Hebrews, was made.]—*Bagster.*

[MOSES, having in the Book of Genesis described the Creation of the World, the Origin of Nations, and the peopling of the earth, details in the Book of EXODUS the Commencement and Nature of the JEWISH CHURCH and POLITY, which has very properly been termed a *Theocracy*, in which Jehovah appears not merely as their Creator and God, but as their King. Hence this and the following books of Moses are not purely Historical; but contain not only laws for the regulation of their moral conduct and the rites and ceremonies of their religious worship, but judicial and political laws relating to government and civil life. A part of these has been detailed in this book; and an account given of the erection of a superb royal palace, the tabernacle, in which Jehovah was pleased to dwell, or manifest his especial presence, by the shechinah, or glory, appearing between the Cherubim. The stupendous FACTS, connected with these events, are fully attested by every succeeding writer of the Sacred Scriptures, as may be clearly perceived by consulting the References and notes; and many of the circumstances are confirmed by the testimony of heathen writers.

NUMENIUS, a Pythagorean philosopher, mentioned by EUSEBIUS, speaks of the OPPOSITION OF THE MAGICIANS, whom he calls *Jannes* and *Jambres*, to the miracles of Moses. Though the names of these magicians are not preserved in the sacred Text, yet tradition had preserved them in the Jewish records, from which St. PAUL, (2 Ti. iii. 8.) undoubtedly quotes. The EXODUS of the Israelites from Egypt, and their miraculous PASSAGE OF THE RED SEA, are attested by PALEMON and CHÆREMON, MANETHO, BEROSUS, ARTAPANUS, STRABO, DIODORUS SICULUS, NUMENIUS, JUSTIN, and TACITUS. The tradition mentioned by Diodorus, among the Ichthyophagi, who lived near the Red sea, that the whole bay was once laid bare to the very bottom, and that the waters afterwards returned to their accustomed channel with a most tremendous revulsion, is not extinct to the present day. The inhabitants of the neighbourhood of Corondel, according to Dr. SHAW, preserve the remembrance of a mighty army having been once drowned in the bay which PTOLEMY calls Clysma. The very country where the event happened, in some degree bears testimony to the accuracy of the Mosaic narrative. The Scriptural Etham is still called *Etti*; the wilderness of *Shur*, the mountain of *Sinai*, and the country of *Paran*, are still known by the same names; and *Marah*, *Elath*, and *Midian*, are still familiar to the ears of Arabs. Several writers, particularly ORPHEUS, in the verses ascribed to him, speak of the delivery of the TWO TABLETS OF THE LAW from God, and of the institution of the Hebrew rites. Add to this, that many of the notions of the heathen respecting the, appearance of the Deity, and their religious institutions and laws, were borrowed from this book; and many of their fables, as has been partially shown, were nothing more than distorted traditions of those events which are here plainly related by Moses.]—*Bagster.*

THE THIRD BOOK OF MOSES, CALLED LEVITICUS.

THIS BOOK is called LEVITICUS, because it chiefly contains laws and regulations respecting the duties of the Priests and *Levites*, though many of them refer also to the body of the people. The New Testament teaches us to consider many of these rites of sacrifice and purification as typical of the atonement of Christ, and the purifying influences of the Holy Spirit. How far the body of the people saw into the spiritual meaning of these rites, it is difficult to say. Unbelievers, most likely, did not trouble themselves about it; and believers would penetrate their design, more or less, in proportion as they were enlightened.

"Leviticus contains little history, except the awful death of Nadab and Abihu, the sons of Aaron, as soon as consecrated, for irreverence in their sacred office: and it principally consists of ritual laws, delivered to Moses from above the mercy-seat, during the first month after the Tabernacle was erected; though moral precepts are frequently interspersed.—In these ceremonies the gospel was preached to Israel: and the solemn and exact manner, and the many repetitions, with which they are enforced, are suited to impress the serious mind with a conviction, that something immensely more important and spiritual, than the external observances, is couched under each of them. We are indeed thus taught, that all true religion must be grounded on divine revelation, and be regulated by it; and not be left in any degree to human invention: yet one inspired apostle calls the legal institutions "beggarly elements," and "the law of a carnal commandment;" and another allows, that they formed "a yoke which neither they nor their fathers were able to bear."—But if we look carefully into the New Testament, we shall be convinced, that these ordinances, which to numbers appear so unmeaning and unreasonable, were not only "shadows of good things to come," but real prophecies; which, being exactly accomplished in the gospel, prove the book in which they are found to be divinely inspired. It is not known how far the Israelites observed the singular law concerning the sabbatical year, and that of Jubilee, which, it is evident, were very frequently neglected; but no impostor would have ventured to enact such statutes; much less to have committed himself by these words: "And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase. Then I will command my blessing on you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in, ye shall eat of the old store." (xxv. 20—22.) Yet, we do not find, in the whole history, a single complaint that this extraordinary promise failed of an exact accomplishment. The twenty-sixth chapter likewise contains an evident prediction of the present state of the nation of Israel, which amidst all its dispersions and oppressions has hitherto been preserved a distinct people, apparently in order to the performance of the promises made them in the close of the chapter. It seems peculiarly useful, in this skeptical age, to introduce each book in the sacred volume, by some notice of those prophecies found in it which have received an evident accomplishment, many ages after the time when we have full proof the books were extant; as this tends to establish, not only their authenticity, but also their divine authority, far more than human testimony can do.—In addition to this we may observe, that the sacred writers, in all the subsequent parts of Scripture, and even our Lord, as well as his apostles, quote or refer to this book in language which proves, both that it is the genuine work of Moses, and also that the statutes contained in it are the word of God; the two points which many, called Christians, seem at present ready to concede to skeptics and infidels. (2 Chron. xxx. 16. Ezra vii. 6, 12. Matt. viii. 4. Luke ii. 22—24. Rom. x. 4, 5. Comp. Lev. xxvi. 12. with 2 Cor. vi. 16. and Lev. xix. 18. with Gal. v. 14.) Let us therefore adhere to the testimony of these unexceptionable witnesses, and study it as a part of "the oracles of God:" and very important instruction will be derived from it, even to us in this remote age, though we are no longer under the obligation of its ritual appointments."—*T. Scott.*

The few events mentioned in this book, and all the laws delivered, are supposed by *Usher* and others to have been within one month, answering to part of April and part of May, in the year of the world 2514, or 1490 years before the Christian era.

CHAPTER I.

1 The burnt-offerings: 3 of the herd, 10 of the flocks, 14 of the fowls.

A. M. 2514. B. C. 1490.

AND the LORD called unto Moses, and spake unto [a] him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, If any man of you [b] bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

3 ¶ If his offering *be* a burnt-sacrifice of the herd, let him offer a [c] male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4 And he shall put his [d] hand upon the head of the burnt-offering; and it shall be [e] accepted for him to make [f] atonement for him.

5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and [g] sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

6 And he shall flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But his inwards and his legs shall he wash

a Ex.19.3. Nu.12.4, 5.
b c.22.18.
c c.3.1. 22.20,21. Ex.12.5. De.15.21. Mal.1.14. Lu.1.35. Jo 1.36. Ep 5.27. He.9.14. 1 Pe.1.19.
d c.3.2,8,13. 4.15. ver 14.22. 16.21. Ex.29.10. 15.19. Nu 8.12. Is.53.4, 6. 2 Co.5.20.
e c.22.21,27. Is.56.7.
f c.4.20,26,31.; 9.7.; 16.24. Nu.15.25. 2 Ch.29.23,24. He.10.4. 1 Jn.2.2.
g c.3.8. 2 Ch.35.11. Is.52.15. He.12.24.

CHAP. I. Ver. 1—17. *The various burnt-offerings.*—In the preceding book we read of the Lord addressing Moses from the cloud on mount Sion, but now the tabernacle was finished, "The Lord called unto Moses, and spake unto him out of the abernacle," &c. Indeed, the tabernacle was set up on purpose to be a place of communion between God and Israel. A place of worship on their part; and on his, the oracle from which they received the revelation of his will; and in both respects, it pointed towards the divine *Logos*, the Word of God who "tabernacled among us," that, as the only Mediator between God and man, he might reveal his will to us, and present our services to him. (John i. 14—18.)

Burnt-offerings were of three kinds—a bullock from the herd, a sheep or kid from the flock, and, among birds, two turtle doves or young pigeons. These were to be wholly consumed, except the hides of the animals, which were the perquisite of the priests. The rich were expected to bring the former, and the middling class, the second, namely, a sheep or kid; but from the poor, who, under both the Jewish and Christian dispensations are especially considered, the Lord will accept a pair of turtle doves, or two young pigeons. "It is observable, (says *Henry*,) that those creatures were chosen for sacrifice which were most mild and gentle, harmless and inoffensive, to typify the innocency and meekness that was in Christ; and to teach the innocency and meekness that should be in Christians. The poor man's turtle doves are said to be an offering of a sweet-smelling savour, as much as that of an ox or a bullock. Yet, after all, "to love God with all our heart," and to "love our neighbour as ourselves,"

CHAP. I. Ver. 2. *An offering.*—Hebrew, *Korban*, answering to that introductory present which, in the East, is well known to be necessary, to obtain an audience with princes and great men. So all our access to God, is through the atonement of Jesus Christ. Ephes. ii. 18.; iii. 12. This *Holocaust* (or whole burnt-offering) was the principal of the daily sacrifices, and was required to be a male without blemish.

Ver. 4. *He shall put his hand,* &c.—This is the first express mention of laying the hand (or hands, chap. xvi. 21.) upon the head of the victim. *Maimonides* says, "He that imposeth . . . layeth his hands between the two horns, and confesseth, upon the sin-offering, the iniquity of sin; and upon the trespass-offering, the iniquity of trespass; and upon the burnt-offering, the iniquity of doing that he should not, and not doing that he ought," &c.—*Ainsworth.* This was probably a very ancient rite; and, according to Herodotus, was practised by the Egyptians.—*Orient. Lit.* No. 241.—*To make atonement.*—The Hebrew *Capper*, signifies to *cover*, not with a garment, (which is easily taken off,) but as with a plaster that cleaveth. (Gen. vi. 14.) It implies reconciliation, and is applied, Gen. xxxii. 20. to appeasing the angry countenance of Esau.

Ver. 6. *He shall flay.*—As the skin was to be the priest's, it is natural to suppose, that he and his servants performed such offices; though it is probable the offerer might be required to take part in them.

Ver. 7. *The sons of Aaron shall put fire on the altar.*—That is, shall supply it from the sacred fire in the tabernacle, *Clarke*,) or perhaps it only means, to keep up the fire by a supply of wood. So *Ainsworth.*

in water: and the priest shall burn all on the altar, *to be* a burnt-sacrifice, an offering made by fire, of a [h] sweet savour unto the LORD.

10 ¶ And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar [i] northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar:

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:

13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 And if the burnt-sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of [j] turtle-doves, or of young pigeons.

15 And the priest shall bring it unto the altar, and [k] wring off his head, and burn *it* on the altar: and the blood thereof shall be wrung out at the side of the altar:

16 And he shall pluck away his crop with his [l] feathers, and cast it beside the altar on the east part, by the place of the ashes:

17 And he shall cleave it with the wings thereof, *but* shall not [m] divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt-sacrifice, an offering made by fire, of a sweet [n] savour unto the LORD.

CHAPTER II.

[1] The meat-offering of flour with oil and incense: 12 of the first-fruits in the ear. 13 The salt of the meat-offering.

AND when any will offer a [a] meat-offering unto the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon:

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall [b] burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD:

3 And the remnant of the meat-offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat-offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened [c] wafers anointed with oil.

5 ¶ And if thy oblation *be* a meat-offering [d] *baken* in a pan, it shall be *of* fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it *is* a meat-offering.

7 ¶ And if thy oblation *be* a meat-offering *baken* in the frying-pan, it shall be made *of* fine flour with oil.

8 And thou shalt bring the meat-offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering a [e] memorial thereof, and shall burn *it* upon the altar: *it is* an offering made by fire, of a sweet savour unto the LORD.

10 And that which is left of the meat-offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat-offering which ye shall bring unto the LORD shall be made with [f] leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ As for the oblation of the [g] first-fruits, ye shall offer them unto the LORD: but they shall [h] not be burnt on the altar for a sweet savour.

13 ¶ And every oblation of thy meat-offering shalt thou season with [i] salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

14 And if thou offer a meat-offering of thy first-fruits unto the LORD, thou shalt offer for

A. M. 2511
B. C. 1490

h Ge.8.21. Eze.20.28, 41. Ep.5.2. Phi.4.18.

i Ex.40.22. Eze.8.5.

j c.5.7. 12.8. Lu.2.24.

k or, *pinch off the head with the nail.*

l or, *the filth thereof*

m Ge.15.10.

n ver.9,13.

a c.6.14. 9.17. Nu 15.4.

b ver.9. c.5.12. 24.7. Ac.10.4.

c Ex.29.2.

d or, *in a flat plate, or, stice.*

e ver.2. c.6.15.

f c.6.17. Ex.12.19, 20. Mat.16. 11. Ma.8.15. Lu.12.1. 1 Co.5. 6..8.

g c.23.10, 11. Ex.22.29.

h *ascend.*

i Nu.18.19. Ezr.7.22. Eze.43. 24. Ma.9.49.

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is more than all whole burnt-offerings and sacrifices." (Mark xii. 33.)

CHAP. II. Ver. 1—16. *The various meat-offerings.*—The changes in language which time produces affect even the sense of Scripture; for *meat* formerly signified food in general; and the meat-offering was usually, if not always, of meal, corn, or bread, as we find in this chapter, and generally mixed up with oil and salt; but not with leaven, nor honey. These offerings seem chiefly intended to acknowledge the goodness of divine providence, in favouring us with corn and oil, and other productions of the earth. In this view, even Cain brought his *mincha*, or meat-offering, to God, though he brought not, as Abel did, an animal sacrifice. (See on Gen. iv. 4.) The meat-offerings, (or oblations) under the law, however, pointed to Christ, as well as the burnt-offerings, though in a different point of view; namely, as "the bread of God which came down from heaven;" and the oil and frankincense joined with it, may well remind us, that "he offered himself through the Eternal Spirit," whereof oil is the acknowledged emblem, as is frankincense of the "prayers and supplications, which, with strong crying and tears," he offered unto God in the days of his flesh and passion. (Heb. v. 7; ix. 14.) The "salt of the covenant," added to these offerings, was a solemn pledge of friendship on the part of God, and fidelity on the part of man.

Henry considers these oblations as a kind of quit-rent, by which we testify our dependance upon God, who giveth to all life, and breath, and food convenient. They that would eat and drink to his glory, must consecrate some of their meat and drink

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Ver. 10. *Burnt-sacrifice.*—[*Olah*, a *burnt-offering*, from *alah*, to *ascend*, because this offering *ascended*, as it were, to God in *flame* and *smoke*, being *wholly consumed*; for which reason it is called in the Septuagint a *whole burnt-offering*. This was the most important of all the sacrifices; and no part of it was eaten either by the priest or the offerer, but the whole offered to God. It has been sufficiently shown by learned men, that almost every nation of the earth, in every age, had their *burnt-offerings*, from the persuasion that there was no other way to appease the incensed gods; and they even offered human sacrifices, because they imagined, as *Cesar* expresses it, that life was necessary to redeem life, and that the gods would be satisfied with nothing less.]—*Bagster.*

CHAP. II. Ver. 1. *A meat-offering . . . . . of fine flour.*—"Meat" originally meant "food or victuals. Gothic, *Mate;* Saxon, *Methe.*" *Johnson* quotes Shakspeare as using the word in this general sense; and an old English author, (*Tusser*) as using the adjective, *meated*, in the sense of *fed*, or fodder-ed. Speaking of oxen and horses, he says, "well *meated* and used." The same appears from the terms sweatmeats, and whitemeats, the latter meaning bread and milk, &c.—*Minshew's* Guide, &c. and *Johnson's* Dict. So, according to *Ainsworth*, and the best Lexicographers, the Hebrew *Mincha*, "a meat-offering," was properly of things without life, as flour, cakes, wafers, &c. and might be better called (he thinks) a wheat-offering. See note on Gen. iv. 4. The heathen copied these, and most of the Jewish forms of sacrifice. See *Orient. Cust.* No. 701, 702.

Ver. 2. *A handful of flour* only was to be burnt with the frankincense; the remainder was to be the priest's.

Ver. 4, 5. *Baken in the oven . . . . . in a pan.*—Margin, "On a flat plate." All these were probably heated by the fire of the altar. In the East, they have various contrivances for this purpose. Sometimes the cakes are spread on the *outside* of a pan, and fire put within at the bottom; sometimes the pan is placed on the fire, and the cake spread on the inside. The word used by the Arabs for this kind of oven is *tenur*, the very word here used. Flat stones, and plates of iron and copper, are likewise employed for the same purpose.—*Oriental Customs*, No. 49. *Oriental Literature*, No. 242. See also Dr. *Clarke.*

Ver. 13. *The salt of the covenant.*—Salt was as generally used in the sacrifices of the heathen as the Jews, and perhaps in the patriarchal times it was the established emblem of friendship and fidelity, as it still is in the East. Baron *Du Tott*, speaking of a native who was taking leave, and promised to return, he mentions, that when they were half way down stairs, he asked for a piece of bread and salt; which being immediately brought, putting the salt upon the bread, "he ate it with a devout gravity, (says the Baron) assuring me that I might *now* rely on him."—*Orient. Cust.* No. 50.

Ver. 14. *Green ears of corn dried.*—[Offerings of different kinds of *grain, flour, bread, fruits*, &c. are the most ancient among the heathen nations; probably borrowed from the practice of the true worshippers of God. *Ovid* intimates, that these gratitude-offerings originated with agriculture:—"In the most ancient times men lived by rapine and hunting; for the *sword* was considered more honourable than the *plough;* but when they sowed their fields, they dedicated the first-fruits of their harvest to Ceres, to whom the ancients attributed the art of agriculture, and to whom burnt-offerings of corn were made, according to immemorial usages." *Pliny* observes, that "Numa taught the Romans to offer fruits to the gods, and to make supplications before them, bringing *salt cakes* and *parched corn;* as grain in this state was deemed most wholesome." And it is worthy of remark, that he farther observes, the ancient Romans considered "no grain as pure or proper for divine service that had not been previously parched."]—*Bagster.* Parched corn, is a species of food still in use among the poor in Palestine and Egypt. The God of Israel is here represented as partaking with the poor, in the humblest of their repasts.

the meat-offering of thy first-fruits green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat-offering.

16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

CHAPTER III.

1 The peace-offering of the herd, 6 of the flock, 7 either a lamb, 12 or a goat.

AND if his oblation *be* a sacrifice of [a] peace-offering, if he offer *it* of the herd, whether *it be* a male or female, he shall offer it without [b] blemish before the LORD.

2 And he shall [c] lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD; the [d] fat that [e] covereth the inwards, and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the [f] caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall [g] burn it on the altar, upon the burnt-sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

6 ¶ And if his offering for a sacrifice of peace-offering unto the LORD be *of* the flock, male or female, he shall offer it without [h] blemish.

7 If he offer a lamb for his offering, then shall he offer it [i] before the LORD.

8 And he shall lay his [j] hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD: the [k] fat thereof, *and* the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the [l] caul above the liver, with the kidneys, it shall he take away;

11 And the priest shall burn it upon the altar: *it is* the [m] food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a goat, then he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD: the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away;

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: all the [n] fat *is* the LORD'S.

17 *It shall be* a perpetual [o] statute for your generations throughout all your dwellings that ye eat neither fat nor [p] blood.

CHAPTER IV.

1 The sin-offering of ignorance: 3 for the priest: 13 for the congregation: 22 for the ruler: 27 for any of the people.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin [a] through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done and shall do against any of them:

3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin which he hath sinned, a [b] young bullock without blemish unto the LORD for a sin-offering.

A. M. 2514. B. C. 1490.

j 2 Ki.4.42.

a c.7.11,29. 22.21.

b Nu.6.14. Mal.1.8, 14. He.10.22.

c c.1.4,5. 5.22. 16.21. Ex.29.10.

d or, *suet.*

e c.7.3,9. Ex.29.13, 22.

f or, *midriff over the liver, and over the kidneys.*

g c.6.12. 2 Ch.35. 14. Eze.44. 15.

h ver.1.

i 1 Ki.8.62.

j c.4.4,15, 24.

k Ex.29.22.

l ver.4.

m c.21.6,22. Nu.28.2. Eze.44.7. Mal.1.7, 12. 1 Co.10. 21.

n c.7.23,25. 1 Sa.2.15. 2 Ch.7.7.

o c.6.18. 7.36. 17.7. 23.14.

p Ge.9.4. De.12.16. 1 Sa.14. 32,33. Eze.44.7, 15. Ac.15.20, 29.

a c.5.15,17. Nu.15.24. Ps.19.12. He.5.2.

b c.16.6.

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to his service. "They that now, with a charitable heart, deal out their bread to the hungry, and provide for the necessities of those destitute of daily food;" and that, when they "eat the fat and drink the sweet themselves, send portions for them for whom nothing is prepared; these, if accompanied with proper motives, offer unto God an acceptable meat-offering."

CHAP. III. Ver. 1—17. *The law of peace-offerings.*—These were voluntary oblations, either in return for blessings received, or in supplication of mercies desired. The offerer laid his hand upon the sacrifice, as in other cases, for all the forms of worship appointed by God begin with the confession of sins: we can approach God only as sinners, and, as sinners, only through faith in the great atonement. These peace-offerings (which for that reason did not include pigeons) were to be divided into three parts: the first, to implore peace with God; the second was to be eaten by the offerer, as implying peace derived in his own conscience; and the third given to the priest, as the mediator and peace-maker in this concern. "Christ is our peace, who, by his blood, hath made both one, (that is, reconciled God and man,) and broken down the wall of partition" erected by our sins. (Ephes. ii. 14, 15.)

The chapter concludes with a prohibition against eating fat, or blood; the latter has been already noticed, and is often repeated, and strictly enjoined; but it is thought the former is to be understood with some limitation, as the fat could not entirely be separated from the lean: but it was prohibited in masses, and the richest parts, as the fat of the kidneys and the tail, which, in the Eastern sheep, is so rich that it can only be eaten as mixed up with lean meat; and might be forbidden on the same principle as swine's flesh, which is confessedly unhealthy in hot countries, and to persons subject to cutaneous diseases, as the Jews notoriously were. The offering of these parts, the richest and the best, to God, might also be designed to inculcate this important moral lesson, that, as we owe every thing to God, we ought to render to him the first and best of our services or possessions. It was upon this principle that the law of the first-born and of the first-fruits was founded. So under the New Testament, St. Paul exhorts Christians—"I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." (Rom. xii. 1.)

CHAP. IV. Ver. 1—35. *Sin-offering of ignorance.*—"The sin-offering (says *Scott*) seem to have been appointed for such violations of express prohibitions, when ignorantly and heedlessly fallen into, (especially in those things which relate to the worship of God,) as if committed *presumptuously*, were punishable with death." So the Hebrew Doctors. It is a popular notion, that ignorance wholly excuses sin; but an important distinction

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CHAP. III. Ver. 9. *The whole rump.*—On the tails of the Eastern sheep, see note on Exod. xxix. 22.—[To what has already been said on the *tails* of Eastern sheep, we may add the testimony of *Ludolf*, who states that they are so very large, some of them weighing from *twelve* to *fourteen* pounds, "that the owners are obliged to tie a little cart behind them, whereupon they put the tail of the sheep, as well for the convenience of carriage, and to ease the poor creatures, as to preserve the wool from dirt, and the tail from being torn among the bushes and stones." The same is testified by Dr. *Russel*, who says, "In some other places where they feed in the fields, the shepherds are obliged to fix a piece of thin board to the underpart of the tail, to prevent its being torn by bushes, thistles, &c., as it is not covered underneath with thick wool, like the upper part; and some have small wheels to facilitate the dragging of the board after them.]—*Bagster.*

Ver. 11 *It is the food of the offering.*—That is, it fed the fire upon the alter.

Ver. 17. *Neither fat nor blood.*—On the latter, see Exposition of Gen. ix and note on ver. 4. In support of what is said in the Exposition respecting *fat*, see *Michaelis'* Commentaries on the Mosaic Laws, (by Smith.) [That is, neither the blood which is contained in the larger *veins* and *arteries*, nor the *fat* or suet which is within the animal, which exists in a separate or unmixed state, as the *omentum* or *caul*, the fat of the *mesentery*, or fatty part of the substance which connects the convolutions of the alimentary canal or small intestines, the fat of the *kidneys*, and whatever else of the internal fat was easily separable, together with the whole of the *tail* already described; for the blood which assumes the form of gravy, and the fat which is intermixed with the other flesh, might be eaten. This law not only related to the sacrifices, but to all the cattle which the Israelites slaughtered for food.]—*Bagster.*

CHAP. IV. Ver. 1. *If a soul sin.*—The word soul is here, as frequently, used for person. See ver. 27.

4 And he shall bring the [c] bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is [d] anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

6 And the priest shall dip his finger in the blood, and sprinkle of the [e] blood seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall put *some* of the blood upon the [f] horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour all the blood of the bullock at the [g] bottom of the altar of the burnt-offering, which *is at* the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung;

12 Even the whole bullock shall he carry forth [h] without the camp unto a clean place, where the ashes are poured out, and burn [i] him on the wood with fire: [j] where the ashes are poured out shall he be burnt.

13 ¶ And if the [k] whole congregation of Israel sin through ignorance, and the thing be [l] hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and [m] are guilty;

14 When the sin which they have sinned against it is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their [n] hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 And the [o] priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the [p] horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he [q] did with the bullock for a sin-offering, so shall he do with this: and the priest shall [r] make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the [s] first bullock: it *is* a sin-offering for the congregation.

22 ¶ When a ruler hath sinned, and done *somewhat* through [t] ignorance *against* any of the commandments of the LORD his God, *concerning things* which should not be done, and is guilty;

23 Or if his sin, wherein he hath sinned, [u] come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And he shall lay his [v] hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the LORD: it *is* a sin-offering.

25 And the priest shall take of the blood of the [w] sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering,

A. M. 2514. B. C. 1490

c Ex.29.10, 11.

d c.16.14. Nu.19.4.

e c.14.16, 27.

f c.8.15. 9.9. 16.18. Ex.30.1.. 10. Ps.118.27.

g c.5.9.

h *to without the camp.*

i Ex.29.14. Nu.19.5.

j *at the pouring out of the ashes.*

k Nu.15.24. Jos.7.11. 1 Ti.1.13.

l c.5.2..4, 17.

m Ezr.10.19.

n c.1.4.

o ver 5. He.9.12.. 14.

p ver.7.

q ver.3.

r Nu.15.25. Da.9.24. Ro.5.11. Gal.3.13. He.2.17. 10.10..12. 1 Jn.1.7. 2.2. Re.1.5.

s ver.11,12.

t ver.2,13.

u ver.14. c.5.4.

v ver.4, &c. Is.53.6.

w ver.7,30.

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should here be made between that ignorance which arises from the total want of means of information, and that which arises from the neglect of those means; the one is unavoidable, the other culpable. If we have the means of knowing the divine will, and neglect to employ them, we have no excuse. If the Bible be put into the hands of any man who cannot read, nor has any means of learning, he is an object of pity rather than blame; but if he can read, or has the means of learning, but neglects or despises them, then is his ignorance inexcusable. This distinction applies particularly to the case of the Israelites. At this early period few could read, and fewer still could have access to the tablets of the law: this, therefore, was a merciful provision in favour of those who wished to know and to do the will of God, but whose means of information were scanty and precarious.

The sins for which these sacrifices were appointed are all supposed to be overt acts, for it were endless to bring sacrifices for every sinful thought; and they included sins of omission and commission, both which are chargeable upon us all; for we have "done that which we ought not to have done, and left undone that which we ought to have done; and there is no health in us.'

These offerings are also adapted to the different classes of offenders. The high priest (supposed to be meant by the priest that was anointed) was to offer a bullock, the same as for the whole congregation: for "the priest's life should keep (preserve) knowledge," (Malachi ii. 17.) and, therefore, his ignorance was more culpable than that of a ruler, or any other individual, from whom only a kid or lamb was required. This establishes the important fact, that our guilt is in proportion to our means of knowledge.

The inspired author of the Epistle to the Hebrews, in referring to this chapter, more than once directs us to the "Great Apostle and High Priest of our profession, who needed not daily," like the Jewish high priests, to "offer up first for his own sins, and then for the people's:" for as to himself, "He was holy, harmless, undefiled, separate from sinners;" and as to offering for others "daily," neither was that necessary, for he "offered up himself once for all," when "he suffered without the gate." (Heb. vii. 26, 27.; xiii. 12.)

Ver. 6. *Seven times.*—[The number *seven* is what is called a number of *perfection* among the Hebrews; and is often used to denote the *completion, fulness*, or *perfection* of a thing. It was much esteemed even among the heathen, and deemed the most efficacious in religious actions. Thus *Apuleius* speaks of dipping the head *seven* times in the sea for purification; because the divine *Pythagoras* taught this to be above all others the most proper in religion.]—*Bagster.*

Ver. 11. *And the skin.*—"The skin and the flesh of the sin-offerings in general, were the perquisites of the priests, (chap. vii. 7, 8. x. 16, 17.;) but when the high-priest offered for himself, or for the congregation, the whole was burnt."—*Scott.*

Ver. 12. *Without the camp.*—[Heb. to without the camp.—This was intended, figuratively, to express the sinfulness of this sin, and the availableness of the atonement. The sacrifice, as having the sin of the priest transferred from himself to it, by his confession and imposition of hands, was become unclean and abominable, and was carried, as it were, out of God's sight; and thus its own offensiveness was removed, with the sin of the person in whose behalf it was offered. ch. xiii. 46.]—*Bagster.*

Ver. 13. *Whole congregation.*—[This probably refers to some oversight in acts of religious worship, or to some transgression of the letter of the law, which arose out of the peculiar circumstances in which they were then found, as in the case mentioned in 1 Sam. xiv. 32. The sacrifices and rites in this case were the same as in the preceding; only here the elders laid their hands on the head of the victim, in the name of all the congregation.]—*Bagster.*

Ver. 18. *Pour the blood.*—[The reason for pouring out the blood, which is so constantly and strictly required by the law, was, according to *Maimonides*, in opposition to an idolatrous custom of the ancient Zabii, who "were accustomed to eat of the blood of their sacrifices, because they imagined this to be the food of their gods, with whom they thought they had such communion, by eating their meat, that they revealed to them future things."]—*Bagster.*

Ver. 22. *Ruler hath sinned.*—[Under the term *nasi*, that is, one *preferred* or *elevated* above others, from *nasa*, to *exalt*, it is probable that any person is meant who held any kind of political dignity among the people; and it evidently means the *head of a tribe* in Nu. i. 4, 16. vii. 2. But the Rabbins generally understand it of the prince of the great sanhedrin, who, when they were under the regal form of government, was the king. A *kid of the goats* was the sacrifice in this case; and the rites were nearly the same as in the preceding, only the *fat* was burnt as that of the *peace-offering*. Ver. 26.]—*Bagster.*

and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as the fat of the [x] sacrifice of peace-offerings: and the priest shall make an [y] atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And if [z] any one of the [a] common people [b] sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be [c] done, and be guilty;

28 Or if his sin which he hath sinned [d] come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand [e] upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away all the fat [f] thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn *it* upon the altar for a [g] sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin-offering, he shall bring it a [h] female without blemish.

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings; and the priest shall burn them upon the altar, according to the [i] offerings made by fire unto the LORD: and the priest shall make an [j] atonement for his sin that he hath committed, and it shall be forgiven him.

A. M. 2514. B. C. 1490.

x c.3.5.
y ver.20. Nu.15.28.
z *any soul.*
a *people of the land.*
b Nu.15.27.
c Nu.5.6.
d ver.23.
e ver.4,24.
f c.3.3,14.
g c.1.9. Ex 29.18. Ezr 6.10. Is.42.21.
h ver.28.
i c.3.5.
j ver.26,31.

a Eze 18.4, 20.
b 1 Ki 8.31. Pr 29.24. Mat.26. 63.
c ver 17. c.7.18. 17.16. 19.8. 20.17. Nu.9.13. Ps.38.4. Is.53.11. 1 Pe.2.24.
d Nu.19. 11,16. Hag 2.13.
e ver.17.
f c.12.13,15
g ver.4.
h Ju.11.31. 18a.25.22. 2 Ki 6.31. Ma 6.23. Ac.23.12.
i c.26.40. Nu.5.7. Jos.7.19. Ezr 10.11. Ps.32.5. Da.9.4 Ro 10.10.
j *his hand cannot reach to the sufficiency of a lamb.*
k c.12.8. 14.21.
l c 1.15.
m Ex.12.22, 23. He.12.24.
n *ordinance.*

CHAPTER V.

1 He that sinneth in concealing his knowledge, 2 in touching an unclean thing, 4 or in making an oath. 14 The trespass offering is to redeem, 17 and in sins of ignorance.

AND if a soul [a] sin, and hear the voice of [b] swearing, and *is* a witness, whether he hath seen or known *of it;* if he do not utter *it*, then he shall [c] bear his iniquity.

2 ¶ Or if a soul touch any [d] unclean thing, whether *it be* a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and [e] guilty.

3 Or if he [f] touch the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; [g] when he knoweth *of it*, then he shall be guilty.

4 ¶ Or if a soul swear, pronouncing with *his* [h] lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall [i] confess that he hath sinned in that *thing:*

6 And he shall bring his trespass-offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him concerning his sin.

7 ¶ And if [j] he be not [k] able to bring a lamb, then he shall bring for his trespass which he hath committed, two turtle-doves, or two young pigeons, unto the LORD; one for a sin-offering, and the other for a burnt offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin-offering first, and [l] wring off his head from his neck, but shall not divide *it* asunder:

9 And he shall [m] sprinkle of the blood of the sin-offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin-offering.

10 And he shall offer the second *for* a burnt-offering, according to the [n] manner: and the

CHAP. V. and VI. to Ver. 7. *The law of the trespass-offering.*—*Scott*, who appears to have considered these laws with great attention, and explains them with great judgment, thus distinguishes between the *sin*-offering and *trespass*-offering:—"In general, neither of them were voluntary oblations, as the peace-offerings, and many of the burnt-offerings, were: but some of the sin-offerings were appointed at stated seasons, and others were required in particular cases, while all the trespass-offerings were occasional. The *sin*-offering seems to have been (for) the expiation of offences committed in matters of religion, from a mistake or inadvertency *respecting the law*. But the *trespass*-offerings were required for the casual deviations from the ritual law, when known, through inattention or surprise; or for crimes committed against the moral precepts, which implied injustice to men." The first case is of a moral nature; it is that of a witness, who being adjured to speak the truth, conceals or omits a part of it. Thus the high priest adjured our Saviour; and he, who had hitherto tenaciously held his peace, now spake out—("I am what thou hast said;" Matt. xxvi. 63, 64.) whereas to have continued silent, would have constituted the trespass here mentioned. The two next cases are of ceremonial uncleanness; but the following (ver. 5.) seems to relate to rash vows and inconsiderate oaths, which may be forgotten, and "are hidden from a man" by failure of his memory: "when he knoweth of it," that is, "when he recollects it, then he shall confess and bring his trespass-offering, a lamb; or if not able to do that, two pigeons; or if it be at a time when pigeons are scarce and dear, then an offering of fine flour, as specified."

This seems sufficient to explain the nature of the offences here meant, and to show from what a heavy yoke the Jews were delivered, who embraced the gospel. Let us "stand fast, therefore, in the liberty wherewith Christ hath made us free; and be not entangled again with the yoke of bondage." (Gal. v. 1.)

We add to this the first seven verses of the sixth chapter, partly because they belong to the same subject, and partly because they are added to it in the best editions of the Hebrew Bible. They relate to two cases of fraud and falsehood. The one is, that of dishonestly withholding any article intrusted to our care; and the other, appropriating to our own use the lost goods of our neighbour, which we may have accidentally found. The former admits of no palliation; but the latter is by some considered justifiable, though not by the law of God. (Exod. xxiii. 4. Deut. xxii. 2.) Nor is it consistent with the practice of the wiser heathen. One of Solon's laws is, "Take not up what you laid not down;" and the Roman lawyers held, that he who found any property, and applied it to his own use, (at least without due inquiry,) was a thief.

Ver. 27. *Common people.*—[Heb. People of the land.—*Am haaretz*; that is, any individual who was not a *priest*, *king*, or *ruler*, among the people; an ordinary person; any of these having transgressed, was obliged to bring a lamb or kid, the ceremonies being nearly the same as in the preceding cases.]—*Bagster.*

CHAP. V. Ver. 1. *Voice of swearing.*—[*Kol alah*, rather, "the voice of *adjuration*," for this does not relate to the duty of informing against a common swearer, but to the case of a person who, being adjured by the civil magistrate to answer upon oath, refuses to declare what he knows upon the subject—such a one *shall bear his iniquity*—shall be considered as guilty in the sight of God of the transgression which he has endeavoured to conceal, and must expect to be punished for hiding the iniquity with which he was acquainted. A similar law anciently existed in other countries. Thus *Plato* says, that he who knew of a crime, and did not prosecute the person who committed it, let him be liable to the same punishment.]—*Bagster*

Ver. 4. *If a soul swear.*—[This relates to rash oaths or vows, which a man was afterwards unable, or which it would have been sinful, to perform.]—*Bagster.*

Ver. 6. *Trespass-offering.*—[It is remarkable, that in this and the following verse, the sacrifice offered is indifferently called *asham*, a *trespass-offering*, and *chattath*, a *sin-offering*; yet these differ in several respects. Sin-offerings were sometimes offered for the whole congregation; trespass-offerings never, but only for particular persons. Bullocks were sometimes used for sin-offerings, never for trespass-offerings. The blood of the sin offerings was put on the horns of the altar, that of the trespass-offerings was only sprinkled round the bottom of the altar. The sin-offering seems to have been for the expiation of offences committed in matters of religion, from a mistake or inadvertency respecting the law; but the trespass-offering was required for the casual deviations from the ritual law, when well known, or for crimes against moral precepts, implying injustice to man.]—*Bagster.*

priest shall [o] make an atonement for him for his sin which he hath sinned, and it shall be [p] forgiven him.

11 ¶ But if he be not [q] able to bring two turtle-doves, or two young pigeons; then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering; he shall [r] put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, *even* a [s] memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD: it *is* a sin-offering.

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the* [t] *remnant* shall be the priest's, as a meat-offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through [u] ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the [v] LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, [w] after the shekel of the sanctuary, for a trespass-offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the [x] priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 ¶ And if a [y] soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist *it* not, [z] yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest; and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

19 It *is* a trespass-offering: he hath certainly [a] trespassed against the LORD.

CHAPTER VI.

1 The trespass-offering for sins done wittingly. 8 The law of the burnt-offering, 14 and of the meat-offering. 19 The offering at the consecration of a priest. 24 The law of the sin-offering.

AND the LORD spake unto Moses, saying,

2 If a soul sin, and commit a trespass against the LORD, and [a] lie unto his neighbour in that which was [b] delivered him to keep, or in [c] fellowship, or in a thing taken away by violence, or hath [d] deceived his neighbour;

3 Or have [e] found that which was lost, and lieth concerning it, and [f] sweareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even [g] restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it [h] appertaineth, in the day of his trespass-offering.

6 And he shall bring his trespass-offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest:

7 And the priest shall [i] make an atonement for him before the LORD: and it shall be forgiven him for any thing of [j] all that he hath done in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the law of the burnt-offering: It *is* the [k] burnt-offering, because of the burning upon the altar all [l] night unto the morning, and the fire of the altar shall be burning in it.

10 And the priest shall put on his [m] linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on [n] other garments, and carry forth the ashes without the camp unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ And this *is* the [o] law of the meat-offering: the sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which *is* upon the meat-offering, and shall burn *it* upon the altar

A. M. 2514. B. C. 1490.

o c.4.26.
p Ja.5.15.
q ver.7.
r Nu.5.15.
s c.2.2. Nu.5.26. Ac.10.4
t c.7.6.
u c.22.14.
v Ezr.10.19.
w Ex.30.13. c.27.25.
x ver.10.
y c.4.2,22.
z c.4.2,13, 27. Ps.19.12. Lu.12.48.
a Ezr.10.2.
a c.19.11. Ac.5.4. Col.3.9.
b Ex.22.7, 10.

c *putting of the hand*, or, *in dealing.*
d Pr.24.28. 26.19. Je.9.5.
e De.22. 1..3.
f c.19.12. Je.5.2. 7.9. Zec.5.4.
g c.5.16. Nu.5.7. 1 Sa.12.3. 2 Sa.12.6. Lu.19.8.
h *in the day of his trespass*, or, *in the day of his being found guilty.*
i c.5.15,16.
j Is.1.18. Mat.12. 31. 1 Co.6.9. 11.
k or, *for the burning.*
l ver.12,13.
m c.16.4. Ex.28. 39..43. Eze.44.17, 18.
n Eze.44.19.
o c.2.1. Nu.15.4.

CHAP. VI. Ver. 8—30. *The law of the burnt-offerings*, &c.—In the preceding chapters, Moses instructed the people concerning their sacrifices; but here he directs the priests concerning some parts of their official duty, particularly as to the burnt-offerings, which constituted the morning and evening sacrifices; the latter of which were to be kept burning during the whole of the night, and the fire never to be extinguished. In order to this, it is probable that the evening sacrifice was laid on the altar, not all at once, but in separate portions, and that the priests relieved each other.

Many of the oblations were intended for the priests' families generally; but the meat-offerings, being most holy, were to be eaten by the males only, and not by them when under any ceremonial defilement: but the meat-offering for the priests (ver. 20.) must be wholly burnt, because they must not live upon their own offerings. The priest, by eating the sin-offering of the people, was considered as typically bearing their sins; but no man could bear his own sins, or make an atonement for himself.

The ordinance of a perpetual fire is three times repeated in this chapter, (verses 9, 12, 13.,) and merits our particular attention. If these sacrifices all pointed (as we know they did) to the sacrifice of Christ himself, this fire must have represented the awful attribute of the divine justice, by which his meritorious sacrifice was consumed. This is a very serious subject for contemplation, and the divine perfections are the last topics on which we should presume to speculate: but there seems every reason to believe, that if God could, with perfect consistency and propriety, have pardoned sin without an adequate atone-

Ver. 15. *Holy things.*—[This law relates particularly to sacrilege and defrauds in spiritual matters—such as the neglect to consecrate or redeem the first-born—the withholding the first-fruits, tithes, or other oblations—the having unwittingly kept back any part of the portion which God had demanded—or the having eaten of the holy things of which none but the priests should eat. Thus circumstanced, the offender was required, not only to make restitution in standard money, according to the estimation of the priest; but to offer a ram for a trespass-offering, as soon as he discovered his fraud.]—*Bagster.*——*With thy estimation.*—That is, of the injury sustained, and restitution due. See chap. vi: 5, 6.

Ver. 17. *Wist not.*—That is, "knew *it not.*"—[This case is supposed to differ from the preceding, merely in that the person concerned was not certain whether he had or had not committed the trespass. It is therefore called by the Hebrews a *doubtful trespass-offering.*]—*Bagster*

CHAP. VI. Ver. 2. *In fellowship.*—Margin, "In dealing;" Hebrew, "In putting the hand;" i. e. we conceive, "in plighting the hand"—giving the hand by way of pledge, whereby it became a debt of honour, no person being at hand to witness it.

Ver. 5. *In the principal.*—[The property itself, if still remaining, or its full value, to which a fifth part more was to be added, to compensate the owner for the loss he had sustained by being deprived of the use of his goods. He must also bring a trespass-offering to the Lord; which was intended to show that disobedience to God is the great evil, even of those crimes which are injurious to man, and that repentance, and even restitution, though needful in order to forgiveness, cannot atone for sin.]—*Bagster.*——*In the day of his trespass offering.*]—Hebrew, "Of his treapass;" or, says the margin, "In the dag of his being found guilty."

Ver. 13. *Fire ever burn.*—[The *perpetual fire* of the Persian Magi and mo-

for a sweet savour, *even* the memorial of it, unto the LORD.

16 And the remainder [p] thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baken with leaven. I have given it *unto them for* their portion of my offerings made by fire, it *is* most holy, as *is* the sin-offering, and as the trespass-offering.

18 All the males among the children of Aaron shall eat of it. *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them [q] shall be holy.

19 ¶ And the LORD spake unto Moses, saying,

20 This *is* the offering of [r] Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; *and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat-offering shalt thou offer *for* a sweet savour unto the LORD.

22 And the priest of his sons that is anointed in his stead shall offer it: *It is* a statute for ever unto the LORD; [s] it shall be wholly burnt.

23 For every meat-offering for the priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This *is* the law of the [t] sin-offering: In the place where the burnt-offering is killed shall the sin-offering be killed before the LORD: it *is* [u] most holy.

26 The priest that offereth it for sin shall eat it: in the holy place [v] shall it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoever shall touch the flesh thereof [w] shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water.

29 All the males among the priests shall eat thereof: it *is* most holy.

30 And no sin-offering, whereof *any* of the [x] blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.

A. M. 2514. B. C. 1490.

p Nu.18.10. Eze.44.29. 1 Co.9.13, 14.

q c.22.3,7. Ex.29.37.

r Ex.29.1,2. He.7.27.

s Ex.29.23, 25.

t c.4.33.

u ver.17. c.21.22.

v c.10.17, 18. Nu.18.10. Eze.44.29.

w Ex.29.37. 30.29. Mat.9.21. 14.36.

x c.10.18. 16.27. He.9.12.

CHAPTER VII.

1 The law of the trespass-offering. 11 and of the peace-offerings: 22 the fat, 26 and the blood, are forbidden.

LIKEWISE this *is* the law of the trespass-offering: [a] it *is* most holy.

2 In the place where they kill the burnt-offering shall they [b] kill the trespass-offering: and the blood thereof shall he sprinkle round about [c] upon the altar.

3 And he shall offer of it [d] all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away:

5 And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass-offering.

6 Every male among the priests [e] shall eat thereof: it shall be eaten in the holy place: it *is* most holy.

7 As the sin-offering *is*, so *is* the [f] trespass-offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

8 And the priest that offereth any man's burnt-offering, *even* the priest shall have to himself the skin of the burnt-offering which he hath offered.

9 And all the meat-offering that is baken in the oven, and all that is dressed in the frying-pan, and [g] in the pan, shall be the priest's that offereth it.

10 And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

11 ¶ And this *is* the law of the sacrifice of [h] peace-offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened [i] wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Beside the cakes, he shall offer *for* his offering leavened [j] bread with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation *for* a [k] heave-offering unto the LORD, *and* it shall be the priest's that sprinkleth the blood of the peace-offerings.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be [l] eaten the

a c.6.17,25. 21.22.

b Nu.6.12. Eze.40.39.

c c.3.2. 5.9.

d c.4.8,9. Ex.29.13.

e c.6.16,18.

f c.6.25,26. 14.13.

g or, *on the flat plate, or, slice.*

h c.3.1. 22.21. Eze.45.15.

i c.2.4. Nu.6.15.

j Am.4.5.

k Nu.18.8, 11,19.

l c.22.30.

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ment, he would not have "spared" from his bosom "his only begotten Son." Man having sinned,

> "He, with his whole posterity, must die;
> Die he, or justice must; unless for him
> Some other able, and as willing, pay
> The rigid satisfaction, death for death."—*Milton.*

The perpetual burning of the sacrificial fire, therefore, was to represent the perpetual anger of God against sin; and the daily sacrifices all pointed to that one atonement, which alone could "make an end of sin." (Dan. ix. 24.)

CHAP. VII. Ver. 1—38. *The law of the trespass-offering.*—This being little more than a repetition of the directions in chap. v., and the directions respecting "the peace-offerings" a repetition of chap. iii., we refer to the exposition and notes of those chapters. These repetitions may serve to show how carefully, and minutely the Jews preserved every fragment of the divine

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dern Parsees, the *eternal fire*, as it was called at Rome, kept perpetually burning by the vestal virgins, and the *inextinguishable fire* of the Greeks at Delphi, were evident imitations of this sacred fire.]—*Bagster.*

Ver. 16. *With unleavened bread.*—More literally, "Unleavened it shall be eaten." So the LXX.; i. e. no leaven shall be put to it.

Ver. 18. *Every one that toucheth them shall be holy.*—That is, no person must touch them that is not "holy;" meaning, pure from any ceremonial defilement. The LXX. here, and elsewhere, render it, "Whosoever toucheth them, shall be sanctified;" i. e. if defiled, says *Chazkuni*, "He shall purify himself before he touch them."—*Ainsworth.*

Ver. 20. *Offering of Aaron.*—[This oblation, which the Jews call a *mincha of initiation*, seems to have been required of the high priest alone "on the day in which he was anointed," and from that time, every morning and evening, as long as he continued in office, and then in like manner of his successor; for, by "the sons of Aaron," may be understood his descendants and successors in the high priesthood, in their generations.]—*Bagster.*

Ver. 23. *Wholly burnt.*—[The meat-offering of the people was eaten by the priests who typically bore and expiated their sins; but as no priest, being a sinner, could make atonement for himself, his meat-offering must not be eaten, but wholly burnt on the altar, which was a typical transfer of his guilt to the great antetype who actually bore and expiated it.]—*Bagster.*

CHAP. VII. Ver. 8 *The priest shall have the skin.*—[All the flesh of the burnt-offerings being consumed, as well as the fat, upon the altar, there could nothing fall to the share of the priest but the skin; which must have been very valuable, as they were used as mattresses (ch. xv. 17.) and probably as carpets to sit upon in the day, as they are still used by some of the inhabitants and dervishes of the East. (*Harmer, Observat.*) It seems probable, as Bp. *Patrick* remarks, that Adam himself offered the first sacrifice, and had the skin given him by God, to make garments for him and his wife: in conformity with which, the priests ever after had the skin of the whole burnt-offerings for their portion. The same custom prevailed in after times among the Gentiles, whose priests employed them to a superstitious purpose, by lying upon them in their temples, in hopes of having future things revealed to them in their dreams. The same superstition prevails to the present day in the Highlands of Scotland.]—*Bagster.*

Ver. 15. *Until morning.*—[Because, in such a hot country, it was apt to putrify; and, as it was considered as *holy*, it would have been very improper to expose it to putrefaction. *Harmer* supposes, that this law rather refers to the custom of *drying flesh*, that had been devoted to a religious purpose which is practised among the Mohammedans at the present day, on their pilgrimage to Mecca. "It would not have suited," he observes, "the genius of the Mosaic dispensation, to have allowed them to have dried the flesh of their peace-offerings, whether in thanksgiving, in consequence of a vow, or merely voluntary, and have afterwards eaten the flesh very commonly in a

same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the [m] flesh of the sacrifice on the third day shall be burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an [n] abomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace-offerings that *pertain* unto the LORD, [o] having his uncleanness upon him, even that soul shall be cut off from his people.

21 Moreover, the soul that shall [p] touch any unclean *thing*, *as* the [q] uncleanness of man, or *any* unclean beast, or any [r] abominable unclean *thing*, and eat of the flesh of the sacrifice of peace-offerings which *pertain* unto the LORD, even that soul shall be [s] cut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the [t] beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no [u] wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be cut off from his people.

26 Moreover, ye shall eat no manner of [v] blood, *whether it be* of fowl or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his [w] peace-offerings unto the LORD, shall bring his oblation unto the LORD of the sacrifice of his peace-offerings.

30 His own hands [x] shall bring the offerings of the LORD made by fire; the fat with the breast, it shall he bring, that the breast may be waved *for* a [y] wave-offering before the LORD.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the [z] priest *for* a heave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for *his* part.

34 For the wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the children of Israel, in the day that he [a] anointed them, *by* a statute for ever throughout their generations.

37 This *is* the [b] law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the [c] trespass-offering, and of the consecrations, and of [d] the sacrifice of the peace-offerings;

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

CHAPTER VIII.

1 Moses consecrateth Aaron and his sons: 14 their sin-offering: 18 their burnt-offering 22 the ram of consecration: 31 the place and time of their consecration.

AND the LORD spake unto Moses, saying, 2 Take [a] Aaron and his sons with him, and [b] the garments, and [c] the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded

A. M. 2513. B. C. 1491.

m c.19.7. Ge.22.4. Ex.12.10. 19.11. 29.14. Ho.6.2. 1 Co.15.4.

n c.11.10, 41; 19.7. Is.1.11... 14. 65.4. 66.3. Eze.18.20. Lu.16.15. He.9.28. 1 Pe.2.24.

o c.15.3. 1 Co.11. 28.

p c.11.24, 28.

q c.12.13, 15.

r Eze.4.14.

s ver.20,25, 27. c.17.10, 14; 18.29. Ge.17.14. Ex.12.15, 19; 30.33, 38.

t *carcass.*

u c.17.15. De.14.21. Eze.44.31.

v c.3.17. 17.10..14. Ge.9.4. 1Sa.14.34. Eze.33.25. Jn.6.53. Ac.15.20, 29.

w c.3.1.

x Jn.10.18.

y c.8.27. 9.21. Ex.29.24, 27.

z Nu.6.20.

a c.8.12,30. Ex.40.13, 15.

b c.6.9,14, 25.

c ver.1.

d ver.11. c.6.20. Ex.29.1.

a Ex.29. 1..3.

b Ex.28. 2,4.

c Ex.30.24, 25.

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law, in which many things might be important to them, of which we cannot see the use, nor, perhaps, the meaning. What is said of the wave-offering, and the heave-offering, will be found anticipated in Exod. xxix. 27.

CHAP. VIII. Ver. 1—36. *Consecration of Aaron.*—Surely this was intended to lead the people to expect a nobler priesthood, better sacrifices, and a more effectual atonement and intercession: and we must be blind indeed, yea, willingly ignorant, if it do not teach us, that nothing can atone for sin, or render a sinner accepted of God, but the righteousness, blood, and intercession of the holy Jesus, our great High-Priest; which are always accompanied with his sanctifying grace poured into every believer's heart.—Doubtless, when Aaron offered his sin-offering, he would remember, with mixed humiliation, admiration, and gratitude, his recent transgression in making the golden calf, and the Lord's forgiveness of it; and would acknowledge that he deserved himself to be made a sacrifice to offended justice with those who perished, instead of being appointed to so honourable an office. This would teach him lowliness of mind, and compassion and tenderness to other poor sinners, seeing "he himself was so compassed with infirmity." Thus was "boasting excluded;" the whole glory given to God, and a preparation made for Aaron's properly bearing the honour of the priesthood, and performing its duties. In like manner, our God prepares his *true* ministers for their office: he teaches them the knowledge of him and of themselves; he convinces them of their guilt and sinfulness, and brings them to a simple dependance on Christ for every thing

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sparing manner, or communicated only some small portion of it to their particular friends; their peace-offerings were to be eaten, on the contrary, with festivity, communicated to their friends with liberality, and bestowed on the poor with great generosity, that they might partake with them on these sacred repasts with joy before the Lord."}—*Bagster.*

Ver. 21. *Uncleanness of man*, is here put for "man of uncleanness."—*Ainsworth.*—*Unclean beast.*—Perhaps the meaning is, any man or beast with unclean sores, as leprosy, &c.

Ver. 23. *Fat of ox*, &c.—[Any other *fat* they might eat; but the fat of these was sacred, because they were the only animals which were offered in sacrifice, though many others ranked among the *clean* animals as well as these. But it is probable, that this prohibition is to be understood of these animals *when* offered in sacrifice, and then *only* in reference to the *inward* fat, described in v. 4. Of the fat in any other circumstances, it cannot be intended, as it was one of the especial blessings which God gave to his people.—"Butter of kine, and milk of sheep, with *fat* of *lambs*, and *rams* of the breed of Bashan, and *goats*," was the provision which he graciously bestowed on his followers. (See De. xxxii. 12—14.)

Ver. 26. *Eat no manner of blood.*—[The prohibition of the fat or suet, which was restricted to animals offered in sacrifice, taught reverence to the altar and ordinances of God; but that of blood, which was extended to all land animals, had especial respect to the atoning blood of the sacrifice, and of the great antetype which the sacrifice prefigured.}—*Bagster.*

Ver. 27. *Shall cut off*, &c.—[Shall be excommunicated or cut off from the people of God, and so deprived of any part of their inheritance or of their blessings.}—*Bagster.*

CHAP. VIII. Ver. 2. *Take Aaron and his sons.*—The directions for this consecration were given Exod. xxviii. and xxix. and are there commented on. This chapter relates the fulfilment of what was there enjoined. *Calmet* remarks, that the high priest among the Romans was consecrated with many of the same ceremonies; only, instead of touching various parts of his body with blood, he was placed under a floor of planks, pierced with holes. On these planks a bullock was killed, and the blood ran through, until he was completely covered with it; and then, ascending to the people, he was hailed as the Pontifex Maximus, or great high priest. The whole was poetically described by Aurelius Prudentius, in the fourth century. See Dr. *Clarke.*

him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This *is* the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his [d] sons, and washed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breast-plate upon him: also he [e] put in the breast-plate the Urim and the Thummim.

9 And he put the [f] mitre upon his head; also upon the mitre, *even* upon his fore-front, did he put the golden plate, the holy crown; as the [g] LORD commanded Moses.

10 And Moses took the [h] anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

11 And he [i] sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he poured of the anointing oil upon Aaron's head, and [j] anointed him, to sanctify him.

13 And Moses brought Aaron's sons, and put [k] coats upon them, and girded them with girdles, and put [l] bonnets upon them; as the LORD commanded Moses.

14 ¶ And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering.

15 And he slew *it;* and [m] Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make [n] reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with [o] fire without the camp; as the LORD commanded Moses.

18 ¶ And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it;* and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt-sacrifice for a [p] sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And he brought the [q] other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it;* and Moses took of the [r] blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the [s] blood upon the altar round about.

25 And he [t] took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave-offering before the LORD.

28 And Moses took them from off their hands, and burnt *them* on the altar upon the burnt-offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.

29 And Moses took the [u] breast, and waved it *for* a wave-offering before the LORD: *for* of the ram of consecration it was Moses' part, as the LORD commanded Moses.

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons garments with him; and [v] sanctified Aaron *and* his garments, and his sons, and his sons garments with him.

31 ¶ And Moses said unto Aaron and to his sons, [w] Boil the flesh *at* the door of the tabernacle of the congregation; and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.'

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

A. M. 2514. B. C. 1490.

d Ex 28.4.
e Ex 28.15.. 30 39.8..21. Eze.2.63.
f Ex 29.6. Zec.3.5.
g Ex 28.37, &c.
h Ex 30. 26..29.
i c.4.6. Is 52.15. Eze 36.25. Tit.3.6.
j c.21.10,12. Ex 29.7. 30.30. Ps 133.2.
k Ex.29.8, 9.
l *bound.*
m c.4.7. Eze.43.20, 26. He.9.18.. 23.
n c.16.20. 2 Ch 29 24. Eze.45.20. Da.9.24. 2 Co.5.18, 21. Ep.2.16. Col.1.21, 22. He.2.17.
o c.4.11,12. Ex 29.14 He.13.11.. 13.
p Ep 5.2.
q Ex 29.19.. 31.
r c.14.14, 17,28.
s He.9.22.
t Ex.29.22, &c.
u Ex.29.26
v c.10.3. Nu.3.3.
w Ex.29.31, 32. 1 Sa.2.13.. 17.

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needful for their own salvation. Thus they learn to consider themselves as no better than the vilest sinners; except as the Lord hath made them to differ, by interesting them in the Redeemer's sacrifice, washing them in his blood, arraying their souls in his righteousness, and anointing them with his grace. Whilst they feed upon his spiritual provision, and are happy in communion with him; and whilst their hearts are fraught with love to Christ, and compassion for their fellow-sinners: they are prepared and qualified for the work, and disposed to "give themselves wholly to it;" and to be constant, persevering, tender, and affectionate in it: and they are made willing to forego all personal considerations, that they may point out the Saviour to perishing sinners, and assist the spiritual sacrifices of believers, to the glory of God and to the salvation of souls.—But, indeed, all *true* Christians are consecrated to be spiritual priests: and we should seriously ask ourselves, whether we are conscious of such a consecration, as "bought with a price, to glorify God, in body and spirit, which are his?" whether we are partakers of this washing, anointing, and arraying in the robes of righteousness and salvation? whether in our daily walk we study to maintain the honour of the priestly character? and whether we abound in "spiritual sacrifices acceptable to God through Jesus Christ?" If so, let us not despise, disdain, or despair of our fellow-sinners; but, remembering what we have done, and how

Ver. 7. *Ephod.*—[The *Ephod* seems to have been a garment worn by persons of distinction of various characters (2 Sa. vi. 4.) the description of which in the book of Exodus (ch. xxviii. 6, &c.) relates only to its materials. As to its shape, the LXX. calls it *epomis*, which signifies that it was worn on the shoulders. So also *Josephus* says it was a cubit long. *Jerome* compares it with the Roman *caracalla*, which was a sort of short cloak, only that it had a head or hood, which the ephod had not. *Maimonides* says, it reached down to the feet; which some suppose to be true of the back, though not of the forepart. It consisted, they imagine, of two parts, the one an oblong, rectangular piece, hanging down behind, from the shoulders to the feet; the other, a short, rectangular piece, which hung down before, the length of a cubit. These two pieces were joined together, upon the shoulder, by some proper fastening. *Apparatu Templi*, c. ix. § 9.]—*Bagster.*

Ver. 13. *Coats.*—[The *kethoneth*, or *coat*, was made of linen: but the form of it is no where described in Scripture, except in the visionary appearance of Christ to St. John, in the form and habit of a priest, (Re. i. 13.;) where he is said to be "clothed with a garment down to the feet," which perfectly agrees with the description the Jewish writers give of it; who also say, that it had sleeves which came down to the wrist, and was tied about the neck. So that it was not unlike a long shirt. It was common to all the priests; but the tunic of the high priest was made of finer linen, or wove in a more curious manner. (Ex. xxviii. 4.)——*Bonnets.*—The *migbaoth*, or bonnets, are described by *Josephus* as being like helmets of linen, one wreath being plaited and folded over another, and a thin cap, suited to its shape, put over all, to prevent its unfolding.]—*Bagster.*

Ver. 31. (At) *the door.*—The word *at* is supplementary, and the LXX. explain it to mean, "in the Court;" probably *near* the door—certainly no within it."—*Ainsworth.*

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven days [x] shall he consecrate you.

34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and [y] keep the charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAPTER IX.

1 The first offerings of Aaron, for himself and the people. 23 Moses and Aaron bless the people. 24 Fire cometh from the Lord, upon the altar.

AND it came to pass on the [a] eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, Take thee a young calf for a [b] sin-offering, and a ram for a [c] burnt-offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, Take [d] ye a kid of the goats for a [e] sin-offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt-offering;

4 Also a bullock and a ram for peace-offerings, to sacrifice before the LORD; and a [f] meat-offering mingled with oil: for to-day the LORD will appear unto you.

5 And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and the glory of the [g] LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy [h] sin-offering, and thy burnt-offering, and make an atonement for [i] thyself, and for the people: and offer the offering of the people, and make an [j] atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin-offering, which *was* for himself.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and [k] put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But the [l] fat, and the kidneys, and the caul *above* the liver of the sin-offering, he burnt upon the altar; as the LORD commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt-offering; and Aaron's sons presented unto him the blood, which he [m] sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the people's offering, and took the goat, which *was* the sin-offering for the people, and slew it, and offered [n] it for sin, as the first.

16 And he brought the burnt-offering, and offered it according to the [o] manner.

17 And he brought the meat-offering, and [p] took a handful thereof, and burnt *it* upon the altar, besides the [q] burnt-sacrifice of the morning.

18 He slew also the bullock and the ram *for* a sacrifice of [r] peace-offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock, and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved *for a* [s] wave-offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and [t] blessed them; and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.

23 ¶ And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD [u] appeared unto all the people.

24 ¶ And there came a [v] fire out from before the LORD, and consumed upon the altar the burnt-offering and the fat: *which* when all the people saw, they [w] shouted, and fell on their faces.

A. M. 2514
B. C. 1490

x Exe.43:25, 26.

y Nu.3.7. 9.19. De.11.1. 1 Ki.2.3. 1 Ti.1.18. 5.21. 6.20. 2 Ti.4.1.

a Eze.43.27.

b c.4.3. 8.14. Ex.29.1.

c c.8.18.

d c.4.23. Exr.6.17.

e Is.53.10. He.9.26.

f Nu.15 9.

g ver 23. Ex 24.16. 2 Ch.5.13, 14.

h ver.2. 1 Sa 3.14.

i He.5.3. 7.27; 9.7.

j He.5.1.

k c.4.7. He.9.22, 23.

l c.3.16.

m c.1.5. 8.19.

n Is.53.10. He.2.17. 5.3.

o or, *ordinance.*

p *filled his hand out of it.*

q Ex.29.38.

r c.3.1,3, &c.

s c.7.30..34.

t Nu.6.23.. 27. De 21.5. 2 Ch 6 3. Ps.72.17. Lu 24 50.

u ver 6. Nu.14.10. 16.19,42.

v Ju 6 21. 13 19,20. 1 Ki.18 38. 2 Ch.7. 1..3.

w Exr.3.11.

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we are saved, let us seek and pray for their salvation too. Yet at last, our whole life, after our conversion, is only a week of consecration, as God's priests, to offer up spiritual sacrifices in his courts above, throughout an eternal sabbath. Let us then improve our present opportunity, wait with patience and perseverance, and cheerfully expect this high and everlasting honour. —*T. Scott.*

CHAP. IX. Ver. 1—24. *Aaron enters upon his office with tokens of the divine approbation.*—Here it may be proper to observe, that when Aaron and his sons were consecrated, according to the forms prescribed, they abode seven days in the tabernacle, till that consecration was completed; on the eighth day Aaron enters fully upon his office, by offering up the various kinds of sacrifices enjoined:—sin-offerings, burnt-offerings, peace-offerings; a meat-offering, and a wave-offering. He then blessed the people, himself first, and afterwards jointly with Moses. Now, we are told, the "glory of the Lord appeared to all the people; and there came a fire out from before the Lord in the most holy place, and consumed the burnt-offering upon the altar, which when the people saw they shouted, and fell upon their faces and worshipped." The fire from heaven was the well known token that their sacrifices were approved, their atonement accepted, and themselves pardoned. (Gen. iv. 4. Judges vi. 21. xiii. 19, 20. 1 Kings xviii. 38. 2 Chron. vii. 1, &c.) Well might the people then shout; and it was, doubtless, a shout of religious joy, like that of their posterity, at the founding of the second temple; when the priests and the Levites sung together, "praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord." (Ezra iii. 11.) The prostration which immediately followed was, doubtless, an act of worship. The more we see of the glory of God in his Church, the louder will be our praises, and the humbler our adorations.

Ver. 36. *Did all things.*—[This was necessary to be added to show the exact fulfilment of the commands delivered to Moses, and which are recorded in Exodus, ch. xxix.; and consequently the complete consecration and preparation of Aaron and his sons to fill the awfully important office of priests and mediators between God and the children of Israel, to offer sacrifices and make atonement for the sins of the people.]—*Bagster.*

CHAP. IX. Ver. 1. *Eighth day.*—[Not on the eighth day of the month, but on the first day after their consecration, which occupied seven days, and before which they were deemed unfit to minister in holy things, being considered in a state of imperfection. All creatures, for the most part, were considered as in a state of uncleanness and imperfection *seven* days, and perfected on the *eighth*: see chap. xii. 2, 3. xiv. 8, 10. xv. 13, 14. xxii. 27. Numb. vi. 9, 10.]—*Bagster.*

Ver. 3 *Kid of the goats.*—[As the offering here is a *kid*, which was the sacrifice for the sin of the *ruler*, some think that the reading of the Samaritan and LXX. is to be preferred: "Speak unto the ELDERS of Israel."]—*Bagster.*

Ver. 21. *As Moses commanded.*—The Samaritan, LXX., Targum, Arabic and thirty Hebrew MSS. read, "As the Lord commanded Moses."—*Booth voyd.*

Ver. 24. *There came a fire out,* &c.—Some of the Jewish writers say, that Abel's offering was, in like manner, consumed by a stream of fire from the Shekinah. See the texts referred to in the Exposition. [These victims were consumed by a fire of no *human kindling*. *Josephus* says, that "a fire proceeded from the victims themselves, of its own accord, which had the appearance of a flash of lightning, and consumed all that was upon the altar." It is not unlikely, that by the agency of the *electric* spark, sent immediately from the Divine Presence, the victims were consumed. The heathens, in order to give credit to their worship, imitated this miracle, and pretended that Jupiter testi-

CHAPTER X.

1 Nadab and Abihu, for offering strange fire, are burned. 8 The priests are forbidden wine when they are to go into the tabernacle. 12 The law of eating the holy things.

AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered [a] strange fire before the LORD, which he commanded them not.

2 And there went out [b] fire from the LORD, and devoured them, and [c] they died before the LORD.

3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be [d] sanctified in them that come nigh me, and before all the people I will be [e] glorified. And Aaron [f] held his peace.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and [g] carried them in their coats out of the camp; as Moses had said.

6 ¶ And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, [h] Uncover not your heads, neither rend your clothes; lest ye die, and lest [i] wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go [j] out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD *is* [k] upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 Do not drink [l] wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

10 And that ye may put [m] difference between holy and unholy, and between unclean and clean;

11 And that ye may [n] teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it *is* most holy:

13 And ye shall eat it in the [o] holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

14 And the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

15 The heave-shoulder and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought the goat of the sin-offering, and behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying,

17 Wherefore have ye not eaten the sin-offering in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, the blood of it was not brought in within the holy *place:* ye should indeed have eaten it in the holy [p] *place*, as I commanded.

19 And Aaron said unto Moses, Behold, this day have they offered their sin-offering and their burnt-offering before the LORD; and such things have befallen me: and *if* I had eaten the sin-offering to-day, should it have been [q] accepted in the sight of the LORD?

20 And when Moses heard *that*, he was content.

A. M. 2514. B. C. 1490.

a Ex.30.9. c.16.12 Nu.3.4. &c.

b c.9.24 Nu.16.35. 2 Ki.1.10, 12.

c Nu.3.3,4. 26.61.

d Ex.19.22. c.21.6,8, 15. 1 Sa.6.20. 1 Ch.15. 12,13. Ps.89.7 Is.52.11. 1 Pe.1.2,15.

e Is.49.3 Eze.28.22. Joh.12.28.

f Ps.39.9. 46.10

g Ac.5.6,10.

h c.21.10. Eze.24.17.

i Nu.16.46. Jos.7.1. 22.18,20. 2 Sa.24.1, 15.

j c.21.12.

k Ex.28.41 40.15.

l Is.28.7 Eze.44.21. Lu.1.15. 1 Ti.3.3. Tit.1.7.

m c.11.47. 20.25,26 Je.15.19 Eze.44.23.

n De.8.2,8. Mal.2.7.

o Nu.18.10.

p c.6.26,30.

q Is.1.11., 15. Je.6.20. 14.12 Hos.9.4. Mal.1.10, 13.

CHAP. X. VER. 1—20. *The crime and death of Nadab and Abihu.*—How soon do Death and Misery tread upon the steps of Joy! Whether it were the same day, or the following, it was probably not longer before this unhappy circumstance occurred. The first time, as it should seem, that these sons of Aaron went to offer incense before JEHOVAH, they committed a crime that cost them their lives. Whether their spirits were elated with wine, (as seems implied in the caution, ver. 9.) and they rushed thoughtlessly into the divine presence; or whether their hearts were tainted with infidelity, and they despised the holy commandment, certain it is, that instead of taking fire from the sacred altar, which had been so recently received from heaven, they took "sparks of their own kindling," like those spoken of by Isaiah, (ch. i. 11. who probably alludes to this history,) and they "lied down in sorrow." It has been objected, that they violated no express law; but this can hardly be admitted: for they were plainly commanded to "offer no *strange* incense, nor burnt sacrifice," (Exod. xxx. 9.) which naturally enough implied no "strange fire;" but what aggravated their offence was, that the Lord had just sent fire from heaven, to be kept perpetually burning upon the altar; and their conduct either called this fact in question, or treated the favour with contempt. Men may labour to palliate their fault, but He who read their motives in their hearts, considered it as an insult to his divine Majesty, and visited it accordingly; and that sacred fire which, by consuming their incense, would have marked the acceptance of their offering, carried the sentence of death into their bosoms. "Then said Moses unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh unto me; and before all the people I will be glorified."

And Aaron held his peace.—Literally, "He was dumb," or silent; as if struck so by the flash of lightning, or celestial fire, which had killed his sons. It is the natural effect of sudden calamity to stupify the mind and seal up the lips. *Seneca* has remarked, that "Light sorrows are loquacious, more weighty griefs silent." Both Aaron and his sons were forbidden to mourn "for the sufferers, lest wrath should come upon all the people." The high-priest was, indeed, in no case to mourn, even for his father or his mother. (Chap. xxi. 10—12.) But the people were to mourn; not for the deceased, but to bewail the awful judgment—"the burning" which they had witnessed.

This event, it may well be supposed, threw both priests and people into great confusion; and Aaron omitted to eat of the sin-offering, or to sprinkle the blood in the holy place. Moses reproves this neglect; but when Aaron alleges the state of his mind on this occasion, Moses says no more, nor does the Lord visit for the omission. "Such things have befallen me!" said he; "and if I had eaten the sin-offering to-day, should it have been accepted in the sight of the Lord?" In the first place, his grief left him no disposition to eat: and his perturbation of mind was such, that he was unable to perform the duties of his office.

This melancholy incident has been very properly improved, by way of caution against that "strange fire"—intemperate and unhallowed zeal, which kindles on earth a flame that "the Lord hath commanded not," to destroy those whom we suppose in error; or calls down fire from heaven in curses and anathemas. To all such it may be said, as to the sanguine disciples of our Lord, "Ye know not what manner of spirit ye are of." (Luke ix. 55.)

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fied his approbation of the sacrifice by thunder and lightning.]—*Bagster.* The Persians, in Darius' army, carried the sacred fire before them on silver altars, followed by a procession of magi, singing hymns.—*Oriental Lit.* No. 19.

CHAP. X. Ver. 1. *Strange fire.*—That is, fire that did not come from God's altar. The prohibition of this was implied by chap. vi. 12. (also by Exod. xxx. 9.) but the thing became far more criminal, after the fire upon the altar was kindled from the holy place.

Ver. 9. *Wine nor strong drink.*—[*Shecher*, in Arabic, *sakar*, or *sukr*, from *shachar*, to *inebriate*, signifies any kind of fermented and inebriating liquor; besides wine. So *Jerome* informs us, that *Sicera* in Hebrew denotes any inebriating liquor, whether made of corn, the juice of apples, honey, dates, or any other fruit. These different kinds of liquors are described by *Pliny*, who calls them *vina factitia*. One of the four prohibited drinks among the Mohammedans in India is called *sakar*, which denotes inebriating liquor in general, but especially *date wine*. Similar prohibitions existed among various heathen nations, as *Plato* informs us; with which *Eusebius* compares this law.]—*Bagster*

Ver. 14. *In a clean place.*—That is, in "a holy place," as the LXX. express it. Comp. ver. 13 17.

CHAPTER XI.

1 What beasts may, 4 and what may not, be eaten: 9 what fishes: 13 what fowls. 29 The creeping things which are unclean.

A. M. 2514. B. C. 1490.

AND the LORD spake unto Moses and to Aaron, saying unto them,

2 ¶ Speak unto the children of Israel, saying, These *are* the beasts which ye shall [a] eat among all the beasts that *are* on the earth.

3 Whatsoever parteth the hoof, and is [b] cloven-footed, *and* cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless, these shall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcass shall ye not [c] touch; they *are* unclean to you.

9 ¶ These shall ye eat, of all that *are* in the waters: [d] whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an [e] abomination unto you:

11 They shall be even an abomination unto you: ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are they which* ye shall have in abomination among the [f] fowls; they shall not be eaten, they *are* an abomination: The eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the night-hawk, and the cuckoo, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat, of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may [g] eat; The locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever [h] toucheth the carcass of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcass of them shall [i] wash his clothes, and be unclean until the even.

26 *The carcasses* of every beast which divideth the hoof and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcass shall be unclean until the even.

28 And he that beareth the carcass of them shall [j] wash his clothes, and be unclean until the even: they *are* unclean unto you.

a Dt. 3, 4, 7, 8, 14. Ezr. 4:14. Dn. 1:8. Mat. 15:11. Ro. 14:14. He. 9:10. 13:9.

b Ps. 1:1, 2.

c c. 5:2. Is. 52:11. Ho. 9:4. Mat. 15:11, 20. Mk. 7:2, 15:18. Ac. 10:10. 15:29. 1 Co. 8:7. Ro. 14:14, 17, 21. 1 Co. 8:8. 2 Co. 6:17. Ep. 5:7, 11. Col. 2:16, 21, 22. He. 9:10.

d De. 14:9.

e c. 7:18.

f De. 14:12, 20. Job. 28:7. 38:41. 39:27, 30. Je. 4:13, 22. 48:40. La. 4:19. Hos. 8:1. Hab. 1:8. Mat. 24:28. Re. 19:21. 28:3:13, 17. Ps. 3:3.

g Mat. 3:4. Mk. 1:6.

h ver. 8. c. 17:15, 16.

i c. 14:8. 15:5. Nu. 19:10, 22. 31:24. Ps. 51:2, 7. Zec. 13:1. Ju. 13:8. Ac. 22:16. He. 9:10. 10:22. 1 Pe. 3:21. Re. 7:14.

j ver. 24, 25.

CHAP. XI. Ver. 1—47. *Clean and unclean provision.*—At this time, very particular laws were enacted respecting the people's diet, and the ceremonial uncleanness contracted by touching the carcasses of unclean animals. These laws seem to have been enacted, in the first place, as a test of obedience, like the prohibition to Adam of "the tree of knowledge;" and to teach the Israelites habits of self-denial, and the government of their appetites. Secondly, to keep them distinct from other nations, both by throwing hinderances in the way of their social intercourse with them, and by establishing the distinction between clean and unclean, which was applicable to persons as well as things: when therefore this distinction was no longer to be observed, Peter was instructed by a vision, which had relation to the distinction of meats, "not to call any man common or unclean." (Acts x. 9—16.) Many also of these forbidden animals were occasions of superstition and idolatry to the hea-

CHAP. XI. Ver. 3. *Parteth the hoof and is cloven-footed.*—Both words mean the same thing; but to admit an animal among their clean beasts, it must *also* chew the cud.

Ver. 4. *The camel divideth not the hoof.*—This has been much disputed; but Professor *Michaelis* has at length ascertained, that the cleft is not quite through.—Comment on the laws of Moses, translated by Dr. *A. Smith.*

Ver. 5. *The coney.*—[*Shaphan*, most probably an animal resembling the rabbit, called by Dr. *Shaw*, "Israel's lamb," and by *Bruce*, *Ashkoko*, which name he imagines is "derived from the singularity of those long herenacious hairs, which like small thorns grow about his back, and which in Amhara are called *ashok*." This curious animal abounds in Judea, Palestine, Arabia, and Ethiopia; and is described as being about seventeen inches when sitting. It has no tail; and at first sight gives the idea of a rat. Its colour is gray, mixed with reddish brown; the belly white: the body covered with strong polished hairs, for the most part about two inches in length; the ears round and not pointed; the feet round, of a soft, pulpy, tender substance; the toes projecting beyond the nails, which are rather broad than sharp; the upper jaw is longer than the other; it lives upon grain, fruit, and roots, and certainly chews the cud; and it does not burrow like the hare and rabbit, but lives in clefts of the rocks.]—*Bagster.*

Ver. 7. *The swine.*—There is no doubt but the reason of prohibiting the Jews from this food, was in part dietary. *Michaelis* says, "Whoever is afflicted with any cutaneous disease, if he wishes to be cured, must abstain from swine's flesh. . . . . Now throughout the whole climate under which Palestine is situated, and to a certain extent, both north and south, the leprosy is an endemic disease; and with this disease, which is pre-eminently an Egyptian one, the Israelites left Egypt so terribly over run, that Moses found it necessary to enact a variety of laws respecting it; and that the contagion might be weakened, and the people tolerably guarded against its influence, it became necessary to prohibit them from eating swine's flesh altogether." The same learned writer adds, that the Arabs hold swine's flesh to be unclean, and that Muhomet has forbidden it in his Koran.

Ver. 13. *Among the fowls.*—There seems much more uncertainty here than in either of the other classes of natural history: and notwithstanding the great number of travellers since the date of our translation, who have attended to this object, a few only can be ascertained with certainty; the others rest chiefly on etymology, (a very precarious guide,) and on the translation of the LXX. Those in which it appears most probable that our translators were mistaken, and which have since been better ascertained, we shall very briefly notice, with our authorities.

The eagle.—[*Nesher*, Chaldee *neshar*, Syriac *neshro*, and Arabic *nisr*, the *aquila*, one of the largest, strongest, swiftest, fiercest, and most rapacious of the feathered race. His eye is large, dark, and piercing; his beak powerful and hooked; his legs strong and feathered; his feet yellow and armed with four very long and terrific claws; his wings very large and powerful; his body compact and robust; his bones hard; his flesh firm; his feathers coarse; his attitude fierce and erect; his motions lively; his flight extremely rapid and towering; and his cry the terror of every wing.]—*Bagster.* There are probably three species of eagles. The second is called the *ossifrage*, or bone-breaker, from its habit of breaking the bones of animals, to extract the marrow. "The *ospray* is supposed to be the strong black eagle."—Dr. *Clarke.*

Ver. 15. *Every raven.*—Including the crow, rook, jackdaw, &c.—Dr. *Clarke.*

Ver. 16. *The owl.*—Hebrew, "The daughter of vociferation," which Dr. *Shaw* interprets of the female ostrich, which in the night makes a terrible noise, sometimes groaning, and at others, roaring like the lion or the bull.——*The night hawk.*—The same traveller thinks this is the true oriental owl, which is so ravenous, that if not watched it will sometimes fly in at the window, and destroy children.——*The cuckoo.*—Rather, "the sea-gull;" named *shacaph*, from its extreme leanness.—*Bochart.*

Ver. 17. *The little owl.*—"The bittern," or night-raven.—*Bochart.*——*The cormorant.*—Rather, "the plungeon;" a sea-fowl, which darts down a cubit into the water for its prey.——*The great owl.*—LXX. and Vulgate, "The ibis," (the sacred bird of Egypt,) which fed on serpents; but others, with our translators, take it for a night bird, from its supposed derivation.

Ver. 18. *The gier-eagle.*—According to Bochart, "The vulture;" perhaps the golden vulture.

Ver. 19. *The lapwing.*—Rather, "The upupa," or hoopoe; a beautiful, but very unclean bird.

Ver. 21. *Which have legs above their feet.*—That is, benders or crouchers joints, which enable them to leap, like the grasshopper and locust.

Ver. 22. *The locust.*—*Niebuhr* remarks, "Europeans do not comprehend how the Arabs can eat locusts with pleasure; and those Arabs, who have no intercourse with Christians, will not believe, in their turn, that the latter reckon oysters, crabs, shrimps, cray-fish, &c. for dainties. *These two facts, however, are equally certain.*" Fried with salt, according to Dr. *Shaw*, they taste like river crabs.——*The bald locust and the beetle.*—These are doubtless other species of locust. What we call "the beetle," says Dr. *Clarke*, "was perhaps never eaten by man, in any country." The word (*chargol*) seems, by its etymology, to mean an animal that shakes the foot. *Parkhurst.*

From the great difficulty of ascertaining many creatures here mentioned, Dr. *Clarke* infers the abrogation of the Jewish law, since no person can be secure from defilement, nor have they now purifying sacrifices.

29 ¶ These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the [k] mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that creep: whosoever doth [l] touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is [m] done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and [n] ye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel, shall be unclean.

35 And every *thing* whereupon *any part* of their carcass falleth, shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

36 Nevertheless, a fountain or pit, [o] *wherein there is* plenty of water, shall be clean: but that which toucheth their carcass shall be unclean.

37 And if *any part* of their carcass fall upon any sowing-seed which is to be sowr, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcass fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean until the even.

40 And he that [p] eateth of the carcass of it shall wash his clothes, and be unclean until the even; he also that beareth the carcass of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or [q] whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 Ye shall not [r] make [s] yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I *am* the LORD your God: ye shall therefore sanctify yourselves, and [t] ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I *am* the LORD that [u] bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.

46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth;

47 To make a [v] difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

CHAPTER XII.

1 The purification of a woman after child-birth: 6 her offerings for her purifying.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a woman have conceived seed, and borne a man-child: then [a] she shall be unclean seven days; according to the days of the separation for her [b] infirmity shall she be unclean.

3 And in the [c] eighth day the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

6 ¶ And when the days of her [d] purifying are fulfilled, for a son, or for a daughter, she shall bring a [e] lamb of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath borne a male or a female.

8 And [f] if [g] she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean.

A. M. 2514. B. C. 1490.

k Is.66.17.

l ver. 8. Hag.2.13.

m c.15.12.

n c.6.28. Ps.2.9. Is.1.28. 2 Ti.2.21. Re.2.27.

o *a gathering together of waters.*

p c.17.15. 22.8. Ex.22.31. De.14.21. Is.1.16. Eze.4.14. 36.25. 44.31. Zec.13.1. 1 Co.6.11. 10.21. 1 Jn.1.7.

q *doth multiply feet.*

r c.20.25.

s *your souls.*

t c.19.2. 20.7,26. Ex.19.6. Am.3.3. Mat.5.48. 1 Th.4.7. 1 Pe.1.15, 16; 2.9. Re.22.11, 14.

u Ex.6.7. 20.2 Ps.105. 43-45. Hos.11.1.

v c.10.10. Eze.44.23. Mal.3.18.

a Job 14.4. Ps.51.5. Lu.2.22.

b c.15.19.

c Ge.17.12. Lu.2.21. Jn.7.22, 23. Ro.3.19. Ga.5.3.

d Lu.2.22.

e *a son of his year.*

f c.5.7.

g *her hand find not sufficiency of.*

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then. Thirdly, to teach them to make distinctions between holy and unholy, in the choice of companions, and in forming intimate connexions. And fourthly, the propensities of these animals taught them what manner of persons they ought to be: for if the pure, useful, gentle, patient nature of the animals appointed for sacrifice, was emblematical of the Saviour's character, it is obvious to conclude, that the exclusive prescription of some animals for the diet of the Lord's people was also significant. Some have even thought that the allowance of the slaughter of *innocent animals*, for the *food of sinful man*, forms a continued type of the purchase and application of the salvation of Christ, and of our transformation into his image, while we spiritually "eat his flesh and drink his blood."—*T. Scott.*

CHAP. XII. Ver. 1—8. *Personal uncleanness.*—For one week the mother of a male child, and for a fortnight the mother of a female, was ceremonially unclean herself, and rendered all who touched her unclean: during the remainder of the terms here prescribed, the mother was secluded from sacred ordinances, but communicated no pollution to others.—The time appointed for the female child was double; for by that sex sin first entered: but in Christ this stigma is removed. When the seven days were expired, and the touch of the mother no longer caused pollution, the male child was to be circumcised. This was enjoined to Abraham, as the seal of the covenant made with him; and it was also incorporated with the law, as distinguishing the worshippers of JEHOVAH from idolaters.

The sacrifices, appointed on this occasion, were not peace offerings, as expressing gratitude and joy, which might have been expected; but a burnt-offering, implying a solemn dedication of both mother and infant unto God; and a sin-offering to make atonement, and to bring sin to remembrance, that it might be repented of and expiated.—*T. Scott.*

CHAP. XII. Ver. 2. *If a woman*, &c.—A distinction, in the last respect, is made, according to the sexes of the children. A male child, at eight days old, was to be circumcised; at that period, therefore, the mother ceased to defile any by her touch, for now her offspring was received into the Abrahamic covenant. Under the Christian dispensation, this distinction is done away, for we "are all one in Christ Jesus." Gal. iii. 28.

The sorrows of conception and child-birth were the peculiar penalty on woman's sin, (Gen. iii. 16.;) nevertheless there is a peculiar promise to support under this extremity, 1 Tim. ii. 15. Now in the sacrifice offered for her purifying, the poor are particularly considered; and even the mother of our Lord was constrained to avail herself of this privilege. See Luke ii. 21—24.

Ver. 4. *Purifying three and thirty days.*—That is, in addition to the first time, making the whole time of seclusion from the temple, on bearing a male child, forty days; for a female, eighty.

CHAPTER XIII.

1 The laws and tokens whereby the priest is to be guided in discerning the leprosy.

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a [a] rising, a [b] scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the [c] priest, or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall [d] shut up *him that hath* the plague seven days:

5 And the priest shall look on him the seventh day: and behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

9 When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the [e] priest shall see *him:* and behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* [f] quick raw flesh in the rising:

11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: [g] he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh turn again, and be changed into white, he shall come unto the priest;

17 And the priest shall see him: and behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 The flesh also, in which, *even* in the skin thereof, was a [h] boil, and is healed,

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be showed to the priest;

20 And if, when the priest seeth it, behold it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.

21 But if the priest look on it, and behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut [i] him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

23 But if the bright spot [j] stay in his place, *and* spread not, it *is* a burning boil; and the priest shall pronounce him [k] clean.

24 Or if there be *any* flesh, in the skin where of *there is* a [l] hot [m] burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it: and behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin: it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But if the priest look on it, and behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days:

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.

[a] A. M. 2514. B. C. 1490.

[a] or, *swelling.*

[b] De.28.27. Is.3.17.

[c] De.17.8,9. 21.5. Mal.2.7. Lu.17.14.

[d] Nu.12.15. De.24.8. Ezr.44.10. 1 Co.5.5. 1 Ti.5.4.

[e] ver.3,4. Nu.12. 10. 12 2 Ki.15.27. 2 Ch.26. 19,20.

[f] *the quickening of living flesh* ver.14,15, 24 Pr.41.1. Am.5.10. Jn.5.19, 20; 7.7.

[g] Is.64.6. Jn.9.41.

[h] Ex.9.9. 15.26.

[i] 1 Co.5.5.

[j] Ge.38.26. 2Sa.12.13. 2 Ch.19. 2,3. Job 34.31, 32. 40.4,5. Pr.28.13. Mat.26. 75. 2 Co.2.7. Gal 6.1. 1 Pe.4.2,3.

[k] 2 Co.2.7.

[l] *a burning of fire.*

[m] Is.3.24.

CHAP. XIII. Ver. 1—59. *Plague of leprosy.*—As the law contained in the preceding chapter, was easily understood and applied, it was addressed to Moses only; but as that contained in this chapter and the next, involved many difficulties, of which the priests were the appointed judges, it was given to Aaron likewise.—Whatever diseases, in some respects like that here described, had been known in other nations; it is evident from the very language used, that this disease was in great measure peculiar to Israel.—It is called "the plague of leprosy," which implies that it was generally, if not always, inflicted by the immediate judgment of God. Indeed, this must be evident from a careful consideration of the scriptures. No remedy is any where mentioned: nay, it is implied in the answer of the king of Israel respecting the leprosy of Naaman, that it could not be cured but by the immediate power of God. (2 Kings v. 7.) When any one supposed that he was visited with this disorder, or it was suspected by those about him, he was not directed to consult a physician, but to apply to the priests: great care was required, and many particular rules given, in order to distinguish it from other maladies; and when it was removed, the diseased

CHAP. XIII. Ver. 2. *The plague of leprosy.*—[*Tzaraath*, probably from the Arabic, *zaraa*, to *smite* or *make white*, *albus ferire*, the *leprosy*, from the Greek *lepra*, from *lepis*, a *scale;* so called because in this disease the body is covered with *thin white scales*, so as to give it the appearance of snow. The leprosy is a dreadful disorder, common in Egypt and Syria, and generally manifests itself at first in the manner described in the text. Its commencement is imperceptible; there appearing only a few reddish spots on the skin, which are not attended with pain or any other symptom, but cannot be removed. It increases imperceptibly, and continues for some years to be more and more manifest. The spots become larger, spread over the whole skin, and are sometimes rather raised, though flat. When it increases, the upper part of the nose swells, the nostrils distend, the nose becomes soft, swellings appear on the under jaws, the eyebrows are elevated, the ears grow thick, the ends of the fingers and feet and toes swell, the nails grow scaly, the joints of the hands and feet separate, the palms of the hands and soles of the feet are ulcerated, and in its last stage the patient becomes horrible, and falls to pieces.]—*Bagster.*—*Tacitus* pretends, that the Hebrews were so infested with this plague, that the Egyptians were glad to drive them out of their country. (See *Michaelis.*) That they were thus afflicted in Egypt, there can be no reasonable doubt; neither can we doubt that the disorder originated in the state of slavery they endured—in hard labour, improper food, and want of air; being crowded into towns where their labours were required, without the relaxation even of a sab-

bath, and without the opportunities of cleanliness. These things were therefore the more particularly enjoined upon the people, with a view of guarding them against the spread of the disorder. And as they had among them no physicians, it was part of the priests' duty to attend to their comfort and their cleansing. *Maundrell* saw several persons in the holy land with symptoms analogous to those here described, and whose appearance was very loathsome and disgusting, "quite different from what he had seen in England." Those who are curious to investigate this subject more fully, will find abundant information in *Michaelis.*

Ver. 13. *Covered his flesh.*—[It may seem strange that the partial leper should be pronounced unclean, and the person totally covered with the disease clean. This was probably owing to a different species or stage of the disease, the partial being contagious, the total not. That there are two different species, or degrees, of the disease described here is sufficiently evident: in one, the person was all covered with a *white enamelled scurf;* in the other, there was *a quick raw flesh in the risings.* On this account, the one was deemed unclean or contagious, the other not; for contact with the *quick raw flesh* would be more likely to communicate the disease, than the touch of the *hard dry scurf.* The ichor proceeding from the former, when brought into contact with the flesh of another, would soon be taken into the constitution by means of the absorbent vessels; but where the surface was perfectly dry, the absorbent vessels of another, coming in contact with the diseased man, could imbibe

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

29 If a man or woman have a [n] plague upon the head or the beard;

30 Then the priest shall see the plague: and behold, if it *be* in sight deeper than the skin, and *there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall [o] seven days:

32 And in the seventh day the priest shall look on the plague: and behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:

34 And in the seventh day the priest shall look on the scall: and behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread [p] much in the skin after his cleansing;

36 Then the priest shall look on him: and behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

37 But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 If a man also or a woman have in the skin of their flesh bright [q] spots, *even* white bright spots;

39 Then the priest shall look: and behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean.

40 And the man whose [r] hair is fallen off his head, he *is* bald; *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* fore head-bald; *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his [s] head.

45 And the leper in whom the plague *is*, his clothes shall be [t] rent, and [u] his head bare, and he shall put a covering upon his upper [v] lip, and shall cry, Unclean, [w] unclean.

46 All the [x] days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell [y] alone, without the camp *shall* his habitation *be*.

47 The [z] garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment;

48 Whether *it be* in the warp, or woof; of linen, or of woollen: whether in a skin, or in any [a] thing made of skin:

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any [b] thing of skin; it *is* a plague of leprosy, and shall be showed unto the priest:

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* a [c] fretting leprosy; it *is* unclean.

52 He shall therefore [d] burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and behold, the plague be not spread in the garment, either in the warp or in the woof, or in any thing of skin;

54 Then the priest shall command that they

A. M. 2514. B. C. 1490.

n 1 Ki 8.38. 12.28. 2 Ch 6.29. Ps 5.4. Is 1.5. 5.20. 9.15. Mi 3.11. Mat 6.23. 15.14. Jn 16.2,3. Ac 22.3,4. 26.9,10. 2 Co 4.3,4. 2 Th 2.11, 12

o ver.4..6.

p ver 7.27. 2 Ti 2.17. 3.13.

q Ec 7.20. Ro 7.22, 23. Ja 3.2.

r *head is pilled.*

s Is 1.5.

t 2 Sa 13.19. Jer 9.3. Joel 1.20. Je 36.24. Joel 2.13.

u Le 10.6. 21.10.

v Eze 24.17, 22. Mi 3.7.

w Job 12.6. Ps 51.3,5. Is 6.5. 64.6 Ro 3.23. 1 Co 6.11.

x Pr 30.12.

y Nu 5.2. 12.14. 2 Ki 7.3. 15.5. 2 Ch 26. 21. Ps 38.11. La 1.1 Lu 17.12. 1 Co 5.5.. 13. 2 Th 3.6. 1 Ti 6.5 Re 21.27. 22.15.

z Jos 7.21 Ec 9.8. Is 61.10. 64.6 Zec 3.3,4. Ja 5.2. Jude 23. Re 3.4. 16.15.

a *work of.*

b *vessel*, or, *instrument.*

c c 14.44.

d c.11.33. De 7.25, 26 Is 30.22. Ac 19.19, 20.

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person is more frequently said to be *cleansed*, than *healed*.—It does not appear to have been infectious, as many suppose; but, as ceremonial pollution was communicated to all who touched the leper, he was excluded from the society of the people, as well as from the courts of the Lord: and when the leprosy was cleansed, he was not re-admitted, till after divers sacrifices and purifications.—All this seems to represent the state of a sinner, whose heart is entirely unsanctified, and in whom sin has dominion: whatever his profession may be, he has yet no benefit from the great Sacrifice for sin, nor is he meet for communion with God, or his people on earth, much less in heaven, unless he be cleansed: and as we proceed, we shall perceive many other things admitting of an apt accommodation.—A few hints however, must suffice on this intricate, and to us not very interesting subject. Yet we must suppose that the all-wise Legislator had some important meaning in these institutions: and

nothing, and there was consequently but little or no danger of infection. This is the learned Dr. *Mead's* view of the subject; who thus accounts for the circumstances mentioned in the text.]—*Bagster.*

Ver. 21. *Shut up seven days.*—[Precisely the same measures were adopted in the Island of Barbadoes when the leprosy broke out there, which *Hillary* has described. The patients were shut up for seven days, at the expiration of which it appeared whether the disease were the real leprosy or only a coarser African itch, which is there called crocrow. The spots were also rubbed with oleum tartari per deliquium: if they disappeared, they were ordinary harmless spots; if they remained, or soon returned, it was the leprosy. *Peysonnel* states, that when the leprosy raged at Guadaloupe, the inhabitants presented various petitions to the commandants and intendants, stating all the circumstances; "the disturbance which distrust had occasioned in that thriving colony; the complaints and enmities which charges of infection occasioned; the laws previously made against lepers, and their expulsion from civil society. They demanded a universal inspection of all persons suspected of labouring under this disease, in order that those infected might be removed into lazarettos, or places at a distance from all communication with others." All that these people required, and which was also granted them, we find prescribed in the laws relative to the leprosy contained in this chapter.]—*Bagster.*

Ver. 39. *Freckled.*—[The word *bohak*, from the Syriac *behak*, to be *white*, or *shining*, here rendered "a freckled spot," is used by the Arabs to denote a kind of *leprosy*, of which *Niebuhr* says, "Bohak is neither contagious nor dangerous. A black boy at Mocha, who was affected with this eruption, had here and there upon his body *white* spots. We were told that the use of sulphur had relieved this boy for a time, but had not entirely removed the disease." He adds subsequently, "The Arabs call a sort of *leprosy*, in which some little spots show themselves here and there on the body, *behaq*; and it is without doubt the same. (Lev. xiii.) They believe it to be so far from contagious, that one may lie with the person affected without danger."—"On the 15th day of May, 1765, I myself first saw the *Bohak* leprosy in a Jew at Mocha. The spots in this disease are of an unequal size. They do not shine; are not perceptibly higher than the skin; and do not change the colour of the hair. Their colour is an obscure white, inclining to red. The rest of the skin of the patient was darker than that of the people of the country in general: but the spots were not so white as the skin of a European, when not sun-burnt. The spots in this leprosy do not appear on the hands or near the navel, but on the neck and face, yet not on that part where the hair grows thick. They gradually spread, and continue sometimes only about two months, but in some cases one or two years, and then disappear, by degrees, of themselves. This disorder is neither contagious nor hereditary, nor does it occasion any inconvenience." Hence a person infected with the bohak is declared *clean*.]—*Bagster.*

Ver. 47. *Garments.*—[This leprosy in garments appears so strange to us, that it has induced some, with Bp. *Patrick*, to consider it as an extraordinary punishment inflicted by God upon the Israelites, as a sign of his high displeasure; while others consider the leprosy in clothes (and also houses) as having no relation to the leprosy in man. When *Michaelis* was considering the subject he was told by a dealer in wool, that the wool of sheep which die of disease, if it has not been shorn from the animal while living, is unfit to manufacture cloth, and liable to something like what Moses here describes; and which he imagines to be the plague of leprosy in garments. The whole account, however, as Dr. *A. Clarke* observes, seems to intimate that the garment was *fretted* by the contagion of the real leprosy; which it is probable was occasioned by a species of *animalcula*, or *vermin*, burrowing in the skin, which we know to be the cause of the *itch*; these, by breeding in the garments, must necessarily multiply their kind, and *fret* the garments, i. e. corrode a portion of the finer parts, after the manner of *moths*, for their nourishment. The infection of garments has frequently been known to cause the worst species of

wash *the thing* wherein the plague *is*, and he shall shut it up seven days more:

55 And the priest shall look on the plague after that it is [e] washed: and behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, *whether* it *be* [f] bare within or without.

56 And if the priest look, and behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading *plague:* thou shalt [g] burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAPTER XIV.

The rites and sacrifices in cleansing of the leper. 33 The signs of leprosy in a house: 48 the cleansing of that house.

AND the LORD spake unto Moses, saying,
2 ¶ This shall be the law of the leper in the day of his cleansing: He shall be [a] brought unto the priest:

3 And the priest shall go forth out of the camp: and the priest shall look, and behold, *if* the plague of leprosy be healed in the leper,

4 Then shall the priest command to take for him that is to be cleansed [b] two birds alive *and* clean, and [c] cedar-wood, and scarlet, and [d] hyssop:

5 And the priest shall command that one of the birds be killed in an earthen vessel, over [e] running water.

6 As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them, and the living bird, in the blood of the bird *that was* killed over the running water:

7 And he shall [f] sprinkle upon him that is to be cleansed from the leprosy [g] seven times, and shall pronounce him clean, and shall let the living bird [h] loose into the open field.

8 And he that is to be cleansed shall [i] wash his clothes, and shave off all his hair, and wash [j] himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his [k] eye-brows, even all his hair he shall shave off; and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two he-lambs without blemish, and one [l] ewe-lamb of the first year without blemish, and three tenth-deals of fine flour *for* a [m] meat-offering, mingled with oil, and one log of oil.

11 And the priest that maketh *him* clean, shall [n] present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation:

12 And the priest shall take one he-lamb, and offer him for a [o] trespass-offering, and the log of oil, and wave them *for* a [p] wave-offering before the LORD:

13 And he shall slay the lamb in the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for [q] as the sin-offering *is* the priest's, *so is* the trespass-offering: it *is* most holy.

14 And the priest shall take *some* of the blood of the trespass-offering, and the priest shall put *it* [r] upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17 And of the rest of the oil that *is* in his hand shall the priest put [s] upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering:

18 And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall [t] make an atonement for him before the LORD.

19 And the priest shall offer the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt-offering.

20 And the priest shall offer the burnt-offer-

A. M. 2514
B. C. 1490.

e Eze.24.13. He.6.1, 8. 2Pe.1.9. 2.20,22.

f *bald in the head thereof*, or, *in the forehead thereof.*

g Is.33.14. Mat.3.12. 25.41. Re.21.8.

a Mat.8.2, 4. Ma.1.44. Lu.5.12, 14; 17.14.

b or, *sparrows.*

c Nu.19.6. He.9.19.

d Ps.51.7.

e ver.50.

f Nu.19.18, 19. Is.52.15. Eze.36.25. Jn.13.34. He.9.13, 21; 12.24. 1Jn.5.6.

g 2Ki.5.10, 14. Ps.51.2.

h *upon the face of the field.*

i c.13.6.

j c.11.25. Ep.5.26. He.10.22. 1Pe.3.21. Re.1.5,6.

k Nu.6.9. 8.7.

l *the daughter of her year.*

m c.2.1. Nu.15.4, 15.

n Nu.8.11, 21. Ep.5.26, 27. Jude 24.

o c.5.18. 6.6.

p Ex.29.24.

q c.7.7.

r c.8.23.

s ver.14.

t c.4.26. 5.6.

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therefore we should not blame the sober attempts of those, who modestly point out what seems to them to have been intended. —*T. Scott.*

CHAP. XIV. Ver. 1—57. *Leprosy cleansed.*—No means are here appointed for healing the leper: the *cleansing* mentioned being no other than his *ceremonial purification*, previously to his re-admission to sacred ordinances and to society, when the Lord had been pleased to remove the plague: and the rules given very aptly represent many of the duties of repenting sinners, as well as those of ministers respecting them.—It seems the priests might visit the lepers, and even touch them, without contracting uncleanness: and the seasonable instruction which they might give them, as well as the assistance that they would be able to afford them in their devotions, might often render this a great mercy and comfort to them under their affliction. The "two birds," one slain over springing water in an earthen vessel, and the other set at liberty, having been dipped in this mixture of blood and water, may signify Christ shedding his blood for sinners, and then rising and ascending into heaven, there to appear in the presence of God for us: or the bird that was slain may represent the Saviour dying for our sins; and the living bird, the sinner, preserved and liberated, by being washed in his atoning blood, and the purifying grace of his Spirit; and being set free from sin and Satan, [q] seeking those

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scarlet fever, and even the plague; and those infected with *psora* or itch animal have communicated the disease even in six or seven years after the infection.]—*Bagster.*

CHAP. XIV. Ver. 4. *Two birds alive.*—[Or, sparrows.—The word *tzippor*, from the Arabic *zaphara*, to *fly*, is used in the Scriptures to denote *birds of every species*, particularly small birds. But it is often used in a more restricted sense, as the Hebrew writers assert, to signify the *sparrow*. *Aquinas* says the same: and *Jerome* renders it here the *sparrow*. So the Greek *strothia*, in Matthew and Luke, which signifies a *sparrow*, is rendered by the Syriac translator, *tzipporin*, the same as the Hebrew *tzipporim*. Nor is it peculiar to the Hebrews to give the same name to the sparrow and to fowls of the largest size; for *Nicander* calls the *hen*, *the domestic sparrow*, and both *Plautus* and *Aponius* call the *ostrich*, *passer marinus*, "the marine sparrow." It is evident, however, that the word in this passage signifies birds in general; for if the sparrow was a *clean* bird, there was no necessity for commanding a clean one to be taken; since every one of the species was ceremonially clean; but if it was *unclean*, then it could not be called clean.]—*Bagster.* This ceremony, in its typical import, seems very similar to the sacrifice of the scape-goat; which see, chap. xvi.

Ver. 9. *Wash his flesh.*—[*Lichtenstein* states, that "Among the Koossas (a nation of South Africa,) there are certain prevailing notions respecting moral (ceremonial) uncleanness. All children are unclean till they are admitted among grown up persons, (which happens with the males through the various ceremonies attending circumcision;) all lying-in women are unclean for the first month; all men who have lost their wives, for a fortnight; and all widows, for a month;—a mother who has lost a child, for two days; all persons who have been present at a death, the men returning from a battle, &c. No one may have intercourse with such an unclean person, till he has washed himself, rubbed his body with fresh paint, and rinsed his mouth with milk. But he must not do this till after the lapse of a certain time, fixed by general consent for each particular case, and during this time he must wholly refrain from washing, painting, or drinking milk."]—*Bagster.*

ing and the meat-offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And [u] if he *be* poor, and [v] cannot get so much; then he shall take one lamb *for* a [w] trespass-offering to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil;

22 And two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass-offering, and the log of oil, and the [x] priest shall wave them *for* a wave-offering before the LORD:

25 And he shall kill the lamb of the trespass-offering, and the priest shall take *some* of the [y] blood of the trespass-offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 And the priest shall pour of the oil into the palm of his own left hand:

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD:

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering:

29 And the rest of the oil that *is* in the priest's hand, he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the [z] turtle-doves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one *for* a sin-offering, and the other *for* a burnt-offering, with the meat-offering: and the priest shall make an atonement for him that is to be cleansed, before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leprosy, whose hand is not [a] able to get *that which pertaineth* to his cleansing.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to [b] you for a possession, and I [c] put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a [d] plague in the house.

36 Then the priest shall command that they [e] empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean; and afterward the priest shall go in to see the house:

37 ¶ And he shall look on the plague, and behold, *if* the plague *be* in the walls of the house, with hollow streaks, greenish, or reddish, which in sight *are* lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house [f] seven days:

39 And the priest shall come again the seventh day, and shall look; and behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place [g] without the city:

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaster the house.

43 And if the plague come [h] again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;

44 Then the priest shall come and look; and behold, *if* the plague be spread in the house, it *is* a [i] fretting leprosy in the house: it *is* unclean.

45 And he shall break [j] down the house, the stones of it, and the timber thereof, and all the mortar of the house: and he shall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the house all the while that it is [k] shut up, shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes: and he that eateth in the house shall wash his clothes.

48 ¶ And if the [l] priest shall come in, and look *upon it*, and behold, the plague hath not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, [m] because the plague is healed.

49 And he shall, [n] take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel, over running water:

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird,

A. M. 2514. B. C. 1490

u c.5.7. 12.8.

v *his hand reach not.*

w *for a waving.*

x ver.12.

y ver.14,17.

z ver.22. c.15.14, 15.

a Ps.72.12.. 14. Mat.11.5.

b Ge 12.7. 13.17. 17.8. De.32.49.

c Ar.6.11. Pr.3.33.

d Ps 91.10. Pr.3.33. Zec.5.4.

e or, *prepare.*

f c.13.50.

g Re.22.15.

h He.6.4,8. 2Pe.2.20, 22. Jude 12.

i c.13.51. Zec.5.4.

j 1Ki.9.6..9. 2Ki.10. 27; 18.4. Je 52 13. Mat.24.2.

k c.22.6. Nu.19.22.

l *incoming in shall come in.*

m 1Co.6.11.

n ver.4.

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things which are above, where Christ sitteth on the right hand of God." The "cedar-wood," a supposed emblem of the soundness of the cleansed leper's flesh, may denote the sincerity of the true convert's heart, and the incorruptible nature of true grace: the "scarlet," as distinguished from the glistening whiteness of the leprosy, might imply that the man was recovered to his former ruddy complexion, and represent the true penitent as come to himself and to his right mind: the "hyssop," a shrub commonly used in the legal sprinklings, might signify faith, of small estimation among men, but of great efficacy in applying the salvation of Christ to the soul; or it might show that mean instruments may be useful in directing sinners to Christ. These were to be dipped in the blood and water: for all our sincerity, repentance, and faith, are derived from the Holy Spirit, and are accepted only through the blood of the Saviour.—*T. Scott.*

Ver. 22. *Turtle doves.*—[The dove is a genus of birds, too well known to need a particular description; and of which there are several species besides the turtle dove; as the wood pigeon, tame pigeon, and others. The dove is universally allowed to be one of the most beautiful objects in nature. The brilliancy of her plumage, the splendour of her eye, the innocence of her look, the excellence of her dispositions, and the purity of her manners, have been the theme of admiration and praise in every age. To the snowy whiteness of her wings, and the rich golden hues that adorn her neck, the inspired Psalmist alludes in most elegant strains. (Ps. lxviii. 13.) She is the chosen emblem of simplicity, gentleness, chastity, and feminine timidity; and for this reason, as well as from their abounding in the east, they were probably chosen as offerings by Jehovah.]—*Bagster.*

Ver. 34. *Leprosy in a house.*—[It was probably from this text, that the leprosy has been in general considered to be a supernatural disease, inflicted immediately by God himself; but it cannot be inferred from this expression, as it is well known, that in Scripture, God is frequently represented as *doing* what, in the course of his providence, he only *permits* to be done. The *house-leprosy* is considered by *Michaelis* to be the same as the *salt-petre*, which sometimes attacks and corrodes the houses that stand in damp situations. He states, that it is not, properly speaking, salt-petre, but an acid of nitre, from which, by the addition of a fixed alkali, salt-petre can be made. It is sometimes owing to other causes, as the acid of sea salt; and the component parts of the efflorescence have been found to approach very near to those of Epsom salts, that is, vitriolic acid and magnesia. It affects mouldy walls to such a degree as to occasion their tumbling down; spoiling things which lie near them; and being even pernicious to health, especially when sleeping close to the wall.]—*Bagster.*

Ver. 44. *Break down the house.*—[From the view which *Michaelis* takes of

and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and [o] make an atonement for the house: and it shall be clean.

54 This *is* the [p] law for all manner of plague of leprosy, and [q] scall,

55 And for the leprosy of a [r] garment, and of a [s] house,

56 And for a [t] rising, and for a scab, and for a bright spot:

57 To [u] teach [v] when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

CHAPTER XV.

1 The uncleanness of men in their issues. 13 The cleansing of them. 19 The uncleanness of women in their issues. 28 Their cleansing.

AND the LORD spake unto Moses and to Aaron, saying,

2 ¶ Speak unto the children of Israel, and say unto them, When any man hath a [a] running [b] issue out of his flesh, *because of* his issue he *is* unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.

4 Every bed whereon he lieth that hath the issue, is unclean: and every [c] thing whereon he sitteth, shall be unclean.

5 And whosoever toucheth his bed, shall wash his [d] clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue, shall wash his [e] clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue, shall be unclean.

10 And whosoever toucheth any thing that was under him, shall be unclean until the even: and he that beareth *any of* those things, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even

12 And the [f] vessel of earth that he toucheth which hath the issue, shall be [g] broken: and every vessel of wood shall be rinsed in water.

13 ¶ And when he that hath an issue is cleansed of his issue; then he shall number to himself [h] seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him [i] two turtle-doves, or two young pigeons, and come before the LORD, unto the door of the tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, the one *for* a sin-offering, and the other *for* a burnt-offering; and the priest shall make an atonement for him before the LORD for his issue.

16 And [j] if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in [k] water, and be unclean until the even.

19 ¶ And [l] if a woman have an issue, *and* her issue in her flesh be blood, she shall [m] be put apart seven days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it he shall be unclean until the even.

24 And if any man lie with her at all, and [n] her flowers be upon him, he shall be unclean seven days: and all the bed whereon he lieth shall be unclean.

25 And if a woman have an [o] issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation; she *shall be* unclean.

26 Every bed whereon she lieth all the days

A. M. 2514. B. C. 1490.

o ver.20.

p De.24.8.

q c.13.30.

r c.13.47.

s ver.34.

t c.13.2.

u Eze.44.23.

v *in the day of the unclean, and in the day of the clean.*

a or, *running of the reins.*

b c.22.4. Nu.5.2. 2 Sa.3.29. Mat.9.20. Mar.7.20. 23.

c *vessel.*

d c.11.25. 17.15.

e Is.1.16. Ja.4.8.

f c.6.28. 11.33.

g Pe.2.9.

h ver.28. c.14.8. Nu.19.11, 12.

i c.14.22. 31.

j c.22.4. De.23.10.

k Ex.19.15. 1 Sa.21.4. Ps.51.5. 1 Co.6.18. 1 Th.4. 3..5. He.13.4.

l c.12.2.

m *in her separation.*

n c.20.18. Eze.18.6. 22.10.

o Ma.5.25. Lu.8.43.

CHAP. XV. Ver. 1—33. *Diseases.*—It is not needful for us particularly to consider the laws contained in this chapter: they are not binding on us; and the emblematical instruction may be sufficiently understood. In some cases, the disease mentioned was contracted by licentiousness; in others it might be the result of shameful secret practices: and even the diseases and infirmities, which were only an affliction, and had no immediate connexion with personal and actual sin, were all originally the consequence of the sinful state of human nature: nay, the cases, in which neither positive disease nor actual sin was implied, might be thus marked, to show how a fallen nature pollutes every thing we do.

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the *house-leprosy*, he conceives that the Mosaic ordinances on this subject become easily intelligible, and are both wise and provident. The very things, says *Michaelis*, that must be done, at the present day, if we want to clear the house of salt-petre. It is proper to observe, however, that some learned men are of opinion, that the house was really infected with the *human leprosy*; and that the infection of the house, as well as of the person and the garments, proceeded from *animalcula*.]—*Bagster.*

CHAP. XV. Ver. 2. *A running issue.*—The LXX. translate it, "A gonorrhœa." See *Michaelis*, where also the other uncleannesses here mentioned are treated of. We will only remark, that young men, as well for the sake of their health, as of their morals, should be guarded against self-pollution; and that where there is a strong addiction to it, marriage is the best remedy.

Ver. 9. *Saddle.*—[*Merchav*, from *rachav*, to *ride*, here rendered by our translators *saddle*, and frequently *chariot*. *Harmer* thinks it rather means a *litter*, or *coune*, of which we have already given a description in Gen. xxxi. 34.]—*Bagster.*

Ver. 11. *Rinsed his hands.*—[It is rather doubtful whether the words *hath not rinsed his hands in water*, refer to him who was diseased, or to him who had his hands touched. Most understand it of the former, that if the person who had the issue rinsed his hands in water, just before he touched any one, he did not communicate any pollution; otherwise, he did. But the Syriac refers it to the person touched by him, though it seems strange that he should be cleansed by washing his hands, when perhaps some other part was touched.]—*Bagster.*

Ver. 17. *Every skin*, &c.—[The poorer class of Arabs of our times, make use of mats in their tents, and other inhabitants of these countries, who affect ancient simplicity of manners, make use of goat-skins. Dr. *R. Chandler*, in his Travels in Greece, tells us, that he saw some dervishes at Athens sitting on goat-skins; and that he was afterwards conducted into a room furnished in like manner, with the same kind of carpeting, where he was treated with a pipe and coffee by the chief dervish. Those that are at all acquainted with oriental manners, in these later times, know that their dervishes (who are a sort of Mohammedan devotees, a good deal resembling the begging friars of the church of Rome) affect great simplicity, and even sometimes austerity, in their dress and way of living. As these dervishes that Dr. *Chandler* visited, sat on goat-skins, and used no other kind of carpet for the accommodation of them that visited them; so it should seem that the Israelites in the wilderness made use of skins for mattresses to lie upon, and consequently, we may equally suppose to sit upon in the day time instead of a carpet. *Harmer's* Observ.]—*Bagster.*

of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 ¶ But [p] if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin-offering, and the other *for* a burnt-offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye [q] separate the children of Israel from their uncleanness: that they die not in their uncleanness, when they [r] defile my tabernacle that *is* among them.

32 This *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

CHAPTER XVI.

1 How the high-priest must enter into the holy place. 11 The sin-offering for himself, 15 the sin-offering for the people. 29 The scape-goat. 29 The yearly feast of the expiations.

AND the LORD spake unto Moses after the death of the two sons of [a] Aaron, when they offered before the LORD, and died:

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all [b] times into the holy *place* within the vail before the mercy-seat, which *is* upon the ark; that he die not: for I will appear in the [c] cloud upon the mercy-seat.

3 ¶ Thus shall Aaron [d] come into the holy [e] *place:* with a young bullock for a sin-offering, and a ram for a burnt-offering.

A. M. 2514. B. C. 1490.

p ver.13–15.

q c.11.47. Eze.44.23. Hos.12.11.

r c.19.30. 20.3. Num.5.3. 19.13,20. Eze.5.11. 23.38. 44.5, 7. Da.9.27. 1 Co.3.17.

a c.10.1,2.

b Ex.30.10. He.9.7,8. 10.19.

c Ex.25.22. 1 Ki.8.10. Ps.18.11.

d He.9.7, &c.

e c.4.3.

f Ex.28.39, 43. c.6.10. Eze.44.17. Mat.22. 11,12.

g Ex.30.20. c.8.6. 4.14.

h c.9.7. He.5.2,3. 7.27,28. 9.7.

i *Azazel.*

j *went up.*

k Is.53.5,6. 2 Co.5.21. He.7.27. 9.23,24.

l c.10.1. Nu.16.18, 46.

m Is.6.6,7.

n Ex.30.34, &c. Re.8.3,4.

o Ex.30.8.

p Ex.25.21.

q c.4.5,6. He.9.13, 25.

r ver.5, 9.

4 He shall put on the [f] holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he [g] wash his flesh in water, and *so* put them on.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering.

6 And Aaron shall offer his bullock of the sin-offering, which *is* for himself, and make an atonement for [h] himself, and for his house.

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the [i] scape-goat.

9 And Aaron shall bring the goat upon which the LORD'S [j] lot fell, and offer him *for* a sin-offering.

10 But the goat on which the lot fell to be the scape-goat, shall be presented alive before the LORD, to make an [k] atonement with him, *and* to let him go for a scape-goat into the wilderness.

11 ¶ And Aaron shall bring the bullock of the sin-offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which *is* for himself:

12 And he shall take a censer [l] full of burning coals of [m] fire from off the altar before the LORD, and his hands full of sweet [n] incense beaten small, and bring *it* within the vail:

13 And he shall put the [o] incense upon the fire before the LORD, that the cloud of the incense may cover the [p] mercy-seat that *is* upon the testimony, that he die not.

14 And he shall take of the blood of the [q] bullock, and sprinkle *it* with his finger upon the mercy-seat eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 ¶ Then shall he kill the goat of the [r] sin-offering that *is* for the people, and bring his

We have great cause for thankfulness that we need fear no defilement but that of sin; and have no occasion for any of these ceremonial and burdensome purifications: yet when we consider how nearly we are beset with occasions of moral uncleanness, by day and by night, alone and in company, nay, sleeping as well as awake, we may well say with David, "Who can understand his errors? Cleanse thou me from secret faults."—*T. Scott.*

CHAP. XVI. Ver. 1—34. *The sacrifices of the great day of atonement.*—By the first verse of this chapter we find, that the precepts contained in it were delivered immediately after the death of Nadab and Abihu, though not entered in that order into the sacred canon. Indeed, it is unreasonable to expect, in writings between three and four thousand years old, and delivered "at sundry times and in divers manners," the regularity and arrangement of modern authors. The chapter before us describes the important services of the great day of atonement, with the peculiar ceremony of the scape-goat. The priest, being himself a sinner, was to offer first a bullock for his own sins, before he offered a goat for those of the people. Every circumstance is here instructive: we can notice a few only, with the inspired commentary in the Epistle to the Hebrews. 1. The high-priest was not at all times to go into the holy place "within the vail," but only on great and extraordinary occasions: "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing."—2. That he then entered, "not without blood, which he offered for himself, and for the errors of the people:" but "Christ being come a High-Priest of good things to come, ... neither by the blood of goats and calves, but by his own blood he entered in once (for all) into the holy place, having obtained eternal redemption for us." (Heb. ix. 8—12.)

But the most interesting service of the day was the offering of the two goats. "The dying goat (says *Scott*) represents Christ suffering for our sins: the scape-goat, (or the goat which escaped into the wilderness,) Christ rising, to carry into effect the purposes of his death, the actual forgiveness and justification of a sinner." Christ having entered into the presence of God on our behalf, all our sins are buried in the sands of the desert: or, as the Scriptures elsewhere express it, "cast into the depths of the sea," to appear no more against us. The doctrine of imputation is here exhibited in the clearest manner. First, the high-priest went into the holy place, and sprinkled the blood of the slain sacrifices before the mercy-seat, thereby making reconciliation or atonement before God; he then took the live goat, and laying both his hands upon his head, confessed "over him all the iniquities of the children of Israel, and

CHAP. XVI. Ver. 2. *Holy place.*—[According to a belief which was universally prevalent among ancient nations, the innermost sanctuary was the peculiar abode of the god to whom the temple was dedicated. Into this part, no mortal except the priest dared to enter; which was, therefore, called *the inaccessible.* Every uninitiated person, who ventured to penetrate into the inner sanctuary, expiated his boldness by a sudden death. *Pausanius* relates, that at "the inclosure and inaccessible sanctuary of Isis," near Tithorea, "a person, to whom, as not being initiated, access was not lawful, once out of inquisitiveness and wantonness, entered the sanctuary when the pile (prepared for the sacrifices) was already kindled: there he saw the whole place full of spectres. Returning to Tithorea, and relating what he had seen, it is said, he immediately died. Something similar was told me by a Phenician. The Egyptians are accustomed to celebrate a festival in honour of Isis, at the time when, as they say, she mourned for Osiris. At this time, a Roman governor of Egypt once sent a man, whom he had bribed, into the sanctuary of Coptos. He indeed came out again; but, in relating what he had seen, he fell down dead on the spot." The same author mentions the temple of Dindymene, which they thought was unlawful to open more than one day in the year; and he says of the temple of Orcus, that "it was opened but once a year."]—*Bagster.*

Ver. 8. *Scape-goat.*—[Heb. *azazel.*—The Hebrew has been supposed by some to be the name of a place, either a mountain or cliff, to which the goat was led. But no place of that name has ever been pointed out; except a mountain near Sinai, which was too distant for the goat to be conducted there from Jerusalem. Other learned men think it was the name of the devil, who was worshipped by the heathen in the form of a goat. But Bp. *Patrick* justly objects to this opinion; for it is difficult to conceive, that when the other goat was offered to God, this should be sent among demons. The more probable opinion seems to be, that it was a name given to the goat itself, on account of his being let go: from *aiz.* a goat, and *azal* to depart.]—*Bagster.*

blood [s] within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat:

16 And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that [u] remaineth among them in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the congregation [v] when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that *is* before the LORD, and [w] make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow [x] it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of [y] reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess [z] over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting [a] them upon the head of the goat, and shall send *him* away by the hand of a [b] fit man into the wilderness:

22 And the goat shall [c] bear upon him all their iniquities unto a [d] land not [e] inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy *place*, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

25 And the [f] fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat shall wash his clothes, and [g] bathe his flesh in water, and afterward come into the camp.

27 And the bullock *for* the sin-offering, and the goat *for* the sin-offering, whose blood was brought in to make atonement in the holy *place*, shall *one* [h] carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute for ever unto you: *that* in [i] the seventh month, on the tenth *day* of the month, ye shall [j] afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on that day shall *the priest* make an atonement for you, to [k] cleanse you, *that* ye may be clean from all your sins before the LORD.

31 It *shall be* a [l] sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And [m] the priest whom he shall anoint, and whom he shall [n] consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments:

33 And [o] he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation.

34 And [p] this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins [q] once a year. And he did as the LORD commanded Moses.

CHAPTER XVII.

1 The blood of beasts must be offered at the door of the tabernacle. 10 All eating of blood is forbidden, 15 and all that dieth alone, or is torn.

AND the LORD spake unto Moses, saying,
2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This *is* the thing which the LORD hath commanded, saying,

A. M. 2514. B. C. 1490.

s ver. 2. He 6.19. 9.3; 7.12.

t Ex 29.36. Eze.45. 18. He 9.22, 23.

u *dwelleth.*

v Ex 34.3. He 9.7.

w Ex.30.10.

x Eze 43. 18..22.

y Eze.45. 20. Col 1.20.

z c.26.40. Ps.32 5. Pr.28.13. Ro.10.10.

a Is.53.6.

b *a man of opportunity.*

c Is.53.11, 12. Jn.1.29. He 9.28. I Pe.2.24.

d *of separation.*

e Ps.103.12.

f c.4.8..10.

g c.15 5. ver.28.

h c.4.12,21. 6.30. He.13.11.

i Ex.30 10. c.23 27. Nu 29.7.

j Is 58.3,5. Da 10.3, 12.

k Ps.51.2. Je.33.8. Eze.36.25. Ep. 5 26. He 9 13, 14. 10 1..2. I Jn.1.7,9.

l c.23.32.

m c.4.3..16.

n *fill his hand.*

o Ex.29.36, 37. ver.16.

p c.23.31.

q Ex.30 10. He.9.7,25.

all their transgressions in all their sins, (a very comprehensive expression,) putting them (i. e. their sins) upon the head of the goat, and then sent him away, by the hand of a fit man, into the wilderness." Thus the goat was to "bear upon him all their iniquities unto a land not inhabited." Here we must remark, that this atonement was merely typical; for "the blood of bulls and goats could not take away sin." Of what use, it may be said, was all this ceremony? It was, first, important in showing them the necessity of an atonement; and, secondly, in directing them to the greater and better sacrifice of Christ, who "took away sin by the sacrifice of himself."

CHAP. XVII. Ver. 1—16. *Sundry prohibitions.*—The language of this chapter evidently means, that the Israelites, while in the wilderness, must not kill any of those animals which were appointed to be sacrificed, even for food, elsewhere, either in the camp, or without: but must bring them all, as peace-offerings, to the door of the tabernacle; that the blood might be sprinkled, the fat burnt on the altar, and the due portion allotted to the priest, according to the laws before given.—It may be supposed that few animals, in proportion to the multitudes of Israel, would at this time be slain; the manna being their principal sustenance: and when they came into Canaan, and many of them lived far from the sanctuary, they might kill cattle for food in any place. "Even as the roe-buck, and as the hart, so shalt thou eat them." (Deut. xii. 15, 22.) These animals, therefore, or any other clean animal, not appointed for sacrifice, if caught in the wilderness, might be eaten, without being brought to the door of the tabernacle. In the meanwhile, the transgression of this law would be imputed to any Israelite as a capital crime; even as if he had committed murder; and, if the magistrate did not punish him, God himself would "cut him off from among his people."—This law was intended to honour the divine institutions, and to put an end to the custom of offering sacrifices "in the open field," or in any place indiscriminately, by habituating the people to bring all their oblations to the tabernacle; nay, to present the animals slain for food as a sacrifice to God.—It was also meant as a preservative from idolatry, which was even at that time secretly practised, in direct violation of the national covenant. For idolatry is evi-

Ver. 22. *The goat shall bear upon him all their iniquities.*—[Most ancient nations had vicarious sacrifices, to which they transferred, by certain rites and ceremonies, the guilt of the community at large. The white bull, sacrificed by the Egyptians to Apis, was of this kind: they cut off the head of the victim, loaded it with execrations, that "if there was any evil hanging over them, or the land of Egypt, it might be poured on that head," and then sold it to the Greeks, or threw it into the Nile. *Heraĉ Petronius Arbiter* says, that it was a custom among the ancient inhabitants of Marseilles, when afflicted by any pestilence, to take one of the poorer citizens, who offered himself for the purpose; and having fed him for a whole year with the purest and best food, adorned him with vervain, and clothed him with sacred vestments, they led him round the city, loading him with execrations, praying that all the evils to which the city was exposed might fall upon him, and then precipitated him from the top of a rock. *Suidas* observes, that it was a custom to devote a man annually to death, for the safety of the people, with these words, *be thou our purifier*, and throw him into the sea, as a sacrifice to Neptune.]—*Bagster.*

Ver. 26. *Let go the goat.*—[To what has already been adduced concerning similar practices among various nations, we may add, that the nearest resemblance to the *scape-goat* of the Hebrews is found in the *Ashummeed Jugg* of the Hindoos; which is thus explained in the Code of Gentoo Laws: "An *Ashummeed Jugg* is when a person, having commenced a Jugg, (i. e. a religious ceremony,) writes various articles upon a scroll of paper, on a horse's neck, and dismisses the horse, sending along with the horse a stout and valiant person, equipped with the best necessaries and accoutrements, to accompany the horse day and night, whithersoever he shall choose to go; and if any creature, either man, genius, or dragon, should seize the horse, that man opposes such attempt, and having gained the victory upon a battle, again gives the horse his freedom. If any one in this world, or in heaven, or beneath the earth, would seize this horse, and the horse of himself comes to the house of the celebrator of the Jugg, upon killing that horse, he must throw the flesh of him upon the fire (the Juk, and utter the prayer of his deity: such a Jugg is called a *Jugg Ashummeed*, and the merit of it, as a religious work, is infinite."]—*Bagster*

3 What [a] man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD: blood shall be [b] imputed unto that man, he hath shed blood; and that man shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices which [c] they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace-offerings unto the LORD.

6 And the priest shall [d] sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and [e] burn the fat for a sweet savour unto the LORD.

7 And they shall no more offer their sacrifices unto [f] devils, after whom they have gone a [g] whoring. This shall be a statute for ever unto them throughout their generations.

8 ¶ And thou shalt say unto them, [h] Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that [i] eateth any manner of blood; I will even [j] set my face against that soul that eateth blood, and will cut him off from among his people.

11 For [k] the life of the flesh *is* in the blood: and I have given it to you upon the altar to [l] make an atonement for your souls: for it *is* the [m] blood *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

A. M. 2514. B. C. 1490.

a De.12.5,6, 21.
b Ro.5.13.
c Ge.31.54. 2 Ch.29.4. Eze.20.28. 22.9.
f c.3.2.
e Ex.29.13.
f De.32.17. 2 Ch.11. 15. Ps.106.37. 1 Co.10. 20. Re.9.20.
g c.20.5. Eze.23.8.
h ver.4.
i Ge.9.4. c.7.26,27. De.12.16, 23. Eze.44.7.
j Eze.14.8.
k ver.14.
l Mat.26. 28. Ro.5.9. Ep.1.7. He.13.12. Re.1.5.
m He.9.22.

n *that hunteth any hunting.*
o De.15.23.
p Eze.24.7.
q ver.11.
r c.22.8. De.14.21. Eze.4.14. 44.31.
s *a carcase.*
t c.11.25.
u Nu.19.19, 20.
n Ex.6.7.
b Ps.106.35. Eze.20.7,8 Ep.5.11.
c De.4.1,2. 6.1. Ps.119.4. Eze.36.27.
d *remainder of his flesh.*
e c.20.11, &c.
f Eze.22.10.
g 1 Co.5.1.
h 2 Sa.13. 11,12.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among [n] you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even [o] pour out the blood thereof, and [p] cover it with dust.

14 For [q] *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.

15 And [r] every soul that [s] eateth that which died *of itself*, or that which was torn *with beasts*, (*whether it be* one of your own country or a stranger,) he [t] shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh; then [u] he shall bear his iniquity.

CHAPTER XVIII.

1 Unlawful marriages. 19 Unlawful lusts.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, [a] I *am* the LORD your God.

3 After [b] the doings of the land of Egypt wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

4 Ye [c] shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye shall therefore keep my statutes and my judgments: which if a man do, he shall live in them: I *am* the LORD.

6 ¶ None of you shall approach to any that is [d] near of kin to him, to uncover *their* nakedness: I *am* the LORD.

7 The [e] nakedness of thy [f] father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother, thou shalt not uncover her nakedness.

8 The nakedness of thy [g] father's wife shalt thou not uncover: it *is* thy father's nakedness.

9 The nakedness of thy [h] sister, the daugh-

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dently intended, when it is said, that the people "sacrificed to devils, after whom they had gone a *whoring*," the common term for idolatry in the Scriptures. The word translated "devils," is taken from *the roughness of a goat*, and indeed signifies *goats:* and many translate it *satyrs*, which are fabled to have appeared in the form of goats in the woods to their votaries: and it is certain, that several imaginary deities of the Gentiles were often worshipped by images, formed nearly in the shape of goats.—Our translation, however, is not improper: for all idolatry in fact deifies devils, by rendering worship to those ambitious spirits, even as all wickedness is serving them; and by both Satan aspires to be honoured as the god and prince of this world.—*T. Scott.*

CHAP. XVII. Ver. 4, 5. *Unto the door of the tabernacle.*—To prevent the blood being offered to idols, as was practised by the heathen, while they were in the wilderness every animal proper for sacrifice was to be brought to "the door of the tabernacle," to be slain; but after they settled in Canaan, this law, becoming impracticable from the distance of some tribes from the tabernacle, was repealed. Deut. xii. 15, 22.

Ver. 7. *Sacrifices unto devils.*—[*Setirm*, properly signifies *hairy*, or *hairy ones;* and hence is used not only for *he-goats*, but also for certain fabulous beings or sylvan gods, to whom was ascribed the form of goats. *Maimonides* says, that the Zabian idolaters worshipped demons under the form of goats; and that this custom being spread among other nations, gave occasion to this precept. He-goats, however, are probably intended here, which were objects of divine honour among the Egyptians under the name of Mendes. *Herodotus* says that all goats were worshipped in Egypt; but particularly *he-goats*. From these seem to have sprang *Pan*, *Silenus*, and the innumerable herd of those imaginary beings, *fauns*, *satyrs*, *dryads*, &c. all woodland gods, and held in veneration by the Greeks and Romans.]—*Bagster.*—*Gone a whoring.*—These idolatries were, with peculiar propriety, compared to fornication and adultery, because those crimes, in many cases, formed a part of the heathen worship.

Ver. 11. *The life is in the blood.*—See note on Gen. ix. 4. [This sentence, which contains a most important truth, had existed in the Mosaic writings for 3600 years, before the attention of any philosopher was drawn to the subject. That the blood actually possesses a *living principle*, and that the life of the whole body is derived from it, is a doctrine of revelation, and a doctrine which the experiments of the most accurate anatomists have served strongly to confirm. The proper *circulation* of this important fluid through the whole human system was first taught by *Solomon* in figurative language, (Ec. xii. 6.) and discovered, as it is called, and demonstrated, by Dr. *Harvey* in 1628; though some Italian philosophers had the same notion a little before. This accurate anatomist was the first who fully revived the Mosaic notion of the *vitality* of the blood; which was afterwards adopted by the justly celebrated Dr. *J. Hunter*, professor of anatomy, and established by him, by a great variety of strong reasoning and accurate experiments.]—*Bagster.*

Ver. 13. *Which hunteth and catcheth.*—Hebrew, "That hunteth any hunting." The hunting of wild animals was allowed for food; and as it respected the more destructive beasts, as foxes, wolves, &c. to protect the flocks and herds; but to hunt or shoot, for mere sport or amusement, has no countenance in the word of God, or the principles of humanity.

Ver. 15. *That which dieth of itself.*—*Tavornier* describes the wretched state of the poor in some countries to be such, that they will cook and eat such animals; but there is peculiar danger attending both these and those *torn of beasts*, as there are many wolves and wild dogs subject to hydrophobia.

CHAP. XVIII. Ver. 3. *After the doings of Egypt.*—The laws of Moses were not only good in themselves, but many of them were particularly designed to guard the Israelites against the superstitious and idolatrous practices of the Egyptians and the Canaanites, into which, however, they repeatedly fell notwithstanding the heavy penalties with which those laws were enforced. For the abominations of Egypt, see Ezek. xx. 7, 8. xxiii. 8. For those of Canaan, see Deut. xii. 30, 31.

Ver. 6. *Near of kin.*—[Heb. remainder of his flesh.—Notwithstanding the prohibitions here, it must be evident, that in the infancy of the world, persons very near of kin, and even brothers and sisters, must have joined in matrimonial alliances; and therefore we cannot pronounce them *immoral* in themselves. But, in these first instances, necessity required it; but when this necessity no longer existed, the thing became inexpedient and improper: for, 1. As human nature now is, it is very expedient that those, who are so much together in youth, should, by such a restriction, be taught to look upon all such intercourse as prohibited and incestuous; for unless such restrictions are made, it would be impossible to prevent the prevalence of very early corruption among young persons. (See *Michaelis* on the laws of Moses.) 2. That the duties owing by nature to relatives might not be confounded with those of a social or political kind: for could a man be a brother and a husband, or a son and a husband, at the same time, and fulfil the duties of both? Impossible. 3. That by intermarrying with other families, relationship and its endearments might be diffused. These prohibitions are, therefore, to be considered, either as moral, or so nearly connected with moral obligations, as to be observed by all mankind; and in general, the wiser heathens have deemed such marriages unlawful, and abstained from them.]—*Bagster*

they committed all these things, and therefore [b] I abhorred them.

24 But I have said [c] unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, which have [d] separated you from *other* people.

25 Ye shall therefore put [e] difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast or by fowl, or by any manner of living thing that [f] creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: for [g] I the LORD *am* holy, and have [h] severed you from *other* people, that ye should be mine.

27 ¶ A man also or a woman that hath a familiar [i] spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

CHAPTER XXI.

1 Of the priests' mourning: 6 of their holiness: 7, 13 of their marriages. 17 The priests that have blemishes must not minister in the sanctuary.

AND the LORD said unto Moses, Speak unto the priests, the sons of Aaron, and say unto them, There [a] shall none be defiled for the dead among his people:

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband: for her may he be defiled.

4 *But* [b] he shall not defile himself, *being* a chief man among his people, to profane himself.

5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 ¶ They shall be holy unto their God, and not [c] profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God they do offer: [d] therefore they shall be holy.

7 ¶ They shall [e] not take a wife *that is* a whore, or profane; neither shall they take a woman put [f] away from her husband: for he *is* holy unto his God.

8 Thou shalt sanctify him therefore, for he offereth the bread of thy God: he shall be holy unto thee: for [g] I the LORD, which sanctify you, *am* holy.

9 And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be [h] burnt with fire.

10 ¶ And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the [i] garments, shall not [j] uncover his head, nor rend his clothes;

11 Neither shall he go [k] in to any dead body, nor defile himself for his father, or for his mother;

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the [l] crown of the anointing oil of his God *is* upon him: I *am* the LORD.

13 ¶ And he shall take a [m] wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* a harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his [n] seed among his people: for I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

A. M. 2514. B. C. 1490.

b De.9.5.
c Ex.3.17. 6.8.
d ver.26. Ex.19.5. 33.16. 1 Ki.8.53.
e c.11.47.
f or, *moveth.*
g ver.7. c.19.2. 1 Pe.1.16.
h ver.21. Dt.7.6. 14.2. 26.18,19.
i ver.6. 1 Sa.28.9.
a Eze.44.25.
b or, *being a husband among his people, he shall not defile himself* for his wife, &c. See Eze. 24.16,17.
c c.19.12.
d Is.52.11.
e Eze.44.22.
f De.24.1..4
g c.20.7,8.
h Ge.38.24.
i Ex.29.29, 30.
j c.10.6,7.
k Nu.19.14.
l c.8.9..12. Ex.29.6,7.
m ver.7.
n Ge.18.19. Ezr.2.62.

that seems to have been a different ceremony, common alike to Baal and Molech, but not always fatal. The children were by some means carried through the fire, by which they were probably scorched, if not burnt, in honour of the idol to whom they were devoted. (See note on ver. 2.) That the Jews should fall into such a practice may seem very extraordinary; but that traces of such idolatry should still be found in Ireland in the present day, is surely more extraordinary, but not less certain. (See Ev. Mag. 1812. also Hib. E. M. 1817.) Should any consider it incredible that parents could be guilty of such cruelties, let them turn to the thousands of children drowned annually in the Ganges, and the thousands of widows, until recently, annually burned in India.

"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them." Of the different kinds of pretenders to necromancy and witchcraft, we shall have a future occasion to speak more particularly. At present we shall only remark, that among the heathen (as at this day among the Indians and Negroes) they were all idolaters. From the expression, "Go a whoring after them," which means to go after idols as men follow lewd women, *Scott* infers, "that consulting with men or women, who practise, or *pretend* to, witchcraft (or divination) in any form, is a real act of idolatry, and of worshipping the devil!"—an idea at which professing Christians should surely tremble!

The number of capital punishments inflicted by the Jewish law, marks a strong distinction between the old and new dispensation; the former tending to death, the latter to life both temporal and eternal. It shows, also, the dreadful propensity to crimes, even of the worst character, which prevails in unenlightened nations, among which that generation of Israelites must certainly be reckoned which came up from Egypt; men whom nothing could deter from offending, but certain and immediate punishment. This, however, it is probable, had the desired effect, for, considering the number of capital offences, we read of few public executions.

The close of this chapter demands two observations: 1. That the Canaanites who were now about to be expelled, were a people whose "iniquities were full;" that is, who were ripe for destruction, "for (says the Lord) they committed ALL THESE THINGS"—referring to the black list of offences in this and the preceding chapter; "and therefore I ABHOR them." 2. We may remark, that Israel were introduced into their land, only on condition of renouncing their crimes, and keeping "all the statutes and judgments" of JEHOVAH: "that the land whither I bring you to dwell therein, *spew* you not out:" a loathsome image, it is true, but evidently intended to express, as well the effect as the disgusting nature of their iniquities. In fact, when they became guilty of the same offences as the devoted nations, the land vomited them out among all the nations of the earth, where we at present find them.

CHAP. XXI. Ver. 1—24. *Law of mourning*, &c.—As these priests were *types* of Christ, so all ministers especially must be *followers* of him; that their example may elucidate and corroborate their instructions, and teach the people in imitating them to imitate the Saviour. He was perfectly superior to all natural affections; and in the business of his heavenly Father, would not be interrupted or biassed, even by his regard to his earthly parent. Absolutely dead to the world, and filled with zeal for the glory of the Father and compassion to the souls of men, he was unwearied in his labours, and persevering in his sufferings, till he could say, "It is finished." Without blemish,

Ver. 24. *Milk and honey.*—[Milk and honey were the chief dainties of the ancients, as they are now among the Arabs, particularly the Bedouins. Hence not only the Hebrews, but also the Greeks and Romans, painted the highest pleasantness and fertility by an abundance of milk and honey. The image used in the text, and frequently by ancient authors on similar subjects, is a metaphor, derived from a *breast*, producing copious streams of milk.]—*Bagster.*

CHAP. XXI. Ver. 1. *Speak unto the priests.*—The ministers of religion, in all communions, should be careful to avoid every thing which unfits them for their public duty, or occasions scandal; and the families of such should consider, that any improper conduct in them, is not only offensive to God, but entails disgrace upon their father.—*There shall none be defiled.*—That is, ceremoniously, by touching the dead, &c. but the Hebrew idiom is very remarkable. The word *nephesh*, here used for *dead*, is the same translated *soul*, Gen. ii. 7. and means, properly, "the breathing frame:" i. e. a living person; but it is both here and elsewhere applied to a corpse, which has recently breathed; and in ver. 11. the word "dead" is connected with it. So we frequently speak of "dead animals;" and Virgil himself uses the Latin *anima* in the same manner.

Ver. 4. *He shall not defile himself*, (being,) &c.—This participle (*being*) is supplementary, and *Ainsworth* suggests, that the casual particle *for*, would be more correct. So *Chazkuni*, "He shall not defile himself *for* a chief man:" in Hebrew, *Baal*, a lord, or master; perhaps the head of a tribe. But *Baal* also signifies a husband, and therefore our translators have placed in the margin, "*Being* a husband among his people, he shall not defile himself for his wife." &c. But we prefer the second sense; and so *Scott.*

Ver. 5. *Baldness*, &c.—[This custom is also called *rounding the corners of the head*, (ch. xix. 27.) and seems to have been performed in honour of some idol. *Herodotus* observes that the Arabs shave or *cut their hair round*, in honour of Bacchus, who, they say, had his hair cut in this way. He also says that the Macians, a people of Lybia, cut *their hair round*, so as to leave a tuft on the top of the head. In this way the Chinese still cut their hair. The hair was much used in divination among the ancients; and for purposes of religious superstition among the Greeks.]—*Bagster.*

Ver. 7. *A wife that is a whore.*—Or that has been such, or reputed such, though penitent or reformed: not a doubtful or suspicious character. See *Ainsworth.* Compare ver. 14.

Ver. 9. *She shall be burnt.*—This, it should seem, was not a new law; for when the daughter of Judah was found with child, he cried hypocritically and unfeelingly, "Bring her forth and let her be burnt." Gen. xxxviii. 24. It applied, probably, to the daughters of the chiefs, and therefore to the priests' daughters, who ranked with them. But we have no instance of the law being executed, nor, indeed, of the penalty being incurred; and when the sentence of burning was executed, it is agreed that it was preceded by strangling, or by stoning. Josh. vii. 25.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD; and that soul shall be cut off from among his people.

9 And [f] when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

11 Ye shall not [g] steal, neither deal falsely, neither [h] lie one to another.

12 And ye shall not [i] swear by my name falsely, neither shalt thou [j] profane the name of thy God: I *am* the LORD.

13 Thou shalt not defraud thy neighbour, neither rob *him:* the [k] wages of him that is hired shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, nor put a stumbling-block before the [l] blind, but shalt [m] fear thy God: I *am* the LORD.

15 Ye [n] shall do no unrighteousness in judgment; thou shalt not [o] respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down *as a* [p] tale-bearer among thy people; neither shalt thou stand against the [q] blood of thy neighbour: I *am* the LORD.

17 Thou shalt not [r] hate thy brother in thy heart: thou shalt in any wise [s] rebuke thy [t] neighbour, and not suffer sin [u] upon him.

18 Thou shalt not [v] avenge, nor bear any grudge against the children of thy people, but thou shalt [w] love thy neighbour as thyself: I *am* the LORD.

19 Ye shall keep my statutes. [x] Thou shalt not let thy cattle gender with a diverse kind: Thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

20 And whosoever lieth carnally with a woman that *is* a bond-maid [y] betrothed to a husband, and not at all redeemed, nor freedom given her; [z] she shall [a] be scourged: they shall not be put to death, because she was not free.

21 And [b] he shall bring his trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass-offering.

22 And the priest shall make an atonement for him with the ram of the trespass-offering before the LORD for his sin which he hath done; and the sin which he hath done shall be forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food; then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be [c] holy to [d] praise the LORD *withal.*

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.

26 ¶ Ye shall not eat *any thing* with the [e] blood: neither shall ye use [f] enchantment, nor observe times.

27 Ye [g] shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

29 ¶ Do not [h] prostitute thy daughter to cause her to be a whore: lest the land fall to whoredom, and the land become full of wickedness.

30 ¶ Ye shall keep my sabbaths, and reverence my [i] sanctuary: I *am* the LORD.

31 ¶ Regard [j] not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God.

32 ¶ Thou shalt rise up before the hoary head, and [k] honour the face of the old man, and [l] fear thy God: I *am* the LORD.

33 And if a [m] stranger sojourn with thee in your land, ye shall not [n] vex him.

34 *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

35 ¶ Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure-

A. M. 2514. B. C. 1490.

f c.23.22. De.24.19 ..21. Ru.2.15.. 17.
g Ex.20.15.
h Ep.4.25. Col.3.9.
i Ex.20.7. c.6.3. Ja.5.12.
j c.18.21. Eze.36.20 ..23
k Mal.3.5. Ja.5.4.
l De.27.18.
m c.25.17.
n De.16.19.
o Pr.24.23. Ja.2.9.
p Pr.20.19.
q Ex.23.7.
r 1 Jn.2.9, 11; 3.15.
s Pr.27.5. Ep.5.11. 1 Th.5.20.
t or, *that thou bear not sin for him.*
u 1 Co.5.2.
v Ro.12.17, 19.
w Mat.22. 39,40.
x De.22.9.. 11.
y *reproached by or for man,* or, *abused by any.*
z or, *they.*
a *there shall be a scourging.*
b c.6.6.
c *holiness of praise to the LORD.*
d Pr.3.9.
e De.12.23.
f De.18.10 ..14.
g c.21.5.
h *profane.*
i Ec.5.1.
j De.18.10, 11.
k Job 32.4,6.
l 1 Pe.2.17.
m Ex.22.21.
n or, *oppress.*

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the vintage, are full of mercy to the poor and to the stranger. The Jews are repeatedly reminded, that they were themselves strangers in the land of Egypt: what kindnesses they received from the Egyptians in the former part of that time, under Joseph, might teach them to show the same to others; and the sufferings they endured in the latter, should teach them commiseration—"Ye know the heart of a stranger." (Exod. xxiii. 9.)—"Ye shall not curse the deaf, nor put a stumbling-block before the blind;" because the one cannot hear to defend himself, nor the other see to avoid the danger. Such things, even in sport, are cowardly and disgraceful, and ought certainly not to be tolerated among Christians. "Thou shalt not go up and down as a tale-bearer;" the original word means a *pedler*, hawking about slanderous reports from house to house, as a pedler does his goods: such characters are in the highest degree detestable. It is added, "Neither shalt thou stand [up] against the blood of thy neighbour;" that is, as a false witness, or accuser, whereby blood may be unjustly shed. On the other hand, if they knew of any evil done by their neighbour, they were to admonish him privately, and save him, if possible, from either disgrace or punishment. Thus the injunctions here given correspond with those of our Lord to his disciples: (Matt. xviii. 15.) "If thy brother trespass against thee, go and tell him his fault," &c.—Only one other precept in this chapter

CHAP. XIX. Ver. 9. *Reap the harvest.*—[In what code of laws merely human, is a requisition to be found so counteracting to selfishness, so encouraging to liberality, and so beneficently considering to the poor and needy? But the Mosaic dispensation, like the Christian, breathed with love to God, and benevolence to man.]—*Bagster.*

Ver. 19. *Thou shalt not let thy cattle gender with a diverse kind.*—[These practices might have been considered as altering the original constitution of God in creation; and this is the view which the Jews, and also *Josephus* and *Philo*, take of the subject. There were, probably, also both moral and political reasons for these prohibitions. With respect to heterogeneous mixtures among *cattle*, it was probably forbidden, to prevent excitements to the abominations condemned in the preceding chapter. As to *seeds*, in many cases, it would be highly improper to sow different kinds in the same plot of ground. If *oats* and *wheat*, for instance, were sown together, the latter would be *injured*, and the former *ruined*. This prohibition may, therefore, be regarded as a prudential agricultural maxim.]—*Bagster.*—*A garment mingled of linen and woollen*—which is with us commonly called *linsey-woolsey*. It is difficult to conceive a moral reason for this, unless that it reproves an attempt at finery, like Joseph's "coat of many colours." The Heb. *shaatnez*, according to Dr. *J. R. Forster*, (the traveller,) answers to the Egyptian *shoutnes*, which signifies a gaudy and costly vesture, of different coloured wool and cotton, such as the Egyptians appropriated to their gods, and ornamented (i. e. embroidered) with sacred plants and animals. This affords two good reasons against this practice; to guard against luxury and idolatry.

Ver. 25. *In the fifth year.*—The obvious design of this law was, that the trees, and vines particularly, might arrive at their full strength and perfection.

Ver. 27. *Ye shall not round*, &c.—Herodotus says, the Arabs cut their hair round, in honour of Bacchus, who wore it so.—Dr. *Clarke.*

Ver. 28. *Cuttings in your flesh.*—The ancients were very violent in their grief. Virgil describes Dido as tearing her face with her nails, and beating her breast with her fists.—*Nor print any marks.*—The Hindoos bear upon their foreheads, &c. certain sectarian marks, in honour of their idols.

Ver. 29. *Do not prostitute*, &c.—This was common among the heathen. The Cyprian women, according to Justin, gained by public prostitution that portion which their husbands received with them at marriage; and the Phœnicians gave to Venus the gain acquired by the prostitution of their daughters.—*Augustin.*

Ver. 32. *Thou shalt rise up before the hoary head.*—Among the few virtues of the Egyptians, according to *Herodotus*, this was one. "For if a young person meet his senior, he instantly turns aside to make way for him; if an aged person enter an apartment, the youth always rise from their seats." And

36 Just [o] balances, just [p] weights, a just ephah, and a just hin shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

37 Therefore shall ye [q] observe all my statutes, and all my judgments, and do them: I *am* the LORD.

CHAPTER XX.

1 Of him that giveth of his seed to Molech. 6 Of going to wizards. 9 Of him that curseth his parents. 10 Of adultery, &c. 22 Obedience is required with holiness. 27 Wizards must be put to death.

AND the LORD spake unto Moses, saying,

2 ¶ Again thou shalt say to the children of Israel, Whosoever [a] *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech, he shall surely be put to death: the people of the land shall stone him with stones.

3 And I will [b] set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 ¶ And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill [c] him not:

5 Then I will set my face against that man, and against his [d] family, and will cut him off, and all that go a [e] whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And [f] the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him [g] off from among his people.

7 ¶ Sanctify [h] yourselves therefore and be ye holy: for I *am* the LORD your God.

8 And [i] ye shall keep my statutes, and do them: I [j] *am* the LORD which sanctify you.

9 ¶ For every [k] one that curseth his father or his mother, shall be surely put to death: he hath cursed his father or his mother: his [l] blood *shall be* upon him.

10 ¶ And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the [m] adulterer and the adulteress shall surely be put to death.

11 ¶ And the man that lieth with his father's [n] wife hath uncovered his father's nakedness: both of them shall surely be put to death, their blood *shall be* upon them.

12 And if a man lie with his [o] daughter-in-law, both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them.

13 ¶ If a man also lie with [p] mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 ¶ And if a man take a wife and her [q] mother, it *is* wickedness: they shall be burnt with fire, both he and they: that there be no wickedness among you.

15 ¶ And if a man lie with [r] a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast; they shall surely be put to death; their blood *shall be* upon them.

17 And if a man shall take his [s] sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness: it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 ¶ And if a man shall lie with a woman having her [t] sickness, and shall uncover her nakedness; he hath [u] discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 ¶ And [v] thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die [w] childless.

21 And if a man shall take his brother's [x] wife, it *is* [y] an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

22 ¶ Ye shall therefore keep [z] all my statutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, [a] spew you not out.

23 And ye shall not walk in the manners of the nation which I cast out before you: for

A. M. 2514
B. C. 1490

o Pr.11.1.
p *stones.*
q De.5.1. Ps.119.4, 34.
a c.18.21.
b c.17.10. Eze.14.8.
c De.17.2..5
d Ex.20.5.
e c.17.7. Je.3.2. Ho.2.5,13.
f c.19.31.
g Re.22.15.
h c.19.2.
i c.19.37.
j c.21.8. Ex.31.13. Eze.37.28. 1Co.1.30.
k Ex.21.17. Pr.20.20.
l ver.11,13.
m De.22.22.
n De.27.20.
o c.18.15.
p c.18.22. De.23.17.
q c.18.17.
r c.18.23. De.27.21.
s De.27.22.
t c.15.24. 18.19. Eze.18.6.
u *made naked.*
v c.18.12, &c.
w Je.22.30.
x Mat.14.3, 4.
y *a separation.*
z c.19.37.
a c.18.25,28

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equires notice here, namely, verse 32, "Thou shalt rise up before the hoary head, and honour the face of the old man." A virtue always enjoined and practised among the ancients; and, in the east, even to the present day; though too much slighted among Europeans.

CHAP. XX. Ver. 1—27. *Laws against idolatry, witchcraft, &c.*—*Molech* is one of the earliest idols of which we read in Scripture, and his peculiar sacrifices were infant children. The name *Molech* signifies king, as that of *Baal* does lord, and both are supposed to have represented the solar fire, of which terrestrial fire was the representative: many think they were the same idol under different names. Rabbi *Simeon* (on Jer. vii.) describes the image of *Molech* as a statue of brass, (or copper,) with the head of an ox, and human hands, so extended that any object to be sacrificed might be lodged in them. This idol was erected in the valley of Hinnom, near Jerusalem; and the image is stated to have been hollow within, and capable of being heated red hot; when this was done, it is said the sacrifice, whether animal or child, was placed within its arms, and dropt into the fire beneath. In this case, at least, they beat the *toph*, or Syrian drum, to drown its cries, and hence the place of sacrifice was called *Tophet*—the image of hell itself. (See Jer. vii. 31, 32. xix. 11—13.)

But this was not "passing through the fire;" (chap. xviii. 21.)

Savary remarks, the same reverence is yet paid to old age in Egypt. The same was practised among the Romans; and if we look into patriarchal times, we find Joseph, though the viceroy of Egypt, bowing himself to the ground before his aged father. See Dr. *Clarke* on Gen. xlviii. 12.

CHAP. XX. Ver. 2. *That giveth any of his seed unto Molech.*—The way of "passing through the fire," (chap. xviii. 21.) is explained by the following account of this custom, as practised formerly among the Indians, at their grand annual festival, called "*The feast of Fire*;" in which, as in the ancient rites of Molech, "the devotees walk barefoot over a glowing fire." It lasts eighteen days, during which time, those who make a vow to keep it, must fast, abstain from women, lie on the bare ground, and *walk on a brisk fire*. The 18th day they assembled on the sound of instruments, their heads crowned with flowers, the body bedaubed with saffron, and follow in cadence the figures of Darmah Rajah, and of Dobrede his wife, who are carried there in procession. When they come to the fire, they stir it, to animate its activity, and take a little of the ashes, with which they rub their foreheads; and when the gods have been three times round it, they walk, either fast or slow, according to their zeal, over a very hot fire, extending to about forty feet in length. Some *carry their children in their arms*, and others lancets, sabres, and standards. The most fervent devotees walk several times over the fire. After the ceremony, the people press to collect some of the ashes to rub their foreheads with, and obtain from the devotees some of the flowers with which they were adorned, and which they carefully preserve.—*Sonnerat's* Trav

Ver. 9. *Every one that curseth.*—[The term *yekallel*, signifies not only to *curse*, but to speak *contemptuously*, *disrespectfully*, or to *make light of* a person: so that all speeches which have a tendency to lessen our parents in the eyes of others, or to render their judgment, piety, &c., suspected or contemptible, is here included; though the act of *cursing*, or of treating the parent with injurious or opprobrious language, is what is particularly intended. He who conscientiously keeps the *fifth* commandment, can be in no danger of the judgment here denounced.]—*Bagster.*

Ver. 14. *They shall be burnt.*—It should seem, however, that they were first strangled, or stoned, as was the case with Achan, Josh. vii. 25. There seems to be no example of burning alive under the Mosaic law.

Ver. 16. *If a woman, &c.*—This might seem an unnecessary law; but [we are assured by *Herodotus* that the abominations here referred to existed among the Egyptians, and even formed part of their superstitious religious system, and we have reason to believe that they were not uncommon among the Canaanites. (See ch. xviii. 24, 25.) Need we wonder then, that God should have made laws of this nature, and appointed the punishment of death for these crimes? This one observation will account for many of those strange prohibitions which we find in the Mosaic law.]—*Bagster.*

Ver. 20. *They shall die childless.*—This was the punishment of heaven, not of the magistrate.

Ver. 23. *Manners of the nation.*—Some MSS. read this in the plural, "nations." So *Boothroyd.*

ter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad. *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, (she *is* thy sister,) thou shalt not uncover her nakedness.

12 Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

15 Thou shalt not uncover the nakedness of thy [l] daughter-in-law: she *is* thy son's wife, thou shalt not uncover her nakedness.

16 Thou [j] shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness.

18 Neither shalt thou [k] take a wife to her sister, to [l] vex *her*, to uncover her nakedness, besides the other in her life-*time*.

19 ¶ Also thou shalt not approach unto a woman to uncover her nakedness, as [m] long as she is put apart for her uncleanness.

20 Moreover, [n] thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed pass through *the* [o] *fire* to [p] Molech, neither shalt thou profane the name of thy God: I *am* the LORD.

22 Thou shalt not lie with [q] mankind, as with womankind: it *is* abomination.

A. M. 2514. B. C. 1490.

i Ge.38.19.

j De.25.5. Mat.22.24.

k or, *one wife to another.*

l 1Sa.1.6,8 Mal.2.14, 15.

m Eze.18.6. 22.10.

n Ex.20.14. Pr.6.25, 33 Mat.5.27.

o De.12.31. 18.10. 2Ki.16.3 Ps.106.37 Je.7.31.

p *called Moloch.* Ac.7.43.

q Ro.1.27

r ver.6, &c.

s De.18.12.

t Je.5.9,29 He.2.13. 9.9.

u ver.28.

v ver.25. c.20.22.

w De.18.9.

x ver.24.

y ver.2,4.

z c.11.44. 20.7,26. Am.3.3. 1Pe.1.16

b Ex.20.12.

c Ex.20.8. 31.13. Is.56.13.

d Ex.20.4. c.26.1. 1Co.10.14 1Jn.5.21.

e c.7.16.

23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion.

24 Defile not ye yourselves in any of these [r] things: for in all these the nations are defiled which I cast out before you:

25 And the land is [s] defiled: therefore I do [t] visit the iniquity thereof upon it, and the land itself [u] vomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)

28 That [v] the land spew not you out also, when ye defile it, as it spewed out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, that *ye* [w] commit not *any one* of these abominable customs, which were committed before you, and that ye [x] defile not yourselves therein: I [y] *am* the LORD your God.

CHAPTER XIX.

A repetition of sundry laws.

AND the LORD spake unto Moses, saying.

2 Speak unto all the congregation of the children of Israel, and say unto them, Ye [z] shall be holy: for I the LORD your God *am* holy.

3 Ye shall fear every man his [b] mother and his father, and [c] keep my sabbaths: I *am* the LORD your God.

4 Turn ye not unto [d] idols, nor make to yourselves molten gods: I *am* the LORD your God.

5 And [e] if ye offer a sacrifice of peace-offerings unto the LORD, ye shall offer it at your own will.

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the law of God: yet enforced with an authority which rivals his, and which is disobeyed with great difficulty, and at the expense of much contempt and reproach. But the broad, smooth, frequented paths of the world lead to destruction; the ways of God to life eternal: every one of his commandments is also good in itself, and conducive to the peace, comfort, and true honour of the human species; and he is as kind in what he prohibits, as in what he allows. He formed mankind for social life, created them male and female, instituted marriage, and blessed it; he hath formed the regulations of it in wisdom and love, for the good of individuals, of families, and of society,—of the present and of succeeding generations. Where his laws are observed, the most important advantages follow: where they are disregarded, disgrace, disease, and numberless most destructive evils ensue.—But what a sink of iniquity is the human heart, that it should be necessary to prohibit such detestable, filthy, and cruel practices, as are here mentioned! That ever it should enter into the minds of rational creatures to serve the devil and their own lusts, with degradation far beneath the brutes themselves! From this polluted fountain the earth hath been filled with abominable crimes in all ages, and the very creation groans under the burden of man's iniquity: and though one land after another vomiteth out its inhabitants, as unable any longer to endure their wickedness; and though one generation is swept away after another into the grave; yet still the earth is filled with sin. Ere long it shall be burnt up with all its works: and "new heavens and a new earth, in which dwelleth righteousness," shall succeed. But unless we be previously cleansed in the fountain of the Redeemer's blood, and have a "new heart given us, and a new spirit put within us," we shall not find admission there. Let us then profit by the awful examples of vengeance recorded, and fear the threatenings denounced, in the sacred oracles: let us mortify the deeds of the body, and learn self-denial: and above all, aware of the deceitfulness and wickedness of the human heart, let us walk watchfully, and humbly dependant upon the grace of God sought in earnest prayer. Then we shall escape the condemnation of the wicked, and the Lord himself will be our God and our Portion for ever.—*T. Scott.*

CHAP. XIX. Ver. 1—38. *Miscellaneous laws.*—Though the contents of this chapter are chiefly repetitions of laws previously given, it contains some excellent moral precepts that ought not to be passed over. The introductory precept, "Ye shall be holy, for I am holy;" deserves our especial notice, for much of the character of a people depends upon the character of their God. The idols of the heathen are represented, even by their own poets, as cruel, false, lewd, and dishonest; how, then, could it be expected that their worshippers should be otherwise? It is much to be feared, that the continual study of these models in our classical schools, without a proper antidote from their teachers, has done much to corrupt the morals of youth, and even contributed to fill the ranks of infidelity. Reverence to parents, and to the sabbath day, are also of vast importance to public morals: scarcely does any person come to an untimely end, but he attributes it to the neglect of one or other of these two important precepts.—*Turn ye not unto idols:* the term here used in the original, means "nonentities;" or, in the usual scriptural phrase, "vanities;" for an *idol*, as St. Paul says, "is *nothing* in the world:" (1 Cor. viii. 4.) and, therefore, did he exhort the populace, at Lystra, to turn from their *vanities* unto the living God. (Acts xvii. 15.) And when it is added, "Make you no molten gods," it must have been impossible for them not to have recollected "the golden calf!"

The laws (ver. 9, 10.) relative to gleaning in the harvest and

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Ver 18. *Neither shalt thou take a wife to her sister.*—That is, not marry two sisters, as Jacob was drawn in to marry Leah and Rachel, who continually vexed each other, as well as their husband. "Some think that this verse contains an express prohibition of polygamy; . . . . . but there is no other passage which favours the interpretation of this text as a direct law against it; and many things in the whole subsequent history, imply a connivance at it."—*Scott.*

Ver 21. *Molech.*—[*Molech* signifies a *king*, or *governor*, of similar import with *Baal, lord*, or *governor*; and it is generally supposed that the *sun* was worshipped under this name; and more particularly as the *fire* appears to have been so much employed in his worship. It seems clear that children were not only *consecrated* to him, by *passing through the fire*, which appears to be alluded to here, but that they were actually made a *burnt offering* to him. —That the several abominations afterwards mentioned were actually practised by many heathen nations is abundantly attested by their own writers.] *Bagster.*

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* [o] blemish, let him not [p] approach to offer the [q] bread of his God:

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing [r] superfluous,

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backed, or a [s] dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or [t] hath his stones broken;

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire; he hath a blemish, he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the most [u] holy, and of the [v] holy.

23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that [w] he profane not my sanctuaries: for [x] I the LORD do sanctify them.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

CHAPTER XXII.

1 The priests in their uncleanness must abstain from the holy things. 17 The sacrifices must be without blemish.

AND the LORD spake unto Moses, saying,
2 Speak unto Aaron and to his sons, that they [a] separate themselves from the holy things of the children of Israel, and that [b] they profane not my holy name *in those things* which they [c] hallow unto me: I *am* the LORD.

3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, [d] having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD.

4 What man soever of the seed of Aaron *is* a leper, or [e] hath a running [f] issue; he shall not eat of the holy things, until he be [g] clean And whoso [h] toucheth any thing *that is* unclean *by* the dead, or a [i] man whose seed goeth from him;

5 Or whosoever [j] toucheth any creeping thing, whereby he may be made unclean, or [k] a man of whom he may take uncleanness, whatsoever uncleanness he hath:

6 The soul which hath [l] touched any such shall be unclean until even, and shall not eat of the holy things, unless he [m] wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things, [n] because it *is* his food.

8 That which [o] dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the LORD.

9 They shall therefore keep mine ordinance, [p] lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 ¶ There shall no stranger eat *of* the holy thing: a sojourner of the priest, or a hired servant, shall not eat *of* the holy thing.

11 But if the priest buy *any* soul with his [q] money, he shall eat of it, and he that is born in his house: they [r] shall eat of his meat.

12 If the priest's daughter also be *married* [s] unto a stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is [t] returned unto her father's house, as in her youth, she shall eat of her father's meat; but there shall no stranger eat thereof.

14 And if a man eat *of* the holy thing [u] unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest, with the holy thing.

15 And they shall not profane the holy [v] things of the children of Israel which they offer unto the LORD:

A. M. 2514. B. C. 1490.

o c.22.25.
p c.10.3.
q or, *food.* c.3.11.
r c.22.23.
s or, *two slender.*
t De.23.1.
u c.2.3,10. 6.17,29. 7.1; 24.9. Nu.18.9.
v c.22.10,12. Nu.18.19.
w ver.12.
x ver.8.
a Nu.6.3.
b c.18.21.
c Ex.28.38. De.15.19.
d c.7.20.
e c.15.2.
f *of the reins.*
g c.15.13.
h Nu.19.11, 12.
i c.15.16.
j c.11.24, 43.
k c.15.7,19.
l Hag.2.13.
m c.15.5. He.10.22.
n c.21.22. Nu.18.11, 13.
o Ex.22.31. Eze.44.31.
p Ex.28.43.
q *the purchase of his money.*
r Nu.18.11, 13.
s *a man, a stranger.*
t Ge.38.11.
u c.5.15,16.
v Nu.18.32.

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and separate from sinners, he executed his priestly office on earth: and being ascended into heaven, he is preparing his church of redeemed sinners, that "not having spot, or blemish, or any such thing," he may espouse it as a chaste virgin unto himself for ever: and he requires all his family to remember the relation in which they stand unto him, and to act consistently. What manner of persons then should his ministers be? Surely their characters should be free from scandal; and their hearts from the dominion of sin, and from the love of filthy lucre, worldly honour, and sensual indulgence! They should be unwearied and cheerful in their work, "giving themselves wholly to it," and letting nothing divert them from it. They should be patient in tribulations, superior to the power of their passions, circumspect in their walk, cautious in their connexions, and exemplary in the government of their families. Nothing is of more importance to the interests of religion than the unblemished character, and the sober, decent, and respectable conduct and demeanour of the wives and children of ministers: for the people will always think themselves authorized to go farther in conformity to the world, and its vain fashions and customs, and in pursuit of its interests and pleasures, than the minister and his family do; and will interpret his preaching by *their* practising; supposing *him* accountable for *their* misconduct, or as giving it the sanction of his approbation.—*T. Scott.*

CHAP. XXII. Ver. 1—33. *Rules for the priests,* &c.—Whilst with gratitude we recollect, that our holy and glorious High-Priest is not liable to any incapacitating impediments to the discharge of his office, either habitual or incidental, but is perfectly such an one as became us; and that his unblemished sacrifice is of perpetual efficacy for "all who come to God through him;" let us also remember, that the Lord requires us likewise to reverence his Name, his truths, his ordinances, and his commandments. The man who enters into the ministry, and who handles the word of God, or administers his sacraments, out of covetousness or ambition, whilst he indulges in known, habitual sin, either openly or in secret; and those professed Christians who make religion their pretence, but gain their object; or who approach the Lord's table as a step to preferment, or with a heart full of covetousness, malice, or lust;—such persons, I say, presume to eat of the holy things with their uncleanness upon them, and must answer for it to God. Let us then beware of hypocrisy; and both examine ourselves, and seek to be purified from our sinful defilements,

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Ver. 17. *That hath any blemish.*—It was very needful that one who typified Him who was without blemish, should himself have none; but we conceive *moral* or *intellectual* defects are the only blemishes which incapacitate for the Christian ministry. St. Paul himself had an infirmity which subjected him to the contempt of many, but by no means incapacitated him. 2 Cor. x. 10.

Ver. 20. *Or a dwarf.*—Margin, "Slender." *Ainsworth,* who follows the Rabbins, explains it of "a small spot" in the eye; but this interferes with the next blemish. It is very evident, that neither a very short man, nor a weak man, could perform the duties of the priest's office. The heathen were equally particular, to avoid blemishes in their priests, as well as in their sacrifices. *Orient. Lit.* No. 268.

Ver. 21. *That hath a blemish.*—[In the above list of blemishes, we meet with some that might render the priest *contemptible* in the eyes of men; and others that would be very great *impediments* in the discharge of his ministerial duties. Among the heathen, persons of the most respectable appearance were appointed to the priesthood; and the emperor, both among the Greeks and Romans, was both king and priest. Among the Greeks "it was required, that whoever was admitted to this office should be sound and perfect in all his members, it being thought a dishonour to the gods to be served by any one that was lame, maimed, or any other way imperfect: and, therefore, at Athens, before their consecration, they were examined whether they were *opheleis,* that is, perfect and entire, neither having any defect, nor any thing superfluous." (*Potter's* Greek Ant.) *Seneca* says, "that Metellus, who had the misfortune to become blind when he saved the Palladium from the flames, on the burning of the temple of Vesta, was obliged to lay down the priesthood;" and he adds, "every priest whose body is not faultless is to be avoided like a thing of bad omen." M. Sergius, who lost his hand in the defence of his country, could not remain a priest for that reason. At Elis, in Greece, the judges chose the finest looking man to carry the sacred vessels of the deity; he that was next in beauty and elegance led the ox; and the third in personal beauty carried the garlands, ribands, wine, and other things used in sacrifice.]—*Bagster.*

CHAP. XXII. Ver. 2. *That they separate themselves.*—This seems obscure. Perhaps the meaning is, not to take to themselves what belonged to the people. So the LXX. "That they be cautious about," &c.——*Profane not,* &c, —[This is the very ground of the prohibition, that they might preserve in their minds a holy reverence for the Divine Majesty. Hence, when they approached unto him, they must be free from every legal impurity. If great men are to be approached with respect, much more must JEHOVAH be approached with holy reverence.]—*Bagster.*

Ver. 3. *Cut off.*—[That is, according to some, thrust out of the priest's office, or from officiating at the altar; or, according to others, cut off by some immediate stroke of divine justice, like Nadab and Abihu.]—*Bagster.*

Ver. 11. *If the priest buy any soul.*—That is, a Canaanitish slave, who thereby becomes incorporated with his family.

Ver. 13. *She shall eat of her father's meat.*—"A widow in Bengal not unfrequently returns to her father's house on the death of her husband. Thousands of widows in Bengal, whose husbands die before the consummation of marriage never leave their parents."—*Ward's* Hindoos

16 Or [w] suffer them to [x] bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the [y] strangers in Israel, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering:

19 *Ye shall offer* at your own will a male without [z] blemish of the beeves, of the sheep, or of the goats.

20 *But* whatsoever [a] hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of [b] peace-offerings unto the LORD to accomplish *his* [c] vow, or a free-will-offering in beeves, or [d] sheep, it shall be perfect to be accepted: there shall be no blemish therein.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock, or a [e] lamb that hath any thing [f] superfluous or lacking in his parts, that mayest thou offer *for* a free-will-offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

25 Neither from a [g] stranger's hand shall ye offer the bread of your God of any of these; because their [h] corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying,

27 When a [i] bullock, or a sheep, or a goat is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow, or [j] ewe, ye shall not kill it and her [k] young both in one day.

29 ¶ And when ye will offer a sacrifice of [l] thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up, ye shall leave none of it until the morrow: I *am* the LORD.

31 Therefore [m] shall ye keep my commandments, and do them: I *am* the LORD.

32 Neither shall ye [n] profane my holy name; but [o] I will be hallowed among the children of Israel: [p] I *am* the LORD which hallow you,

33 That [q] brought you out of the land of Egypt, to be your God: I *am* the LORD.

CHAPTER XXIII.

1 The feast of the Lord 3 The sabbath 4 The passover 9 The sheaf of first-fruits 15 The feast of Pentecost 22 Gleanings to be left for the poor. 23 The feast of trumpets. 26 The day of atonement. 33 The feast of tabernacles.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* the [a] feast of the LORD, which ye shall [b] proclaim *to be* holy convocations, *even* these *are* my feasts.

3 ¶ Six [c] days shall work be done: but the seventh day *is* the sabbath of rest, a holy convocation: ye shall do no work *therein*: it *is* the sabbath of the LORD in all your dwellings.

4 ¶ These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

5 In [d] the fourteenth *day* of the first month at even *is* the LORD's passover.

6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the first day ye shall have a holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* a holy convocation, ye shall do no servile work *therein*.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a [e] sheaf of the [f] first-fruits of your harvest unto the priest:

11 And he shall [g] wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave

A. M. 2514. B. C. 1490.

w or, lade themselves with the iniquity of trespass in their eating.

x ver 9.

y Nu.15.14.

z c.1.3.

a De.15.21. Mal.1.8, 14. Ep.5.27. 1 Pe.1.19.

b c.3.1,6.

c Nu.15.3,8.

d or, goats.

e or, kid.

f c.21.18.

g Nu.16.40.

h Ep.2.12. 1 Jn.5.18.

i Ex.22.30.

j or, she-goat.

k De.22.6.

l c.7.12,15. Ps.107.22. Am.4.5.

m c.19.37. Nu.15.40. De.4.40.

n c.18.21.

o c.10.3.

p c.20.8.

q c.11.45.

a ver.1,37.

b Ex.32.5. Ps.81.3.

c c.19.3. Ex.20.9.

d Ex.12.6, &c. 13.3,10. 34.18. Nu.9.2,3. De.16.1..8 Jos.5.10.

e *omer*, or, *handful*.

f Ex.22.29. 23.19. 34.26. Pr.3.9. Eze.44.30.

g Ex.29.24.

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in the blood of Christ, and by his sanctifying Spirit: that we may not profane the Name of God in these hallowed things, but use them with acceptance, to his glory, and to our own benefit and comfort; and when, as his priests, we have feasted at his table, let us never more defile ourselves with the base pleasures of sin.—It is very proper, that we should carefully distinguish between those who ought, and those who ought not, to eat of these holy things: and we shall find, if we carefully consult the Scriptures, that the man who attempts to expiate his own sin, or to justify himself before God by his own supposed virtues, puts as great an affront on Christ, whose bleeding love to sinners he professes to commemorate, as he who comes to the Lord's table, from the indulgence of his passions by direct and gross immoralities. This is a sin which is often committed unwittingly: but must be repented of, if men would not bear their own iniquities, which "is a burden too heavy for them" to support.—*T. Scott.*

CHAP. XXIII. Ver. 1—22. *Weekly sabbath*, &c.—We should not overlook the admonition of observing "the sabbath of the LORD," not only in public, "but in *all* our dwellings;" both ourselves, and in our families; allowing our domestics to cease from labour, and teaching them, by precept and example, to improve their leisure; in order that their souls may now find rest in Christ, and at length enjoy "the rest reserved for the people of God."—We should also learn to consider the time employed in the service of God as profitably spent; and to esteem his ordinances as holy feasts, relished more by the heaven-born soul than all other pleasures, which it willingly renounces for the sake of them. A day, thus set apart for the business of religion, will have so much and so important work

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Ver. 16. *Or suffer them.*—Rather, *Nor* suffer them. Margin, Or "lade themselves with the iniquity of trespass in their eating." That is, endeavour to preserve them against transgressing.

Ver. 21. *Shall be perfect.*—[This law is so founded on the nature of the thing itself, that it has been in force among all nations that sacrificed victims to their deities. *Herodotus* (l. ii. 38.) describes how accurately the Egyptian priests examined the animals destined for sacrifice; how they looked while standing or lying, what was the appearance of the tongue, and, in general, whether they were without defect. *Plutarch*, in his *Life of Solon*, states, that he made it a law among the Athenians, that they should sacrifice select victims; and that it was a general custom to select the best cattle from the herd, and to distinguish them by a mark, appears from *Virgil*. *Pliny* speaks of a solemn examination and inspection of the animals designed for sacrifice. He remarks, among other particulars, that a calf is not fit for a victim if its tail does not reach at least to the knee joint, or if the person offering it brings it on his shoulder, and does not drive it before him, as it is in such cases lean and feeble. The gods did not, besides, approve of any victim that was lame, or belonged to a stranger, (ver. 25.) or which went away from the altar.]—*Bagster.*

Ver. 27. *Seven days.*—[It was necessary for the mother's health that the young one should suck so long; and prior to this time, the process of nutrition in a young animal can scarcely be considered as completely formed. Besides this, it may justly be asserted, that the flesh of very young animals is comparatively innutritive. There is something brutish in eating the young of beast or fowl, before the hair and hoofs are perfect in the one, and the feathers and claws in the other; and before this period, their flesh is not good for food. Consequently they were not fit for sacrifice, which is termed the bread or *food* of God. (Ver. 25.) Other ancient nations observed nearly the same rules. *Pliny* says, "Young pigs are fit for sacrifice when they are five days old, kids and lambs when they are eight days old, and calves when they are thirty days old."]—*Bagster.*

CHAP. XXIII. Ver. 2. *The feasts of the Lord.*—The word *Maadim*, is rendered solemnities, Isa. xxxiii. 20., and includes all the days of holy convocation.—*Scott.*

Ver. 3. *The seventh day is the sabbath.*—For the appointment of the sabbath, see Gen. ii. 2, 3. Exod. xx. 8, 11.

Ver. 5. *The Lord's passover.*—See Exod. ch. xii. and xiii.

Ver. 10. *Ye shall bring a sheaf.*—The Hebrew is an *omer*, which the margin explains to be, "a handful."—[This offering was a public acknowledgment of the bounty and goodness of God for the kindly fruits of the earth. From the practice of the people of God, the heathen borrowed a similar one, founded on the same reason. The following passage from *Censorinus*, is worthy of the deepest attention: "Our ancestors, who held their food, their country, the light, and all that they possessed, from the bounty of the gods, consecrated to them a part of all their property, rather as a token of their gratitude, than from a conviction that the gods needed any thing. Therefore, as soon as the harvest was got in, *before they had tasted of the fruits*, they appointed libations to be made to the gods. And, as they held their fields and cities as gifts from their gods, they consecrated a certain part in the temples and shrines where

the sheaf, a he-lamb without blemish of the first year for a burnt-offering unto the LORD.

13 And the [h] meat-offering thereof *shall be* two tenth-deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink-offering thereof *shall be* of wine, the fourth *part* of a hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: *It shall be* a statute for ever throughout your generations in all your dwellings.

15 ¶ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; [i] seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye [j] number fifty days; and ye shall offer a new meat-offering unto the LORD.

17 Ye shall bring out of your habitations two wave-loaves of two tenth-deals: they shall be of fine flour; they shall be baken with leaven; *they are* the [k] first-fruits unto the LORD.

18 And ye shall offer with the bread seven lambs without [l] blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt-offering unto the LORD, with their meat-offering and their drink-offerings, *even* an offering made by fire of sweet savour unto the LORD.

19 Then ye shall sacrifice one [m] kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings.

20 And the priest shall wave them with the bread of the first-fruits *for* a wave-offering before the LORD, with the two lambs: [n] they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the self-same day, *that* it may be a holy convocation unto you: ye shall do no servile work *therein. It shall be* a statute for ever in all your dwellings throughout your generations.

22 ¶ And when ye [o] reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest; thou shalt leave them unto the [p] poor, and to the stranger: I *am* the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the [q] seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of [r] trumpets, a holy convocation.

25 Ye shall do no servile work *therein;* but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 Also on the tenth *day* of this seventh month *there shall be* a day of [s] atonement; it shall be a holy convocation unto you, and ye shall [t] afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day; for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be [u] afflicted in that same day, he [v] shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I [w] destroy from among his people.

31 Ye shall do no manner of work. *It shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye [x] celebrate your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the [y] feast of tabernacles *for* seven days unto the LORD.

35 On the first day *shall be* a holy convocation: ye shall do no servile work *therein.*

36 Seven days ye shall offer an offering made by fire unto the LORD: on the [z] eighth day shall be a holy convocation unto you, and ye shall offer an offering made by fire unto the LORD:

A. M. 2514. B. C. 1490.

h c.2.14..16.

i c.25.8. Ex.34.22. De.16.9.

j Ac.2.1.

k ver.10. Nu.15.20. 28.26, &c.

l Mal.1.13, 14.

m c.4.23.

n Nu.18.12. De.18.4. 1 Co.9.14.

o c.19.9. De.24.19.

p Ru.2.15, &c. Ps.41.1..3. 112.9. Pr.11.24, 25. Is.58.7,8, 10. Lu.11.41. 2 Co.9.5.. 12.

q Nu.10.10. 29.1.

r c.25.9. Is.27.13.

s c.16.30. Nu.29.7.

t Ezr.8.21. Da.10.3.

u Is.22.12. Je.31.9. Eze.7.16.

v Ge.17.14.

w c.20.3..6.

x *rest.*

y Ex.23.16. 34.22. Nu.29.12. De.16.13. Ez.3.4. Ne.8.14. Zec.14.16 ..19 Jn.7.2. He.11.9.

z Nu.29.35. Ne.8.18. Jn.7.37.

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belonging to it, that all other employment must be postponed to make way for it.—Let us never forget "to honour the LORD with our substance, and with the first-fruits of all our increase; so shall our barns be filled with plenty, and our presses burst out with new wine." And "when we give alms of such things as we have, behold all things are clean unto us." Nor will the husbandman ever have cause to complain, that he has less profit or comfort from his crop; because, by leaving good gleanings, he hath made a *little harvest* for the poor widow, and the labouring man with a large family, who have no land or crop of their own.—In all these solemnities we should look unto Jesus, as the great Sacrifice for sin, the true Paschal Lamb, the First-fruits unto God, our Forerunner to glory, the provision for our souls, and the Fountain of grace; from whose fulness the Holy Spirit flows to all his people, as the Source of all joy, and heavenly hope, and victory over the world and every enemy.—*T. Scott.*

Ver. 23—44. *The feast of trumpets—the day of atonement—and the feast of tabernacles.* We may remark, that the term used for *feasts* in the original, is of more extensive import than the English word by which it is rendered, and includes all the public *solemnities*, whether feasts or fasts; the great day of atonement being decidedly of the latter class. *Scott* properly remarks another distinction in these days. "On the weekly sabbath, and on the great day of atonement, they were to do no manner of work," (works of mercy and necessity excepted:) but on the other solemnities it was only required that they should do no *servile* work. "Hence it is reasonably concluded, (says the same commentator,) that many things of a domestic nature might be performed on the other solemnities which must not be done on the weekly sabbath, or the day of atonement."

The feast of trumpets is now first mentioned, and the design of it seems to have been to proclaim the commencement of what is called the *Civil* Year, which began about the middle of our September. This feast is called a *sabbath*, though not a weekly sabbath, because it was a day of *rest*, though not of the strictest kind; only from *servile* work, that is, from their usual daily labour.

Of the solemn services of *the great day of atonement*, we have had a full account in the 16th chapter of this book. This followed ten days after the feast of trumpets, and five days before the feast of tabernacles, so that these three solemnities all came within about half a month. The fast of the atonement was kept with very great strictness, and on penalty of death. The whole day was spent in religious worship and in sacrifices. They were to "afflict their souls," and abstain from food during the whole of the time, that is, from evening to evening. All these services had, doubtless, (as already observed,) an especial view to Him who was to take away sin by the sacrifice of himself, and who "afflicted his soul" unto death on our account. (Isa. liii. throughout; Phil. ii. 7, 8.)

Five days after this (as above noted) followed *the feast of*

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they worshipped." *Pliny* is express on the same point, and attests that the Romans never tasted either their new corn or wine, till the priests had offered the *first-fruits* to the gods. See Ex. xxii. 29. and xxiii. 18, 19.]—*Bagster.*

Ver. 14. *Seven sabbaths shall be complete.*—This is the feast of *Pentecost*, already enjoined. Exod. xxxiv. 22. and which was reckoned from the 16th of the first to the 6th of the third month, forty complete days, and the fiftieth was called *Pentecost*, which Greek word so means.

Ver. 24 *Trumpets.*—Horns, doubtless, of rams, or other animals.—[*Zichron teroouah*, here rendered "a memorial of blowing the trumpets," properly signifies *a memorial of triumph* or *shouting for joy.* This festival is generally called the *feast of trumpets*; and, though the Scriptures have not expressly declared the reason of its celebration, yet, as it fell in the seventh month of the sacred year, which was the first of the civil year, that is, the month *Tisri*, answering to our *September*, the opinion very generally embraced by both Jews and Christians is, that it was a memorial of the creation of the world, at which "the sons of God shouted for joy," (Job xxxviii. 7.;) and which is supposed, not altogether without reason, to have been at this season of the year. The month Tisri was not only anciently, but still is, reckoned by the Jews the first month of the year; and the feast of tabernacles, kept in this month, was said to be, as it is correctly rendered in the margin, "at the revolution of the year," (Ex. xxxiv. 22.) importing, that at this season the year had revolved, and was beginning anew. So that this feast was the new year's day, on which the people rejoiced in a grateful remembrance of God's benefits, and implored his blessing for the future year.]—*Bagster.*

Ver. 34. *Feast of Tabernacles.*—[This feast was celebrated in commemoration of their dwelling in tents in the wilderness for forty years; and was kept with greater jollity than any of the other festivals. Hence, in the Talmud, it is often called *chag*, the feast, and by *Philo*, the greatest of the feasts; and hence also, it became more noticed by the heathen than any other. It is probable, that *Cecrops* borrowed from it the law which he made in Athens

it *is* a [a] solemn [b] assembly; *and* ye shall do no servile work *therein*.

37 These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his [c] day:

38 Beside [d] the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your free-will-offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have [e] gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day the [f] boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and [g] ye shall rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD [h] seven days in the year. *It shall be* a statute for ever in your generations; ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That [i] your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses [j] declared unto the children of Israel the feasts of the LORD.

CHAPTER XXIV.

1 The oil for the lamps. 5 The shew-bread. 10 Shelomith's son blasphemeth. 13 The law of blasphemy: 17 of murder: 18 of damage. 23 The blasphemer is stoned.

AND the LORD spake unto Moses, saying,
2 Command [a] the children of Israel, that they bring unto thee pure oil-olive beaten for the [b] light, to cause the lamps to burn [c] continually.

A. M. 2514. B. C. 1490.

a day of restraint.

b De.16.8. 2 Ch.7.9. Joel.1.14. 2.15.

c Ec.3.1.

d Nu.29.39.

e Ex.23.16.

f *fruit.*

g De.16.14, 15.

h Nu.29.12.

i Ex.13.14. De.31.13. Ps.78.5,6.

j ver.2.

a Ex.27.20, 21.

b *to cause to ascend.*

c Mat.25. 3..8. Lu.12.35.

d Ex.31.8. 37.17..24. 39.37. Zec.4.2, 11. Re.1.20.

e Ex.25.30.

f 1 Ki.7.48. He.9.2.

g 1 Ch.9.32. 2 Ch.2.4.

h Ex.29.33. c.8.31. 1 Sa.21.6. Mat.12.4.

i Job.1.5, 11,22. Is.8.21.

j Ex.18.26.

k Nu.15.34.

l *to expound unto them according to the mouth of the LORD.*

m N .27.5.

n De.13.9. 17.7.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon the pure [d] candlestick before the LORD continually.

5 ¶ And thou shalt take fine flour, and bake twelve [e] cakes thereof: two tenth-deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure [f] table before the LORD.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 Every [g] sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And it shall be Aaron's and his sons'; and [h] they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel; and this son of the Israelitish *woman* and a man of Israel strove together in the camp;

11 And the Israelitish woman's son [i] blasphemed the name *of the* LORD, and cursed: and they brought [j] him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And [k] they put him in [l] ward, that the [m] mind of the LORD might be showed them.

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard *him* lay their [n] hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of

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tabernacles, when the grief was changed into joy, and the fast of atonement for the sacrifices of thanksgiving. This feast was enjoined, Exodus xxiii. 16., and is there called "the feast of ingathering, and of harvest." For seven days the Jews were ordered to dwell in tabernacles, tents, or bowers, in memory of their fathers, who lived in tents in the land of Canaan, and afterwards in the wilderness; and to remind them that they also were pilgrims and strangers in the earth, "as all their fathers were." (Heb. xi. 9—14.)

CHAP. XXIV. Ver. 1—23. *The candlestick and shew-bread—The blasphemer stoned.*—The directions respecting the lamp and the cakes of the shew-bread were given to Moses, Exod. xxvii. 20, 21.; xxv. 30, 31.: and their spiritual meaning pointed out in our exposition of the chapter last quoted, namely, the perpetual light, and the living bread, with which God's temple is now furnished. The twelve loaves, or cakes, had doubtless a reference to the twelve tribes of Israel; and the Jews say that they were made square, each cake containing a peck of fine flour, and that golden reeds were placed between each to admit the air, that they might not moulder. But why are they called shew-bread? The Hebrew name is "Bread of the faces," or, "of the (divine) presence," because set before the presence of God in the holy place: in the Greek, "the bread of proposition;" (Mark ii. 26.; Heb. ix. 2.) and in both Testaments rendered by our translators *shew*-bread, as appearing before God in the holy place.

But the principal topic of this chapter relates to the case of a notorious blasphemer, the son of an Egyptian by an Israelitish woman, who "blasphemed the name"—even that of JEHOVAH, and was therefore ordered by the divine oracle to be stoned without the camp. "No doubt (says *Scott*) this man was one of the mixed multitude who accompanied Israel out of Egypt; (Exod. xii. 37, 38.) but it is uncertain whether he had ever professed the religion of Israel. It is supposed that, by reason of the dispute betwixt him and an Israelite, he was brought before the magistrates; and the cause being, according to the law of God, decided against him, he blasphemed, or cursed Him, 'before whose tremendous name all heaven adores, and all hell trembles.' By the express command of God himself, all who heard the blasphemy were required to lay their hands on the head of the blasphemer, as solemnly persevering in their testimony, and as devoting him to death, that the guilt of such a crime might not rest on Israel; and avowing that his blood was upon his own head, and that they were clear."

Some consider the phrase, "curseth his God," as applying to idols, equally as to the true God; but it was sinful to name an idol deity, and we believe there is no instance of a law made in protection of idolatry. It is clear that the culprit, in this case,

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"that the master of every family should after harvest make a feast for his servants, and eat together with them who had taken pains with him in tilling his grounds."]—*Bagster.*

Ver. 40. *Boughs of goodly trees.*—Literally, "Of the fruit of the tree of beauty;" meaning, the citron tree. So the Targum explains it, and it is said, that to this day the Jews in London send for citrons for this purpose.—*Crit. Rev.* See also *Parkhurst*' Heb. Lex.

CHAP. XXIV. Ver. 3. *Shall Aaron order it.*—Several MSS. Hebrew and Samaritan, insert after Aaron, "and his sons," which Dr. *Boothroyd* therefore inserts into his text.

Ver. 5. *Twelve cakes.*—By the quantity of flour used, it seems they were the size of peck loaves. According to *Maimonides*, they were unleavened cakes, baked in square moulds ten handbreadths long, and five broad, so that they extended on each side two handbreadths beyond the table. The Jews add, that they were separated by golden reeds, or half rods, which rested on a sort of fork; but of this we see no occasion. Being removed weekly, they became the food of the priests for the week following, which may account for their being made so large. The frankincense was placed on the loaves, in little golden cups, or spoons.—*Ainsworth.*

Ver. 11. *Blasphemed the name.*—[*Houbigant* and others think that *the name* which this man blasphemed was the name of his god; a crime which we learn from *Porphyry*, was common among the Egyptians, when they were disappointed in the object of their prayers. But that *hashshem*, *the name*, denotes Jehovah, appears from its being used in the latter part of verse 16 as equivalent to "the name of Jehovah," in the former part. The Jews also frequently use *hashshem*, for Jehovah; and that it was an ancient custom thus to allude to the Deity without mentioning his name appears from inscriptions among the Palmyrenians, on whose marbles we find, "to the blessed *name* be fear for ever;"—"To the blessed *name* for ever good and merciful be fear;" "To the blessed *name* for ever be fear," &c. The custom among the Jews of not writing the name of Jehovah would then appear to have originated from some such ancient usage.]—*Bagster.*

Ver. 14. *Let all the congregation stone him.*—Not in a riotous or tumultuous manner, as the Jews often did in later times; but first the witnesses on whose evidence he had been convicted, and afterwards the rest of the congregation. See the instances of Achan, Josh. vii. 24—26.; and Naboth, 1 Kings xxi. 13.

Ver. 15. *Curseth his God.*—[As the Hebrew word *nakav* not only signifies to *curse* or *blaspheme*, but also to *express*, or *distinguish by name*, (Nu. i. 17. 1 Ch. xii. 31. Is. lxii. 2.) hence the Jews at a very early period, understood this law as prohibiting them from uttering the name, JEHOVAH on any other than sacred occasions. The Septuagint, which was made at least 250 years before Christ, renders it, "Whosoever nameth the name of the Lord, let him die;" from which we see that the Jews at this time were accustomed to pronounce *adonay*, or Lord, instead of Jehovah; for in place of it the LXX. always put *Kurios*. *Philo*, who lived in the time of Christ, explains the passage, connecting it with the preceding verse, in the following terms: "Strange gods are not to be blasphemed, lest men should be accustomed to

Israel, saying, Whosoever curseth his God shall bear his sin.

16 And [o] he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the LORD*, shall be put to death.

17 ¶ And he that [p] killeth any [q] man shall surely be put to death.

18 ¶ And he that killeth a [r] beast shall make it good; [s] beast for beast.

19 And if a man cause a blemish in his neighbour; [t] as he hath done, so shall it be done unto him:

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have [u] one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

23 ¶ And Moses spake unto the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

CHAPTER XXV.

1 The sabbath of the seventh year. 8 The jubilee in the fiftieth year. 14 Of oppression. 18 A blessing of obedience. 23 The redemption of land, 29 of houses. 35 Compassion of the poor. 39 The usage of bondmen. 47 The redemption of servants.

AND the LORD spake unto Moses in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land [a] keep a sabbath unto the LORD.

3 Six [b] years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 That [c] which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grapes of thy [d] vine undressed: *for* it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of [e] the jubilee to sound, on the tenth *day* of the seventh month, in the [f] day of atonement shall ye make the [g] trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and [h] proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return [i] every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto

A. M. 2514. B. C. 1490.

o Ex.20.7. 1 Ki.21.10, 13. Ps.74.10, 18. 139.20. Mat.12. 31.

p *smiteth the life of a man.*

q Ex.21.12. Nu.35.31. De.19.11, 12.

r ver.21.

s *life for life.*

t De.19.21. Mat.5.38. 7.2.

u Nu.15.16.

a *rest.*

b Ex.23.10. 2 Ch.36. 21.

c 2Ki.19.29.

d *separation.*

e *loud of sound.*

f c.23.24,27.

g Nu.10.10.

h Is.61.1,2. 63.4. Je.34.15.. 17. Zec.9.11, 12. Lu.4.16.. 21.

i ver.13. Nu.36.4.

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was punished, not for blaspheming Molech, or any of the gods of Egypt, but the name of the God of Israel; and such is the law now put on record.

This punishment has often been objected to by the profane, as severe and unreasonable, on the ground that man cannot injure his Maker; but is he, therefore, with impunity to "curse him to his face?" The same plea might in many cases be urged with equal truth against treason and sedition; but are these no crimes, unless accompanied with an assault upon the person of the prince? Would any well-regulated government suffer the chief magistrate to be reviled or cursed, merely because the culprit has not the power to inflict personal injury? Certainly not: how, then, shall the Supreme Governor of the world suffer his name to be treated with contempt and execration? O ye angels! could ye endure the sight? Besides, the very thought supposes an enmity of heart in the blasphemer, who would assassinate his Creator if he had the power. The case has been tried: once Deity became incarnate, and no sooner did he submit himself to the power of men, than they nailed him to the accursed tree!

CHAP. XXV. Ver. 1—22. *The sabbatic year, and year of jubilee.*—Of so great importance was the devout rest of the sabbath day considered, that other laws were made in harmony with it, as the sabbatic year, and the year of jubilee. Not only was the seventh day to be a day of rest, but the seventh year was to be a year of rest; and at the end of seven sabbatic years was to be the grand period of the *jubilee*. As the sabbath was made for man, so was the sabbatic year, that the land should rest by the ground lying fallow; in order to which, an extraordinary fruitful season was ever to precede the year of rest: thus the whole Jewish system was founded upon miracles, and continually appealed to such displays of the divine power in its support. So the learned Dr. *Graves* remarks, that this law furnishes a strong argument in favour of the divine authority of Moses and his laws. "How incredible is it, that any legislator would have ventured to propose such a law as this, or any people have submitted to receive it, except in consequence of the fullest conviction, on both sides, that a divine authority had dictated this law, and that a peculiar providence would constantly facilitate its execution! . . . . . Nothing could have produced this conviction but the experience, or the belief, of some such miraculous interposition as the history of the Pentateuch details. The very existence of this law is a standing monument, that when it was given, the Mosaic miracles were fully believed. Now the law was coeval with the witnesses of the miracles themselves."

Some persons have supposed, that the 49th year (as being the seventh sabbatic year) was the year of jubilee; but the contrary is distinctly stated, (ver. 10.) from which it is evident, that both the jubilee and the year preceding were without any harvests, and, therefore, made a miraculous interference on the part of Providence the more necessary. It is not, however, to be inferred that either the year of jubilee, or the sabbatic yea preceding, was absolutely unproductive; many things, especially the grapes, would grow spontaneously, and were to be for the support of the servant, and the stranger, and the cattle, who were to feast uncontrolled, while the Israelites themselves were to subsist on the abundance provided in the preceding years. The moral design of these laws was certainly to inculcate, in a certain sense, an equality of rights, and guard against oppression. "Ye shall not oppress one another; . . . for I am the Lord your God."

There is, however, a higher and more spiritual sense intimated in the prophetic writings, in reference to the year of jubilee, and we know to whom the prediction is applied by the evangelist. "The Spirit of the Lord God is upon me, (said the *Messiah*,) because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: to proclaim the *acceptable year* of the Lord, the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning; the garment of praise for the spirit of heaviness." In harmony with this reference, it is to be remarked that the jubilee was to be proclaimed (ver. 9.) on *the day of* the great *atonement*, as plainly intimating the channel through which alone the liberty and salvation of the gospel is derived.

Parkhurst (Heb. Lex. p. 213.) farther considers it as "a most lively and animating prefiguration of that grand *consummation* of time, which is to be introduced in like manner by the *trump of God;* when the children and *heirs of God* shall be delivered from all their forfeitures, and restored to the *eternal inheritance* allotted to them by their *Father*, and thenceforth *rest from*

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think meanly of the Deity. But if any one, (I do not say *blaspheme*, for that is not here the question, but) even so much as *utter* unseasonably the name of the Lord of men and gods, he shall die." This explanation, whether it please us or not, cannot therefore be looked upon as a piece of superstition originating with the Jews, who lived after the destruction of Jerusalem.)—*Bagster.*

Ver. 19. *So shall it be done unto him.*—This is the law called by the Romans *Lex taliones*, or the law of retaliation, very common among all uncivilized nations. See Exod. xxi. 23—25. and compare Matt. v. 38, 39.

CHAP. XXV Ver. 9. *The trumpet of the jubilee.*—The Hebrew *Jobel* is variously derived. Some think it derived from the Arabic word for a ram's horn, the species of trumpet here used. Josephus explains it to mean *liberty*, but on what authority, is not known; but it is called the "year of liberty," Ezek. xlvii. 17. Others from *Yabal*, (or Jabel,) to bring back, or recover, because all estates now returned to the original owner. But the most general and approved derivation is from *Jobel*, (or Jubal,) a stream, either of water or of *air*, and which is used for the lengthened or continued blast of a trumpet, Exod. xix. 13. The trumpets of the Jubilee were probably sounded in *lengthened* tones throughout all the land of Israel. Compare Josh. vi. 5, 13.

you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In [j] the year of this jubilee ye shall return every man unto his possession.

14 ¶ And if thou sell aught unto thy neighbour, or buyest *aught* of thy neighbour's hand, ye [k] shall not oppress one another:

15 According to the number of years after the jubilee, thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt [l] fear thy God: for I *am* the LORD your God.

18 ¶ Wherefore ye shall [m] do my statutes, and keep my judgments, and do them; and [n] ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will [o] command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And [p] ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.

23 ¶ The land shall not be [q] sold for ever; for the land *is* [r] mine, for ye *are* [s] strangers and sojourners with me.

24 And in all the land of your possession ye shall grant a redemption for the land.

25 If thy brother be waxen poor, and hath sold away *some* of his possession, and [t] if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and [u] himself be able to redeem it;

A. M. 2514. B. C. 1490

j ver. 10. c.27 17., 24.

k ver. 17. c.19.13. Mi.2.2,3. 1 Co.6.8.

l Ge.42.18. Je.32.40.

m Ps.103.18.

n De.12.10. Ps.4.8. Pr 1.33. Je.23.6. Eze.34.25 ..28.

o De.28.8.

p 2Ki.19.29.

q *for cutting off, or, to be quite cut off.*

r 2Ch.7.20.

s Ps.39.12.

t Ru.2.20. Je.32.7,8.

u *his hand hath attained & found sufficiency.* c.5.7.

27 Then let him [v] count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go [w] out, and he shall return unto his possession.

29 ¶ And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold: *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it, throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages which have no walls round about them, shall be counted as the fields of the country: they [x] may be redeemed, and they shall go out in the jubilee.

32 Notwithstanding the [y] cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if [z] a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubilee; for the houses of the cities of the Levites *are* their possession among the children of Israel.

34 But the [a] field of the suburbs of their cities may not be sold, for it *is* their perpetual possession.

35 ¶ And if thy brother be [b] waxen poor, and [c] fallen in decay with thee; then thou [d] shalt [e] relieve him: *yea, though he be* a [f] stranger, or a sojourner; that he may live with thee.

36 Take thou no [g] usury of him, or increase, but [h] fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 I [i] *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou

v ver.50. 52.

w ver.13.

x *redemption belongeth unto it.*

y Nu.35.2. Jos.21.1, &c.

z or, one *of the Levites* redeem them.

a Ac.4.36, 37.

b Ge.2.10. 1 Jn.3.17.

c *his hand faileth.*

d *strengthen.*

e De.15.7,8.

f He.13.2.

g De.23.19. Ps.15.5.

h Ne.5.9, 15.

i c.22.32,33.

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their labours, and be supported in life and happiness by what the field of God should produce."

Ver. 23—55. *The laws of redemption.*—When the God of Israel delivers laws, he at the same time clearly states the authority on which they are founded. The expression generally is, "I am JEHOVAH," or, "I am the LORD thy God:" here it is more special and particular: "For the LAND is mine; for ye are strangers and sojourners with me." (Ver. 23.) On this all the following laws rest. "The land is mine," therefore it shall not be sold for ever.—Our case is exactly similar to that of the Israelites, and this circumstance should be borne continually in our remembrance. He that said, "Is not this great Babylon which I have built?" heard a voice suddenly from heaven, which said, "O king Nebuchadnezzar, the kingdom is departed from thee." (Dan. iv. 30, 31.) And to the vain fool that boasted of having "goods laid up for many years," God said, "This night shall thy soul be required of thee." We are indeed, "tenants at will," and have not even a lease of our possessions; and this should teach us that we are "strangers and sojourners" upon earth; and to look to Him who is not ashamed to be called our God, because he hath prepared for us a city—"a city which hath foundations, and whose foundations rest on the rock of eternal ages." (Heb. xi. 16.; Rev. xxi. 14, &c.)

The uncertainty of the present state regards not only life itself, but all its enjoyments: while we are walking with God, as "strangers and sojourners," we are continually dropping some or other of our temporal enjoyments by the way: here an affectionate partner, a Rachel: and there a beloved child, a Joseph: here our possessions, and there our enjoyments; till at length our bodies drop into the grave, and our souls land upon the eternal shores.

> "The dear delights we here enjoy,
> And fondly call our own,
> Are but short favours borrow'd now,
> To be repaid anon." *Watts.*

With the rules and regulations here given, relative to the Jewish rites of redemption, we have no immediate concern. *Our* Redeemer founds his right to our obedience in the purchase of his blood, and on that ground claims us as his redeemed ones: "Ye are not your own; ye are bought with a price;" and that price is "the precious blood of Christ, as of a lamb without blemish and without spot." (1 Cor. vi. 20. vii. 23.; 1 Pet. i. 19.)

We must not omit, however, to notice in this chapter, some very excellent moral precepts, in favour of a principle of benevolence and charity—all but Christian. First, in affording facility of redemption to "a brother waxen poor," who hath been com-

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Ver. 21. *Command my blessing.*—[As it is here graciously promised, that the sixth year was to bring forth fruits for *three* years, not merely for *two*, it is evident, that both the Sabbatical year and the year of Jubilee were distinctly provided for. They were not to sow from the sixth to the eighth year, omitting *two seed times;* nor reap from the sixth to the ninth, omitting *two harvests.*]—*Bagster.*

Ver. 29. *In a walled city.*—[A very proper difference is here made between *houses in a city* and *houses in the country*. The former might be redeemed any time in the course of a year; but after that time could not be redeemed, or go out with the Jubilee; the latter might be redeemed at any time; and if not redeemed must go out with the Jubilee. The reason in both cases is sufficiently evident: the house in the city might be built merely for purposes of *trade or traffic*—the house in the country was builded on, or attached to, the *inheritance* which God had divided to the respective families. It was therefore necessary that the same law should apply to the *house* as to the *inheritance;* which necessity did not exist with regard to the house in the city. And, as the house in the city might be purchased for the purpose of trade, it would be very inconvenient for the purchaser, when his business was established, to be obliged to remove.]—*Bagster.*

Ver. 32. *The cities of the Levites.*—"The houses possessed by the Levites in the cities afterwards allotted to them, and the gardens and pastures in the suburbs, were, in fact, their only permanent estate in Israel; and they were therefore under the same law as the land of the other tribes."—*Scott.*

Ver. 33. *If a man purchase*, &c.—Margin, "If one of the Levites redeem them." It is hence inferred, that any Levite might redeem the house which another had sold, though not of the same family.

shalt not [j] compel him to serve as a bond-servant

40 *But* [k] as a hired servant, *and* as a sojourner he shall be with thee, *and* shall serve thee unto the year of jubilee:

41 And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they *are* [l] my servants which I brought forth out of the land of Egypt; they shall not be [m] sold as bond-men.

43 Thou shalt not rule over him with [n] rigour, but shalt [o] fear thy God.

44 Both thy bond-men, and thy bond-maids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bond-men and bond-maids.

45 Moreover, of the children of the [p] strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an [q] inheritance for your children after you, to inherit *them for* a possession; [r] they shall be your bond-men for ever: but over your brethren the children of Israel, ye shall not rule one over another with [s] rigour.

47 ¶ And if a sojourner or a [t] stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and [u] sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought him, from the year that he was sold to him, unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the [v] time of a hired servant shall it be with him.

A. M. 2514.
B. C. 1490.

j *serve thyself with him with the service.*

k Ex.21.2,3.

l ver.55. 1 Co 7.22, 23.

m *with the sale of a bond-man.*

n ver.46. Ep.6.9.

o Mal 3.5.

p Is.56 6.

q Is.14.2.

r *ye shall serve yourselves with them.* ver.39.

s ver.43.

t *his hand obtain.* ver 26.

u Ne.5.5,8.

v Job 7.1. Is.16.14.

w or, *by these means.*

x ver.42.

a De.16.22. 27.15.

b or, *pillar.*

c *a stone of picture,* or, *figured stone.*

d c.19.30.

e De.11.13.. 15. 28.1..14.

f Is.30.23. Eze.34.26.

g Ps.67.6.

h Am.9.13.

i Ps.147.14.

j *cause to cease.*

k 2Ki.17.25. Eze.5.17.

l De.32.30.

m Ex.2.25. 2Ki.13.23.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight.

54 And if he be not [w] redeemed in these *years*, then he shall go out in the year of jubilee, *both* he, and his children with him.

55 For unto me the children of Israel *are* servants: [x] they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

CHAPTER XXVI.

1 Of idolatry. 3 A blessing to them that keep the commandments: 14 *r* curse to those that break them. 40 God promiseth to remember them that repent.

YE [a] shall make you no idols nor graven image, neither rear you up a [b] standing image, neither shall ye set up *any* [c] image of stone in your land, to bow down unto it: for I *am* the LORD your God.

2 ¶ Ye [d] shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

3 ¶ If [e] ye walk in my statutes and keep my commandments, and do them;

4 Then I will give you [f] rain in due season, and the [g] land shall yield her increase, and the trees of the field shall yield their fruit:

5 And your [h] threshing shall reach unto the vintage, and the vintage shall reach unto the sowing-time; and ye shall eat your bread to the full, and dwell in your land safely.

6 And I will give [i] peace in the land, and ye shall lie down, and none shall make *you* afraid: and I will [j] rid evil [k] beasts out of the land, neither shall the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And [l] five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will have [m] respect unto you, and

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pelled to "sell some (at least) of his possessions," or inheritance, to whom the whole shall revert in the year of jubilee. 2. In case of his needing temporary relief, "thou *shalt* relieve him," says the law, and take no usury or increase: but "fear thy God; that thy brother may live with thee." 3. In case of his being sold by his creditors, (which in some cases was allowed,) "Thou shalt not compel him to serve with thee as thy *bond*-servant; but as a *hired* servant, and a sojourner he shall be with thee;" that is, as one of thine own family enjoying the same comforts; as such he shall serve "thee unto the day of jubilee:" and then shall he depart from thee, both he and his children with him, and shall return unto his own family, and the possession of his fathers. Moreover, if an Israelite be sold to a stranger, "one of his brethren *may* redeem him; and though it is not expressly said he *shall* redeem him, yet they held themselves bound to do so, if they were able; therefore, said Nehemiah, subsequent to the captivity, "We after our ability have redeemed our brethren the Jews, which were sold unto the heathen." (Neh. v. 8.) Finally, to enforce these admonitions, in the most tender manner, and to impress these precepts on their conscience, it is added, "For unto me the children of Israel are servants; they are MY servants, whom I brought forth out of the land of Egypt: I am the Lord your God."

CHAP. XXVI. Ver. 1—13. *Promises to encourage obedience.*—"These promises to Israel, (says *Scott*,) in case they were obedient, should be understood with a special reference to their national covenant. As long as they maintained a *national* regard to the worship, sabbaths, and sanctuary of God, and did not turn aside to idolatry, he engaged to continue to them their various temporal mercies, and distinguishing religious advantages . . . . . Israel, indeed, was under a peculiar covenant; . . . . . yet still God deals with nations as collective bodies: nothing but regard to religion and righteousness can insure national prosperity; and wickedness will end in the ruin of any people, especially where the word of God and the light of the gospel are afforded. Individuals will exist, and be judged and recompensed in a future world; but bodies politic will have no future existence, and are therefore recompensed

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Ver. 48. *He may be redeemed again.*—*Ainsworth* translates this verse so as to make it a command. "After that he is sold, a redemption shall be for him; one of his brethren shall redeem him." This must be allowed to be more literal; yet as the Hebrews, having no subjunctive mood, frequently use the future indicative in its stead, it is so rendered, not only in ours, but in most other versions.

Ver. 50. *Price of his sale.*—[This was a very equitable law, both to the sojourner to whom the man was sold, and to the Israelite who had been sold. The Israelite might redeem himself, or one of his kindred might redeem him; but this must not be done to the prejudice of his master. They were therefore to reckon the years he must have served, from that time till the jubilee; and then taking the current wages of a servant, per year, at that time, multiply the remaining years by that sum, and the aggregate was to be given to his master for his redemption. The Jews hold, that the kindred of such a person were bound, if in their power, to redeem him, lest he should be swallowed up among the heathen; and we find (Ne v. 8.) that this was done by the Jews on their return from the Babylonish captivity.]—*Bagster.*

Ver. 52. *Year of jubilee.*—[The jubilee was a wonderful institution, and of great service to the *religion, freedom,* and *independence,* of the Hebrews. It was calculated to prevent the rich from oppressing the poor, and reducing them to perpetual slavery; and to hinder their obtaining possession of all the lands by purchase, mortgage, or usurpation. It was farther intended, that *debts* should not be multiplied too much, lest the poor should be entirely ruined; that *slaves* should not always continue in *servitude;* that personal liberty, equality of property, and the regular order of families, might, as much as possible, be preserved; and that the people might thus be strongly attached to their country, lands, and inheritances.]—*Bagster.*

CHAP. XXVI. Ver. 1. *A standing image.*—That is, "a pillar," as the margin explains it; or, *any image.* Hebrew, "Stone of picture." All the usual objects of idolatry are here distinctly marked. 1. *Idols;* nothings, as before remarked, (see above, on chap. XIX.) a general term, including all representations of Deity, which could not be represented. 2. A *graven image,* carved to represent some created being, as an animal, bird, or fish, as was common among the Egyptians. 3. A standing image, or pillar, either square, or pyramidal, or conical, intended to represent the solar flame. 4. "A stone of picture," or "figured stone," containing, perhaps, some idolatrous inscription. Thus idos of every kind and form were prohibited; though in some cases they might have been, like Jacob's pillars, purely monumental, or intended merely to preserve the memorial of persons or events: even these when applied to purposes of idolatry, were criminal.

[n] make you fruitful, and [o] multiply you, and establish my covenant with you.

10 And ye shall eat [p] old store, and bring forth the old because of the new.

11 And I will set my [q] tabernacle among you: and my soul shall not [r] abhor you.

12 And I will [s] walk among you, and [t] will be your God, and ye shall be my people.

13 I [u] *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bond-men, and I have [v] broken the bands of your yoke, and made you go upright.

14 ¶ But [w] if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye [x] break my covenant:

16 I also will do this unto you, I will even [y] appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall [z] sow your seed in vain; for your [a] enemies shall eat it.

17 And I will set my face against you, and ye shall be [b] slain before your enemies: they that hate you shall reign over you, and ye shall [c] flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19 And I will break the [d] pride of your power; and I will make your heaven as iron, and your earth as brass:

20 And your strength shall be spent in [e] vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye [f] walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins.

22 I will also send wild [g] beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high*-ways [h] shall be desolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also [i] walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall [j] avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the [k] pestilence among you: and ye shall be delivered into the hand of the enemy.

26 *And* when I have [l] broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat and [m] not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 And ye shall [n] eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will [o] destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall [p] abhor you.

31 And I will make your [q] cities waste, and bring your [r] sanctuaries unto desolation, and I will not [s] smell the savour of your sweet odours.

32 And I will bring the [t] land into desolation: and your enemies which dwell therein shall be [u] astonished at it.

33 And I will [v] scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the [w] land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you, I will send a [x] faintness into their hearts in the lands of their enemies; and the [y] sound of a [z] shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall, when none pursueth.

37 And they shall [a] fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to [b] stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

A. M. 2514. B. C. 1490.

n Ne 9.23
o Ps.107.38.
p c 25.22.
q Ps 76.2 Eze.37.26, 28 Re 21.3.
r De.32.19. Ps.78.59.
s 2Co 6.16.
t Eze.11.20.
u c.2[illegible] 8,42.
v Je.2.20.
w De.28.15 ..68.
x Eze.16.59.
y upon.
z Mi.6.15.
a Ne.9.36, 37.
b Je.19.7.
c Pr.28.1.
d Is.25.11.
e Ps.127.1.
f or, *at all adventures with me.*
g 2Ki.17.25. Eze.5.17.
h La.1.4.
i Ps.18.26. Is.63.10.
j De.32.35. Eze.20.37.
k Je.24.10.
l Ps.105.16.
m Hag.1.6.
n La.4.10.
o Eze.6.3, 13.
p Le.20.23.
q Ne.2.3.
r 2Ch.36. 19. Mat.24.2.
s Is.1.13.
t Je.25.11, 18.
u Je.19.8.
v Ps.44.11
w 2Ch.36. 21.
x Eze.21.7, 15.
y Job 15.21.
z *driven.*
a Is.10.4.
b Ju.2.14.

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in this world." This judicious remark premised, we may now notice some of these promises, of which the chain before us is linked together in a manner very beautiful. "If ye walk in my statutes," &c. "then will I give you rain in due season." It is well known that in Judea the rains are periodical, the early and the latter rain: the former, about October, lasts but for a few days, though showers continue occasionally through the winter. The latter rains occur about our April, and the barley harvest immediately follows. It must be remembered, that the civil year, which *begins* in September, is here referred to; consequently, the autumnal rains are before those of spring; and these periodical rains were as important to Judea, as was the overflowing of the Nile to Egypt. When these rains were regular and moderate, the land yielded her increase, and the trees (especially the vines) their fruit. On the following verse, Dr. *W. Dodd* remarks, "This is a nervous and beautiful promise of such entire plenty of corn and wine, that before they could have *reaped* and *threshed* out their *corn*, the *vintage* should be ready; and before they could have *pressed out their wine*, it would be time to sow again." The prophet Amos (chap. ix. 13.) expresses the same blessing in much the same manner: "The ploughman shall overtake the reaper, and the treader of grapes him that soweth seed." This is followed by farther promises of peace and plenty, victory and independence, the greatest of all temporal blessings, in order to encourage their obedience.

Ver. 14—46. *Threatenings against the disobedient.*—On the other hand, disobedience, which is well defined as "walking contrary to God," is threatened with a host of evils, which form an awful reverse of the preceding. "I will appoint over you (says the Lord) Terror, Consumption, and the burning Ague,

Ver. 10. *And ye shall eat old store.*—"This promise intimated, that the people ought not, and would not, be disposed to build new barns, (like the fool in the Gospel,) to hoard their plenty; but that they would bring it forth to make room for the new; and so dispose of it at a low price, or freely, to the poor and needy, having a liberal heart, as well as an abundant provision."—*Scott.*

Ver. 26. *Ten women, &c.*—"An oven was designed only to serve a single family, and to bake for them no more than the bread of one day. This usage still continues in some places, and gives peculiar force to these words."—*Harmer.*

Ver. 29. *Ye shall eat the flesh of your sons, &c.*—This awful threatening was literally fulfilled in several melancholy instances; see 2 Kings vi. 28, 29.; Lam. iv. 10. {This was literally fulfilled at the siege of Jerusalem. *Josephus* gives a dreadful detail respecting a woman named Mary, who, in the extremity of the famine, during the siege, killed her sucking child, roasted, and had eaten part of it when discovered by the soldiers!}—*Bagster.*

Ver. 30. *High places.*—See 2 Chron. xxxiv. 3.——*Carcasses of your idols.*—The word here used for idols, differs from that used ver. 1. and is still more contemptible it means literally, "gods of dung;" i. e. filthy, obscene idols.—*Parkhurst's* Heb. Lex.

Ver. 34. *Then shall the land enjoy her sabbaths.*—This *Houbigant* observes to be an historical truth. "From Saul to the Babylonish captivity are numbered about four hundred and ninety years, during which period, there were seventy sabbaths of years; for 7 multiplied by 70, make 490. Now, the Babylonish captivity lasted seventy years, and during that time the land of Israel rested. Therefore the land rested just as many years, in the Babylonish captivity, as it should have rested sabbaths, if the Jews had observed the law relative to the sabbaths of the land." This is a most remarkable fact, and deserves to be particularly noticed, as a most literal fulfilment of the prophetic declaration in this verse. "Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land."

Ver. 38. *The land of your enemies shall eat you up.*—Does this refer to the total loss of the ten tribes? These are so completely swallowed up in some enemies' land, that nothing concerning their existence, or place of residence remains, but mere conjecture.—Dr. *Clarke.*

39 And they that are left of you shall [c] pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

40 ¶ If [d] they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their [e] uncircumcised hearts be [f] humbled, and they then [g] accept of the punishment of their iniquity:

42 Then will I [h] remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the [i] land.

43 The land also shall be left of them, and shall enjoy her [j] sabbaths, while she lieth desolate without them: and they shall [k] accept of the punishment of their iniquity; because, even because they [l] despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, I [m] will not cast them away, neither will I abhor them, to destroy them utterly, and to [n] break my covenant with them: for I *am* the LORD their God.

45 But I will for their [o] sakes remember the covenant of their [p] ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.

46 These *are* the statutes, and judgments, and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

CHAPTER XXVII.

1 He that maketh a singular vow must be the Lord's. 2 The estimation of the person. 28 No devoted thing may be redeemed. 32 The tithe may not be changed.

AND the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, [a] When a man shall make a [b] singular vow, the persons *shall be* for the LORD, by thy estimation.

3 ¶ And thy [c] estimation shall be, of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, [d] after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

A. M. 2514. B. C. 1490.

c Lev.4.9. Eze.4.17.

d 1 Ki.8.33, &c. Ne.9.2, &c. Pr.28.13. Lu.15.18. 1 Jo.1.9.

e Je.9.26. Ac.7.51. Ro.2.29.

f 2 Ch.12.6, 7,12.

g Ps.39.9. 51.3,4. Da.9.7.

h Ps.106.45. Eze.16.60.

i Joel 2.18.

j ver.34,35.

k ver.41.

l 2 Ch.36. 16.

m Ps.94.14. La.3.31. Ro.11.2.

n Ps.89.33, 34.

o Ro.11.28.

p Lu.1.72, 73.

a Nu.6.2. Ju.11.30, &c. 1 Sa.1.11, 28.

b Ec.5.4,5.

c Nu.18.6.

d Ex.30.13.

e Le.5.7.

f *according to thy estimation, O priest.*

g ver.15,19.

h Ps.101. 2,7.

i ver.12.

j ver.13.

k or, the land *of a homer.*

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him: according to his [e] ability that vowed shall the priest value him.

9 ¶ And if *it be* a beast whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: [f] as thou valuest it *who art* the priest, so shall it be.

13 But [g] if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall sanctify his [h] house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: [i] as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will redeem his house, then he shall add the [j] fifth *part* of the money of thy estimation unto it, and it shall be his.

16 ¶ And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: [k] a homer of barley seed *shall be valued* at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee,

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that shall consume the eyes, and cause sorrow of heart." Here seems to be an allusion to the state of Israel in Egypt, when they were placed under taskmasters, instead of whom, they are now to be placed under the dominion of Terror, Consumption, and the burning Ague; and every person conversant with the Scriptures must recollect, with how direful punctuality these threatenings were fulfilled, whenever the Jews rebelled against God, and especially since they crucified his Son. (See Matt. xxiv.) That awful verse, (ver. 38.) "Ye shall perish among the heathen, and the land of your enemies shall eat you up;" has been supposed to refer to the loss of the *ten* tribes, of which nothing certain is known, though it is probable there may be some remains of them in Pagan India, and in the adjacent countries; for this destruction was by no means to be final. "Yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God." (Rom. xi. 26—33.)

CHAP. XXVII. Ver. 1—34. *The law concerning things devoted.*—The laws concerning *vows*, in the former part of this chapter, are peculiarly Jewish. The substance of the whole may be reduced to a few words. He who has vowed or consecrated a *soul* (i. e. a living creature) to the Lord, if he wish to ransom or redeem it, he shall redeem it according to the estimation of the priest, and the money shall be applied to the use of the sanctuary. But in this latter part of the chapter, we have an instance of what could not be thus devoted; namely, the *first-born*, (and of course the first-fruits,) because they were already claimed by the Lord as his own, by a perpetual law. We have also instances of some things that could not be redeemed, because they were devoted by an *anathema*, or solemn curse. "None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death;" that is, as we conceive, none who are condemned capitally, or devoted to certain death, as were murderers, Sodomites, idolaters, and the devoted Canaanites, can on any terms be redeemed, but shall "surely be put to death."

On the subject of tithes, the excellent *Ainsworth* very properly

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Ver. 45. *I will for their sakes.*—"The word (*lahem*) may more literally and justly be rendered, *for them*, or in their behalf."—*Scott.*

Ver. 46. *These are the statutes.*—[As this verse appears to be the proper concluding verse of the whole book, Dr. *A. Clarke* thinks, that the 27th chapter originally followed the 25th. Others endeavour to solve the difficulty, by supposing that the 27th chapter was *added* after the book was finished; and, therefore, there is apparently a double conclusion, one at the end of this, and another at the end of the 27th chapter. However it may have been, all the ancient versions agree in concluding both chapters in nearly the same way.]—*Bagster.*

CHAP. XXVII. Ver. 2. *Make a singular vow.*—*Ainsworth* renders it, "Shall *separate* a vow." Perhaps "an *especial* vow" is the best English version. The difference between this singular vow and ordinary, seems to have been this: the ordinary vow was made, when in quest of some blessing, or when some special mercy was received: the person who vowed engaged to offer certain sacrifices—and it included nothing else. But "a singular vow," was the solemn dedication of a man's person, or child, or some part of his property, to the immediate use of the sanctuary, or of the priests.—*Scott.*

Ver. 4. *Thirty shekels.*—[i. e. $19 98, a little more than one half the value of a man; for this obvious reason, that a woman if employed would not be of so much use in the sanctuary as the man.]—*Bagster.*

Ver. 7. *Fifteen shekels.*—[The old man and the old woman, being almost past labour, were nearly of an equal value; the former being estimated at fifteen shekels, or $9 99, and the latter at ten, or $6 66.]—*Bagster.*

Ver. 16. *A homer of barley.*—Margin, "The land of a homer;" that is, as much land as requires a homer of barley (about five Winchester bushels) to sow it.—*Scott.* The same commentator observes, "A man was not allowed to alienate, in this manner, his whole patrimony, but only some part of a field; he might show his good will for the house of God, but not impoverish his own family."

then the priest [l] shall reckon unto him the money according to the years that remain, even unto the year of the jubilee and it shall be abated from thy estimation.

19 And if [m] he that sanctified the field will in any wise redeem it, then he shall add the fifth [n] *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it [o] goeth out in the jubilee, shall be holy unto the LORD, as a field [p] devoted: the possession thereof shall be the [p] priest's.

22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the [q] fields of his possession;

23 Then [r] the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

24 In [s] the year of the jubilee the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

26 Only the [t] firstling of the beast, which should be the LORD'S [u] firstling, no man shall sanctify it; whether *it be* ox, or sheep: it *is* the LORD'S.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a [v] fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 ¶ Notwithstanding, no devoted thing that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every [w] devoted thing *is* most holy unto the LORD.

29 None [x] devoted, which shall be devoted of men, shall be redeemed: *but* shall surely be put to death.

30 And all the [y] tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD'S: *it is* holy unto the LORD.

31 And if a man will at all redeem *ought* of his tithes, he shall [z] add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever [a] passeth under the rod, the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, neither shall he [b] change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 These [c] *are* the commandments [d] which the LORD commanded Moses for the children of Israel in mount [e] Sinai.

A. M. 2514
B. C. 1490.

l c.25.15,16.
m ver.13.
n c.5.16, 22.
o ver.28.
p Nu.18.14. Eze.44.29.
q c.25.25.
r ver.18.
s c.25.28.
t *first-born.*
u Ex.13.2, 12., 22.30. Nu.18.17. De.15.19.

v ver.11..13.
w Jos.6.19.
x Nu.21.2,3 1 Sa.15.18 ..23.
y Ge.28.22. Nu.18.21, 24 2 Ch.31.5, 6,12 Ne.13.12. Mal.3.8, 10.
z ver.13.
a Je.33.13. Eze.20.37. Mi.7.14.
b ver.10.
c c.26.46.
d Mal.4.4.
e Ex.19.2,3, 25.

observes, "The *tithes* in Israel being sanctified by the commandment of God, to his honour, the maintenance of his ministers, and the relief of his poor people, it taught them, and teacheth us, to 'honour the Lord with our substance;' acknowledging him to be the author of all our increase and store. (Prov. iii. 9. Deut. viii. 13—18. Hos. ii. 8.) To honour his *ministers*, and to 'communicate unto them in all good things; that they who sow unto us spiritual things, should reap our carnal things.' (1 Tim. v. 17, 18. Gal. vi. 6. 1 Cor. ix. 11.) And to give *alms* of such things as we have, that all things may be clean unto us. Yea, even to 'sell that which we have, and give alms, to provide ourselves bags that wax not old, a treasure in the heavens that faileth not.' (Luke xi. 41.; xii. 33.) And as we believe that the purpose of God toward us in his election of grace, standeth firm and unchangeable; and he loveth us unto the end; (Rom. ix. 11. John xiii. 1.) so ought our love again unto him and his, be constant for ever; and 'with purpose of heart we should cleave unto the Lord.'" (Acts xi. 23.)

Ver. 28. *No devoted thing.*—The *Geneva* translators, for "devoted," read "separated," throughout this passage;-but the original term *cherem*, seems to imply, separated by a curse, or *anathema*, which is the word used by the LXX. In Joshua vi. 17. this word is rendered "accursed" in the text, and "devoted, or *burned*," in the margin. The sense given in the Exposition appears to be that of the ablest Jewish doctors. *Maimonides* explains it of offenders under sentence of death for capital offences. "Of these it is said, *None devoted, which shall be devoted of men, shall be redeemed;* as if he should say, 'There is no redemption for him, but he is a dead man.' The like exposition is given by Sol. Jarchi, Chazkuni, and others."—*Ainsworth.* Farther to illustrate this, it may be remarked, that in almost all barbarous countries, murder, and other capital offences, may be commuted for money; but not so among the Jews. There was "no redemption" in such cases.

Ver. 30. *The tithe of the land.*—The origin of tithes may certainly be traced back to patriarchal times. Abraham gave tithes to Melchisedek, Gen. xiv. 20. And Jacob consecrated to God the tenth of all he should acquire in Mesopotamia, Gen. xxviii. 22. But they appear not to have been compulsatory till established by the Mosaic law; afterwards they were adopted among the Romans, Carthagenians, Arabs, Persians, Greeks, &c.

Ver. 32. *Whatsoever passeth under the rod.*—"This expresses the manner of tithing, which, according to the Jews, was thus performed. The cattle were all brought into a sheep-cote, in which there was but one gate, and that so narrow as to suffer but one sheep to come out at a time. . . . . As they passed by, one by one, a man who stood at the gate, with a rod coloured with (red) oclire, told them in order; and when the tenth came out, he marked it with his rod, and said, 'Let this be holy, in the name of the tenth.'"—Bp. *Patrick.*

CONCLUDING REMARKS ON LEVITICUS.

[Thus terminates this most interesting and important book; a book containing a code of sacrificial, ceremonial, civil and judicial laws, which, for the purity of their morality, the wisdom, justice, and beneficence of their enactments, and the simplicity, dignity, and impressive nature of their rites, are perfectly unrivalled, and altogether worthy of their Divine Author. *Sacrificing* was a mode more ancient than idolatry or the institutions of Moses; but among the heathen various superstitious customs were introduced, which were wholly excluded from the religion of the Hebrews. In these laws, in which we find the most minute circumstances of the act of sacrificing prescribed, there is no mention of any thing preceding the slaying of the animal, except its being *sound* and of a *proper age*. It was not brought with any garlands. No cakes of barley and salt were put upon its *back*. No *wine* was poured upon its *horns*. No *hair* was taken from its forehead to be cast into the fire on the altar. And nothing is said about *inspecting the entrails*, with a view to divination, which was a principal object in all the heathen sacrifices. All the rites and ceremonies of the Mosaic law are at once dignified and expressive. They point out the holiness of their Author, the sinfulness of man, the necessity of an atonement, and the state of moral excellence to which the grace and mercy of the Creator have destined to raise the human soul. They *include*, as well as *point out*, the gospel of the Son of God; from which they receive their consummation and perfection. The sacrifices and oblations were significant of the atonement of Christ; the requisite qualities of these sacrifices were emblematical of his immaculate character: and the prescribed mode in the form of these offerings, and the mystical rites ordained, were allusive institutions, calculated to enlighten the apprehensions of the Jews, and to prepare them for the reception of the gospel. The institution of the high priesthood typified Jesus the Great High Priest, called and prepared of God, who hath an unchangeable priesthood, and is able to save to the uttermost all that come unto God by him. The prohibition of meats as unclean taught the avoidance of what God prohibits; and the various kinds of uncleannesses, with their correspondent expiations, illustrated the necessity and importance of internal purity and true holiness. The very best comment on this book is furnished by the inspired Apostle PAUL in his epistle to the Hebrews; and, on the other hand, that epistle, as well as numerous passages of the New Testament, would be absolutely unintelligible without this portion of the Sacred Volume.] —*Bagster.*

As in this book and the preceding one we have had occasion to treat of several *fasts* and *festivals* of the *ancient* Hebrews, and shall have occasion again to refer to them in the two following books, we here subjoin (from *Calmet's* Dictionary, and *Horne's* Introduction) the outline of a HEBREW CALENDAR, *with Hints on the Seasons in Palestine:*

I. TIZRI, or *Ethanim*, the first month of the *Civil* Year, (which was the only year before the Exodus,) began about the middle of our September, and ended about the middle of October, nearly answering to our September, *Old Style;* and so the other months. 1st. The feast of Trumpets (New Year's Day.) Levit. xxiii. 24, 25. 10th. The great day of atonement. Levit. xxiii. 27, &c. 15th. The feast of tabernacles, which lasted seven days, and the eighth was a holy convocation. Levit. xxiii. 34, &c. 23d. The dedication of Solomon's Temple. 2 Chron. vii. 10. On the same day the Jews commemorated the giving of the law by Moses. The *early* or *former* rains, in Palestine, begin about the end of this month, but last only a few days, when the ploughing season follows. The days very hot; the nights cold.

II. MARCHESVAN, (October and November.) In this month grapes were gathered, and wheat and barley sown.

III. CHISLEU, or Casleu. (November and December.) 25th. The feast of dedication, which lasted eight days. This was instituted by Judas Maccabeus, in memory of cleansing the second Temple, 1 Macc. iv. 52—59: and sanctioned by the presence of Christ, John x. 22. The heats abate by day and the nights grow still colder.

IV. TEBETH, (December and January.) Weather very cold, with rain or snow.

V. SEBAT, (January and February.)

VI. ADAR, (February and March.) 14th and 15th. The feast of Purim, (or lots,) in memory of the nation's deliverance from destruction, in the time of Esther. Esther ix. 20—22. Much rain and snow.

VII. ABIB, or NISAN, the first month of the Ecclesiastical Year, (March and April.) 14th. The Passover commences, and lasts seven days. Exod. xii. and xiii. 15th. The feast of unleavened bread. Levit. xxiii. 6. 16th. The sheaf of the new barley harvest offered. Levit. xxiii. 10. In this month the weather is temperate; toward the end, usually, the spring or latter rains fall, and swell the Jordan. Barley ripe at Jericho, though wheat is not yet in ear.

VIII. IJAR, (Jyar) or Zif. (April and May.) Toward the end, the latter rains cease. Barley cut down, and wheat begins to ripen.

IX. SIVAN, (May and June.) 6th. The feast of Pentecost, which lasted a week. This is sometimes called the feast of weeks, being seven (or a week of) weeks after the Passover; the feast of harvest, &c. Exod. xxiv. 32. Levit. xxiii. 14. Summer commences this month with the wheat harvest.

X. TAMMUZ, (June and July.) Weather intensely hot. Early figs and apples ripen.

XI. AB, (July and August.) The heat at its height. Dates ripen at Jericho.

XII. ELUL, (August and September.) 7th. Dedication of the walls of the Temple by Nehemiah. Neh. xii. 27, &c. Sky serene and fair. Figs, olives, and grapes ripen. The original Jewish Year was *Solar*, like ours; as was also that of the Egyptians. It contained 11 months of 30 days, according to *Calmet;* and the 12th contained 35. It is also thought that they had occasionally an intercalary month, which followed Adar, and was called *Ve-Adar*, or the 2d Adar; but we have no account of this in Scripture.

THE FOURTH BOOK OF MOSES, CALLED NUMBERS.

[THE name of this Book is derived from the title it bears in the Vulgate, NUMERI, which is a literal translation of the Greek ARITHMOI, its title in the Septuagint; so called from its containing an account of the *numbering* and marshalling of the Israelites. Like the preceding books, it takes its Hebrew name from a distinguishing word in the commencement: being frequently called WYDABBER, *and he spake*, from its initial word; but, in most Hebrew Bibles, its title is BEMIDBAR, *in the wilderness*, which is the fifth word. There can be no doubt that Moses was the author of this book; and from ch. xxxvi. 13. it would seem that he penned it in the plains of Moab. It is divided by the Jews into ten parashæ, and thirty-two sederim; and in our Bibles consists of thirty-six chapters. It comprehends the history of between thirty-eight and thirty-nine years; containing an account of the enumeration of the people, their formation into a regular camp; the census of the Levites, and their separation for the service of the tabernacle; the purification of the camp; the law of the Nazarites and form of blessing the people; the offerings of the princes; the consecration of the Levites; the celebration of the passover; regulations for fixing and removing the camp; the journey of the Israelites through the wilderness to the land of Moab; the transactions in the plains of Moab.]—*Bagster.*

CHAPTER I.

1 God commandeth Moses to number the people. 5 The princes of the tribes. 17 The number of every tribe. 47 The Levites are exempted for the service of the Lord.

A. M. 2514. B. C. 1490.

AND the LORD spake unto Moses in the wilderness of [a] Sinai, in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

2 Take [b] ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls:

3 From twenty years old and upward, all that are able to go forth to war in Israel; thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe; every one [c] head of the house of his fathers.

5 ¶ And these *are* the names of the men that shall stand with you: Of *the tribe of* Reuben; [d] Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; [e] Nahshon [f] the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of [g] Deuel.

15 Of Naphtali; Ahira the son of Enan.

16 These [h] *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which are [i] expressed by *their* [k] names:

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, [l] according to the number of the names, from twenty years old and upward, by their polls.

19 As [m] the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them, *even* of the tribe of Reuben, [λ] *were* forty and six thousand and five hundred.

22 Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war:

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 Of the children of Gad, by their generations after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 Of the children of Judah, by their generations, after their famllies, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six [n] hundred.

28 Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even*

a Ex.19.1. Nu.10.12.

b Ex.30.12. 38.26. c.26.2,63. 2 Sa.24.2. 1 Ch.21.1, 2; 27.23, 24.

c Ex.18.25. Jos.22.14.

d c.2.10, &c. 7.30, &c. 10.18, &c.

e *called* Naason. c.2.3. 7.12. 10.14. Ru.4.18., 20. 1 Ch.2.10, 11. Mat.1.4. Lu.3.32.

f Ru.4.20.

g *called* Reuel. c.2.14.

h c.7.2. 1 Ch.27. 16, &c.

i Ex.18.21, 25.

j Re.7.4, &c.

k Jn.10.3.

l ver.20, &c.

m ver.2.

λ *The following table will show the relative proportions of each tribe, when the first census of the children of Israel was taken:*

1.	J.	74,600
2.	D.	62,700
3.	S.	59,300
4	Z.	57,400
5	I.	54,400
6.	N.	53,400
7.	R.	46,500
8.	G.	45,650
9.	A.	41,500
10	E.	40,500
11	B.	35,400
12.	M.	32,200
Tot.		603,550

n 2 Ch.17. 14.

CHAP. I. VER. 1—54. *The tribes numbered, Levi excepted.*—The mere enumeration of names and numbers, however interesting to the Jews themselves, can afford but little interest or instruction to us as Christians; there are, however, a few circumstances herewith connected that may be remarked.

1. Long and often had it been foretold, that Abraham's seed should be multiplied like the stars of heaven, or the sands on the sea shore, and here we see the fulfilment of the promise. Jacob went down into Egypt with only seventy souls, and in four generations, come up with 600,000 men. When this was promised as a miraculous increase, it is in vain to look for examples in the ordinary course of nature, or to cavil at its impracticability, when the power of God is pledged to effect it.

2. The rapid increase of Abraham's seed is continued in the wilderness. From comparing the totals here and in chap. xii' 37., it should seem that the increase was 3550 in one year: but

CHAP. I. Ver. 1. *First day.*—[As the tabernacle was erected on the first day of the first month in the second year of their departure from Egypt, (Ex. xl. 17.) and this happened on the first day of the second month, in the same year, it is evident, that the transactions related in the preceding book must all have taken place in the space of *one month*, and during the time the Israelites were encamped at mount Sinai.]—*Bagster.*

Ver. 2. *Take ye the sum.*—[This numbering was probably intended to illustrate the Divine faithfulness in thus increasing the seed of Abraham; to prepare them to preserve due order in their march; and to distinguish the tribes and families.]—*Bagster.*

Ver. 14. *Deuel.*—"Reuel," says the margin, for so the name is spelt, chap. vii. 42, 47. x. 20. The fact is, the R and D in Hebrew, are as similar as the small Roman c and e, and often hardly to be distinguished.

Ver. 18. *Twenty years, &c.*—[In this census no *women* were reckoned, nor *children* nor *minors*, nor *strangers*, nor *Levites*, nor *old men*: which, collectively, must have formed an immense multitude; the Levites alone amounted to 22,300 men.]—*Bagster.*

Ver. 21. *Tribe of Reuben, &c.*—[By the table in the margin we find *Judah* the most populous tribe, and *Manasseh* the least so; the difference between them being so great as 42,000. Jacob had given Judah the pre-eminence in his prophetic blessing; and that tribe was to have the precedency in the encampments of Israel; accordingly God had increased them more than any of their brethren. Ephraim and Manasseh, according to the same prophecy, were numbered as distinct tribes, Ephraim having the superiority as it was foretold: and Joseph, indeed, appears "a fruitful bough."]—*Bagster.*

Ver. 24. *Children of Gad.*—[The tribe of Gad marched, along with that of Simeon, under the stan lard of Reuben; and it seems, on that account, to have been introduced in this order. The other tribes also, are here classed together according to their encampments, and the order of their subsequent march.]—*Bagster.*

of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 Of the children of [o] Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of [p] the tribe of Ephraim, *were* [q] forty thousand and five hundred.

34 Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* [r] thirty and two thousand and two hundred.

36 Of the children of [s] Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* [t] thirty and five thousand and four hundred.

38 Of the children of [u] Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* [v] three score and two thousand and seven hundred.

40 Of the children of [w] Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* [x] forty and one thousand and five hundred.

42 Of the children of [y] Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number

A. M. 2514. B. C. 1490.

o c 2 18,19 26 35 37 Ge 30 24. 40 50 49 22, 26. also, c 39. 30, 34. De 33 17.
p Ge 48 5. De 33 17.
q c 2 19 26 37.
r c 2 21. 26 34. Ge 48 19, 20
s Ge 35 16. 1s: 14 20. 46 21. 49 27.
t c 2 23. 26 41 Ju 20 44, 46. 2 Ch. 17. 17.
u Ge 30 5,6. 46 23. 49 16,17.
v c 2 26. 26 43.
w Ge 30 12, 13. 46 27. 49 20
x Ge 46 28. 26 47
y Ge 30 7,8. 46 24. 49 21.

z c 2 30. 26 50.
a c 26 64.
b Ex 12 37. 38.26. c 2.32. 26 51. De 16.22.
c c 2 33 c 3.4. 1 Ch c.6. 21 6.
d Ex. 38 21. c 3 6, &c.
e ver 53.
f c. 10.17.. 21.
g c.18 22.
h c 2 2. 21.2.
i ver.50.
j c 8 19. 16 46. 18.5. 1 Sa.6.19.
k c 3 7,8. 31 30,47. 1 Ch.23. 32. 2 Ch 13.
l c 2.34. Eze 23. 21.22. 39 2,4.43 40 16,32. De 32 52. 1 Sa.15. 22 Mat 28. 20.

of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* [z] fifty and three thousand and four hundred.

44 These [a] *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were [b] numbered, were six hundred thousand and three thousand and five hundred and fifty.

47 ¶ But [c] the Levites, after the tribe of their fathers, were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But [d] thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof, and they shall minister unto it, and shall [e] encamp round about the tabernacle.

51 And [f] when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: and the [g] stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents every [h] man by his own camp, and every man by his own standard, throughout their hosts.

53 But the [i] Levites shall pitch round about the tabernacle of testimony; that there be no [j] wrath upon the congregation of the children of Israel: and the [k] Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did [l] according to all that the LORD commanded Moses, so did they.

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[a] we suppose that the Levites were reckoned in the former number, wherein no exception is stated, and knowing that they were *not* reckoned in this number, it will vastly alter the estimate; for we find by chap. iii. 39. of this book, that the Levites were 22,000: but as this number includes all the males from a month old, and the other, adults only, this will again alter our calculation. Suppose, therefore, of this last number, 11,000 were adults; these, added to the 3550 already stated, will make an increase of more than 14,000 in one year, or about one in 43, and this would double their number in less than half a century; which is, perhaps, not more than the present increase of population in England. In the present instance, however, a large allowance must be made for the numbers slain in war, and by divine judgments.

3. From the total number being the same here as in Exod. xxxviii. 26. it should seem that that statement formed the basis of this; and the alteration in one month could hardly be such as to require a fresh enumeration. In examining the different tribes, we are struck with the vast increase of Judah, which, indeed, exceeded the two tribes of Joseph, (Ephraim and Manasseh,) and eventually swallowed up all the rest.

4. In estimating the males as above, that is, at 603,550, beside 11,000 adult Levites, making in the whole, 614,550 males, beside women and children, the question arises, what must be the whole mass of the people? Dr. *Clarke*, the editor of *Calmet*, and others, estimate them at about three millions—a vast multitude, no doubt, to traverse the wilderness, a multitude which no human hand could feed; but they were fed with bread from heaven, and with water from the rock.

Ver. 46. *All they that were numbered.*—[What an astonishing increase from seventy persons who went down into Egypt about 215 years before, where they had latterly endured the greatest hardships! Such was the effect of God's promise, which cannot fail.]—*Bagster.*

[Respecting the manner in which this vast multitude sprang from 75 persons, *Scheuchzer* has some valuable calculations, with the *results* of which we present the reader:

I. JUDAH.

1st Generation	25
2d - - -	238
3d - - -	3,865
4th - - -	70,735
Total of 3d & 4th,	74,600

II. DAN

1st Generation	11
2d - - -	132
3d - - -	2,508
4th - - -	60,192
Total of 3d & 4th,	62,700

III. SIMEON.

1st Generation	39
2d - - -	359
3d - - -	3,953
4th - - -	55,347
Total of 3d & 4th,	59,300

IV. ZEBULUN.

1st Generation	20
2d - - -	143
3d - - -	2,296
4th - - -	55,104
Total of 3d & 4th,	57,400

V. ISSACHAR.

1st Generation	27
2d - - -	251
3d - - -	3,022
4th - - -	51,378
Total of 3d & 4th,	54,400

VI. NAPHTALI.

1st Generation	26
2d - - -	296
3d - - -	3,560
4th - - -	49,840
Total of 3d & 4th,	53,400

VII. REUBEN.

1st Generation	31
2d - - -	215
3d - - -	2,583
4th - - -	43,917
Total of 3d & 4th,	46,500

VIII. GAD.

1st Generation	67
2d - - -	475
3d - - -	3,804
4th - - -	41,846
Total of 3d & 4th,	45,650

IX. ASHER.

1st Generation	35
2d - - -	310
3d - - -	3,192
4th - - -	38,308
Total of 3d & 4th,	41,500

X. EPHRAIM.

1st Generation	16
2d - - -	160
3d - - -	1,928
4th - - -	38,572
Total of 3d & 4th,	40,500

XI. BENJAMIN.

1st Generation	98
2d - - -	885
3d - - -	4,425
4th - - -	30,975
Total of 3d & 4th,	35,400

XII. MANASSEH.

1st Generation	10
2d - - -	134
3d - - -	1,610
4th - - -	30,590
Total of 3d & 4th,	32,200

XIII. LEVI.

1st Generation	8
2d - - -	96
3d - - -	1,240
4th - - -	21,060
Total of 3d & 4th,	22,300

Recapitulation.

1. Judah, - -	74,600
2. Dan, - -	62,700
3. Simeon, - -	59,300
4. Zebulun, - -	57,400
5. Issachar, - -	54,400
6. Naphtali, - -	53,400
7. Reuben, - -	46,500
8. Gad, - -	45,650
9. Asher, - -	41,500
10. Ephraim, - -	40,500
11. Benjamin, - -	35,400
12. Manasseh, - -	32,200
13. Levi, - -	22,300
Total	625,850

In 1771, all the Tartars under the Russian government, on the banks of the Wolga and the Iaick, marched in a vast body of 50,000 families, during eight months, in which they suffered innumerable difficulties and dangers, to the plains on the frontiers of Carapen, not far from the Ily, and offered themselves as subjects to Kien-long, emperor of China. He received them graciously, furnished them with provisions, clothes, and money, and allotted to each a portion of land for agriculture and pasturage. The year following there was a second emigration of about 30,000 other Tartar families, who also submitted to the Chinese sceptre.

The emperor caused the history of these emigrations to be engraven on stone, in four different languages. At the usual computation of five persons to a family, here was a modern exodus of 400,000 persons. See *Vint's* Geography. See chap. xxvi. 51.]—*Bagster.*

CHAPTER II.

The order of the tribes in their tents.

A. M. 2514. B. C. 1490.

AND the LORD spake unto Moses and unto Aaron, saying,

2 Every [a] man of the children of Israel shall pitch by his own standard, with the ensign of their father's [b] house: far [c] off about the tabernacle of the congregation shall they pitch.

3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and [d] Nahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him, *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* a hundred thousand and fourscore thousand and six thousand and four hundred throughout their armies. These shall first [e] set forth.

10 On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of [f] Reuel.

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* a hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the [g] second rank.

17 Then [h] the tabernacle of the congregation shall set forward with the camp of the Levites, in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 On the west side *shall be* the standard of the camp of [i] Ephraim, according to their armies: and the captain of the sons of Ephraim *shall be* [j] Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, [k] *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh. and the captain of the children of Manasseh *shall be* [l] Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* [m] thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* [n] Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* [o] thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* a [p] hundred thousand and eight thousand and a hundred, throughout their armies. And they shall go forward in the [q] third rank.

25 The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* [r] Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* [s] three score and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* [t] Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* [u] forty and one thousand and five hundred.

29 Then the tribe of Naphtali: and the cap-

a ver.3,10. c.1.52. 10.14,18, 22,25.

b *over against.*

c Jos.3.4.

d c.1.7,&c. 10.14. 1 Ch.2.10. Mat 1.4. Lu.3.32, 33. *Naasson.*

e c.10.14.

f *called* Deuel. c.1.14. 7.42,47. 10.20.

g c.10.18.

h c.10.17, 21.

i c.1.32. 10.22. Ge 48.5, 14,20. De.33.17. Ps.80.1,2

j c.1.10. 7.48,53. 10.22. 1 Ch.7.25, 27.

k c.1.33. 26.37.

l c.1.10. 7.54,59. 10.23.

m c.1.35. 26.34.

n c.1.11. 7.60,65. 10.24.

o c.1.36. 26.41.

p ver.9,16, 31.

q c.10.22.

r c.1.12. 7.66,71. 10.25.

s c.1.39. 26.43.

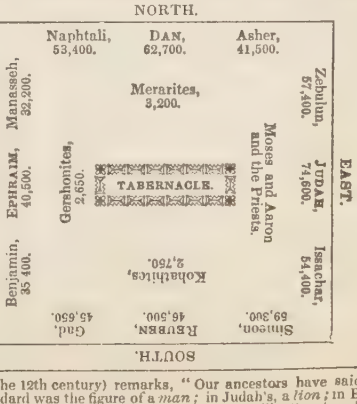
t c.1.13. 7.72,77.

u c.1.41. 26.47.

CHAP. II. Ver. 1—34. As to an exposition of this chapter, our readers will find, in the Diagram, but particularly in the plate at the commencement of the volume, a much better idea of the arrangement of the camp, than we can give in words. To each tribe we have added the number recorded in the text.

"The Israelites, it appears, encamped in four grand divisions, with the tabernacle in the centre; though at some distance from it. The form of the camp was quadrangular, containing, according to *Scheuchzer*, a little more than twelve square miles. Under each of the four divisions, three tribes were placed, under one general standard. Between these four great camps and the tabernacle, were pitched four smaller camps of the priests and Levites, who were in immediate attendance upon it; the camp of Moses, and of Aaron and his sons being on the east side of the tabernacle, where the entrance was. *Judah* was placed on the east, and under him he had *Issachar* and *Zebulun*; on the south was *Reuben*, and under him *Simeon* and *Gad*; on the west was *Ephraim*, and under him *Manasseh* and *Benjamin*; and *Dan* was on the north, and under him *Asher* and *Naphtali*.—Every tribe had its particular standard, probably with the name of the tribe embroidered with large letters. It seems highly improbable that the figures of animals should have been painted on them, as the Jewish writers assert; for even in after ages, when Vitellius wished to march through Judea, their great men besought him to march another way, as the law of the land did not permit images (such as were on the Roman standard) to be brought into it.—*Josephus*, Ant.

Plan of the Encampment of the Tribes of Israel.



CHAP. II. Ver. 2. *With the ensign of their father's house.*—These ensigns are variously explained by Jewish writers, some supposing them to be of various colours, according to those of the jewels in the high priest's breastplate. Others suppose them to be emblems taken from the blessings of the tribes by Jacob, Ge xlix. But it is remarkable only *four* standards are mentioned; namely, those of Judah Reuben, Ephraim, and Dan; on which *Aben Ezra* (a learned Rabbin of the 12th century) remarks, "Our ancestors have said that in Reuben's standard was the figure of a *man*; in Judah's, a *lion*; in Ephraim's, a *bullock*; and in Dan's, an *eagle*; so they were like the cherubim which Ezekiel saw." Ezek. i. 10. But of this we have no Scriptural evidence.

Ver. 28. *Forty and one thousand.*—[*Reyher*, who is followed by *Scheuchzer*, assigns the following space to the soldiers of each of the tribes, whilst re-

tain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* a hundred thousand and fifty and seven thousand and six hundred. They shall go [v] hindmost with their standards.

32 These *are* those which were numbered of the children of Israel by the house of their fathers. All [w] those that were numbered of the camps throughout their hosts, *were* six hundred thousand and three thousand and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did according to [x] all that the LORD commanded Moses: so [y] they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

CHAPTER III.

1 The sons of Aaron. 5 The Levites are given to the priests for the service of the tabernacle. 11 instead of the first-born. 14 The Levites are numbered by their families. 40 The first-born are freed by the Levites. 44 The overplus are redeemed.

THESE also *are* the generations of Aaron and Moses, in the day *that* the LORD spake with Moses in mount Sinai.

2 And these *are* the names of the sons of Aaron; [a] Nadab the first-born, and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, the [b] priests which were anointed, [c] whom he consecrated to minister in the priest's office.

4 And Nadab and Abihu [d] died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered [e] in the priest's office in the sight of Aaron their father.

5 ¶ And the LORD spake unto Moses, saying,

6 Bring [f] the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And [g] they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to [g] do the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt [h] give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the [i] stranger that cometh nigh shall be put to death.

11 ¶ And the LORD spake unto Moses, saying,

12 And I, behold, I have taken the [j] Levites from among the children of Israel, instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because all the [k] first-born *are* mine; *for* on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast: mine they shall be: I *am* the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families: every [l] male from a month old and upward shalt thou number them.

16 And Moses numbered them according to the [m] word of the LORD, as he was commanded.

17 And these [n] were the sons of Levi, by their names; Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon by their families; [o] Libni, and Shimei.

19 And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli, and Mushi: these *are* the families of the Levites, according to the house of their fathers.

21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them, *were* seven thousand and five hundred.

23 The families of the [p] Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father

A. M. 2514. B. C. 1490.

v c.10.25.

w Ex.38.26. c.1.46,47. 11.21.

x Ps.119.6.

y c.24.2,5, 6.

a Ex.6.23.

b Ex.28.41. Le.8.2, &c.

c *whose hand he filled.*

d Le.10.1,2. c.26.61. 1 Ch.24.2.

e c.8.6. 18.2, &c. De.33.10. Mal.2.4.

f 1 Ch.26. 20,22.

g c.1.50.

h c.8.19. 18.6,7.

i ver.38. Ep.2.19. He.10.19., 22.

j ver.41. c.8.16.

k Ex.13.2, 12. Le.27.26. Lu.2.23.

l ver.39. c.26.62.

m *mouth.*

n Ge.46.11. Ex.6.16.

o Ex.6.17., 19.

p c.1.53.

CHAP. III. Ver. 1—51. *Levites appointed.*—The sons of Moses are not particularly mentioned on this occasion, having no distinction conferred on them above their brethren. This was a singular instance of his disinterested moderation, and submission to the appointment of God; who, in proof of the divine legation of his servant, willed him to act in a manner so contrary to all other eminent men: for they almost universally seek the advancement of their posterity.—Aaron is here first mentioned, because the honour of the priesthood was conferred upon him and his sons; while those of Moses were only common Levites, and therefore classed among them.

There was at this time much work to be done, and only

maining *close to each other* in their ranks, allowing one square cubit to each; but if we take in the arrangement, not only the soldiers, but the tents, the families, &c. a much larger extent of ground is requisite:

	Breadth.	*Length.*	*Total.*
Tribe of Judah, .	293 3-5 cubits.	250 cubits.	74,600 cubits.
Issachar, .	217 3-5 cubits.	250 cubits.	54,400 cubits.
Gad, . .	140 5-11 cubits.	325 cubits.	45,650 cubits.
Zebulun, .	229 3-4 cubits.	250 cubits.	57,400 cubits.
Ephraim, .	202 1-2 cubits.	200 cubits.	40,500 cubits.
Reuben, .	143 1-5 cubits.	325 cubits.	46,500 cubits.
Manasseh,	161 cubits.	200 cubits.	32,200 cubits.
Simeon, .	182 6-13 cubits.	325 cubits.	59,300 cubits.
Benjamin,	177 cubits.	200 cubits.	35,400 cubits.
Dan, .	156 3-4 cubits.	400 cubits.	62,700 cubits.
Asher, .	103 3-4 cubits.	400 cubits.	41,500 cubits.
Naphtali .	133 1-2 cubits.	400 cubits.	53,400 cubits.

If we make the ichnography, or even the scenography, of the camp on this plan, in following it, we must first, in the *centre* form a *parallelogram* of 100 cubits long, and 50 broad, for the *court* of the tabernacle, with an empty space all round of 50 cubits broad. We must then place the camp of the *Levites* towards the *west*, viz.

	Breadth.	*Length.*	*Total.*
The Gershonites,	30 cubits.	250 cubits.	7500 cubits.
South, the Kohathites, .	86 cubits.	100 cubits.	8600 cubits.
North, the Merarites, .	62 cubits.	100 cubits.	6200 cubits.

On the east, we must place the tents for Moses and Aaron and his sons; and at the place where the camp of the Levites ends, a space must be left of 2000 square cubits, after which we must take the dimensions of the camp of the twelve tribes. In order to represent the whole camp of the Israelites in that order which appears most proper, we must extract the square roots of the preceding spaces, in order to assign to each tribe square are as or rectangular parallelograms. We find therefore for Judah, 3049; Issachar, 3298; Gad, 3019; Zebulun, 3388; Ephraim, 2846; Reuben, 3049; Manasseh, 2537; Simeon, 3443; Benjamin, 2660; Dan, 3541; Asher, 2880; Naphtila, 3268; Gershonites, 1224; Kohathites, 1311; Merarites, 1113.

The tabernacle, which was 100 cubits long and 50 broad, being placed in the centre of the camp, 840 feet from the camp of the Levites, the whole space of the camp was therefore 259,600,000 feet. Now, according to the above division of the camp, the sum total being 125,210,000, it follows that the space between the tents contained 134,390,000. Now, if we reckon 21,141,604 square feet to the Roman mile, the Israelitish camp will contain a little more than twelve such square miles.]—*Bagster.*

CHAP. III. Ver. 6. *Tribe of Levi.*—[*Hakraiv*, here rendered, *bring near*, is properly a sacrificial word, and signifies the presenting of a sacrifice or offering to the Lord. As an offering, the tribe of Levi was entirely given up to the service of the sanctuary, to be no longer their own, but the Lord's.]—*Bagster.*

Ver. 12. *Instead of all the first-born.*—In Exod. xiii. 1, &c. we find all the first-born of Israel claimed by the Lord, as having been spared when the first-born of Egypt were destroyed. Here, however, the tribe of Levi (the smallest of the tribes) is taken, instead of the first-born, for the service of the tabernacle, and that they may bear a proportion to them, they are numbered from one year old, instead of from twenty, as the other tribes. It may be here observed, that in all the numbering of the people, they are reckoned *decimally*, (or by tens,) and no odd numbers are inserted. So they were officered, according to the advice of Jethro, Exod. xviii. 21. "Rulers of thousands, of hundreds, of fifties, and of tens."

Ver. 22. *Month old, &c.*—[The males of all the other tribes were numbered from *twenty years old and upwards*; but, had the Levites been numbered in this way, they would not have been nearly equal in number to the first-born of the twelve tribes. Add to this, that as there must have been first-born of *all ages* in the other tribes, it was necessary that the Levites, who were to be their *substitutes*, should also be of *all ages*: and it appears to have been partly on this ground, that the Levites were numbered from *a month old and upwards*.] —*Bagster*

of the Gershonites *shall be* Eliasaph the son of Lael.

25 And the charge of the sons of [q] Gershon in the tabernacle of the congregation *shall be* the [r] tabernacle, and the [s] tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,

26 And the [t] hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the [u] cords of it, for all the service thereof.

27 ¶ And of [v] Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of [w] Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And their [x] charge *shall be* the [y] ark, and the [z] table, and the candlestick, and the [a] altars, and the vessels of the sanctuary wherewith they minister, and the [b] hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33 ¶ Of [c] Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: *these* [d] shall pitch on the side of the tabernacle northward.

36 And [e] *under* the custody and [f] charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation, eastward *shall be* Moses, and Aaron and his sons, [g] keeping the charge of the sanctuary for the charge of the children of Israel; and the [h] stranger that cometh nigh shall be put to death.

39 All [i] that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

40 ¶ And the LORD said unto Moses, [j] Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

41 And [k] thou shalt take the Levites for me (I *am* the LORD) instead of all the first-born among the children of Israel; and the cattle of the Levites, instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 Take [l] the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the LORD.

46 And for those that are to be [m] redeemed of the two hundred and threescore and thirteen, of the first-born of the children of Israel which are [n] more than the Levites:

47 Thou shalt even take [o] five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them:* (the shekel *is* [p] twenty gerahs.)

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites:

50 Of the first-born of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, [q] after the shekel of the sanctuary:

51 And Moses [r] gave the money of them that were redeemed unto Aaron, and to his sons, according to the word of the LORD, [s] as the LORD commanded Moses.

A. M. 2514. B. C. 1490.

q c.4.24..26.
r Ex.25.9.
s Ex.26.1, &c.
t Ex.27.9, &c.
u Ex.35.18.
v 1 Ch.26. 23.
w c.4.53.
x c.4.15.
y Ex.25.10.
z Ex.25.23, 31.
a Ex.27.1. 30.1.
b Ex.26.32.
c 1 Ch.6.19.
d c.4.53.
e *the office of the charge.*
f c.4.29..33. 7.8. Ex.26.15.. 29..32.37. 27.9 19. 35.11.18. 36.20 .34. 38.17..20. 39.33.
g ver.7,8.
h ver.10.
i c.26.62.
j ver.12,15, 45. Ex.32.26.. 29. Ps.87.6. Is 4.3. Lu.10.20. Phi 4.3. 2 Ti. 2.19. He 12.23. Re 3.5., 14.4.
k ver.12,45. c.8.18. 18.15. Ex.24.5,6. 32.26..29. Mal.2.0. 28. 1 Ti.2.6.
l ver.41.
m Ex.13.13. c.18.15.
n ver.39..43.
o Le.27.6. c.18 16.
p Ex.30 13. Le.27.25. Eze.45.12.
q ver.46,47.
r ver.48.
s Mal.4.4.

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three priests to perform it: some assistants were therefore necessary to attend on the more ordinary services, whilst *they* sprinkled the blood, burned the fat, and offered incense, especially when the tabernacle was to be taken down, and carried with them in their marches. That no improper persons, none "who were not called of God," might be employed, the tribe of Levi was on this occasion set apart for these services. To this tribe Moses and Aaron belonged: it had been signalized by its zeal against idolatry in the matter of the golden calf. It was by far the smallest tribe of all: and, in short, it seemed good in the sight of God to choose the Levites to approach to him, in preference to the other Israelites. Several intimations had before been given of this purpose of God, but it was now more fully and expressly declared.—The services allotted to the

Ver. 25. *Sons of Gershon.*—[From this and the following chapter, we see the very severe labour which the Levites were obliged to perform, while the journeyings of the Israelites lasted. When we consider, that there was not less than 14 *tons*, 266 *lbs.* of *metal* employed in the tabernacle (see note on Ex. xxxviii. 24.) besides the immense weight of the *skins, hangings, cords, boards*, and *posts*, we shall find it was no easy matter to transport this moveable temple from place to place. The *Gershonites*, who were 7500 in number, had to carry the *tent, coverings, vail, hangings* of the *court, cords*, &c. (v. 25, 26.) the *Kohathites*, who were 8600, the *ark, table, candlestick, altars*, and *instruments* of the sanctuary, (ver. 31.) and the *Merarites*, who were 6200, the *boards, bars, sockets*, and all matters connected with these belonging to the tabernacle, with the *pillars* of the *court*, their *sockets, pins*, and *cords*, ver. 36, 37.]—*Bagster.*

Ver. 39. *Twenty and two thousand.*—[This total does not agree with the particulars: for the Gershonites were 7500, the Kohathites, 8600, and the Merarites, 6200, which make a total of 22,300. Several methods of solving this difficulty have been proposed by learned men. *Houbigant* supposes there is an error in the enumeration of the Kohathites in ver. 28.: the numeral *shesh*, "six," being written instead of *shalosh*, "three," before "hundred." Dr. *Kennicott's* mode of reconciling the discrepancy, however, is the most simple. He supposes that an error has crept into the number of the Gershonites in ver. 22. where instead of 7500 we should read 7200, as *caph final*, which stands for 500, might have been easily mistaken for *resh*, 200. Either of these modes will equally reconcile the difference.]—*Bagster.*

Ver. 46. *Two hundred, &c.*—[As the number of the Levites was 22,000, and the first-born males of the Israelites were 22,273, there were therefore 273 more of the latter than of the former, which are here ordered to be *redeemed*. The price of redemption is fixed at five shekels, or about $3 32 each, in ver. 47. This money, amounting to 1365 shekels, equal to $953 48 was taken of the first-born. There is some difficulty, however, in determining which of the first-born should be redeemed by paying this sum, and which should be exchanged for the Levites; for every Israelite, no doubt, would rather have his first-born redeemed by a Levite, than pay five shekels; and yet some of them must have incurred this expense. *Rabbi Solomon Jarchi* says, to prevent contention, Moses took 22,000 slips of parchment, and wrote on each *a son of Levi*, and 273 more, on which he wrote *five shekels;* then putting them in an urn, and shaking them together, he ordered every one of the first-born to draw out a slip. If he drew out one with the first inscription, he said to him, *a Levite hath redeemed thee:* but if he drew out one of the latter, he said, *pay thy price.* This is pronounced by Dr. *A. Clarke* to be a stupid, silly tale; but when we know that the determination by *lot* was used among the Israelites, it does not seem improbable that it was now resorted to, though we cannot vouch for the accuracy of the detail. This species of redeeming men is referred to by St. Peter in his first epistle ch. i. 18, 19.]—*Bagster.*

CHAPTER IV.

[t] The Levites' service. 17 The office of the priests. 34 The number of the Kohathites, 38 of the Gershonites, 42 and of the Merarites.

AND the LORD spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers:

3 From [a] thirty years old and upward, even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 ¶ This [b] *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the [c] most holy things.

5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering [d] vail, and cover the [e] ark of testimony with it:

6 And shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall put in the [f] staves thereof.

7 And upon the [g] table of [h] shew-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to [i] cover withal: and the continual bread shall be thereon:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the [j] candlestick of the light, and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it:

10 And they shall put it, and all the vessels thereof, within a covering of badgers' skins, and shall put *it* upon a bar.

11 And upon the golden [k] altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

12 And they shall take all the [l] instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar.

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the [m] vessels thereof, wherewith they minister about it, *even* the censers, the flesh-hooks, and the shovels, and the [n] basins, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of [o] Kohath shall come to bear *it:* but they shall not [p] touch *any* holy thing lest they [q] die. These [r] *things are* the burden of the sons of Kohath in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar the son of Aaron the priest *pertaineth* the [s] oil for the light, and the [t] sweet incense, and the daily [u] meat-offering, and the anointing [v] oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the [w] most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

20 But they shall not go in to [x] see when the holy things are covered, lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;

23 From [y] thirty years old and upward until fifty years old shalt thou number them; all that enter in to [z] perform the service, to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for [a] burdens:

25 And [b] they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' [c] skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the [d] hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their [e] cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the [f] appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of [g] Ithamar the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From [h] thirty years old and upward even unto fifty years old shalt thou number them,

A. M. 2514. B. C. 1490.

a c.8.24. 1 Ch.23.3. 24.7.
b ver.15.
c ver.19.
d Ex.26.31. Is.25.7. He.9.3. 10.20.
e Ex.25.10.. 16.
f 1 Ki.8.7,8.
g Ex.25.23 ..30.
h Le.24.5.. 8.
or, *pour out.*
j Ex.25.31 ..38.
k Ex.30.1.. 5.
l Ex.25.9. 1 Ch.9.29.
m Ex.38.3. 2 Ch.4.19.
n or, *bowls.*
o c.7.9. 10.21. De.31.9. Jos.3.10. 2 Sa.6.13. 1 Ch.15.2, 15.
p 2 Sa.6.6,7. 1 Ch.13.9, 10.
q He.12.29.
r c.3.31.
s Ex.25.6. Le.24.2.
t Ex.30.34.
u Ex.29.40.
v Ex.30.23.
w ver.4.
x Ex.19.21. Le.10.2. 1 Sa.6.19.
y ver.3.
z *war the warfare* 1 Co.9.7. 1 Ti.1.18.
a or, *carriage.*
b c.3.25,26.
c Ex.26.14.
d Ex.27.9.
e Ex.35.18.
f *mouth.*
g ver.33.
h ver.3.

Levites, at this time and in subsequent ages, may be most exactly known by carefully consulting the Scriptures referred to, and the notes made on them.—*T. Scott.*

CHAP. IV. Ver. 1—49. *Arrangements to carry the holy things.*—The people were numbered for war from twenty years of age; but the Levites were not numbered for the service of the sanctuary till thirty. This, however, had special reference to the charge and burden of removing the tabernacle: for they entered as probationers at twenty-five; and in David's time, when the work was more extensive, but not so heavy, they were admitted at twenty years old.—Jesus Christ deferred entering on his public work till he was thirty years of age: John the Baptist seems to have begun his ministry rather earlier in life.—The Levites also had an honourable discharge from the most laborious parts of their employment, after twenty years service, though they were still to be occupied in one way or

CHAP. IV. Ver. 5. *Aaron and his sons . . . . shall cover the ark of testimony.*—The sacred utensils of the tabernacle were to be thus covered, not merely to preserve them from injury, but also from the public gaze, which always begets irreverence. Every thing under the law was veiled also, as signifying that it was typical and mysterious. See 2 Cor. iii. 13, 14.

Ver. 6. *Badgers' skins.*—[This was not the covering of badgers' skins made for the tabernacle, which was carried by the Gershonites, (ver. 24, 25.) but one made for the purpose of concealing and sheltering the ark when it was to be carried.]—*Bagster.*

Ver 13. *Ashes*, &c.—[The embers of the sacred fire seem to have been removed in the grate, which was carried apart from the brazen altar; both being covered from view by purple cloths.]—*Bagster.*

Ver. 16. *Office of Eleazar.*—[Eleazar himself, perhaps, with the other priests, was required to carry the oil for the light, the incense, and the flour for the daily meat-offering, and the holy ointment; besides superintending the Levites. It may be supposed, that he himself carried no more of the oil than for present use. See ver. 9.]—*Bagster.*

Ver. 18. *Cut ye not off.*—[Eleazar and the priests would be chargeable with the death of the Kohathites, if they failed to give them proper cautions and directions; or permitted them to gaze with irreverence or curiosity upon the holy things, which they might carry, but not see. ver. 20.]—*Bagster.*

Ver. 23. *To perform the service.*—Hebrew, "To war the *warfare*." So the Christian's life, and especially the Christian minister's, is compared to a warfare by St. Paul, 1 Tim. i. 18.

Ver. 27. *Appointment*, &c.—[The Levites were under the command of the priests. Eleazar exercised this authority in general, as next in succession to Aaron: and he in particular was placed over the Kohathites: while Ithamar, his younger brother commanded the Gershonites and Merarites. Ver 33.]—*B.*

every one that entereth [i] into the service, to do the work of the tabernacle of the congregation.

31 And [j] this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; the [k] boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their [l] instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the [m] hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

35 From [n] thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 These [o] *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the [p] LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47 From [q] thirty years old and upward even unto fifty years old, [r] every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,

48 Even those that were numbered of them, were [λ] eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his [s] service, and according to his burden: thus were they numbered of [t] him, as the LORD commanded Moses.

A. M. 2514.
B. C. 1490

i warfare. ver 23.
j ch 3.36,37.
k Ex 26.15.
l Ex 25.9.
m ver 28. Jos 3.6.
n ver 47.
o ver 22.

p ver 29.
q ver 3,23, 30. 1 Ch.23.3, 27.
r Ro 12.6., 8. 1 Co.12.4 ,31
λ *Though the sum total of effective Levites was very small compared with that of the other tribes; yet there would be far more than could be employed at once in this service. But they might carry by turns, & ease one another, and thus do the whole expeditiously and cheerfully. They would also have their own tents to remove, and their own families to take care of.*

CHAPTER V.

1 The unclean are removed out of the camp. 5 Restitution is to be make in trespasses. 11 The trial of jealousy

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every [a] leper, and every one that hath an [b] issue, and whosoever is defiled by the [c] dead:

3 Both male and female shall ye put out, [d] without the camp shall ye put them; that they defile not their camps, in the midst whereof I [e] dwell.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

s ver 15,24, 31.
t ver 1,21.
a Le.13.3, 46. c.12.14.
b Le 15.2.
c Le.21.1. c.9.6,10. 19.11..13. 31.19.
d 2 Ki.7.3. 2 Ch.26. 21.
e Le.26.11, 12. 2 Co 6.16.

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other.—These laws are not binding in the letter of them upon the ministers of the gospel; but they may afford them much useful *practical* instruction.

The law prohibiting any person except the high-priest on one day in the year, to enter into the most holy place, must have admitted of an exception, while the Israelites were continually removing in the wilderness: that exception therefore was expressly made; and the directions given relating to it must be religiously observed, or the service could not be safely performed.—While the cloud rested on the tabernacle, the general rule was in force; but when it was removed, then the priests might enter to prepare the sacred vessels for removal.

These coverings were intended not so much for security and decent respect, as for concealment; and they marked not only the reverence due to holy things, but the mysteriousness of the things signified by those types, and the darkness of that dispensation.—Some suppose that the cloth of blue represented the azure firmament, which interposes between us and the majesty of heaven.—The covering of badgers' skins, made for the tabernacle, was carried by the Gershonites; (ver. 24, 25.) but this was one made to conceal and shelter the ark, when it was to be carried.—*T. Scott.*

CHAP. V. Ver. 1—31. *Lepers—and law of restitution.*—The camps of Israel being now formed, with the sanctuary of God in the centre; orders were given, that, in honour of him who thus condescended to dwell among them, the lepers and unclean persons should be excluded from the camp, according to laws at different times given on these subjects.

If the person injured were dead, restitution would of course be made to his heir; but if he had left no *near* relation, to whom the restitution might properly be made, the priest was appointed to receive it, when the criminal offered the trespass-offering.—Doubtless real poverty would excuse a man: yet this exception is not made; for men are ready enough to find out excuses for themselves, where their own interest is concerned. They, therefore, who establish general scriptural rules of duty, should not be censured, though they do not mention every particular exception.—This law conclusively shows the absolute necessity

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Ver. 36. *Those that were numbered.*—[In the third chapter we have an account of the whole number of the Levites; and here of those only who were *able to serve the Lord in the sanctuary.* By comparing the two places, we find the number of effective and ineffective males to stand thus:

KOHATHITES.		GERSHONITES.		MERARITES.	
Effective men	2750	Effective men	2630	Effective men	3200
Ineffective	5850	Ineffective	4870	Ineffective	3000
Total	8600	Total	7500	Total	6200

Thus we find that the whole number of the Levites amounted to 22,300, of whom 8580 were fit for service, and 13,720 unfit, being either too old or too young. What an astonishing number of men, all properly ecclesiastics! all performing some service by which God was glorified, and the congregation at large benefited!]—*Bagster.*

CHAP. V. Ver. 2. *Put out of the camp every leper, &c.*—According to the preceding plan, (see Diagram and Plate,) it is sufficiently evident, that each camp had a space behind it, and on one side, whither the infected might be removed, and where, probably, convenient places were erected for (their) accommodation; for we cannot suppose that they were driven out into the naked wilderness. But the expulsion mentioned here was founded, 1st, on a purely physical reason, *viz.* the diseases were *contagious*, and therefore there was a necessity of putting those afflicted by them apart. 2. There was also a spiritual reason; the camp was the habitation of God, and nothing impure should be permitted to remain where he dwelt.—Dr. *Clarke.* The Jews, however, make a distinction. Those who were defiled by the dead, were only excluded a certain time from the tabernacle; those with impute issues, &c. from the camp of the Levites surrounding the tabernacle; but the lepers being more infectious, were wholly excluded from the camp of Israel, and afterwards from Jerusalem. See *Ainsworth.*

The fear of pollution from the dead, was not confined to the Hebrews. Among the Egyptians, according to Lucian, any one who had seen a dead body, must not visit the temple of Hierapolis till the next day; and the idea of pollution from the dead, lasted thirty days. In India, Japan, and even the South Seas, the like notions prevail, and in some cases to a degree that is ridiculous. See *Orient. Lit.*

6 Speak unto the children of Israel, [f] When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

7 Then they shall [g] confess their sin which they have done: and he shall [h] recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; besides the ram of the atonement, whereby an atonement shall be made for him.

9 And every [i] offering of all the holy things of the children of Israel, which they bring unto the priest, [j] shall be his.

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a [k] man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner;*

14 And the spirit of [l] jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her [m] offering for her, the tenth *part* of an ephah of barley-meal: he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing [n] iniquity to remembrance.

16 And the priest shall bring her near, and set her before the LORD:

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water:

18 And the priest shall set the woman before the [o] LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy-offering: and the priest shall have in his hand the bitter water that causeth the curse:

19 And the priest shall charge her by an [p] oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to [q] uncleanness *with another* instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thy husband:

21 Then the priest shall [r] charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a [s] curse and an oath among thy people, when the LORD doth make thy thigh to [t] rot, and thy belly to swell;

22 And this water that causeth the curse shall go into thy [u] bowels, to make *thy* belly to swell, and *thy* thigh to rot. And the [v] woman shall say, Amen, amen.

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then the priest shall take the jealousy-offering out of the woman's hand, and shall [w] wave the offering before the LORD, and offer it upon the altar:

26 And the priest shall take a handful of the offering, *even* the [x] memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a [y] curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall [z] conceive seed.

29 This *is* the law of jealousies, when a wife goeth [a] aside *to another* instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall [b] bear her iniquity.

A. M. 2514. B. C. 1490

[f] Le.6.2.

[g] Le.5.5. 26.40. Jos.7.19. Job33.27. Ps.32.5. Pr.28.13. 1 Jn.1.9.

[h] Le.6.5..7. 7.7.

[i] *or, heave-offering*

[j] Ex.29.28. Le.6.17, 18. 7.6..14. c.18.8,9, 19. De.18.3,4. Eze 44.29, 30. Mal 3.8.. 10 1 Co.9.13.

[k] Le.18.20.

[l] Pr.6.34, 35. Ca.8.6. Zep.3.8.

[m] Le.5.11.

[n] 1 Ki.17. 18. Eze 29.16. He 10.3.

[o] He.13.4. Re.2.18.. 23.

[p] Mat.26. 63.

[q] *under*, or, *being in the power of, thy husband.*

[r] Jos.6.26. 1 Sa.14. 24. Ne.10.29.

[s] Je.29.22.

[t] *fall.*

[u] Ps.109.18.

[v] De.27.15.

[w] Le.8.27.

[x] Le.2.2,9.

[y] De.28.37. Is.65.15. Je.24.9. 29.18,22. 42.18. Zec.8.13.

[z] Ps.113.9.

[a] ver 19. Is.57.8.

[b] Le.20.17.. 20.

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of restitution, in one form or other, where actual poverty does not hinder, either to the injured person, to his relations, to the poor, or to pious uses: for, as *Henry* observes, "it is certain, while that which is got by injustice, is knowingly retained in the hands, the guilt of the injustice remains upon the conscience, and is not purged by sacrifice or offering, prayers or tears; for it is *one and the same continued act of sin persisted in.*" Some say, that this doctrine tends to embarrass tender consciences: but it is the doctrine of right reason, and of the *word of God;* and it is rather calculated to detect hypocrites, and to direct such as have tender consciences to a proper conduct, which springing from faith in Christ, will make way for inward peace.

The remarkable law which follows, was no doubt intended to fortify the minds of the Israelitish women in the hour of temptation, when opportunity, importunity, and secrecy, were combined: and to render them *watchful* against all occasions of exciting suspicion in the breasts of their husbands. On the other hand, it was calculated to prevent the cruel treatment

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Ver. 15. *Her offering.*—[This coarse offering, without oil or frankincense, implied the baseness of the crime of which the woman was suspected, and the mournful state of her family. It was not an atoning sacrifice, but an oblation for a *memorial*, as solemnly referring the decision to God, and calling upon him either to acquit or punish.]—*Bagster.*

Ver. 17. *And the priest shall take holy water.*—[That is, water from the laver; called *holy* because separated from common to sacred uses. This is the most ancient account of the trial by *ordeal*, which obtained so generally among various nations; and it was calculated to fortify the minds of the Israelitish women in the hour of temptation; and to render them watchful against all occasions of exciting suspicion in the breasts of their husbands.]—*Bagster.*—"Trial by *Casha* (among the Hindoos) is as follows: The accused is made to drink three draughts of the water in which the images of the sun, of Devi, and other deities, have been washed for that purpose; and if, within 14 days, he has any sickness, or indisposition, his crime is considered as proved."—*Asiatic Researches.*

Ver. 23. *The priest shall write these curses in a book.*—The Rabbins say, that these curses were written on a scroll of parchment; for the word rendered "book," is used for a bill of divorcement, Deut. xxiv. 1.; and for an epistle, 2 Sam. xi. 14. and elsewhere.—*And he shall blot them out.*—"Wipe, or scrape them out, (says *Maimonides,*) so that no mark shall remain on the scroll;" but the ink (which, in the East, is frequently such as will easily wash off) is washed, or scraped into the water which he drinks, (and this, perhaps, made "bitter" the water, ver 24.) which was probably taken from the sacred laver.

Ver. 29. *This is the law of jealousy.*—"This (says Dr. *Clarke*) is the most singular law in the whole Pentateuch; a law that seems to have been copied by almost all nations, whether civilized or barbarian; by whom we find that similar modes of trial for suspected offences were used, when complete evidence was wanting to convict; and where it was expected that the object of their worship would interfere, for the sake of justice, in order that the guilty should be brought to punishment, and the innocent cleared." See Dr. C's. remarks in his Comment. at the end of this chapter.

There is no instance in Scripture of this ordeal being recurred to; and it should seem that the awful process would be enough to deter a guilty woman from venturing upon it in an age of miracles, when the immediate interference of Deity was almost daily witnessed; especially, as the Jewish writers say, every means was used to induce confession, where there appeared just reason of suspicion. On the other part, as with us, the character of the man was always considered; he must go into court, as our lawyers express it, "with clean hands," for if he lay under any suspicion of a like offence, this mode of trial would not be granted.—*Ainsworth.*

CHAPTER VI.

1 The law of the Nazarites. 22 The form of blessing the people.

A. M. 2514.
B. C. 1490.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, When either man or woman shall [a] separate *themselves* to vow a vow of a [b] Nazarite, to separate *themselves* unto the LORD:

3 He shall separate *himself* from [c] wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his [d] separation shall he eat nothing that is made of the [e] vine-tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no [f] razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD, he shall come at no dead [g] body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the [h] consecration of his God *is* upon his head.

8 All the days of his [i] separation he *is* holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall [j] shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And on the eighth day he shall bring two [k] turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a [l] trespass-offering: but the days that were before [m] shall be lost, because his separation was defiled.

13 ¶ And this *is* the law of the Nazarite: When the days of his separation are [n] fulfilled, he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer his offering unto the LORD, one he-lamb of the first year without blemish for a burnt-offering, and one ewe-lamb of the first year without [o] blemish for a sin-offering, and one ram without blemish for [p] peace-offerings,

15 And a basket of unleavened bread, [q] cakes of fine flour mingled with oil, and wafers of unleavened [r] bread anointed with oil, and their meat-offering and their [s] drink-offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin-offering, and his burnt-offering:

17 And he shall offer the ram *for* a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18 And the Nazarite shall [t] shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace-offerings.

19 And the priest shall take the [u] sodden shoulder of the ram, and [v] one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven:

20 And the priest shall wave them *for* a wave-offering before the LORD: this *is* holy for the priest, with the wave-breast, and heave-shoulder: and after that, the Nazarite may drink wine.

21 This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, besides *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the LORD spake unto Moses, saying,
23 Speak unto Aaron and unto his sons, saying, On this wise ye shall [w] bless the children of Israel, saying unto them,

24 The LORD [x] bless thee, and [y] keep thee:
25 The LORD make his face [z] shine upon thee, and be [a] gracious unto thee:

a or, *make themselves Nazarites.*
b Ju 13.5 Ac.21.23, 24.
c Le.35.6, 8, Am.2.12. Lu.1.15.
d or, *Nazariteship.*
e *vine of the wine.*
f Ju 16.17, 19. 1 Sa.1.11.
g Le 21.1,2, 11. c 9.6. 19.11,16.
h *separation*
i 2 Co.6.17, 18.
j Ac.18.18.
k Le 5.7. 14.22. 15.14,29.
l *Le.5.6.*
m *fall.*
n Ac.21.26.
o Le.4.3,28, 32 Mal.1.13, 14. 1 Pe.1.19.
p Le.3.6.
q Le.2.4.
r Ex.29.2.
s c.15.5,7, 10.
t Ac.21.24.
u 1 Sa.2.15.
v Ex.29.23 ..28.
w Le 9.22. De 10.8. 21.5. Jos.8.33. 1 Ch.23. 13.
x Ps.134.3.
y Ps.121.7. Jn.17.11.
z Ps.31.16. 67.1. 80.3,7,19. 119.135. Da.9.17.
a Ge.43.29. Ex.33.19. Mal.1.9.

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from husbands, which such suspicions might produce, "through the hardness of their hearts," when the crime could not be proved, or the rage of jealousy allayed: and it would also lessen the number of hasty divorces. If properly regarded, the guilty could hardly escape, or the innocent remain under injurious suspicions; and in many ways it would subserve the interests of purity and of domestic peace, both by constantly holding out a salutary warning, and by the alarm which would be raised whenever it was carried into execution.—*T. Scott.*

CHAP. VI. Ver. 1—27. *The vow of the Nazarite, and the blessing of the people.*—Vows were of course voluntary, but when once made, were to be religiously observed, except only when plainly contrary to the divine law, in which case they were null and void. Parents might dedicate their children by vow unto the Lord, that is, to serve him; but not to sacrifice them, because human sacrifices were prohibited, as we shall have farther occasion to observe. The vow of the Nazarite was of the former class. Thus Samuel's mother devoted him to the service of the tabernacle, and the Lord himself demanded the dedication to his service of Sampson and of John the Baptist under this vow. The term *Nazarite* means "one who is separated," whether for life, as in the above instances, or for a season only, as in the case of Paul, Acts xviii. 18.; xxi. 24—27.

The vow of the Nazarite comprehended, 1. Refraining from wine and strong drink, and from every production of the vine, in whatever form. 2. Nazarites were prohibited from shaving their beards or cutting their hair, and from having either done for them. 3. They were not allowed to attend the funerals of their nearest relatives, nor to mourn for them. Without seeking out a distinct moral design in each particular, we may fairly conclude that the whole was intended to signify that the Nazarite, while his vow was upon him, was to separate himself

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CHAP. VI. Ver. 2. *To separate* themselves.—[*Or*, to make *themselves* Nazarites.—*Lehazzir*, from *nazar*, *to be separate*; hence *nazir*, a *Nazarite*, i. e. a person separated—one peculiarly devoted to the service of God by being separated from all servile employments. The Nazarites were of two kinds; such as were devoted to God by their parents in their infancy, or even sometimes before they were born; and such as devoted themselves. The former were Nazarites for life; the latter commonly bound themselves to observe the laws of the Nazarites for a limited time. The Nazarites for life were not bound to the same strictness as the others; concerning whom these laws relate.]—*Bagster.*

Ver. 3. *From wine*, &c.—[Besides the religious nature of this institution, it seems to have been partly of a civil and prudential use. The sobriety and temperance which the Nazarites were obliged to observe were very conducive to health. Accordingly, they were celebrated for their fair and ruddy complexion; being said to be both whiter than milk, and more ruddy than rubies, (La. iv. 7.) the sure signs of a sound and healthy constitution. It may here be observed, that when God intended to raise up Samson, by his strength of body, to scourge the enemies of Israel, he ordered, that from his infancy, he should drink no wine, but live by the rule of the Nazarites, because that would greatly contribute to make him strong and healthy; intending, after nature had done her utmost to form this extraordinary instrument of his providence, to supply her defect by his own supernatural power. See *Jenning's* Jewish Antiquities.]—*Bagster.*

Ver. 4. *Made of the vine tree.*—Margin, "Vine of the wine;" but the text is most accurate. Wine is sometimes made even of the branches; but every thing produced from the vine, even *vinegar*, is here forbidden.

Ver. 7. *The consecration of his God.*—[Separation.—This expression, "the consecration, or separation, of God is on his head," denotes his *hair*, which was the proof and emblem of his separation, and of his subjection to God through all the peculiarities of his Nazarate. St. *Paul* probably alludes to this circumstance in 1 Co. xi. 10.; by considering a married woman as a Nazarite for life, i. e. *separated* from all others, and united to her husband, to whom she is *subject*.]—*Bagster.*

Ver. 18. *Shave the head.*—[The *hair*, which was permitted to grow for this purpose, was shaven off as a token that the vow was accomplished. It was probably from this practice of the Jewish Nazarites that the Gentiles learned the practice of consecrating their hair to their gods, of which *Suetonius* relates an instance in his life of *Nero*, informing us, that he cut off his first beard, and put it into a golden box set with jewels, and consecrated it to Jupiter Capitolinus. *Homer* relates that Achilles, at the funeral of Patroclus, cut off his golden locks, which his father had dedicated to the river-god Sperchius, and threw them into the flood. From *Virgil* we learn that the topmost lock of hair

26 The LORD lift [b] up his countenance upon thee, and give thee [c] peace.

27 And they shall put my [d] name upon the children of Israel, and I will [e] bless them.

CHAPTER VII.

1 The offering of the princes at the dedication of the tabernacle: 10 their several offerings at the dedication of the altar. 89 God speaketh to Moses from the mercy-seat.

AND it came to pass on the day that Moses had fully set [a] up the tabernacle, and had anointed [b] it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That the [c] princes of Israel, heads of the house of their fathers, who *were* the princes of the [d] tribes, and were over them that were numbered, offered:

3 And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 ¶ And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the wagons and the oxen, and gave them unto the Levites:

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their [e] service:

8 And four wagons and eight oxen he gave unto the sons of [f] Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: [g] because the service of the sanctuary belonging unto them *was that* they should bear upon their shoulders.

10 ¶ And the princes offered for [h] dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

11 And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

A. M. 2514. B. C. 1490

b Ps.4.6. 89.15.

c Ps.29.11. Is.26.3,12. Jn.14.27. Ph.4.7. 2 Th.3.16.

d De.28.10. 2 Ch.7.14. Is.43.7. Da.9.18, 19.

e Ge.12.2,3. c.23.30. Ps.5.12. 67.7. 115.12,13. Ac.3.26. Ep.1.3

a Ex.40.18.

b Le.8.10, 11.

c c.1.4, &c.

d *who stood.*

e c.4.24..28.

f c.4.29..33.

g c.4.4..15.

h De.20.5. 1 Ki.8.63. 2Ch.7.5,9 Ezr.6.16. Ne.12.27. Ps.30. title.

i c.1.7. 2.3.

j Ex.30.13.

k Le.2.1.

l Ex.30.34.

m Le.1.2,3.

n Le.4.25.

o Le.3.1.

p c.1.8. 2.5.

q ver.13, &c.

r c.1.9. 2.7.

12 ¶ And he that offered his offering the first day was [i] Nahshon the son of Amminadab, of the tribe of Judah:

13 And his offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the [j] shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a [k] meat-offering:

14 One spoon of ten *shekels* of gold, full o [l] incense:

15 One young bullock, one ram, one lamb o the first year, for a [m] burnt-offering:

16 One kid of the goats for a [n] sin-offering:

17 And for a sacrifice of [o] peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day [p] Nethaneel the son of Zuar, prince of Issachar, did offer:

19 He [q] offered *for* his offering one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

22 One kid of the goats for a sin-offering:

23 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day [r] Eliab the son of Helon, prince of the children of Zebulun, *did offer:*

25 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

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from the world, to live a mortified life, and devote much of his time (if not the whole) to religious services; and when the time of his vow, if temporary, was ended, then was his hair to be cut off and burnt upon the altar, at the same time as he brought his offerings to the Lord.

The *Nazarite* is generally considered as a type of Christ, as eminently "separated from sinners" and devoted unto God. But our Saviour took no vow upon him, and we must be careful to distinguish this term from that of the *Nazarene*, which meant an inhabitant of Nazareth, and which was applied both to Jesus and his followers. (See Matt. ii. 23. Acts xxiv. 5.)

The close of this chapter contains the form of benediction to be used by the high priest in blessing Israel, in the conclusion of their morning sacrifices, and which was always pronounced standing, and with uplifted hands. (Levit. ix. 22.) From the word JEHOVAH being three times repeated, the Jews themselves suspect some mystery; and some Christian commentators explain it as equivalent to the threefold apostolical benediction. (2 Cor. xiii. 14. Rev. i. 4, 5.) But others consider the words as three different forms, which might be used separately or together, as was convenient. The light of God's countenance, which image is repeatedly employed by David, may be an allusion to the cheerful beaming of the sun; or perhaps to the glory of the Shekinah in the most holy place, which some think was discernible even through the vail. (See Expos. of 2 Chron. iii. 14.)

This is called *putting* (imposing) the LORD's name upon the children of Israel, claiming them as his servants, and guaranteeing to them his protection and support, "I will bless them."

CHAP. VII. Ver. 1—89. *The offerings of the different tribes, and their total.*—We have here the offerings of the twelve tribes by their princes, or *chiefs*, as the word is better rendered by Dr. *Boothroyd* and others; for the term "princes" seems improper where in fact there was no king. They were undoubtedly the heads of the several tribes, and are so called both here, and in chap. i. 4. The wagons, or covered carts, were given to such of the Levites as had to carry the heaviest and most bulky articles belonging to the tabernacle.

In the summary of these offerings, it appears that they were valuable as well as numerous: those who possessed riches were willing to "make themselves friends of the mammon of unrighteousness." (Luke xvi. 9.) Dr. *Clarke* calculates the gold and silver at above 3125 dollars. The cattle for *burnt* offerings amounted to twelve bullocks and twenty-four small cattle Be-

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was dedicated to the infernal gods. See his account of the death of Dido.]—*Bagster.*

CHAP. VII. Ver. 1. This transaction is calculated to have taken place on the second day of the second month of the second year after leaving Egypt.

Ver. 2. *Who were* (Heb. "who stood") *over them.*—That is, probably, to see them correctly numbered. So the LXX.

Ver. 7. *Sons of Gershon.*—[The Gershonites being fewest in number of able men, had the less burdersome things to carry; for they carried only the *curtains, coverings*, and *hangings*, (ch. iv. 25, 40.) And although this was a *cumbersome* carriage, and they needed few [*Bagster.*

Ver. 8. *Four wagons.*—[Though the Merarites were the most numerous, yet they had the greatest burden, namely, the *boards, bars, pillars*, and *sockets*, to carry, (ch. iv. 31, 32, 48.) Therefore they had double the number of wagons, to what the Gershonites had, assigned them.]—*Bagster.*

Ver. 10. *Princes.*—[Every prince, or chief, offered in the *behalf*, and doubtless at the *expense*, of his whole tribe.]—*Bagster.*

Ver. 11. *Offering.*—[It is worthy of remark, that the different tribes are represented here as bringing their offerings precisely in the same order in which they encamped about the tabernacle, (see ch. xi. 10.;) beginning at the East, then proceeding to the South, then to the West, and ending with the North, according to the course of the sun. Their order may be thus viewed:

EAST.	WEST.
1. Judah: *Nahshon.*	7. Ephraim: *Elishama.*
2. Issachar: *Nethaneel.*	8. Manasseh: *Gamaliel.*
3. Zebulun: *Eliab.*	9. Benjamin: *Abidan.*
SOUTH.	**NORTH.**
4. Reuben: *Elizur.*	10. Dan: *Ahiezer.*
5. Simeon: *Shelumiel.*	11. Asher: *Pagiel.*
6. Gad: *Eliasaph.*	12. Naphtali: *Ahira.*

Thus God evinces that he "is not the author of confusion, but of peace." (1 Co. xiv. 33.) It is also worthy of remark, that every tribe offers the *same kind of offering*, and in the *same quantity*, to show, that as every tribe was equally indebted to God for its support, so each should testify an equal sense of

28 One kid of the goats for a sin-offering:
29 And for a sacrifice of peace-offerings two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.
30 ¶ On the fourth day [a] Elizur the son of Shedeur, prince of the children of Reuben, *did offer:*
31 His [b] offering *was* one silver charger, of the weight of a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:
32 One golden [λ] spoon of ten *shekels*, full of incense:
33 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
34 One kid of the goats for a sin-offering:
35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.
36 ¶ On the fifth day [u] Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer:*
37 His [v] offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:
38 One golden spoon of ten *shekels*, full of incense:
39 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
40 One kid of the goats for a sin-offering:
41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.
42 ¶ On the sixth day [w] Eliasaph the son of [x] Deuel, prince of the children of Gad, *offered:*
43 His [y] offering *was* one silver charger, of the weight of a hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:
44 One golden spoon of ten *shekels*, full of incense:
45 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
46 One kid of the goats for a sin-offering:
47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.

A. M. 2514. B. C. 1490.

a c.1.5. 2.10.
t ver 13, &c.
u c 1.6. 2.12.
λ Heb. kaph, *in Syriac,* kaphtho, *a pan or censer,* *an instrument which the incense was put. Both the metal of which it was made, and that which it contained, show that it was for the use of the golden altar in the sanctuary.*
v ver 13, &c.
w c 1.14. 2.14.
x *called* Reuel. c.2.14
y ver 13, &c

z c 1.10. 2.18.
a ver.13, &c.
μ *Whether there were any prayers made for the gracious acceptance of the sacrifices which should be hereafter offered on the altar, we are not informed; but the sacrifices themselves were of the nature of supplication, and it is probable that they who offered them, made humble petitions along with them. This was always done among the heathen, at the dedication of their temples or altars.*
b c.1 10. 2.20.
c ver.13, &c
d c 1.11. 2.22.
e ver.13, &c.
f c.1.12. 2.25.

48 ¶ On the seventh day [z] Elishama the son of Ammihud, prince of the children of Ephraim, *offered:*
49 His [a] offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:
50 One golden spoon of ten *shekels*, full of incense:
51 One [μ] young bullock, one ram, one lamb of the first year, for a burnt-offering:
52 One kid of the goats for a sin-offering:
53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.
54 ¶ On the eighth day *offered* [b] Gamaliel the son of Pedahzur, prince of the children of Manasseh:
55 His [c] offering *was* one silver charger, of the weight of a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:
56 One golden spoon of ten *shekels*, full of incense:
57 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
58 One kid of the goats for a sin-offering:
59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.
60 ¶ On the ninth day [d] Abidan the son of Gideoni, prince of the children of Benjamin *offered:*
61 His [e] offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:
62 One golden spoon of ten *shekels*, full of incense:
63 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
64 One kid of the goats for a sin-offering.
65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.
66 ¶ On the tenth day [f] Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered:*

sides that, for the peace-offering there were twenty-four bullocks, sixty rams, sixty he-goats, and sixty lambs, on which the priests and people together kept a feast unto the Lord. From the number of cattle continually offered in sacrifice, it may justly be inferred that the wilderness through which they travelled, though uncultivated and destitute of human habitations, was not devoid of pasturage

The offerings here named must be distinguished from those of individuals among the people, which are mentioned in the 35th and 36th chapters of Exodus.

But to us the most interesting part of this chapter is the conclusion, relative to the manner in which Moses conversed with the Lord in the tabernacle, which merits our particular attention. Levit. i. 1. we read that the Lord spake unto Moses *out of* the tabernacle of the congregation; here it appears that Moses went *into* the tabernacle, and the voice came from the most

obligation. Besides, the vessels were all sacrificial vessels, and the animals were all clean animals, such as were proper for sacrifices; and, therefore, every thing was intended to point out, that the people were to be a holy people, fully dedicated to God, and that God was to dwell among them. Thus, as the priests, altar, &c. were anointed, and the tabernacle dedicated, so the people, by this offering, became consecrated to God. Therefore, every act here was a religious act.]—*Bagster.*

Ver. 31. *Charger.*—[*Karrah*, in Arabic, *karan*, from *kaara*, to be *deep*, a *large deep dish* or *bowl*. It appears, by the metal of which this charger and bowl were made, that they were for the use of the altar of burnt-offerings in the outer court; for all the vessels of the sanctuary were of *gold*. It was probably used for receiving the flesh of the sacrifices upon which the priests feasted, or the fine flour for the meat-offerings.—*Bowl.*—*Mizrak*, from *zarak*, to sprinkle, a *bowl* or *basin*, used in *sprinkling* the blood of the sacrifice. (Ex. xxvii. 23.)—*Bagster.*

Ver. 35. *Peace-offering.*—[These sacrifices were more numerous than the burnt-offering or the sin-offering; because the priests, the princes, and as many of the people as they invited, had a share of them, and feasted, with great rejoicing, before the Lord. This custom, as *Selden* observes, seems to have been imitated by the heathen, who dedicated their altars, temples, statues, &c. with much ceremony; and the ancient Greeks *with more sumptuous sacrifices*. Among the Romans, they were dedicated with plays, feasting, and public donations; and at last their feasts became anniversaries, as the feast of dedication also was among the Jews, after the time of Antiochus. In this feast, there were *illuminations*, as expressive of the public joy.]—*Bagster.*

Ver. 48. *On the seventh day.*—Not of the week, but of the offerings; the sabbath was most probably passed over.

Ver. 66. *Tenth day.*—[When the twelve days of the dedication commenced cannot be easily determined; but the computation of *F. Scacchus* seems highly probable. He supposes that the tabernacle being erected the first day of the first month of the second year after the departure from Egypt, seven days were spent in the consecration of it, and the altar, &c.; and that, on the eighth day, Moses began to consecrate Aaron and his sons, which lasted seven days more. Then, on the fourteenth day of that month, was the feast day of unleavened bread; which God commanded to be observed in the first month, (ch. ix.,) and which lasted till the 22d. The rest of the month, we may well suppose, was spent in giving, receiving, and delivering the laws

A. M. 2514. B. C. 1490.

67 His [g] offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

70 One kid of the goats for a sin-offering:

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day [h] Pagiel the son of Ocran, prince of the children of Asher, *offered:*

73 His [i] offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

76 One kid of the goats for a sin-offering:

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day [j] Ahira the son of Enan, prince of the children of Naphtali, *offered:*

79 His [k] offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

82 One kid of the goats for a sin-offering:

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.

84 This *was* the dedication of the altar (in the day when it was anointed) by the princes of Israel: twelve chargers of silver twelve silver bowls, twelve spoons of gold:

85 Each charger of silver *weighing* a hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* a hundred and twenty *shekels*.

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering: and the kids of the goats for sin-offering, twelve.

88 And all the oxen for the sacrifice of the peace-offerings *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was [l] anointed.

89 ¶ And when Moses was gone into the tabernacle of the congregation to [m] speak with [n] Him, then he heard the voice of one speaking unto him from off the [o] mercy-seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

[g] ver 13, &c.

[h] c.1.13. 2.27.

[i] ver.13, &c.

[j] c.1.15. 2.29.

[k] ver 13, &c.

[λ] *offering.* Heb. *korban, here, and throughout this chapter.* Ma.7.11.

[l] ver.1.

[m] c.12.8. Ex.33.9, 11.

[n] That is, *God.*

[o] Ex.25.22.

CHAPTER VIII.

1 How the lamps are to be lighted. 5 The consecration of the Levites. 23 The age and time of their service.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou lightest the [a] lamps, the seven lamps shall give light over against the candlestick.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 And this work of the [b] candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* [c] beaten work: according unto the [d] pattern which the LORD had showed Moses, so he made the candlestick.

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle [e] water of purifying upon them, and [f] let them [g] shave all their flesh, and let them wash their clothes, and *so* make themselves clean.

[a] Ex.25.37. 37.18,19, 23; 30.25. Le.24.1,2. Ps.119. 105,130. Is.8.20. Mat.5.14. Jo.1.9 2 Pe.1.19. Re.1.12, 20; 2.1. 4.5.

[b] Ex.25.31 ..39 37.17..24.

[c] Ex.25.18. 37.7,17, 22.

[d] Ex.25 9, 40. 1 Ch.28. 11..19. He.8.5. 9.23.

[e] c.19.9,10, 13,17..19. Ps.51.7. He.9.13.

[f] Le.14.8,9.

[g] *cause a razor to pass over.*

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holy place. These passages have been supposed to contradict each other; but it is possible that the sacred oracles were not always delivered in the same way. The instance before us admits of an easy exposition. The former passage has a reference to the time when Moses (Exod. xxxiii. 7—10.) "took the tabernacle, and pitched it without the camp; and the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses," who could not enter because the cloud filled the place, and therefore the Lord talked with Moses "*out* of the tabernacle;" but here Moses entered into the tabernacle, and the voice came from the cloud which resided between the cherubim in the holy place, and this was no doubt the usual means by which the divine oracles were delivered, and hence the most holy place was called the *Oracle*. But it is to be noted also, that the cloud resided without and above the oracle as well as between the cherubim, (as we shall see hereafter;) and hence the voice appeared to come from heaven itself; not in thunder, as at Sinai, but in that still small voice, which was known to be the voice of God. (1 Kings xix. 12, 13.)

CHAP. VIII. Ver. 1—26. *Times of service.*—The Levites were not distinguished from the other Israelites, by any prescribed garments; nor were they washed or anointed, after the

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contained in the book of Leviticus; after which, on the first day of the second month, Moses began to number the people, according to the command in the beginning of this book; which may be supposed to have lasted three days. On the fourth, the Levites were numbered; on the next day, we may suppose they were offered to God, and given to the priests, and on the sixth, they were expiated and consecrated, as we read in the following chapter. On the seventh day, their several charges were assigned them, (ch. iv.;) after which, he supposes, the princes began to offer, on the *eighth day of the second month*, for the dedication of the altar, which lasted till the nineteenth day inclusively; and on the twentieth day of this month, they removed from Sinai to the wilderness of Paran, ch. x. 11, 12.]—*Bagster.*

Ver. 84. *The dedication.*—[By these oblations and sacrifices, which were simple and plain, though costly and magnificent; with which the heathen were not content, but sometimes used barbarous and disgusting rites in their dedications, as appears by their *taurobolia* and *criobolia* in honour of the mother of the gods, &c. (See *Selden.*) On this occasion we find there were offered 12 *silver chargers*, each weighing 130 shekels, 12 silver *bowls*, each 70 shekels, and 12 *golden spoons*, each 10 shekels; making the total amount of silver vessels 2400 shekels, and that of golden vessels, 120 shekels. A silver charger, at 130 shekels, reduced to Troy weight, makes, 75oz. 9dwts. 16 8-31gr.; and a silver bowl, at 70 shekels, amounts to 40oz. 12dwts. 21 21-31gr. The total weight of the 12 chargers is therefore 905oz. 16dwts. 3 3-31gr., and that of the 12 bowls, 487oz. 14dwts. 20 4-31gr.; making the total weight of silver vessels, 1393oz. 10dwts. 23 7-31gr.; which at 81 12 per oz. is equal to $1700 90. The 12 golden spoons, allowing each to be 5oz. 16dwts. 3 3-31gr.; amount to 69oz. 3dwts. 13 5-31gr. which at $17 75 per oz. is equal to $1424 10, and added to the amount of the silver, makes a total of $3125 00. Besides these, there were for sacrifice, 12 bullocks, 12 rams, 12 lambs, 24 goats, 60 rams, 60 he-goats, and 60 lambs; making a total of 240. By this we may at once see, that though the *place* in which they now sojourned was a *wilderness* as to cities, villages, and regular inhabitants, yet there was plenty of pasturage; else the Israelites could not have furnished these cattle, with all the sacrifices necessary for different occasions, and especially for the passover, which must of itself have required an immense number of lambs, when each family of 600,000 males was obliged to provide one. ch. ix.]—*Bagster.*

CHAP. VIII. Ver. 1. *The Lord spake,* &c.—[When this was spoken, says Bp. *Patrick*, is not certain. If Moses went into the tabernacle immediately after the princes had offered (ch. vii. 89.) it may be thought he then spake these things unto him; but, both this, and what follows concerning the Levites, seem rather to have been delivered after the order for giving them to the priests, and appointing their several charges; (ch. iii. iv.) But some other things intervening, which depended upon what had been ordered respecting their camp, and that of the Israelites, Moses omits this till he had stated them, and some other matters which he had received from God. See ch. vii. 11.]—*Bagster.*

Ver. 2. *Over against the candlestick.*—The shaft of the candlestick (or chandelier) was an upright pillar, with a lamp at top; but the six other lamps were inserted into this, three on each side. The Jews have a tradition, that the centre lamp was lighted from the sacred fire on the altar, and the others from that. But how the lamps should give light over against the candlestick,

8 Then let them take a young bullock with his [n] meat-offering, *even* fine flour mingled with oil; and another young bullock shalt thou take for a sin-offering.

9 And [i] thou shalt bring the Levites before the tabernacle of the congregation: and [j] thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the LORD: and the children of Israel shall [k] put their hands upon the Levites:

11 And Aaron [l] shall [m] offer the Levites before the LORD *for* an [n] offering of the children of Israel, that they may [o] execute the service of the LORD.

12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin-offering, and the other *for* a burnt-offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

14 Thus shalt thou [p] separate the Levites from among the children of Israel: and the Levites shall be [q] mine.

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and [r] offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Israel; [s] instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me.

17 For all the [t] first-born of the children of Israel *are* mine, *both* man and beast: on the day that I smote every first-born in the land of Egypt I sanctified them for myself.

18 And I have taken the Levites for all the first-born of the children of Israel.

19 And I have [u] given the Levites *as* [v] a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that [w] there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were [x] purified, and they washed their clothes; and Aaron [y] offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 And [z] after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: [a] as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: From [b] twenty and five years old and upward they shall go in [c] to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall [d] cease waiting upon the service *thereof*, and shall serve no more:

26 But shall minister with their brethren in the tabernacle of the congregation, to [e] keep the charge, and shall do no [f] service. Thus shalt thou do unto the Levites touching their charge.

A.M. 2514. B.C. 1490.

h Le.2.1.
i Ex.29.4, &c. 40.12.
j Le.8.3.
k Le.1.4.
l *heave.*
m ver.15.
n *wave-offering*
o *to do execute*
p c.16.9.
q c.3.45.
r ver.11,13.
s c.3.12,45.
t Ex.13.2, 12..15. c.3.13. Lu.2.23.
u c.3.9.
v *given.*
w c.1.53. 16.46. 18.5. 2 Ch.26. 16.
x ver.7.
y ver.11,12.
z ver.15.
a ver.5,&c.
b c.4.3. 1 Ch.23.3, 27.
c *wait the warfare.* 1 Co 9.7.
d *, turn from the warfare of the service.* 2 Ti.4.7.
e c.1.53. 18.4. 1 Ch.23. 32. Eze.44.8, 11.
f t Ti.4.15.
a Ex.12.3. De.16.1.
b ~2 Ch.30.2, .5.
c *between the two evenings.* Ex.12.6.

CHAPTER IX.

1 The passover is commanded again. 6 A second passover allowed for them that were unclean or absent. 15 The cloud guideth the Israelites.

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep the passover at his appointed [a] season.

3 In the [b] fourteenth day of this month, at [c] even, ye shall keep it in his appointed season: according to all the rites of it, and according

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manner in which the priests had been; but though they were set apart with less solemnity, to mark the inferiority of their office, and because they were not so *expressly* typical of Christ as the priests were; yet there was equally a remembrance of sin, both in its guilt and defilement, and of the need of atonement and sanctification, in the separation of them to their office. Their clothes were washed; they were sprinkled with the water of purifying; a sin-offering and a burnt-offering were sacrificed in their behalf: and they shaved all their flesh, according to the ceremony of the leper's purification. This might denote "the laying apart all filthiness and *superfluity* of naughtiness;" the mortification of natural depravity, and the renouncing of unnecessary worldly avocations and employments, that they might more entirely devote their time and attention to the services assigned them.

At the age of twenty-five the Levites began to attend upon the ordinary services of the tabernacle; but they were neither required, nor allowed, to assist in its removal, till they were thirty years old. Probably, at the age of twenty-five the Levites were, in after ages, solemnly admitted to their office, according to the prescribed order of this chapter.

The Levites, above fifty years of age, might superintend and assist their junior brethren in the ordinary offices: and give them and the people counsel and instruction: but they were exempted from carrying the tabernacle, and from other laborious services.—It is remarkable, that no law was made concerning the age at which the priests should begin to officiate; and though various blemishes disqualified them for the service of the sanctuary, yet they continued their ministrations till death, if capable. On the other hand, nothing is said concerning any bodily defects or blemishes disqualifying the Levites; but the time of their service is expressly settled. Their work was far more laborious than that of the priests; it is probable that, without necessity, the priests would not begin very early to officiate; and the wisdom and experience of age would increase, rather than diminish, their fitness for the sacred duties of their office.—*T. Scott.*

CHAP. IX. Ver. 1—23. *The passover again commanded.—The pillar of cloud and fire.*—In order of time, this chapter evidently takes place of all the preceding; for this passover was in the first month of their second year; whereas we are expressly told, that the numbering of the people was not ordered till the first day of the second month. (Chap. i. 1.) As the sacred historians profess not to be exact in the order of time, it

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is inconceivable; probably it means "parallel to," as we think the Hebrew will admit, and which agrees to the form represented on the arch of Titus. Compare LXX.; "shall burn along the face of the candlestick."

Ver. 9. *Whole assembly.*—[The words *kol adath*, which are rendered "the whole assembly," often signify *all the elders*, or principal persons in the several tribes, (ch. xv. 4.; xxv. 7.; xxxv. 12.) And they cannot well have any other sense here; for it would be impossible for all the children of Israel to put their hands on the Levites, as stated in the next verse.]—*Bagster.*

Ver. 13. *Offer*, &c.—[*Wehaitnaphta othom tenoophah*, literally, as in verse 11, "and thou shalt wave them for a wave-offering;" manifestly in allusion to the ancient sacrificial rite of waving the sacrifices before the Lord; and it is probable that some significant action, analogous to the waving of the sacrifice, was employed on this occasion; for the Levites were considered as an *offering* to the Lord, to whose service they were wholly dedicated. To this the Apostle Paul manifestly alludes, when in writing to the Romans, he says, (ch. xii. 1.) "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a *living sacrifice*, holy, acceptable to God, which is your reasonable service."]—*Bagster.*

Ver. 16. *Wholly given.*—[*Nethunim, nethunim*, "given, given;" the word being repeated, "because," says Bp. *Patrick*, "the children of Israel had devoted them to him, by laying their hands upon them, (ver. 10.) and Aaron had waved them as a wave-offering to the Lord." (Ver. 11.) *Houbigant*, on the authority of the Samaritan, reads, "instead of every first-born of the children of Israel, who openeth the womb."]—*Bagster.*

Ver. 24. *Twenty-five years.*—[In ch. iv. 3. the Levites are appointed to the service of the tabernacle at the age of thirty years; and in ch. xxiii. 24. they are ordered to commence their work at twenty years of age. In order to reconcile this apparent discrepancy, it is to be observed, 1. At the time of which Moses speaks in ch. iv. 3. the Levitical service was exceedingly *severe*, and consequently required *full grown*, *robust* men to perform it: the age of thirty was therefore appointed as the period for commencing this service, the *weightier* part of which was probably there in endeed. 2. In this place God seems to speak of the service in a *general* way; hence the age of twenty-five is fixed. 3. In David's time and afterwards, in the *fixed* tabernacle and temple, the *laboriousness* of the service no longer existed, and hence twenty years was the age appointed.]—*Bagster.*

CHAP. IX. Ver. 1. *In the first month.*—[The fourteen first verses of this chapter evidently refer to a time previous to the commencement of this book; but as there is no evidence of a transposition, it is better to conclude with *Houbigant*, that "it is enough to know, that these books contain an account of things transacted in the days of Moses, though not in their regular or chronological order."]—*Bagster.*

to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And [d] they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were [e] defiled by the dead body of a man, that they could not keep the passover on that day: and [f] they came before Moses and before Aaron on that day:

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

11 The [g] fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened [h] bread and bitter *herbs*.

12 They shall leave [i] none of it unto the morning, nor [j] break any bone of it: according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover, even the same [k] soul shall be cut off from among his people: because he brought not the offering of the LORD in his [l] appointed season, that man shall [m] bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have [n] one ordinance both for the stranger, and for him that was born in the land.

15 ¶ And on the day that the tabernacle was reared up, the cloud [o] covered the tabernacle, *namely*, the tent of the testimony: and at [p] even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was always: the [q] cloud covered it *by day*, and the appearance of fire by night.

17 And [r] when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the [s] tabernacle they rested in their tents.

19 And when the [t] cloud tarried long upon the tabernacle many days, then the children of Israel kept the [u] charge of the LORD, and journeyed not.

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was, when the cloud [v] abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel [w] abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in their tents, and at the commandment of the LORD they journeyed: they [x] kept the charge of the LORD, at the [y] commandment of the LORD by the hand of Moses.

CHAPTER X.

1 The use of the silver trumpets. 11 The Israelites remove from Sinai to Paran: 14 the order of their march.

AND the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the [a] calling of the assembly, and for the journeying of the camps.

3 And when they shall [b] blow with them, all

A. M. 2511
B. C. 1490

d Jos.5.10.

e c.5.2. 19.11,16. Jn.18.28.

f Ex.18.15, 19. c.27.2,5.

g ver.3.

h Ex.12.8.

i Ex.12.10.

j Ex.12.46. Jn.19.36.

k Ex.12.15.

l ver.7.

m c.5.31.

n Ex.12.49.

o Ex.40.34.

p Ex.13.21. 40.38. Ne.9.12, 19. Ps.78.14.

q De.1.33.

r Ex.40.36 ..38. c.10.11, 33.

s 1 Co.10.1.

t *prolonged.*

u c.1.53. 3.8. Zec.3.7

v *was.*

w Ex.40.36, 37.

x ver.19.

y Ps.77.20.

a Is.1.13.

b Je.4.5. Joel 2.15.

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is a folly to cavil with them on that account. There might be a reason for placing the accounts in this order, of which we are now ignorant.

On this occasion, a case of conscience occurred, which, indeed, does not concern us, any otherwise than to remark, that scruples really conscientious should always be respected. On this occasion, it is allowed that, in future, any person ceremonially unclean at the time, might keep the passover in the second month instead of the first. The excellent *Scott* takes occasion to observe here, that moral uncleanness no less unfits us for celebrating the Christian passover; hence the sad *dilemma* of many professing Christians, who are "habitually unclean," so that they dare not approach the LORD's table (the Christian passover;) and yet, by staying away, act in direct opposition to a divine command.

But our attention is more particularly arrested by the economy of the miraculous pillar, in which resided the *Shekinah*, or divine presence. We have already remarked, that a part of this cloud and glory resided in the most holy place; but a part of it also resided immediately above it, as a dense cloud by day, but like a flame of fire at night. Now, when this cloud was removed upward into the air, it was the signal for them to journey, and it journeyed with them; but when it became stationary, then were they to stop and pitch their tents.

This narrative of the pillar and the cloud, affords a beautiful emblem of the leadings of Divine Providence; sometimes dark as the densest cloud, and at other times illumined with the divine glory, still leading us safely through the wilderness to the heavenly Canaan. On this analogy *Henry* has some very pithy and pertinent observations.—The cloud stopped, and they rested. "There is no time lost," says he, "while we are waiting God's time. It is as acceptable a piece of submission to the will of God, to sit still contentedly when our lot requires it, as to work for him when we are called to it.

"When the cloud was taken up, they removed, how comfortably soever they were encamped. The people being thus kept at a constant uncertainty, and having no time fixed for their stays and their removes, were obliged to hold themselves in constant readiness to march at a moment's warning. For the same reason we are kept uncertain as to the time of 'putting off our earthly tabernacle,' that we may be always ready to remove. As long and as far as the cloud moved, so long and so far they marched; and where it abode, they pitched their tents about it, and God's tent under it. It is uncomfortable staying when God is departed; but very safe and pleasant going, when we see God before us, and resting where he appoints to rest."

We have now, indeed, no such sensible tokens of the divine presence to guide us; but we have "a more sure word of prophecy"—his word is promised to be "a lamp unto our feet, and a light unto our paths." (Ps. cxix. 105.) Thus will he guide us by his counsel till he brings us to his rest.

CHAP. X. Ver. 1—36. *The silver trumpets—Israel removes*

Ver. 12. *Leave none of it.*—[From the Jewish passover, the heathens borrowed their sacrifice, termed *Propter Viam*. It was their custom, previously to their undertaking a journey, to offer a sacrifice to their gods, and to *eat the whole*, if possible; but if any part was left, they burned it with fire: this was called *propter viam*, because it was made to procure a prosperous journey. It was in reference to this, that *Cato* is said to have railed a person called Q. Albidius, who, having eaten up all his goods, set fire to his house. "He has offered his sacrifice *propter viam*," said *Cato*, "because he has burned what he could not eat."—*Break any bone.*—We have already adverted to the practice of roasting sheep whole in the East, to which we add, that *Belon* says, he "met with shepherds who were roasting sheep whole, which they sold to travellers, stuck upon sticks of willow tree. The entrails were taken out, and the body again sewed up."]—*Bagster.*

Ver. 23. *They kept the charge of the Lord.*—Hebrew, "The *watch* of the Lord." Some of the Levites were, no doubt, always placed to watch the cloud, and to give the earliest notice of its rising.

CHAP. X. Ver. 2. *Two trumpets.*—[The necessity of such instruments will at once appear, when the amazing extent of this army is considered.—

the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* [c] heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an [d] alarm, then the camps that lie on the [e] east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie on the [f] south side shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And the sons of Aaron, the [g] priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to [h] war in your land against the enemy that [i] oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be [j] remembered before the LORD your God, and ye shall be [k] saved from your enemies.

10 Also [l] in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a [m] memorial before your God: I *am* the LORD your God.

11 ¶ And it came to pass on the twentieth *day* of the second month, in the second year, that the [n] cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of [o] Sinai; and the cloud rested in the wilderness of [p] Paran.

13 And they first took their journey according to the commandment of the [q] LORD by the hand of Moses.

14 In the first *place* went the [r] standard of the camp of the children of Judah according to their armies: and over his host *was* Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17 And the tabernacle was [s] taken down; and the sons of Gershon and the sons of Merari set forward, [t] bearing the tabernacle.

18 ¶ And the [u] standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the [v] sanctuary: [w] and *the other* did set up the tabernacle against they came.

22 ¶ And the [x] standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

25 ¶ And the [y] standard of the camp of the children of Dan set forward, *which was* the [z] rere-ward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 Thus [a] *were* the journeyings of the children of Israel according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of [b] Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the LORD said, [c] I will give it you: come thou with us, and we will do thee good: for

A. M. 2514
B. C. 1490

c Ex.18.21. c.1.16.
d Joel 2.1.
e c.2.3.
f c.2.10.
g c.3.6. Jos.6.4. 1 Ch.15. 24 2 Ch.13. 12.
h 2 Ch.13. 14.
i Ju.2.18. 10.8,12. Ps.106.42.
j Ge.8.1. Ps.106.4. 136.23.
k Lu.1.70, 71.
l Le.23.24. c.29.1. 1 Ch.15. 24. 2 Ch.5.12. 7.6., 29.26. Ezr.3.10. Ne.12.35. Ps.81.3. 98.5.
m Ex.28.29. Ac.10.4.
n Ex.40.36, 37. c.9.17..20.
o Ex.19.1.
p c.12.16.
q c.2.9..34.
r c.2.3,9.

s c.1.51.
t c.4.24. 7.6..8.
u c.2.10..16.
v c.4.4..15.
w i.e. *the Gershonites and the Merarites.* ver.17.
x c.2.18..24.
y c.2.25..31.
z Jos.6.9. 1s.58.8.
a *These.*
b Ex.2.18. *Reuel.*
c Ge.12.7.

three days' journey.—The first part of this chapter relates to the form and use of the trumpets. The form was, doubtless, that of a simple pipe, enlarged into a bell at the end, like the flowers of the convolvulus. Such are the trumpets represented on the celebrated arch of Titus. These trumpets (as St. Paul says) "gave a certain sound," (1 Cor. xiv. 8.) which the people understood. As for instance, when they were both blown, all the people assembled at the door of the tabernacle; when they blew with one only, then the princes (or chiefs) alone assembled; and when they blew an alarm, then were they to begin their journey, in the manner and order here prescribed. They were also to blow over the sacrifices, as a notice to the people, to accompany their offerings with prayer.

When the people had remained nearly a year at Sinai, and received the law and erected the tabernacle, they removed forward three days' journey, from the wilderness of Sinai to the wilderness of Paran; thus all our journeys in the present life, as good *Matthew Henry* observes, are but from one wilderness to another. At Paran, the cloud rested, as a signal for encampment. It appears, however, from other scriptures, that in this march they had two intermediate stations not here mentioned. Both when they advanced and when they stopped, Moses implored the divine blessing and presence: "Rise up!" or, "Return, O Lord:" this, however, did not make him indifferent to the use of proper means for his guidance and protection. He, therefore, entreats Hobab to go with him as a guide through the wilderness; or, in the language of the East, to be to him "instead of eyes;" for though the pillar of cloud and fire was to be their leader, there were many points in which a man like Hobab, who was well acquainted with the wilderness, might be of use; particularly in pointing out the springs of water, their different qualities, the times and course of the Samiel, (or pestilential wind,) and the place of the moving sands.

Whether or not *Hobab* was the same person with Jethro, (See note on Ex. ii. 18.; iii. 1.) he appears to have been a man in whom Moses could place great confidence; and though he proposed to go back to his kindred, (and possibly did so at the present time,) yet he afterwards returned to Israel, as we read of his inheritance in the promised land. (Judges i. 16.; iv. 11.) Perhaps he was like the son in the gospel, who said, "I will not: and afterwards repented and went;" and whom Jesus himself

There were various kinds of trumpets among the ancients, of different forms and materials, as *Eustathius* shows on *Homer*, where he mentions six; the second of which was *turned up round*, like a ram's horn; which he says the Egyptians used (from being invented by Osiris) when they assembled the people to their sacrifices. But in opposition to that form, Moses commands these to be made long, in the shape of those used at present. So *Josephus* informs us, who says, they were near a cubit long; the tube of the thickness of a common pipe or flute; the mouth no wider than just to admit blowing into them; and their ends wide like those of the modern trumpet.]—*Bagster.*

Ver. 5. *When ye blow an alarm.*—[A *single* alarm was a signal for the *eastward* division to march; *two* such alarms the signal for the *south*: and probably *three* for the *west*, and *four* for the *north*. There appears, therefore, a deficiency in the Hebrew Text, which is thus supplied by the LXX.: 'And when ye blow a *third* alarm, or signal, the camps on the *west* shall march; and when ye blow a *fourth* alarm, the camps on the *north* shall march.' This addition, however, is not acknowledged by the Samaritan, nor any other version than the Coptic, nor any MS. yet collated.]—*Bagster.* The Persians began their march at sun-rising, a signal being given by a trumpet from the king's tent.—*Oriental Lit.*

Ver. 11. *Twentieth day.*—[The Israelites had lain encamped in the wilderness of Sinai about eleven months and twenty days, (comp. Ex. xix. 1.) and they now received the order of God to decamp, and proceed to the promised land: the Samaritan, therefore, introduces, at this place, nearly the words of Deut. i. 6—8.: "And Jehovah spake unto Moses, saying, Ye have dwelt long enough in this mount, turn, and take your journey," &c.]—*Bagster.*

Ver. 12. *In the wilderness of Paran.*—This journey was in fact divided into three stations, Kibroth, Hazeroth, and Paran. See ch. xi. 35.; xii. 16.

Ver. 14. *Went the standard.*—[The following is the order in which this vast company marched: Judah, Issachar, Zebulun; Gershonites, and Merarites, bearing the tabernacle.—Reuben, Simeon, Gad; Kohathites, with the sanctuary.—Ephraim, Manasseh, Benjamin.—Dan, Asher, Naphtali. Among other things, it should be remarked, that, according to a well known rule of military tactics, the *advanced* and *rear-guards* were stronger than the centre: see ch. xi.]—*Bagster.*

Ver. 29. *Raguel.*—[This person is also called *Reuel* in Ex. ii. 18.; but the Hebrew is the same in both places. The reason of this difference is, that the letter *ayin*, is sometimes pronounced according to the vowel which is attached to it, and sometimes as a strong guttural, which scarcely any European

the LORD hath spoken [d] good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee: forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of [e] eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the [f] same will we do unto thee.

33 ¶ And they departed from the [g] mount of the LORD three days' journey: and the ark of the covenant of the LORD went [h] before them in the three days' journey, to search out a resting-place for them.

34 And the [i] cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, [j] Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the [k] many thousands of Israel.

CHAPTER XI.

¶ The people lust for flesh, and loathe manna. 10 Moses complaineth of his charge. 16 God divideth his burden unto seventy elders. 31 Quails are given.

AND [a] *when* the [b] people [c] complained, it displeased the LORD: and the LORD heard *it:* and his [d] anger was kindled; and the [e] fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the [f] fire was quenched.

3 And he called the name of the place [g] Taberah: because the fire of the LORD burnt among them.

4 ¶ And the [h] mixed multitude that *was* among them [i] fell a lusting: and the children of Israel also [j] wept again, and said, Who [k] shall give us flesh to eat?

5 We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic.

6 But [l] now our soul *is* dried away; *there is* nothing at all, beside this manna, *before* our eyes.

7 And the manna *was* as coriander-seed, and the [m] colour thereof as the colour of [n] bdellium.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and [o] the taste of it was as the taste of fresh oil.

9 And when the [p] dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was [q] kindled greatly; Moses also was [r] displeased.

11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, [s] Carry them in thy bosom, as a nursing-[t] father beareth the sucking child, unto the land which thou [u] swarest unto their fathers?

13 Whence [v] should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I [w] am not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, [x] kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

16 ¶ And the LORD said unto Moses, Gather unto me [y] seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And [z] I will come down and talk with thee there: and I will take of the [a] spirit which *is* upon thee, and will put *it* upon them; and

A. M. 2511
B. C. 1490.

d Ex.6.7,8
e Job 29.15.
f Ju.1.16. 4.11.
g Ex 3 1
h Deu 1 33 Josu 3. 6
i Ex 14 21. Nu. 9 15, 19
j Ps.68.1,2. 132 8.
k *ten thousand thousands.* De.1.10.
a De 9 22.
b or, *were as it were complainers.*
c *it was evil in the ears of.*
d Ps.78.21.
e Le.10 2. 2 Ki 1 12.
f *sunk.*
g i. e. *a burning.*
h Ex.12.38.
i *lusted a lust.*
j *returned and wept.*
k 1 Co.10.6.

l c.21.5.
m *eye of it as the eye.*
n Ge.2.12.
o Ex.16.31.
p Ex.16.14.
q ver.1. Is.5 25.
r Ps.139.21.
s Is.40.11.
t Is.49.23. 1 Th.2.7.
u Ge.13.15. 26.3.
v Mat.15. 33.
w Ex.18 18. De.1 9..
x 1 Ki 19.4. Jo.1 3.
y Ex.24 1,9.
z ver 25. Ge 11.5. Is.31 Ex 19 20
a 2 Ki 2.9, 15. Is.44.3. Joel 2.28.

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commended, as far before the hypocritical son, who said, "Sir, I go: and went not." (Matt. xxi. 28—31.) It is certain, at least, that Hobab did not return to idolatry, but remained a worshipper of the God of Israel.

Those that are bound for the heavenly Canaan, (says *Henry,*) should invite and encourage their friends to go with them; and what argument can be more powerful, than that God hath spoken good concerning Israel? . . . . Those that are willing to take their lot with God's Israel in a wilderness, shall have also their lot with them in Canaan: "If we suffer with them, we shall also reign with them." (Luke xxii. 28, 29.)

CHAP. XI. Ver. 1—17. *The people complain, and are punished —Moses complains, and has help.*—The complaint of the people was not in a way of prayer, as was that of Moses, nor was it open and avowed, but a secret murmuring among themselves; so the margin expresses it, "they were, as it were, complainers." The Lord, however, heard it: his ears, which are ever open to the sighs of his people, are open also to the murmurs of his enemies; and their conduct was, as the Hebrew expresses it, "evil in the ears of the Lord;" and his anger was kindled, and burned "in the uttermost parts of the camp," by lightning, which is commonly called "the fire of the Lord;" that is, probably, the lightning struck their fuel, or set fire to their tents; for the supplementary words *them that were,* seem not only unnecessary but improper. The tents were on fire, and having no water at hand in the wilderness, they cried unto Moses; Moses prayed unto the Lord, and the fire was quenched; and the place was called *Taberah,* that is, a burning; but no sooner were they pardoned, than they began again to murmur, unless we are to suppose that these were another party; it is probable, however, that the *mixed multitude* chiefly resided on the outside of the camp, (as they belonged to no tribe,) and were con-

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organs can enunciate; and therefore as an approach to its sound, represented by *g, gn,* or *ng.* Most probably *Reuel* was the same person as Jethro, and that Hobab was his son.]—*Bagster.*

Ver. 31. *Thou knowest.*—[As the Israelites were under the immediate direction of God himself, and were guided by the pillar of cloud and fire, it might be supposed, that they had no need of Hobab. But it should be remembered, that the cloud directed only their *general* journeys, not their *particular* excursions. Parties took several journeys while the grand army lay still, (ch. xiii. xx. xxxi. xxxii.;) and, therefore, they needed such a person as Hobab, well acquainted with the desert, to direct these excursions; to point out the watering places, and where they might meet with fuel, &c. &c. See some valuable observations on this subject in *Harmer* and Dr. *A. Clarke.*] —*Bagster.*

Ver. 33. *Went before them.*—This expression has led some commentators to conclude, that occasionally (as in this instance) the ark went before the camp, guided and guarded by the sacred cloud. We know it did so in passing Jordan, Josh. iii. 6.

CHAP. XI. Ver. 1. *The fire of the Lord.*—*Harmer* thinks this intends the fiery wind, called Samiel; and *Thevenot* mentions the death of 20,000 men in one night, by means of these fiery winds. The term is, however, generally meant of lightning, and the sense suggested in the exposition seems best to agree with the idea of its being quenched, or *sunken;* i. e. it went out without spreading farther.

Ver. 5. *The fish, which we did eat freely,* (or gratis.)—It is probable that the Hebrews were permitted, in the earlier part of their time in Egypt, to fish in the rivers. Dr. *Pococke* says, that in Egypt, "in the hot season, (June,) the people scarcely eat any thing but fish, with pulse and herbs."—*The cucumbers, &c.—Maillet,* describing the vegetables which the modern Egyptians use for food, tells us that melons, *cucumbers,* and onions, are most common. *Alpinus* describes the Egyptian cucumber, *Kathe,* "as about a foot in length, and as differing from the common European sort by its leaves being smaller, whiter, softer, and rounder; its fruit larger, greener, smoother, softer, sweeter, and more easy of digestion." The other articles here named grew in Egypt to great perfection, and formed great part of the food of the common people. *Jonnett,* in his "Christian Researches," says, "Extensive fields of ripe melons and cucumbers adorned the sides of the river, (Nile;) they grew in such abundance, that the sailors freely helped themselves."

Ver. 6. *Our soul is dried.*—By *soul* is here and often meant, the animal frame, which, in the heat of the wilderness, might naturally enough lead them to desire cucumbers and melons; but their cry was for animal food, not vegetables, which shows that their complaints arose chiefly from a discontented mind.

Ver. 7. *The colour thereof.*—Hebrew, "The eye thereof, as the eye of bdellium." See Exod. xvi. 14., and exposition. The *eye* of a pearl is properly the centre, or focus of the rays of light. For a farther account of *manna,* see Exod. xvi., exposition, and notes.

Ver. 11. *Afflicted.*—[The complaint and remonstrance of Moses in these verses serve at once to show the deeply distressed state of his mind, and the degradation of the minds of the people. The slavery they had so long endured had served to debase their minds, and to render them incapable of every high and dignified sentiment, and of every generous act.]—*Bagster.*

Ver. 15. *My wretchedness.*—[Two of Dr. *Kennicott's* manuscripts read "*their* wretchedness." The Jerusalem Targum has the same, and adds, by way of explanation, "who are thine own people."]—*Bagster.*

they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, [b] Sanctify yourselves against to-morrow, and ye shall eat flesh: for ye have wept in the [c] ears of the LORD, saying, Who shall [d] give us flesh to eat? for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a [e] whole [f] month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

21 And Moses said, The people among whom I *am*, *are* six hundred [g] thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall [h] the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, [i] Is the LORD's hand waxed short? thou shalt see now [j] whether my word shall come to pass unto thee, or not.

24 ¶ And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD came [k] down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that* [l] when the spirit rested upon them, they prophesied, and did not cease.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the Spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and [m] they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, [n] forbid them.

29 And Moses said unto him, Enviest thou for my sake? [o] would God that all the LORD's people were prophets, *and* that the LORD would put his Spirit upon them.

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a wind from the LORD, and brought [p] quails from the sea, and let *them* fall by the camp, as it were a day's journey on this side, and as it [q] were a day's journey on the other side, round about the

A. M. 2514.
B. C. 1490

[b] Ex 19 10.

[c] Ex.16 7.

[d] Ex.4,5.

[e] *month of days.*

[f] Ps.78.29. 106.15.

[g] Ex.12.37. c.1.46.

[h] 2 Ki.7.2. Mic 6.4. Jn 6.7,9.

[i] Is.50.2. 59.1.

[j] Eze.12.25. 24.14.

[k] ver.17.

[l] 1 Sa.10.5, 6, &c.

[m] Je.36.5,6

[n] Lu.9.49. Jn.3.26.

[o] 1 Co.14.5.

[p] Ex.16 13. Ps.78.26, 29; 105.40.

[q] *the way of a day.*

cerned, if not in murmuring themselves, at least in exciting others, whose discontent seems to have arisen from various causes. Some lusted for flesh, and others for fish, and still others for cucumbers and melons. These were dainties certainly not to be expected in a wilderness; but they were travelling to a better country, a land of corn and wine and oil, and therefore ought not to regard temporary inconveniences. Besides, they lived on angel's food—they had bread from heaven, sweet as the taste of fresh oil; and olives were always reckoned among their chief delicacies. But who were this mixed multitude? it may be asked. If we turn back to Ex. xii. 38., we shall find that, literally, "all were not Israel that were *of* Israel." There was "a great mixture," as the Hebrew phrase is, which the Chaldee expounds, "many strangers." "Egyptians and others, (says *Ainsworth*,) who were moved by God's works showed in Egypt, to go out with Israel." Their motives, however, seem not to have been of the purest kind. As many afterwards followed our Lord "for the loaves and fishes," so these followed Israel, expecting, probably, to live by miracle, without labour, and in abundance: and when they found their mistake, they not only murmured among themselves, but excited discontent among the Israelites: they *fell a lusting:* and when the Israelites saw it, they fell a weeping, and cried like children, and said, "Who shall give us flesh to eat?" But had they no flesh? Certainly they had flocks and herds; but Moses was probably sparing of these, and reserved most of them for sacrifice, which might, in great measure, cause the umbrage. It is certain, however, they were not wholly debarred from flesh, for when an animal was offered for a *peace-offering*, the blood and the fat only were offered to the Lord; the breast and the right shoulder were given to the priest, but the rest of the carcass was to be eaten by the offerer and his family or friends. (Levit. vii. 15—19.; xxii. 30.)

At length the complaint reaches the ears of Moses, and his eyes witness their distress, which completely overwhelms him. He "heard the people weeping throughout their families, every man in the door of his tent." Jehovah was angry, and Moses was displeased—not only with the people, but with the Lord also, and ventures to remonstrate with his Maker. He had been commissioned to carry the people into Canaan, but it was only in dependance on Divine Providence. The people were crying to him on every side for meat, and for variety of food, until he was confounded and overwhelmed; and instead of crying to the Lord in prayer, as he had been wont to do, his spirit sinks into despondency, and he thinks he does well, like Jonah, to be angry and to grieve (Jonah iv. 9:) and, therefore, as in a former instance, (Exod. xxxii. 32.) prays to be taken out of his troubles if they were not removed. Before we proceed farther, is not here a mirror in which we may see our own hearts? How soon do we complain of our burdens when we feel their pressure! We forget that we are sinners, when we complain of sufferings. We should rather say with the prophet, "Wherefore doth the living man complain?" (Lam. iii. 39.) or with the evangelical poet:—

> "Amidst his wrath compassion shines;
> His strokes are lighter than our sins;
> And while his rod corrects his saints,
> His ear indulges their complaints." *Watts.*

Ver. 18—35. Though Moses was not to be justified in his peevishness and impatience, "the ear" of God "indulged his complaints," and granted him relief. It appears that, before this, in consequence of the advice of Jethro, Moses had appointed coadjutors in his judicial capacity, to hear and determine disputes among the people; but they were merely secular officers, and not being endowed with the prophetic spirit, were probably thought lightly of, and never consulted but on concerns of a private nature. In the case before us, in particular, it is evident they had not been applied to, since Moses alone was "for the people to Godward;" that is, in all cases relative to matters between God and them. (See Exod. xviii. 19—26.) In judicial

Ver. 19. *Not one day*, &c.—[About a year before this, the people had been thus feasted for one day, (Exod. xvi. 13.;) but now such plenty was to be afforded them for a whole month, and they should use it so greedily, that at last they should entirely loathe the food for which they had so inordinately craved.] —*Bagster.*

Ver. 25. *Prophesied.*—[By *prophesying* here we are to understand their performing those civil and sacred functions for which they were qualified; exhorting the people to quiet and peaceable submission, and to trust and confidence in the providence of God.]—*Bagster.*

Ver. 31. *Quails.*—[That the word *selav* means the *quail*, we have already had occasion to observe; to which we subjoin an authority which *Ludolf* himself, who thought it was the *locust*, was desirous of consulting. *Ludolf*, when *Maundrell* visited him at Francfort, recommended this to him as a subject of inquiry when he should come to Naplosa, (the ancient Sichem,) where the Samaritans live. *Maundrell* accordingly asked their chief priest what sort of animal he took the *selav* to be. He answered, they were a sort of owls; and by the description, *Maundrell* perceived he meant the same kind ...h our *quails*. He was then asked what he thought of locusts, and whether ...e history might not be better accounted for, supposing them to be the winged creatures that fell so thick about the camp of Israel. But by his answer, it appeared he had never heard of such an hypothesis.]—*Bagster.* "There are no birds of passage which arrive in greater, and at the same time more unaccountable numbers, than quails. They assemble together on the sandy shore of Egypt, in very large flocks. It is difficult to imagine how a bird which, being so heavy in its flight, cannot fly to any distance, and which, in our fields we see alight almost as soon as it has taken wing, should venture to traverse a pretty great extent of sea. The islands scattered over the Mediterranean, and the vessels sailing along its surface, serve them indeed for places of rest and shelter, when the winds become boisterous, or contrary to the direction of their route. But these asylums, which the quails have not always sufficient strength to reach, and the distance of which is frequently fatal to them, likewise prove to them places of destruction. Too much exhausted to fly, they suffer themselves to be caught, without difficulty, upon inhospitable shores: they are also easily taken by the hand upon the rigging of ships; and when excess of fatigue prevents them from rising to that height, they strike with violence against the vessel's hulk, fall back, stunned by the shock, and disappear in the waves. Whatever may be the danger of the long voyage, to which these birds do not seem destined; whatever losses these bodies of feeble travellers may sustain in the course of the passage, there still arrives so great a multitude in the environs of Alexandria, that the number to be seen there is truly incredible. The Egyptian fowlers catch them in nets. During the first days of their arrival, such quantities are for sale in the markets of Alexandria, that three, and sometimes four, were to be purchased for a medine, or about fifteen or sixteen derniers."—*Sonnini's* Travels in Egypt. Compare the exposition of Exod. xvi.; also the note on ver. 13. of that chapter.—*Let them fall.*—This word (*Nepal*) is of very extensive meaning. In 1 Sam. xxx. 16. it is rendered "spread abroad." The sense appears to be, that they were so spent with their journey, and the force of the mighty wind that brought them, that they hovered round the camp, not being able to rise above two cubits (between three and four feet) from the ground. *Sol. Jarchi* says, "they flew as high as a man's heart; so that there was no difficulty in gathering them in large quantities; and, when killed, the Israelites spread them abroad on the sands to dry, as they still do."—*A day's journey*—Hebrew. "As it were the way of a day."

camp, and as it were two cubits *high* upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered [r] ten homers: and they spread *them* all abroad for themselves round about the camp.

33 And [s] while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place [t] Kibroth-hattaavah: because there they buried the people that lusted.

35 *And* the people [u] journeyed from Kibroth-hattaavah unto Hazeroth: and [v] abode at Hazeroth.

CHAPTER XII.

1 God rebuketh the sedition of Miriam and Aaron. 10 Miriam's leprosy is healed.

AND Miriam and Aaron spake against Moses because of the [a] Ethiopian woman whom he had married: for [b] he had [c] married an Ethiopian woman.

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not [d] spoken also by us? And the LORD [e] heard *it*.

3 (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)

4 And [f] the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came [g] down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a [h] vision, *and* will speak unto him in a [i] dream.

7 My servant Moses *is* not so, who *is* [j] faithful in all my [k] house.

8 With him will I speak [l] mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not [m] afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and behold, Miriam *became* [n] leprous, *white* as snow: and Aaron looked upon Miriam, and behold, *she was* leprous.

11 And Aaron said unto Moses, Alas, my

A. M. 2514
B. C. 1490.

r Ex.16.36.
s Ps.78.30, 31
t That is, *the graves of lust*. De.9.22
u c.33.17.
v *they were in.*
a or, *Cushite*
b Ex.2.21.
c *taken.*
d Ex.15.20 Mi.6.4.
e c.11.1. Ps.91.7,9. Is.37.4. Eze.35.12, 13.

f Ps.76.9.
g c.11.25.
h Ge.15.1. 46.2. Job33.15. Eze.1.1. Da.1.11, 22. Ac.10.11, 17.
i Ge.31.11. 1Ki.3.5. Joe.2.28.
j He.3.2,5.
k 1Ch.3.15. 1Pe.2.4,5.
l Ex.33.11. De.34.10.
m 2Pe.2.10.
n De.24.9 2Ki.5.27. 2Ch.26.19 ..21.

matters it appears, also, that every "great matter," every cause of considerable difficulty or importance, was brought to Moses; so that he might well complain of being overwhelmed, between the cares of goverment and the murmurings of the people. He, therefore, who "knows our frame, and remembers that we are but dust," (Ps. ciii. 14.) was indulgent to his complaint; but instead of taking him out of an office for which he had been so eminently fitted, appointed him coadjutors, whom he endowed with the same spirit, to qualify them for the situation. These being appointed, the spirit of prophecy was poured upon them, and they began to prophecy—perhaps in some Psalm of praise, "and did not cease," say our translators; but others, with more apparent propriety, "they added not;" so it is said, (Deut. v. 22.) "These words [the ten commandments] the Lord spake, and he added no more." On this occasion, two men, whose names had been put down for elders, but who (for some unknown reason) did not go to the tabernacle, were found prophesying in the camp; when Joshua, then a young man, and servant to Moses, and full of zeal, ran to tell his master, and cried, "My lord Moses, forbid them." Noble, indeed, was the reply of the Jewish legislator: "Enviest thou for my sake? would God that all the Lord's people were prophets, and that he would put his spirit upon them!"

The conduct of Moses, however, in his remonstrance with the Lord, is not so unexceptionable. It seems as if he had thought the Lord had made a promise that he could not fulfil. What! (as if he had said,) dost thou know there are 600,000 footmen to eat flesh for a month together? Shall the flocks and herds be slain for them? Shall the fishes of the sea be all collected for them? No, Moses, they shall be fed on birds! "And the Lord said unto Moses, thou shalt see whether my word shall come to pass unto thee or not."—"And there went forth a wind from the Lord, and brought quails from the sea," in such vast multitudes, that the people gathered night and day, until at last they were so gorged with them, that they produced a pestilence: thus God can punish as well by plenty as by scarcity; and it often happens, that those things for which men have lusted, become their torment and their death. Whence come gout, and scrofula, and bilious complaints? Come they not even of luxury, debauchery, and intemperance? and is not every church-yard with us a *kibroth-hattaavah*, as containing "the graves of lust?" "He gave them their request, and sent leanness into their soul." (Ps. cvi. 15.) Alas! how often has this been the case with us!

Chap. XII. Ver. 1—16. *Miriam and Aaron's sedition.*—Before we enter on this history, it may be proper to notice an objection urged by *Paine*, and others, against Moses being the author of this book, because he speaks of himself as "very meek." It has been answered, that pagan authors have done the like; but we do not wish to place him on a level with them. It is better answered, that "the words are a parenthesis, most probably inserted by another hand; and are to be considered either as a reason why *he* did not reply to his enemies, but the Lord; or else they are insinuated as an answer to the charge of his enemies, and imply, that so far from assuming an authority to which he was not deputed, his disposition was rather to withdraw, even when his call was most evident, as appears in another instance." (Exod. iii. 11—13. iv. 10—13, &c.) It is doubtful, however, whether *meek* be the proper meaning. "I am doubtful whether or not, in this case, the original term may not intend a weakness, rather than a virtue, and imply that Moses was timid and mild, even to a fault." Moses appears in several instances to have laboured under great depression of spirits, as upon his first call to be the liberator of the Israelites. So in the chapter preceding this, his reasoning with the Lord on the impossibility of feeding the Israelites with flesh, can only be accounted for from his labouring under a depression of mind, which led him to magnify difficulties in a case where none could possibly occur: for, "Is any thing too hard for Jehovah?" (Gen. xviii. 14.) Again, in the instance now before us, when his brother and sister both murmured and conspired against him, he says nothing to either, but prays for them. It is true that, in some few instances, he discovered irritability, and a hasty temper; but this is often the case with persons labouring under nervous affections, as seems to have been the case with Moses. But in neither of these suppositions have we any solid objection to Moses being the author of this book.

The sacred history is so concise, that, at this distance of time, it is often difficult to ascertain particulars. The quarrel before us seems to have originated in some words between Miriam and Zipporah, the Ethiopian woman whom Moses had married; an imprudent match, as it should seem, but contracted at a time when Moses had no idea of the elevated and important sphere in which he was called subsequently to move. That Miriam was first and principally in fault, *Ainsworth* infers from the Hebrew verb being feminine; though, by the next verse, it is evident they were both in fault, and were, therefore, both called up to judgment. The insinuation was, that Moses took too much upon him, the Lord having spoken by them also: but the Lord condescends to state, that he had distinguished Moses by a degree of intimacy and familiarity (so to speak) with which no other prophet had ever been favoured. "Wherefore then were ye not afraid to speak against my servant Moses?" And the anger of the Lord was kindled against them, and the cloud arose from the tabernacle, in a manner that indicated the Lord had taken his departure. And "Aaron looked upon Miriam, and, behold, she was leprous white as snow." Astonished and alarmed, he cried to Moses, who, though the insulted party, with all the affection of a brother prayed for her, and she was healed; but banished seven days

Ver. 34. *Kibroth-hattaavah.*—Margin, "Graves;" *Ainsworth*, "Monuments of lust."

Chap. XII. Ver. 1. *And Miriam and Aaron spake.*—Hebrew, "And Miriam (or Mary) she spake, and Aaron."—*An Ethiopian woman.*—Hebrew, "The woman the Cushite." Cush here signifies that part of Arabia Deserta which was then called Midian.—Dr. *Wall.*

Ver. 3. *The meekest man upon earth.*—Supposing these to be the words of Moses, and rightly translated, it has been remarked, that in *Homer*, Ulysses calls himself the wisest of the Greeks, and Achilles represents himself as the most valiant, &c. See *Orient. Cust.* No. 729. As to the meaning of the original, the radical idea, as given by [illegible] *Parkhurst*, is, "to act upon, to *affect* in a bad sense, to afflict, oppress, depress, humble." It produces its effect as sound does an echo in reply; hence it is often used in the sense of *answering*. When used to express humility, it is in the sense of being *humbled* by injury or oppression; so it is applied to humbling a woman by defilement, as in the case of Dinah, Gen. xxxiv. 2. See also Deut. xxi. 14.; xxii. 24, 29. Dr. *Clarke*, who takes the word in the sense of *oppressed*, or overburdened refers to the complaint of Moses in the preceding chapter, (ver. 11—14. "Wherefore hast thou afflicted thy servant? Wherefore layest thou th burden of all this people upon me?" Moses, then, so far from assuming an proper authority, was, at times at least, the most depressed man of the age After all, however, the words appear to be a parenthesis.

Ver. 10. *Leprous, white as snow.*—This was the worst species of leprosy Sc[illegible]od. iv. 6. Levit. xiii. 19., &c.

lord, I beseech thee, lay not the sin upon us, wherein we have done [o] foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, [p] heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, if her father had but spit in her face, should she not be ashamed seven days? let her be shut [q] out from the camp seven days and after that let her be received in *again*.

15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

CHAPTER XIII.

1 The names of the men who were sent to search the land: 17 their instructions: 21 their acts: 26 their relation.

AND the LORD spake unto Moses, saying,
2 Send [a] thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent [b] them from the wilderness of Paran: all those men *were* heads of the children of Israel.

4 And these *were* their names: Of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, [c] Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun, [d] Jehoshua.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* [e] southward, and go up into the [f] mountain:

18 And see the land, what it *is;* and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

20 And what the land *is*, whether it *be* [g] fat or lean, whether there be wood therein, or not, And be ye of good [h] courage, and bring of the fruit of the land. Now the time *was* the time of the first ripe grapes.

21 ¶ So they went up, and searched the land from the wilderness of [i] Zin unto [j] Rehob, as men come to Hamath.

22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of [k] Anak, *were.* (Now [l] Hebron was built seven years before [m] Zoan in Egypt.)

23 And they came unto the [n] brook of [o] Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the [p] brook [q] Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Pa-

A. M. 2514. B. C. 1490.

o 2 Sa.24. 10. Ps.30.32.

p Ja.5.15.

q Le.13.46.

a c.32.8.

b De.1.23.

c ver.16.

d ver.8. Ex.17.9.

e ver.22.

f Ge.14.10. De.1.24. Ju.1.9,19.

g Ne.9.25, 35. Eze.34.14.

h De.31.6,7, 23. Jos.15.—

j Jos.19.25.

k Jos.11.21.

l Jos.21.11.

m Ps.78.12. Is.19.11.

n or, *valley.*

o that is, *a cluster of grapes.*

p or, *valley.*

q that is, *a cluster of grapes.*

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from the tabernacle, to humble her before the congregation. Thus terminated a sedition which threatened the most serious consequences, both to Moses and the Israelites. The former, by leaving his cause in the hand of God, was safe; and the offenders, through his intercession, were humbled and forgiven.

CHAP. XIII. Ver. 1—33. *Spies sent to search the land of Canaan.*—The Israelites were now arrived at the wilderness of Paran, on the south border of the land of Canaan: and two questions here naturally arise.

1. Were they justified in sending out spies to search the promised land? By comparing Deut. i. 19—24. it appears, (1) That Moses had issued an order previous to this, to "Go up and

Ver. 12. *As one dead.*—By this it appears that the whiteness was as dead flesh. See Lev. xiii. 4, 5., &c. Thus is she held forth as a warning to others. See Deut. xxiv. 9.

Ver. 14. *Spit in her face.*—Rather, "Spit before her." Sir *John Chardin* remarks, that spitting before any one, in speaking of his actions, is, through the East, an expression of extreme detestation. See Deut. xxv. 9.—*Harmer*, vol. ii. p. 510.

Ver. 16. *Hazeroth.*—[The exact situation of this place is unknown. Dr. *Shaw* computes it to be three days' journey, i. e. thirty miles from Sinai. From this passage, it appears that the wilderness of Paran commenced immediately upon their leaving this station. *Calmet* observes, that there is a town called *Hazor*, in Arabia Petræa, in all probability the same as *Haserim*, the ancient habitation of the Hivites, (Deu. ii. 23.) and likewise, according to all appearances, the *Hazeroth* where the Hebrews encamped.]—*Bagster.*

CHAP. XIII. Ver. 3. *Paran.*—[The wilderness of Paran, says Dr. *Wells*, seems to have been taken in a larger, and in a stricter sense. In the larger sense, it seems to have denoted all the desert and mountainous tract, lying between the wilderness of Shur westward, and mount Seir, or the land of Edom eastward, the land of Canaan northward, and the Red sea southward. And, in this sense, it seems to have comprehended the wilderness of Sin, and the wilderness of Sinai, also, the adjoining tract wherein lay Kibroth-hattaavah and Hazeroth. In this sense, it is probably understood in Deut. i. 19. where, by "that great and terrible wilderness," is probably intended the wilderness of Paran in its largest acceptation: for, in its stricter acceptation, it seems not to have been so great and terrible a wilderness; but is taken to denote more peculiarly that part of Arabia Petræa which lies between mount Sinai and Hazeroth west, and mount Seir east. The Arabs give the name of *Wadi Faran*, or the Valley of Faran, to a valley which extends, for the length of a journey of a day and a half, from the foot of mount Sinai to the Arabian Gulf. In the rainy season it is filled with water, and the inhabitants are obliged to retire to the hills. Part of it is far from being fertile, but serves as pasture for goats, camels, and asses; but a part of it is said to be very fertile. In its neighbourhood are the ruins of an ancient city; and there are also found inscriptions in unknown characters.]—*Bagster.*—*All those men were heads.*—Not of tribes, (compare ch. vii.) but, perhaps, of hundreds, or of thousands. See Ex. xviii. 21 24.

Ver. 16. *Oshea.*—This name should be written *Hoshea*, (or Hosea; it is the same as the prophet's,) which signifies a saviour; and by adding a letter (*jod*) from the incommunicable name, it became *Jehoshua*, or *Joshua*. This adding a letter of Jehovah's name was intended to express peculiar favour, as in the cases of Abraham and Sarah.

Ver. 17. *Southward.*—Hebrew. "By the south;" meaning, by the south of Canaan, on the borders of which they now were. So *Chazkuni.*

Ver. 20. *Fat or lean.*—That is, whether the soil were rich or poor.—*Now was the time of first ripe grapes.*—That is, our August.

Ver. 21. *So they went up*, &c.—"The spies having left Kadesh-barnea, which was in the desert of Paran, (see ver. 26.) they proceeded to the desert of Tsin, (or Zin) all along the land of Canaan, nearly following the course of the river Jordan, till they came to Rehob, a city situated near mount Libanus, at the northern extremity of the Holy Land, towards the road that leads to Hamath. Thence they returned through the midst of the same land, by the borders of the Sidonians and Philistines, and passing by mount Hebron, rendered famous by the residence of Abraham formerly, and by the gigantic descendants of Anak at that time, they passed through the valley of the brook of Eshcol, where they cut down the bunch of grapes, mentioned ver. 23. and returned to the camp of Israel, after an absence of forty days.—*Calmet.*—*Wilderness of Zin.*—Not the same as "the wilderness of *Sin*," Ex. xvi. 1.; that was near Egypt; this, on the borders of Canaan.

Ver. 22. *Hebron.*—Then called Kadesh-barnea,—is here mentioned as a place of high antiquity, even more ancient than *Zoon*, called by Pagan authors, *Tanis*. Here Moses wrought his miracles, Psalm lxxviii. 12, 43.; and the inhabitants boasted both of their wisdom and antiquity, Isa. xix. 11, 13.; xxx. 4. See *Calmet.*

Ver. 23. *Brook.*—Margin, "Valley." The same places that in the dry season were "valleys," in the time of the rains and floods, became "brooks." This was the dry season, and should be therefore rendered "valley," both in this verse and the next.

Ver. 24. *Eshcol.*—That is, the *cluster of grapes*. A learned traveller says, "At the distance of only six miles to the south, is the rivulet and valley called *Eshcol*, celebrated in Scripture for producing very large grapes. In other parts of Syria, also, I have seen grapes of such an extraordinary size, that a bunch of them would be a sufficient burthen for one man."—*Mantt's* Travels.

Many eye-witnesses assure us, that in Palestine, the vines and bunches of

ran, to [r] Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it [s] floweth with milk and honey; and [t] this *is* the fruit of it.

28 Nevertheless, the [u] people *be* strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover, we saw the children of [v] Anak there.

29 The [w] Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And [x] Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well [y] able to overcome it.

31 But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

32 And [z] they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* men of a [a] great [b] stature.

33 And there we saw the giants, the sons of [c] Anak, *which come* of the giants: and we were in our own sight as [d] grasshoppers, and so we were in their sight.

A. M. 2514. B. C. 1490

r c.20.1,16.

s Ex.33.3.

t De.1.25, &c.

u De.9.1,2.

v ver.33.

w Ex.17.8, c.14.43.

x Jos.14.7,8.

y Ro.8.37.

z De.1.28.

a *statures.*

b De.9.2.

c ver.22.

d Is.40.22.

a c.11.4.

b Ps.106.24, 25.

c De.17.16. Ne.9.17 Ac.7.39.

d c.16.4,22.

e ver.30,38.

f De.10.15. 2Sa.15. 25,26. 22.20. 1Ki.10.9. Ps.147.11.

g c.13.27.

h De.9.23.

i De.20.3.

CHAPTER XIV.

1 The people murmur at the news. 11 God threateneth them. 13 Moses obtaineth pardon. 26 The murmurers are deprived of entering into the land. 36 The men who raised the evil report die by a plague.

AND all the congregation lifted up their voice, and cried; and the people [a] wept that night.

2 And all the children of Israel [b] murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us [c] return into Egypt.

5 Then Moses and Aaron fell on [d] their faces before all the assembly of the congregation of the children of Israel.

6 ¶ And [e] Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* an exceeding good land.

8 If the LORD [f] delight in us, then he will bring us into this land, and give it us; a land which floweth with [g] milk and honey.

9 Only [h] rebel not ye against the LORD, neither [i] fear ye the people of the land: for they

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possess the land;" saying, "Fear not, neither be discouraged." (2) That the people first proposed to send out spies to search the land. (3) That Moses, suspecting no evil in the measure, gave it his sanction, and selected those whom he considered as proper persons. (4) That, however, nothing was done in the business without consulting the Lord in the usual way, who gave also his sanction to the measure. From all these considerations, it does not appear that the people sinned in sending to search the land. But then,

2. Wherein consisted the sin which provoked the Lord to lead them forty years through the desert? As concerns the spies, it appears that they gave a good report of the produce of the land, but a false one as to the climate, and an exaggerated one as to the strength of the inhabitants, whereby the people were discouraged, and threatened to murder Joshua and Caleb, and go back to Egypt. The produce could not be disputed, because they brought specimens with them; not that the bunch of grapes, though doubtless very large, was so heavy as to require two men to bring it, (as the Jews pretend;) but this was the most convenient way, to prevent the grapes from being damaged; and, besides, it is probable that the figs and pomegranates were suspended on the same branch: the fruit was, however, unquestionably admirable. But the latter part of the report was inconsistent in itself, and evidently intended to discourage the people, and prevent their going up. It was inconsistent, because we know that the land was small, and the people were very large (so that the Israelites were but like grasshoppers, compared to them:) it seemed, therefore, more likely that the people should eat up the land, than the land the people. The expression, however, (ver. 32.) to *eat up*, or consume, was probably meant to insinuate that the climate was unhealthy; for had it meant only that the people destroyed one another, as some understand it, this would rather have been an encouragement to attack it. The insinuation was, however, false, as the representations of the size of the people were exaggerated. "All the people (say they) are men of great stature;" such persons, however, are seldom strong in proportion to their height: and if they were, what avails the height of their enemies, or the strength of their walls, when the arm of the Lord was engaged on behalf of Israel? We should never count on difficulties when we are following a divine command. Unbelief, like the sluggard, cries, "There is a lion in the way, a lion in the streets;" but "The righteous," believing in the divine promises, "are bold as a lion;" "Out of weakness they are made strong, wax valiant in fight, and turn to flight the armies of the aliens."

CHAP. XIV. Ver. 1—25. *The people murmur and rebel, and are excluded from Canaan.*—Of a generation so prone to murmuring, we cannot be surprised to hear that they were excited to disobedience by such a report; but that, after the miracles they had seen, and with the pillar of cloud before their eyes, they should dare to accuse the Lord of bringing them into the wilderness to perish, is, indeed, the height of impiety, and might well provoke him to discard, and even to destroy them. But the pleading of Joshua and Caleb is truly tender and affecting. "If the Lord delight in us," say they, "then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land, for they are bread for us: their defence" —the providence that hitherto had shaded and protected them —"is departed from them, and Jehovah is with us:"—our shade on our right hand—(therefore) "fear them not." Thus the Christian, under all his trials, encourages himself "in the Lord his God!"

"True Christian fortitude," says Bishop *Hall*, "teaches us not to regard the number or quality of the opponents, but the equity of the cause; and cares not to stand alone, and challenge all comers; and if it could be opposed by as many words as men, it may be overborne, but it cannot be daunted: whereas popularity carries away weak minds, and teaches the safety of erring with a multitude. Caleb saw the giantly Anakims, and the walled city, as well as the rest; and yet he says, 'Let us go up and possess it:' as if it were no more but to *go*, and *see*, and *conquer*. Faith is courageous, and makes nothing of those dangers wherewith others are quelled. It is very material with what eyes we look upon all objects. Fear doth not more multiply evils than Faith diminisheth them; which is, therefore, bold, because either it sees not, or contemns that terror which fear represents to the weak. There is none so valiant as the believer."

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grapes are almost of an incredible size. *Stephen Schultz* relates, "At Beitjin, a village near Ptolemais, we took our supper under a large vine, the stem of which was nearly a foot and a half in diameter; the height about thirty feet, and covered with its branches and shoots, (for the shoots must be supported,) a hut of more than fifty feet long and broad. The bunches of these grapes are so large, that they weigh from ten to twelve pounds, and the grapes may be compared to our plumbs. Such a bunch is cut off and laid on a board, round which they seat themselves, and each helps himself to us many as he pleases." Forster, in his Hebrew Dictionary, (under the word Eshcol,) says, "that he knew, at Nuraburg, a monk of the name of Acacius, who had resided eight years in Palestine, and had also preached at Hebron, where he had seen bunches of grapes, which were as much as two men could conveniently carry."—*Orient. Lit.* No. 290.

Ver. 29. *And the Canaanites.*—"There were two hordes of Canaanites; one eastward by Jordan; those the Israelites destroyed; another westward, by the sea; these, I think, they never quite extirpated. But they were those whom the Greeks afterwards called Phenicians."—Dr. *Wall's* Crit. Notes.

Ver. 33. *The giants.*—See note on Gen. vi. 4. They were doubtless *banditti*, who, by their ferocity as well as size, spread terror all around them. So the Patagonians, when first discovered, were reported perfect monsters; but when measured, proved little more than six feet high, generally; we have seen men, however, from Ireland, between seven and eight feet high; and Dr. *A. Clarke* says, he knew one man eight feet six inches.

CHAP. XIV. Ver. 4. *Let us make a captain* —Margin, "Let us give a head." In Nehemiah we read they did so, ch. ix. 17

Ver. 9. *Their defence is departed.*—Hebrew, (literally, "Their *shadow*;" a metaphor highly expressive of protection and support in the sultry Eastern countries. (See Psalm xci. 1.; cxxi. 5.; Isaiah xxx. 2.) The Arabs and Persians have the same word (*zeal* or *zull*) to denote the same thing, using these expressions: "May the shadow of thy prosperity be extended;" "May the shadow of thy prosperity be spread over the heads of thy well-wishers!" "At court, when mention is made of the sultan, his loftiest title, and the most esteemed, (because given to him by the kings of Persia,) is *Zill-ullah*, shadow of God."—*Thornton's* Present State of Turkey.

are ʲ bread for us: their ᵏ defence is departed from them, and the LORD *is* with ˡ us: fear ᵐ them not.

10 But all the congregation bade stone ⁿ them with stones. And ᵒ the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, How long will this people ᵖ provoke me? and how long will it be ere they believe ᑫ me, for all the signs which I have showed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of ʳ thee a greater nation and mightier than they.

13 ¶ And ˢ Moses said unto the LORD, Then ᵗ the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;)

14 And they will tell *it* to the inhabitants of this land: *for* they have ᵘ heard that thou LORD *art* among this people, that thou LORD art seen ᵛ face to face, and *that* thy ʷ cloud standeth over them, and *that* thou ˣ goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because ʸ the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the ᶻ power of my LORD be great, according as thou hast ᵃ spoken, saying,

18 The LORD *is* long-suffering, and of great mercy, ᵇ forgiving iniquity and transgression, and by no means clearing *the guilty*, ᶜ visiting the iniquity of the fathers upon the children unto the third and fourth *generation*.

19 Pardon, ᵈ I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt ᵉ even until now.

20 And the LORD said, I have pardoned ᶠ according to thy word:

21 But *as* truly *as* I live, ᵍ all the earth shall be filled with the glory of the LORD.

22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;

23 Surely ʰ they ⁱ shall not see the land which I sware unto their fathers, neither shall any of them that provoke me see it:

A. M. 2514. B. C. 1490.

j c. 24. 8.
k *shadow.* Ps. 18. 2.
l Ge. 48. 21. De. 20. 1. 4. Jos. 1. 5, 6, 9. Ju. 4. 14. 2 Ch. 15. 2. 32. 8. Ps. 46. 7, 11. Is. 8. 9, 10. 41. 10. Am. 5. 14. Zec. 8. 23. Ro. 8. 31.
m Is. 41. 14.
n Ex. 17. 4.
o c. 16. 19, 42. 20. 6.
p Zec. 8. 14. He. 3. 16.
q Ps. 106. 24. Ju. 12. 37.
r Ex. 32. 10.
s De. 9. 26, 28.
t De. 32. 27. Eze. 20. 9, 14.
u Jos. 2. 9, 10.
v Ex. 33. 11.
w c. 10. 34.
x Ex. 13. 21, 22.
y De. 9. 28. Jos. 7. 9.
z Mat. 8. Mat. 9. 6, 8.
a Ex. 34. 6, 7.
b Ne. 9. 17.
c Ex. 20. 5. De. 5. 9.
d Ps. 78. 38.
e or, *hitherto.*
f Ps. 106. 23. Ju. 3. 10.
g Ps. 72. 19. Is. 66. 18, 19.
h *if they see.*
i De. 1. 35, &c. Ps. 95. 11. Eze. 20. 15. He. 3. 17, 18.

24 But my servant ʲ Caleb, because he *had* another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.) To-morrow turn you, and get you into the wilderness by the way of the Red sea.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 How ᵏ long *shall I bear with* this evil congregation, which murmur against me? I have ˡ heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, *As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

29 Your carcasses shall fall in this wilderness; and all that were ᵐ numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land *concerning* which I ⁿ sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have ᵒ despised.

32 But *as for* you, your ᵖ carcasses, they shall fall in this wilderness.

33 And your children shall ᑫ wander in ʳ the wilderness forty years, and bear your ˢ whoredoms, until your carcasses be wasted in the wilderness.

34 After the number of the days in which ye searched the land, *even* ᵗ forty days (each day for a year) shall ye bear your iniquities, *even* forty years; and ye shall know ᵘ my ᵛ breach of promise.

35 I ʷ the LORD have said, I will surely do it unto all this evil ˣ congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 And the ʸ men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, ᶻ died by the plague before the LORD.

j c. 32. 11, 12. k Mat. 17. 17. l Ex. 16. 12. m c. 1. 45. n *lifted up my hand.* Ge. 14. 22. o Ps. 106. 24. p 1 Co. 10. 5. q or, *feed.* r c. 32. 13. Ps. 107. 40. s Je. 3. 1, 2. Eze. 23. 35. Hos. 2. 1. t c. 13. 25. u or, *altering of my purpose.* v Je. 14. 9, 10. 1 Ja. 3. 31. 33. w c. 23. 19. x Ver. 27. y c. 13. 31, 32. z 1 Co. 10. 10. He. 3. 17. Jude 5.

It is in vain, however, to reason with a people whose "heart was fully set in them to do evil." (Eccles. viii. 11.) Their only reply to this conciliating advice, is to threaten to stone the advisers. Moses and Aaron fall, therefore, on their faces before the Lord, who threatens not only to disinherit, but also to destroy the rebels. Moses, as often before, pleads for them before the Lord—not for any merit on their part, but for his name's sake, and for the greatness of his mercy; and he pleads not in vain; they are spared, but debarred from ever entering the promised land. Joshua and Caleb, however, are excepted, and their fidelity thereby rewarded. The name of the latter, which signifies *all heart*, seems to have been given him for his zeal and courage. "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." (Ps. xxxi. 24.)

Ver. 26—45. *The sentence pronounced of exclusion from Canaan.*—It was now, as the apostle states, that the Lord sware in his wrath, "They shall not enter into my rest:" and to whom did this refer, "but to them that believed not? Let us therefore fear," lest we also should "come short through unbelief." (Heb. iii. 11, 18.; iv. 1.) The proper improvement of melan-

Ver. 13. *Moses said*, &c.—[From this verse to ver. 19. inclusive, we have the words of the earnest intercession of Moses: they need no explanation; they are full of simplicity and energy. His arguments with God, for he did reason and argue with his Maker, are pointed, cogent, and respectful; and while they show a heart full of humanity, they evidence the deepest concern for the glory of God. The *argumentum ad hominem* is here used in the most unexceptionable manner, and with the fullest effect. He does not in the least excuse the sin of Israel, or object to the justice of the awful sentence, or argue that such conduct would not consist with the divine truth or goodness; but he pleads the appearance which it would have, and the construction which the Egyptians and other neighbouring nations would put upon it; and he farther pleads the *name* of the Lord, and the example of his former forgiveness.]—*Bagster.*

Ver. 22. *All those men which have seen . . . . my miracles.*—It should seem that the moral effect of miraculous evidence was much less than might have been expected. The people that murmured against Moses, had seen the miracles which he wrought; and our Lord himself tells us, those who believed not Moses and the prophets, would not have been "persuaded, though one had risen from the dead." Luke xvi. 31. The obduracy of the human heart can be subdued only by the grace of God.

Ver. 24. *Caleb . . . . hath followed me fully.*—[Caleb had *another spirit*; not only a bold, generous, courageous, noble, and heroic spirit, but the Spirit and influence of God, which thus raised him above human inquietudes and earthly fears. Therefore he *followed God fully*,—literally, "and he filled after me:" God showed him the *way* he was to take and the *line* of conduct he was to pursue, and he *filled* up this line, and in all things *followed* the will of his Maker.]—*Bagster.*

Ver. 25. *Now the Amalekites*, &c.—It is difficult here to trace the connexion of these words. *Scott* would read without the parenthesis: "The Amalekites, &c. dwell in the valley; to-morrow (therefore) turn you"—and go back into the wilderness *toward* the Red sea.

Ver. 34. *Breach of promise.*—[Altering of my purpose.—*Tenooatí*, rather, my *failure*, or *disannulling*, from *noo*, to *fail, disannul*; for as they had broken their engagements, God was no longer held by his covenant.]—*Bagster.*

Ver. 37. *Died by the plague.*—That is, by a pestilence, of which we have no particulars. (Thus *ten* of the twelve who searched out the land were struck dead by the justice of God, on the spot. In commemoration of this event, the Jews, to this day, celebrate a fast on the seventh day of the month Elul.]—*Bagster.*

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, [a] lived *still*.

39 And Moses told these sayings unto all the children of Israel: and the people [b] mourned greatly.

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, Wherefore now do ye transgress the [c] commandment of the LORD? but it shall not prosper.

42 Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: [d] because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they presumed to go up unto the hill-top: nevertheless the [e] ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto [f] Hormah.

CHAPTER XV.

1 The law of the meat-offering and the drink-offering. 22 The sacrifice for sin of ignorance. 32 He that violated the sabbath is stoned. 37 The law of fringes.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

3 And [a] will make an offering by fire unto the LORD, a burnt-offering, or a sacrifice in [b] performing a [c] vow, or in a free-will-offering, or in your solemn [d] feasts, to make a sweet [e] savour unto the LORD, of the herd, or of the flock:

4 Then shall he that offereth his offering unto the LORD bring a [f] meat-offering of a tenth-deal of flour mingled with the fourth *part* of a hin of [g] oil.

5 And the fourth *part* of a hin of wine for a drink-offering shalt thou prepare with the burnt-offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare *for* a meat-offering two tenth-deals of flour mingled with the third *part* of a hin of oil.

7 And for a drink-offering thou shalt offer the third *part* of a hin of wine, *for* a sweet savour unto the LORD.

8 And when thou preparest a bullock *for* a burnt-offering, or *for* a sacrifice in performing a vow, or [h] peace-offerings unto the LORD:

9 Then shall he [i] bring with a bullock a meat-offering of three tenth-deals of flour mingled with half a hin of oil.

10 And thou shalt bring for a drink-offering half a hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD:

11 Thus [j] shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 One [k] ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,
18 Speak unto the children of Israel, and say unto them, When [l] ye come into the land whither I bring you,

19 Then it shall be, that when ye eat of the bread of the [m] land, ye shall offer up a heave-offering unto the LORD.

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choly events like these, is to take heed that we fall not into the same error and the same judgment. But how perverse is human nature! though neither Moses nor Aaron, Joshua nor Caleb, could prevail upon them to go up to attack the Canaanites, no sooner are they forbidden to go, and ordered to turn back, than the next morning they rise up early to the assault; and though Moses conjures them not to go, because the Lord had left them, they persevered, and were overthrown.

But there is one expression in this part of the chapter which seems to require some explanation. We read, (ver. 34.) 'Ye shall know my breach of promise," which appears to us a very improper rendering, for there is no word in the original answering to the word "promise." The text is literally, "Ye shall know my failure." In ver. 3, the rebellious Israelites had charged Jehovah with bringing them into the borders of Canaan for their destruction; the Lord says, they shall wander in the wilderness to the end of their days—some of them for forty years, reckoning from their leaving Egypt; and he says, "Ye shall bear your iniquities forty years, and ye shall know," that is, experience shall teach you the cause of my failure, that it originated with yourselves: the promise was conditional, and your conduct has released me from it. Such seems the most natural sense, and is most generally received: but it is proper to add, all the ancient versions read, "Ye shall know my *indignation*." Whichever sense we adopt, we may make this general remark, that the promises of God are faithful; but if we assume them to ourselves unwarrantably, and without due attention to their import, we shall find a failure, and that failure will rest invariably with ourselves. "Let us hold fast the profession of our faith without wavering: He is faithful that (hath) promised." (Heb. x. 23.)

CHAP. XV. Ver. 1—41. *Various offerings—The punishment of a sabbath-breaker, and the use of fringes.*—This chapter seems to have no connexion either with the preceding or following; and the different subjects, as just named, seem almost as distinct. In the former part of the chapter, little occurs but what we have in Leviticus, particularly in the 1st, 2d, and 7th chapters; only we may remark, that, the meat-offering was to be increased in quantity, in proportion to the sacrifice with which it was accompanied. The introductory remark here, however,

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Ver. 44. *But presumed to go up unto.*—[This miserable people, a short time ago, thought that, though Omnipotence was with them, they could not conquer and possess the land! Now they imagine, that though God himself go not with them, yet they shall be sufficient to drive out the inhabitants, and take possession of their country! Man is ever supposing he can do *all things*, or do *nothing*: he is therefore sometimes *presumptuous*, and at other times in despair.]—*Bagster.*

CHAP. XV. Ver. 3. *A burnt-offering, or a sacrifice.*—Most of these laws occur before, but are repeated with some additional circumstances. The reader may turn back to the law of burnt-offerings, Levit. i. 3, &c.; of vows, Levit. xxviii. 1, &c.; of free-will offerings, Levit. vii. 16.; of meat-offerings, Levit. vi. 14—18; of peace-offerings, Levit. vii. 11—15; and of the heave-offerings, Exod. xxix. 27; Levit. xxiii. 15—21. Drink-offerings seem here first mentioned; but the subject is repeated, chap. xxviii.—*Of the herd.*—[Under the term *bakar*, are comprehended the *ox, heifer*, &c.; and under *tzon*, are included *sheep* and *goats*. The animals enjoined in the Levitical law are the very same which God commanded Abraham to offer. (Ge. xv. 9.) Hence it is evident, that God delivered to the Patriarchs an epitome of that law which was afterwards given in detail to Moses, the essence of which consisted in its *sacrifices*; and these sacrifices were of clean animals, the most perfect, useful, and healthy, of all that are brought under the immediate government of man. Gross feeding and ferocious animals were all excluded, as well as all birds of prey. In the Pagan worship, it was widely different; for although the ox was esteemed among them, according to *Livy*, as the *major hostia*, and, according to *Pliny*, the chief sacrifice, and the most availing offering which could be made to the gods,—*victimæ optimæ* and *laudatissima deorum placatio*, yet obscene fowls, and ravenous beasts, according to the nature of their deities, were frequently offered in sacrifice. But in the worship of JEHOVAH, all such were declared *unclean*, and consequently unfit for sacrifice.]—*Bagster.*

Ver. 14. *So he shall do.*—"Though an uncircumcised person might not eat the passover, they might offer other sacrifices in the appointed way, if they were so disposed. These regulations referred to sacrifices and ordinances only; not to public offices, nor to marriages."—*Scott.*

Ver. 19. *When ye eat.*—[The oblation before prescribed seems to have been a general acknowledgment from the people at large; but this was an oblation from every one that reaped a harvest; who was required, previously to tasting it himself, to offer a portion of dough as a heave-offering to the Lord. This is supposed to have been given to the priests in their several cities and not carried to the tabernacle.]—*Bagster.*

20 Ye shall offer up a cake of the [n] first of your dough *for* a heave-offering: as *ye do* the [o] heave-offering of the threshing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD a heave-offering in your generations.

22 ¶ And if ye have [p] erred, and not observed all these commandments which the LORD hath spoken unto Moses,

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations;

24 Then it shall be, if *ought* be committed by [q] ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the LORD, [r] with his meat-offering, and his drink-offering, according to the [s] manner, and one [t] kid of the goats for a sin-offering.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* [u] ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 ¶ And if [v] any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering.

28 And [w] the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

A. M. 2511
B. C. 1493

n Pr. 3.9,10

o Le.23.10.

p Le.4.2, &c.

q *from the eyes*

r ver.8..10

s or, *ordinance.*

t Le.4.23. c.28.15. Ezr. 6.17. 8.35

u Ac.3.17, 19. 1 Ti.1.13. He.5.2.

v Le.4.27, 28.

w Le.4.35.

x *doeth,*

y Ro.3.29, 30.

z *with a high hand.*

a De.17.12. Ps.19.13. He.10.26. 2 Pe.2.10.

b 2 Sa.12.9. Pr.13.13. Ac.13.41. He.10.28, 29

c Le.5.1. Ps.38.4. Eze.18.20. 2 Pe.2.21.

d Ex.35.2,3.

e Le.24.12.

f Ex.31.14, 15.

g Le.24.14.

h Jos.7.25.

i De.22.12. Mat.23.5.

j De.29.19. Job.31.7. Je.9.14.

k Eze.6.9. Ps.73.27; 106.39.

l Ps.119.4.

29 Ye shall have one law for him that [x] sinneth through ignorance, *both for* him that is born among the children of Israel, and for the [y] stranger that sojourneth among them.

30 ¶ But the soul that doeth [z] *ought* [a] presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

31 Because he hath [b] despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his [c] iniquity *shall be* upon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered [d] sticks upon the sabbath-day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him in [e] ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, The [f] man shall be surely put to death: all the congregation shall [g] stone him with stones without the camp.

36 And [h] all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid them that they make [i] them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a riband of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your [j] own heart and your own eyes, after which ye use to go a [k] whoring:

40 That ye may remember, and [l] do all my

(ver. 2.) is of great importance, as it applied to other offerings and regulations enjoined in this and the preceding books of Moses. It is, thus and thus shall ye do, "WHEN ye be come into the land of your habitations." (See also Levit. xiv. 34.; xxiii. 10.; xxv. 2.) And it answers an objection often urged against the possibility of observing rites, of which they had not the means; as for instance, the offering of wine when they had no vineyards, or first-fruits when they had no corn-fields. The Lord requires not to reap without sowing; nor could this be supplied by purchase, since the first-fruits were always to be of their own produce. The sins of ignorance here specified, and the offerings for them, are differently stated from those in Leviticus, and, perhaps, to be partly accounted for in the above way: but the law being altogether abolished, critical inquiries into its minute circumstances would now be both irksome and useless. We know the general fact, that all the sacrifices pointed to the doctrine of atonement by substitution, and so referred to that of Jesus Christ; and that all the other oblations were to inculcate another grand and important truth, that we owe all our temporal enjoyments to the goodness and mercy of God through him.

But the law respecting presumptuous sins, though obscurely hinted at, was not distinctly stated until now; and seems here introduced to preface the following history of a daring and presumptuous sinner; and his presumption, perhaps, grounded on not thinking he was guilty of violating the letter of the law; for though the law forbade to kindle fire, (Exod. xxxv. 2.) it did not expressly forbid to gather sticks. But this evasion aggravated his offence, and the open manner in which he acted, indicated contempt both of the law and the lawgiver: he was, therefore, condemned by a divine decree; and as it proceeded from him that searcheth the heart, we are well assured that it was founded in justice and in equity.

The law of *fringes* seems to us very extraordinary. Doth God care for fringes? certainly not. Some moral lesson must, therefore, be intended. The original term here signifies *flowers*, and that used in Deut. xxii. 12. *cones;* whence *Parkhurst* concludes, that they were in the form of conical flowers: perhaps the fringe was composed of threads of wool or flax tied in bunches, so as to give them that form, by a blue riband or thread of the same stuff, (for they must not wear a mixture of stuffs, Lev. xix. 19.) so as to assume the conic form. The modern Jews do not generally wear *fringes;* but the males wear a small under garment, (called *talleth,*) with four tassels; and, in their public worship, a larger piece of cloth, like a shawl, made of white wool, (sometimes of camels' hair,) with a fringe or tassel at each corner, which is called by the name here used in the original Hebrew: but women, servants, or young children, are not required to use them. To form the tassels, four threads doubled are passed through an eyelet-hole, of which one must be blue, and long enough to tie five knots, and to hang even with the rest. From the number of these threads,

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Ver. 22. *If ye have erred.*—[This law concerning sins of ignorance, being entirely diverse from one before considered, occasions considerable difficulty. (Le. iv.) Some explain *that* law as relating to sins of *commission*, *this* to sins of *omission:* others explain the one of inadvertent violations of the *moral* law, and the other of the transgressions of the *ceremonial* law: and some think *that* related to the whole nation, *this* to any one tribe; or *that* to the bulk of the nation, *this* to the rulers and elders. The Jews say, that the former law referred to such national transgressions through heedlessness, as consisted with the maintenance of the prescribed worship in the main; but that this especially respected the case of the nation, when through inattention, and the example and authority of wicked rulers, they had turned aside and committed idolatry, or conducted their worship directly contrary to law; yet through a culpable ignorance, and not in presumption. This was evidently the case under several of their kings; and the explanation seems well grounded.]—*B.*

Ver. 30. *Presumptuously.*—[Hebrew, with a high hand: That is, bold, daring, deliberate acts of transgression against the fullest evidence, and in *despite* of the Divine authority. Such conduct "reproacheth the Lord," as if his commands were needless, unreasonable, and inimical to the happiness of man; his authority were only fit to be trampled under foot; his favour were not desirable, or his wrath not to be feared; in short, as if it were more advantageous to rebel against him than to serve him. Such acts admitted of no atonement: the person was condemned to bear his own iniquity, and to be cut off.]—*Bagster.*

Ver. 32.—*While . . . . in the wilderness.*—This shows that little regard was paid to the order of time in these ancient records. The fact probably occurred about the time that these laws were given, and therefore preserved among them: their care was to preserve, not to arrange.—[This example seems to have been evidently introduced to illustrate the foregoing law. The man despised the word of the Lord, presumptuously broke his commandment, and, on this ground, was punished with death.]—*Bagster.*

Ver. 38. *Make them fringes.*—[The word *tzitzith*, properly denotes *an ornament resembling a flower*. From ver. 39. we learn that these were emblematical of the *commands* of God. That there is any analogy between a *fringe* and a *precept*, it would be bold to assert; but when a thing is appointed to *represent* another, no matter how different, that first object becomes the legitimate representative or sign of the other.]—*Bagster.*——The references to the Rabbinical customs in the Exposition are partly from *Ainsworth's* Annotations, and partly from *Allen's* Modern Judaism. *Parkhurst* considers these conic fringes as emblems of light; and, secondarily, of Christ, who is the true light; but we have no evidence that the Jews considered them in that view, nor have we any such allusion, with reference to them, in the New Testament.

commandments, and be [m] holy unto your God.

41 I [n] *am* the LORD your God, which brought you out of the land of Egypt, to be [o] your God: I *am* the LORD your God.

CHAPTER XVI.

1 The rebellion of Korah, Dathan, and Abiram. 41 Fourteen thousand and seven hundred men slain by a plague for murmuring against Moses and Aaron: 46 Aaron stayeth the plague.

NOW [a] Korah, the son of Izhar, the son of Kohath, the son of Levi; and Dathan and Abiram, the sons of Eliab; and On, the son of Peleth, sons of Reuben, took *men;*

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, [b] famous in the congregation, men of renown:

3 And [c] they gathered themselves together against Moses and against Aaron, and said unto [d] them, *Ye take* too much upon you, seeing [e] all the congregation *are* holy, every one of them, and the [f] LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

4 And when Moses heard *it,* he [g] fell upon his face:

5 And he spake unto Korah and unto all his company, saying, Even to-morrow the LORD will show who *are* his, and *who is* [h] holy; and will cause *him* [i] to come near unto him: even *him* whom he hath chosen will [j] he cause to come [k] near unto him.

6 This do; Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to-morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* [l] holy: *ye take* too much upon [m] you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 *Seemeth it but* a small [n] thing unto you, that the God of Israel hath [o] separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him,* and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause *both* thou and all thy company *are* gathered together against the LORD: and [p] what *is* Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

13 *Is* [q] *it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a [r] prince over us?

14 Moreover, thou hast not brought us into a land that [s] floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou [t] put out the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the LORD, [u] Respect not thou their offering: [v] I have not taken one ass from them, neither have I hurt one of them.

16 And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to-morrow:

17 And take every man his censer, and put incense in them, and bring ye [w] before the LORD every man his censer, two hundred and fifty censers; thou also and Aaron each *of you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and [x] the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 Separate [y] yourselves from among this

A. M. 2514. B. C. 1490

m Le.11.44, 45.

n Le.22.33.

o He.11.16.

a Ex.6.21. c.26.9. Jude 11.

b c.26.9.

c Ps.106.16.

d *It is much for you.*

e Ex.19.6.

f Ex.29.45.

g c.14.5. 20.6.

h Le.21.6, &c.

i He.12.14.

j c.17.5.

k Le.10.3. 21.17,18. c.3.10. Eze.40.46. 44.15,16.

l Ep.1.4.

m He.5.4.

n ver.13. Is.7.13.

o c.3.41,45. 8.11. De.10.8.

p Ex.16.8. 1 Sa.8.7. Ac.5.4. 1 Co.3.5.

q ver.9.

r Ex.2.14.

s Ex.3.8. Le.20.24.

t *bore out.*

u Ge.4.5. Is.1.10..15

v 1 Sa.12.3. Ac.20.33. 2 Co.7.2.

w 1 Sa.12.7.

x c.14.10.

y ver.45. Re.18.4.

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and from the letters of the Hebrew word, as numerals, they form the number 613; which, they say, is "the exact number of the precepts of the law," and which apply to all the occupations and circumstances of human life. Thus these tassels, or fringes, reminded them of all the precepts of the Mosaic law. But it is probable that the original design was much more simple; it might, however, embrace the following moral points:—That the commands of God extend to the minutest circumstances of our lives; and do often include particulars, for which we see not the reason, nor have a right to demand one. It is enough that our heavenly Father commands, and that we are his children. "Seek not after your own heart or your own eyes." This was of particular importance under the Jewish economy, in which many things are even to us inexplicable; and many more, probably, were so before the period of the Gospel dispensation.

CHAP. XVI. Ver. 1—22. *The rebellion of Korah, Dathan, and Abiram.*—Korah, who was related to Moses and Aaron, was of the family of the Kohathites, which encamped on the south side of the tabernacle; Dathan, and Abiram, and On, were all of the tribe of Reuben, which encamped behind the family of Kohath: but as On is only mentioned in the opening of the narrative, we may hope he repented and escaped; as did also, by some unknown means, the sons of Korah, as we read ch. xxvi. 11: and their descendants became famous, as singers, in the time of David, for several of his Psalms are particularly addressed to them. The ground of this insurrection was evidently envy at the superior honour of Moses the legislator, and Aaron the high priest. They pretended that, as the people were all holy, they were all equally entitled to act as priests, and to take a share in the government. By this palatable doctrine of equality, they persuaded 250 of the princes, leading men, *famous in the congregation,* to join them, and a great number of the lower classes sided with them. The 250 principal persons here referred to were evidently of different tribes, (perhaps chiefly Reubenites,) who had excited popularity by their levelling principles, claiming equal rights with the house of Aaron; they fill their censers from the sacred altar in defiance of the divine prohibition, and in sight of the miraculous cloud by which it was guarded, challenge the awful issue.

The reasoning of Moses on this occasion is temperate and affectionate: "Hear, I pray you, ye sons of Levi;" and then he represents to them the privileges which they enjoyed in waiting upon God in the tabernacle, and the folly of aspiring to the priests' office, which had been assigned to the house of Aaron. It is by performing the duties assigned to us, and not by aspiring to those of others, that we may hope to receive the approbation of our divine Master. The conduct of Dathan and Abiram was, however, particularly insulting, not only to Moses, but to the Lord. They characterize Egypt, instead of Canaan, as the land "flowing with milk and honey;" and charge the Hebrew legislator with acting from motives of ambition and private interest, from which no man was ever more free. At this, therefore, Moses was very wroth, protested his innocence before God, and,

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CHAP. XVI. Ver. 1, 2. *Now Korah,* &c.—[As the word *men* is not in the text, some read "took counsel;" and some, "took courage." *Houbigant* renders *yikkach,* "they rebelled;" which scarcely any rule of criticism can ever justify. Dr. *Geddes'* translation is, "Another insurrection was raised against Moses by Korah," &c. Others think that it may mean, "behaved with insolence." But, as Dr. *A. Clarke* observes, the verb *wayyikkach,* "and he took," which, though at the end of the sentence in English, is the first word in Hebrew, is not in the plural, but the singular; and hence cannot be applied to the acts of all these chiefs. In every part of the Scripture, where this rebellion is referred to, it is attributed to Korah; therefore, the verb here belongs to him; and the whole verse should be translated: "Now Korah, son of Izhar, son of Kohath, son of Levi, *he took* even Dathan and Abiram, the sons of Eliab, and On, son of Peleth, *son* of Reuben, and they rose up," &c.; reading with some MSS., the Samaritan, and Septuagint, *ben,* son, instead of *beney* sons.]—*Bagster.*

Ver. 14. *Wilt thou put out* (Hebrew, "bore out") *the eyes of these men?*—The meaning is, wilt thou blind these men by thine artful pretensions? thus denying the divine mission of Moses.

Ver. 15. *Not taken one ass.*—[Though Moses was their ruler, under God, yet so far from oppressing them, he had not imposed the smallest tax, nor taken, as a present, so much as an ass from one of them. The common present that is now made to the great, in these countries, is a *horse;* but there is reason to believe, that an *ass* might formerly have answered the same purpose. "If it is a visit of ceremony from a bashaw," says Dr. *Russell,* "or other person in power, a fine horse, sometimes with furniture, or some such valuable present, is made to him at his departure." As asses were esteemed no dishonourable beasts for the saddle, Sir *J. Chardin,* in his MS., supposes, that when Samuel disclaimed having taken the ass of any one, (1 Sa. xii. 3,) he is to be understood of not having taken any ass for his riding. In the same light he considers this similar declaration of Moses. His reason is, "asses being then

congregation, that I may [z] consume them in a moment.

22 And they [a] fell upon their faces, and said, O God, the [b] God of the spirits of all flesh, shall [c] one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up, and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, [d] Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby [e] ye shall know that the LORD hath sent me to do all these works; for *I have* not *done them* of mine own [f] mind.

29 If these men [g] die the common death of all men, or if they be visited after the [h] visitation of all men; *then* the LORD hath not sent me.

30 But if the LORD [i] make a [j] new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the [k] pit; then ye shall understand that these men have provoked the LORD.

31 ¶ And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And [l] the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them, fled at the cry of them: for they said, Lest the earth swallow us up *also*.

35 And there came out a [m] fire from the LORD, and consumed the two hundred and fifty [n] men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for [o] they are hallowed.

38 The censers of these [p] sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a [q] sign unto the children of Israel.

39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Israel, that [r] no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow all the congregation of the children of [s] Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud [t] covered it, and the [u] glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

A. M. 2514. B. C. 1490.

z He.12.28, 29.
a c.14.5.
b c.27.16. Job.12.10. Ec.12.7. Is.57.16. Zec.12.1. He.12.9.
c Ge.18.32. Jos.7.1, & Ro.5.18.
d Ge.19.12, 14. Is.48.11. 2 Co.6.17. 1 T.5.22. Re.18.4.
e Ex.3.12. Zec.2.9. Jn.5.36.
f Je.23.16.
g *as every man dieth.*
h Is.10.3.
i *create a creature.*
j Job.31.3.
k ver.33. Ps.55.15.
l c.26.10,11. De.11.6. Ps.106.17, 18.
m Le.10.2. c.11.1.
n ver.17.
o Le.27.28.
p Pr.8.36. 20.2 Hab.2.10.
q c.17.10. Eze.14.8.
r c.3.10. 2 Ch.26. 18.
s c.14.2. Ps.106.25, &c.
t Ex.40.34.
u ver.19.

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without imprecating any personal curse upon them, prays only that, by the rejection of their offerings, his honour and integrity might be vindicated.

The awful appeal is now made: Korah gathers his party round the door of the congregation, while the 250 daring chiefs light the censers from the sacred altar. The glory of the Lord now appears in awful splendour, and Moses and Aaron are commanded to withdraw, that the whole congregation may be consumed: but they fall upon their faces, and, like the great antitype of Moses, plead for mercy to their enemies.

The address is here made to "the God of spirits," a plain indication that they did not consider man as composed of flesh only; and when they call him "the God of the spirits of all flesh," they also intimate that he was the God of all men, and "not of the Jews only," as St. Paul expresses it, Rom. iii. 29. This appeal to God, as the father of spirits, to pity his own offspring, and not to punish the innocent with the guilty, had the desired effect. The congregation are ordered to withdraw from the tents of Korah, Dathan, and Abiram; whilst they, to show their hardihood and presumption, come and stand boldly in the door of their tents, till the earth opens and swallows them in a moment; while, at the same time, fire "from the Lord," that is, from the cloud of glory, destroys the 250 men who were offering incense within the courts.—"O God! how terrible art thou in thy works! Through the greatness of thy power shall thine enemies submit themselves unto thee!" (Ps. lxvi. 3.)

Ver. 23—50. *The punishment of the insurgents.*—On this awful event, the late learned editor of *Calmet* very sensibly remarks:—"The history of the punishment of Korah is among the most striking instances of the divine power, exerted to vindicate his appointments, and to destroy profligate offenders. Let the earth swallow men and their dwellings, when it opens its abysses; there is nothing in that beyond the powers of nature. When the earth trembles, those countries which are the seat of this disturbance must crumble into dust by the shock. Sicily and Italy furnish innumerable instances in proof of these assertions; yet even in these instances, though not miraculous, it is God who produces such commotions. All the works of nature are works of God. But here, while the earth is composed and tranquil, the man of God foretels the time, the place, the persons concerned, and the manner in which this prodigy should happen; and this not in Sicily, not in Italy, not in a country undermined by subterranean fires, but in the sandy desert of Arabia, where rocks probably form the general under *strata*, and sand the upper; where earthquakes are little known, except by report; and where little expectation of this threat's fulfilment could arise in the minds of the hearers, from general appearances, or from supposable natural causes. Yet here, at the time appointed, the earth opens her mouth, and swallows down into her profound abysses the whole company of rebels: leaving no trace of them remaining, but by the void where they had been. . . . . It is good to remark here, in passing, that the greater part of the miracles wrought to establish the Jewish religion were of a terrific nature, and often involved the ruin of a multitude of transgressors: witness, this destruction of Korah and his accomplices. On the contrary, the miracles wrought in establishing the truth of the Gospel were salutary and benevolent, as well to the enemies as to the friends of religion."

After this awful catastrophe, we might very naturally expect to hear of no more insurrections in the camp; but how obdu-

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esteemed very honourable creatures for riding on, (ch. xxii. 21, 30. Ju. v. 10. 1 Sa. xvi. 2.) as they are at this very time in Persia, being rode with saddles." See *Harmer*, Observations.]—*Baxster.*

Ver. 22. *Spirits of all flesh.*—We have a striking instance of the manner in which the Jews distinguished between flesh and spirit, in the prophecy of Isaiah, chap. xxxi. 3. "The Egyptians are men, and not God; and their horses are flesh, and not *spirit*."

Ver. 26. *Depart*, &c.—[The rebels, with all that belonged to them, were, as *an accursed thing*, devoted to utter destruction. (Le. xxvii. 28, 29: Jos. vii. 13—15. 23—26.) The people therefore were forbidden to touch any thing belonging to them; that they might enter a solemn protest against their wickedness, acknowledge the justice of their punishment, and express their fear of being involved in it.]—*Baxster*

Ver. 30. *Make a new thing.*—Hebrew, "Create a creation.' It is probable this was the first earthquake, at least the first the Israelites had heard of.

Ver. 33. *Went down alive into the pit.*—The Hebrew reads, into *Sheol*, commonly rendered *hell*, and sometimes the *grave*. But we are not hence to infer the eternal perdition of all their wives and children; though little hope is to be entertained of the principal transgressors.

Ver. 41. *On the morrow.*—It is not unlikely, that the people persuaded themselves that Moses and Aaron had used some *cunning* in this business; and that the *earthquake* and *fire* were artificial; for, had they discerned the hand of God in the punishment, they would scarcely have dared the anger of the Lord in the very face of his justice. And while they thus absurdly imputed this judgment to Moses and Aaron, they impiously called the persons, thus perishing in their rebellion, "the people of the Lord!"]—*Bagster.*

45 Get [v] you up from among this congregation, that I may consume them as in a moment. And [w] they fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is [x] wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and behold, the [y] plague was begun among the people: and he put on [z] incense, and made an atonement for the people.

48 And he stood [a] between the dead and the living; and the plague was [b] stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

CHAPTER XVII.

1 Aaron's rod flourisheth: 10 it is left for a monument against the rebels.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and take of every one of them a [a] rod according to the house of *their* fathers, of all their princes according to the house of their fathers, twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, [b] where I will meet with you.

5 And it shall come to pass, *that* the man's rod whom I shall [c] choose shall blossom: and I will make to cease from me the murmurings of the children of Israel, [d] whereby they murmur against you.

6 And Moses spake unto the children of Israel, and every one of their princes gave [e] him a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moses laid up the rods before the LORD in the [f] tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and behold, the [g] rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be [h] kept for a token against the [i] rebels; and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did *so:* as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we [j] perish, we all perish.

13 Whosoever [k] cometh any [l] thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

A. M. 2514. B. C. 1490.

v ver. 21, 24

w ver. 22 c. 20 6

x Le 10 6. c 11 33. 18 5 1 Ch 27. 24. Ps 106 29

y De 33 10.

z Heb. 7 24, 25

a 1 Ch 21. 26, 27

a Eze 37. 16.

b Ex. 25 22. 29 42, 43. 30 36.

c c. 16. 5.

d c. 16 11.

e *a rod for one prince, a rod for one prince.*

f Ex. 38. 21. Ac. 7. 44.

g Ps. 110. 2. Eze. 19. 12, 14.

h He 9. 4.

i *children of rebellion.*

j Ps. 90. 7. Is. 57. 16.

k c. 1. 51, 53. 18. 4, 7.

l Ep. 2. 13. He. 10. 19., 22

rate is the human heart! Not more hardened was the heart of Pharaoh himself than that of these desperate rebels. On the morrow, still persisting to lay all their calamities on Moses and Aaron, "all the congregation murmured" against them, saying, "Ye have killed the people of the Lord!" And they all gathered together against Moses and Aaron, determined, no doubt, to put down their authority, and, most likely, to stone them, as they before threatened: but turning to look toward the tabernacle, they are suddenly appalled by the awful appearance of the cloud of glory.

We may note here, by the way, that when an insurrection arises on popular grounds, as was here pretended, the whole multitude appear in general to side with it; partly from the enthusiasm of the moment, and partly from the fear of singularity. Hence Moses speaks of but "one man" as the primary offender, whose eloquence and pretended patriotism had led away the multitude. We should not, however, "follow a multitude to do evil." They who unite in crime must expect to share in punishment. Wrath was now gone forth from the Lord—"the plague (whatever was its nature) was begun." And Moses, who first perceived it, directed Aaron to take a censer, to offer an atonement for the rebels. Aaron, whose life was but just now in danger from them, runs hastily into the midst of the congregation, and stands "between the living and the dead," to intercede for them. How beautiful a representation this of the conduct of our great High Priest above, who "ever liveth to make intercession for us."

"Kind Intercessor! there he stands,
And loves, and pleads, and prays."

CHAP. XVII. Ver. 1—13. *The priesthood confirmed by miracle to Aaron.* The custom of writing on rods or staves, mentioned here and in Ezek. xxxvii. 16—20, was once very common in various countries, even among our ancestors. The rods here named were the staves or sceptres of the different tribes, and were probably all cut from the almond tree: but as none of these could again bud or blossom without a miracle, the budding of Aaron's rod gave a miraculous testimony to his claim, and so satisfactorily settled it, that it does not appear ever afterwards to have been disputed; his rod being laid up in the ark of testimony as a memorial. The effect which this had was, indeed, singular and striking. This rod being there deposited, they imagined would be fatal to them, in case any future rebellion or disturbance should arise. "Behold, we die, (say they,) we perish!—we ALL perish! Whosoever cometh any thing near the tabernacle of the Lord shall die:" but it is added, "Shall we be consumed with dying?"

On this strange alteration in the feelings and sentiments of the people, *Boothroyd* has the following practical observation:—"We here see the weakness and folly of this people again displayed. They lately maintained, that all the Lord's people were holy, and ought to have a right to approach the sanctuary, even the most holy place! Now, *no one* can come near the tabernacle, without being consumed! They are terrified, and expect to perish, if they do but draw near. Thus are men at one time guilty of rashness and presumption, and at another, of fear and trembling. Let us learn to make God our fear, so as not to offend him; but to avoid that dread, which implies a want of confidence in his mercy and kindness. Alas! what unbelief, ingratitude, murmuring, and disobedience, are we guilty of!"

But the last clause seems to us not to be sufficiently noticed by any commentators we have examined. "Shall we be consumed with dying?" The words seem to imply two distinct questions: 1. Shall we *all* die? They had seen Korah and his company swallowed by an earthquake, the 250 chiefs destroyed by fire from the Lord, and, subsequently, between fourteen and fifteen thousand destroyed by plague: will the Lord go on till the nation is utterly extinct? Or, 2. If we die, "Shall we be *utterly* consumed?"—consumed as smoke that vanisheth for ever?—Is there not here an anticipation of an hereafter. So Job, (chap. xiv. 10.) "Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" A question that should

Ver. 46. *Plague is begun.*—[God now punished them by a *secret blast*, so as to put the matter beyond dispute—his hand, and his alone, was seen, not only in the plague, but in the *manner* in which the mortality was arrested. It was necessary that it should be done in *this way*, that the whole congregation might see that these men who had perished were not "the people of the Lord," and that God, not *Moses* and *Aaron*, had destroyed them.]—*Bagster.*

Ver. 48. *The plague was stayed.*—What this plague was is not said; most likely a pestilential disease, communicated by a blast of air, and which was spreading so rapidly, that in the short time it raged, 14,700 died, beside those who had suffered the day before, by fire and earthquake.

CHAP. XVII. Ver. 2. *Take of every one . . . . a rod.*—(Metteh) a staff of office. See Gen. xlix. 10. and Note. Dr. *E. Clarke*, when in Sweden, saw several staves made like flat straight swords, with Runic inscriptions on both sides, and by several such as these, they formed an almanack. The ancient Britons wrote verses on their staves, which were made triangular or square, according to the metre. Similar to this was the mode of keeping accounts by tallies, (still used for milk,) and it is curious to observe, that they were used, and (it is said) still are, in the Court of Exchequer London: the teller of the Exchequer was, in fact, the tally-keeper.

Ver. 8. *The rod of Aaron.*—It has been thought, that Aaron's staff, and perhaps the staves of all the tribes, were made out of the *amygdalus communis*, or common almond tree. A sceptre or staff of office resuming its vegetative life, was considered an absolute impossibility among the ancients; and, as they were accustomed to swear by their sceptres, this circumstance was added to establish and confirm the oath. A remarkable instance of this we have in Homer, where Achilles, in his rage against Agamemnon, thus speaks:

"But hearken: I shall swear a solemn oath:
By this same *scepire*, which shall *never bud;*
Nor boughs bring forth, as once: which having left
Its parent on the mountain top, what time
The woodman's axe lopp'd off its foliage green,
And stripp'd its bark, shall never grow again."—*Cowper's Homer.*

Ver. 12. *We die.*—[*Gavanoo*, "we expire:" it signifies not so much to *die*, simply, as to *feel an extreme difficulty of breathing*, which producing *suffocation*, ends at last in death. See the folly and extravagance of this sinful people, in thus rebelling against the authority of those whom Jehovah had appointed to be their rulers.]—*Bagster.*

CHAPTER XVIII.

1 The charge of the priests and Levites. 8 The priests' portion: 21 the Levites' portion. 25 The heave-offering to the priests.

A.M. 2514. B.C. 1490.

AND the LORD said unto Aaron, Thou, and thy sons, and thy father's house with thee, shall [a] bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be [b] joined unto thee, and [c] minister unto thee: but thou and [d] thy sons with thee *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and the charge of all the tabernacle: only [e] they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle; and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary, and the charge of the [f] altar; that there be no [g] wrath any more upon the children of Israel.

6 And I, behold, I have taken your brethren the Levites from among the children of Israel: to you *they are* [h] given *as* a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore [i] thou and thy sons with thee shall keep your priest's office for every thing of the altar, and [j] within the vail; and ye shall serve: I have given your priest's office *unto you as* a service of gift: and the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee the charge of my [k] heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the [l] anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things *reserved* from the fire: every oblation of theirs, every [m] meat-offering of theirs, and every [n] sin-offering of theirs, and every [o] trespass-offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons.

10 In [p] the most holy *place* shalt thou eat it, every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; the [q] heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto [r] thee, and to thy sons, and to thy daughters with thee, by a statute for ever: every one that is [s] clean in thy house shall eat of it.

12 All the [t] best of the oil, and all the best of the wine and of the wheat, the [u] first-fruits of them which they shall offer unto the LORD, them have I given thee.

13 *And* whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thy house shall eat *of* it.

14 Every [v] thing devoted in Israel shall be thine.

15 Every [w] thing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless, the first-born of man shalt thou surely [x] redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou redeem, according to thine [y] estimation, for the money of [z] five shekels, after the shekel of the sanctuary, which [a] *is* twenty gerahs.

17 But the [b] firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt [c] sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as [d] the wave-breast and as the right shoulder are thine.

19 All [e] the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* a

a Ex.28.38. Le.10.17. 1 Pe.2.24.
b Ge.29.34.
c c.3.6,7.
d c.3.10, &c.
e c.16.40.
f Ex.30.7, &c. Le.24.3.
g c.16.46.
h c.8.19.
i ver.5.
j He.9.3,6.
k Le.7.32. c.5.9.
l Ex.29.29. 30.13,15
m Le.2.2,3. 10.12,13.
n Le.6.25, 26.
o Le.7.7. 14.13.
p Le.6.16, &c.
q ver.8.
r De.18.3.
s Le.22.3.
t *fat.*
u Ex.23.19. De.18.4. Ne.10.35, 36.
v Le.27.28.
w Ex.13.2. 22.29.
x Ex.13.13. 34.20.
y Le.27.2,6.
z c.3.47.
a Eze.45.12.
b De.15.19.
c Ex.29.16. Le.3.2,5. He.12.24.
d Ex.29.26, 28. Le.7.34.
e ver.11.

always be connected with our thoughts of dying. "The dust shall return unto the earth as it was; but the spirit shall return unto God who gave it." (Eccles. xii. 7.)

CHAP. XVIII. Ver. 1—32. *Support of the ministry.*—The office of a minister is a good work, and an important charge; and to be employed and trusted in it, to be approved faithful and made useful, is the greatest honour and favour which God ever confers upon mortal man. But it is weighty and perilous: "the iniquity of the priesthood," and "of the sanctuary," forms the most aggravated guilt, and will sink the mercenary, the careless, and the profligate minister, into the deepest condemnation; besides occasioning wrath upon the people, and dragging them down with him into destruction. All, therefore, who are thus employed, should "rejoice with trembling;" and "take heed to themselves, and to their doctrine;" not "entangling themselves in the affairs of this life," but considering the Lord as their Portion, the interests of godliness as their interests, and the glory of God in the salvation of souls, as their grand, their sole object. They who desire this good work should look to it, that their motives, dispositions, and qualifications are such, as may give them a reasonable ground to hope, that they will "be approved of God, as workmen that need not be ashamed;" and that the maintenance which they receive, may be indeed "for their *service* in the sanctuary."—On the other hand, it is the Lord's pleasure, "that they who preach the gospel should live of the gospel," and be preserved from the anxieties and temptations of pinching poverty; that they may have no occasion to engage in secular business, or inducement to flatter the rich, or to be silent out of pecuniary considerations. Nay, it is his will, that they should not only have enough to maintain their families, and punctually to discharge their debts; but that they should have a surplus for pious and charitable uses, and that they should thus employ it: not luxuriously spending, or covetously hoarding it, but living themselves, and leaving their families to live, in dependance on Providence. It is therefore criminal not only to defraud, but to be niggardly, to the ministers of God, and their maintenance must not be considered as an alms or an imposition, but their just due, as the Lord's portion out of men's estates, which being withheld will pollute the enjoyment of all the rest.—Whatsoever is offered to the Lord

CHAP. XVIII. Ver. 1. *Aaron shall bear the iniquity of the sanctuary.*—[To counterbalance the high honour conferred on Aaron and his family, and to allay the fears and abate the envy of the people, it is here declared, that the priests must bear the blame of every thing which was not properly conducted in the sanctuary.]—*Bagster.*

Ver. 2. *Joined.*—[There is a fine paronomasia in the original. *Levi*, is derived from *lavah*, to join, couple, associate; hence Moses says, the *Levites*, *villaveo*, "shall be joined," or *associated*, with the priests: they shall conjointly perform the sacred office, but the priests shall be *principal*, the Levites their *associates* or assistants.]—*Bagster.*

Ver. 8. *I have given the charge of mine heave-offerings.*—In this and the following verses, we have the means by which the priesthood was to be supported, and its priests maintained; partly, by a certain portion of the various offerings, and partly by the first-fruits and tithes. These have been repeatedly stated in the two preceding books; and they are here reminded, that by these means, though they had no possession in the land, they had a portion of the best of every thing possessed by the other tribes.

Ver. 10. *In the most holy place.*—The term "most holy," is here extended to the courts of the tabernacle. See Lev. vi. 16. Ne. xiii. 5, 9. Eze. xlii. 13.

Ver. 11. *The heave-offering.*—Comp. Le. ii. 1—14.; vii. 29—34.; xxiii. 15—21.

Ver. 15. *Every thing that openeth the matrix.*—Compare Exodus xiii. 11—16: Leviticus xxvii

Ver. 16. *From a month old shalt thou redeem.*—[Redemption of the first-born is one of the rites, which is still practised among the Jews. According to *Leo* of Modena, it is performed in the following manner: When the child is thirty days old, the father sends for one of the descendants of Aaron: several persons being assembled on the occasion, the father brings a cup, containing several pieces of gold and silver coin. The priest then takes the child into his arms, and addressing himself to the mother, he says, "Is this thy son?" *Mother.* "Yes." *Priest.* "Hast thou never had another child, male or female, a miscarriage, or untimely birth?" *Mother.* "No." *Priest.* "This being the case, this child, as first-born, belongs to me." Then turning to the father, he says, "If it be thy desire to have this child, thou must redeem it." *Father.* "I present thee with this gold and silver for this purpose." *Priest.* "Thou dost wish therefore to redeem the child?" *Father.* "I do wish so to do." The priest then turning himself to the assembly, says, "Very well: this child, as first-born, is mine; as it is written in *Bemidbar*, (ch. xviii. 16.) *Thou shalt redeem the first-born of a month old for five shekels*; but I shall content myself with this in exchange." He then takes two gold crowns, or thereabouts, and returns the child to his parents.]—*Bagster* A feast generally follows this ceremony.

Ver. 19. *It is a covenant of salt.*—Salt is the great preservative from putrefaction, and therefore was made the emblem of peace and friendship. See Levit. ii. 13. and note.

A. M. 2514. B. C. 1490.

f covenant of salt for ever before the LORD unto thee and to thy seed with thee.

20 ¶ And the LORD spake unto Aaron, Thou g shalt have no inheritance in their land, neither shalt thou have any part among them: I h *am* thy part and thine inheritance among the children of Israel.

21 And, behold, I have given the children of Levi all the i tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, j and k die.

23 But l the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the m tithes of the children of Israel, which they offer *as* a heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up a heave-offering of it for the LORD, *even* a tenth n *part* of the tithe.

27 And *this* your heave-offering shall be reckoned unto you, as o though *it were* the corn of the threshing-floor, and as the fulness of the wine-press.

28 Thus ye also shall offer a heave-offering unto the LORD of all your tithes which ye receive of the children of Israel; and ye shall give thereof the LORD's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the LORD, of all the p best thereof, *even* the hallowed part thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, q then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the wine-press.

31 And ye shall eat it in every place, ye and your households: for it *is* your r reward for your service in the tabernacle of the congregation.

32 And ye shall s bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye t pollute the holy things of the children of Israel, lest ye die.

CHAPTER XIX.

1 The water of separation; 11 the law for the use of it.

AND the LORD spake unto Moses and unto Aaron, saying,

2 This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, a wherein *is* no blemish, *and* upon which b never came yoke:

3 And ye shall give her unto Eleazar the priest, that he may bring her forth c without the camp, and *one* shall slay her before his face:

4 And Eleazar the priest shall take of her blood with his finger, and d sprinkle of her blood directly before the tabernacle of the congregation seven times:

5 And *one* shall burn the heifer in his sight; her e skin, and her flesh, and her blood, with her dung, shall he burn:

6 And the priest shall take f cedar-wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

7 Then the priest shall wash g his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his

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f *Le.* 2.13. 2 Ch. 13.5
g ch. 26.62
h De. 10.9. 12.12. 14.27,29. 18.1,2. Jos. 13.14. 18.7. 14.3. 15.7. Ps. 16.5. Eze. 44.28
i Le. 27.30, &c.
j *or, die*
k c. 1.51
l c. 3.7
m Ne. 13.12. Mal. 3.8, 10. He. 7.5, 9
n Ne. 10.38.
o ver. 30.

p *fat.* ver. 12.
q ver. 27.
r Mat. 10. 10. Lu. 10.7. 1 Co. 9.13. 2 Co. 12. 13. 1 Ti. 5.18.
s Le. 19.8. 22.16.
t Le. 22.2, 15. Mal. 1.7. 1 Co. 11. 27-29
a Ex. 12.5. Mal. 1.13, 14. 1 Pe. 1.19.
b De. 21.3. 1 Sa. 6.7.
c Le. 4.12. 21. 16.27. He. 13.11
d Le. 4.6. 16.14,19. He. 9.13 12.24.
e Ex. 29.14.
f Le. 14.4,6, 49.
g Le. 11.25. 15.5.

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must be of the best; and they who have him for their inheritance, will be well provided for in this world and in the next, without the embarrassments and cares which perplex others.—Let us then endeavour to know and do our own work diligently; to be contented with our daily bread, and thankful for it; to seek our inheritance and our treasure in heaven; to "set our affections on things above;" to have our conversation heavenly; to consider ourselves as "strangers and pilgrims upon earth;" and to leave the eager pursuit of earthly things to those who know no better treasures to be desired or enjoyed.—*T. Scott.*

CHAP. XIX. Verse 1—22. *The sacrifice of the red heifer.*—This sacrifice differed from all the others, in that, not only was the body burned, but the animal was slain without the camp: and the most part of the blood, with all the skin and filth, were burned with the carcass: fragrant wood, &c. being cast upon the flames. These circumstances are all calculated to suggest the idea, that this sacrifice was of a most polluted and polluting nature, and yet from the ashes of this animal is prepared the water of separation. The Jews perceive a mystery in this sacrifice, so deep, that, as they say, Solomon, with all his wisdom, could not penetrate it. The Gospel, however, explains this mystery: and the author of the Epistle to the Hebrews gives us a key to it in the following words; (chap. xiii. 11, 12.) "For the bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." There is no doubt but this passage refers, first and principally, to the sacrifices offered on the great day of atonement, (for which see chap. xxix. 7.) but as the object of all the sacrifices was the same, and the atonement of the Gospel is *one* only, we are warranted to apply the sacrifice of the heifer on this occasion, in the same manner as the others.—We may remark, then, 1. That Jesus was led to be crucified loaded with the vilest charges and bitterest execrations of his enemies; and he was led without the city, (which was the same as without the camp, while in the wilderness,) even to the common place of execution for the vilest malefactors. 2. That, notwithstanding, he

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Ver. 20. *Have no inheritance.*—[The principal part of what was offered to God was the portion of the priests; who had no inheritance of *land* in Israel. —The Rabbins say, 24 gifts were given to the priests; all of which are expressed in the law. *Eight* were only ate in the sanctuary: 1. The flesh of the *sin-offering*, (Le. vi. 25, 26.) 2. The flesh of the *trespass-offering*, (Le. vii. 1, 6.) 3. The *peace-offering* of the congregation, (Le. xxiii. 19, 20.) The *remainder* of the *sheaf*, (Le. xxiii. 10.) 5. The *remnants* of the *meat-offerings*, (Le. vi. 16.) 6. The *two loaves*, (Le. xxiii. 17.) 7. The *shew-bread*, (Le. xxiv. 9.) 8. The *log* of *oil* offered by the leper, (Le. xiv. 10.) *Five* they ate only at Jerusalem: 1. The *breast* and *shoulder* of the *peace-offerings*, (Le. vii. 31, 34.) 2. The *heave-offering* of confession, (Le. vii. 12—14.) 3. The *heave offering* of the Nazarite's ram, (Le. vi. 17—20.) 4. The *firstling*, (ch. xviii. 15.) 5. The *first-fruits*, (ch. xviii. 13.) *Five* were due to them only in the land of Israel: 1. The *heave-offering* of *first-fruits*, (v. 12.) 2. Of the *tithe*, (ver. 28.) 3. The *cake*, (ch. xv. 20.) 4. The *first* of the *fleece*, (De. xviii. 4.) 5. The *field of possession*, (ch. xxxv.) *Five* were due both within and without the land: 1 The gifts of *slain beasts*, (De. xviii. 3.) 2. The redemption of the *first-born*, (ver. 15.) 3. The *lamb* for a *firstling ass*, (Ex. iv. 20.) 4. That taken by violence from a stranger, (ch. v. 8.) 5. All devoted things. *One* was from the sanctuary, the *skins*, &c. (Le. vii. 8.)]—*Bagster.*

Ver. 26. *A tenth part of your tithe.*—By this it appears, that the Levites, who received tithes of the people, paid tithes of their tithes unto the priests.

CHAP. XIX. Ver. 2. *Bring thee a red heifer.*—[The following curious particulars have been remarked in this ordinance: 1. A *heifer* was appointed for sacrifice in opposition to the Egyptian superstition, which held these *sacred*, and worshipped their goddess Isis under this form; and this appears the more likely, because *males* only were chosen for sacrifice. So *Herodotus* says, they sacrifice males, both old and young, but it is not lawful for them to offer females. 2. It was to be a *red* heifer, because the Egyptians sacrificed *red bulls* to the evil demon Typhon. 3. It was to be *without spot*, having no mixture of any other colour. *Plutarch* says, the Egyptians "sacrifice red bulls, and select them with such scrupulous attention, that if the animal has a single *black* or *white* hair, they reckon it unfit to be sacrificed." 4. *Without blemish.* (See note on Le. xxii. 21.) 5. *On which never came yoke:* because an animal which had been used for a common purpose was deemed improper for sacrifice. None of the heathen would offer an animal in sacrifice which had been employed in agricultural purposes. Diomede and Nestor vow to offer to Pallas, a yearling heifer, "which no man had yet brought under the yoke."]—*Bagster.* Dr. *Allix* says, the Jews have a tradition that God has descended nine times to this earth, and that he will descend a tenth time "in the age to come;" i. e. the time of the Messiah. In harmony with this notion, *Maimonides* mentions a tradition, that nine red heifers have been sacrificed between the original delivering of this precept and the desolation of the second temple. "Our master, Moses, (says he,) sacrificed the first; Ezra offered up the second; and seven more were sacrificed during the period which elapsed from the time of Ezra to the destruction of the temple; the tenth King Messiah himself will sacrifice."—*Orient. Cust.* No. 731.

In other sacrifices, the learned *Ainsworth* says, the Jews were not particular as to this circumstance; in the *colour*, however, they were most exact. The Rabbins say, if it had but two hairs, black or white, close together, it was rejected.

Ver. 3. *Unto Eleazar the priest.*—As the high priest must never knowingly contract defilement, this office was committed to the next in office.

clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* clean shall gather up the [h] ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for [i] a water of separation: it *is* a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He [j] that toucheth the dead body of [k] any man shall be unclean seven days.

12 He [l] shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, [m] defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the [n] water of separation was not sprinkled upon him, he shall be unclean; his [o] uncleanness *is* yet upon him.

14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

15 And every open [p] vessel which hath no covering bound upon it, *is* unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean *person* they shall take of the [q] ashes of the burnt heifer of purification for sin, and [r] running water shall be put thereto in a vessel:

18 And a clean person shall take [s] hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and [t] on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath [u] defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And [v] whatsoever the unclean *person* toucheth shall be unclean; and [w] the soul that toucheth *it* shall be unclean until even.

CHAPTER XX.

1 The children of Israel murmur for want of water. 7 Moses smiting the rock bringeth forth water at Meribah. 14 A passage through Edom is denied him. 22 Aaron resigneth his place to Eleazar, and dieth.

THEN [a] came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and [b] Miriam died there, and was buried there.

2 And [c] there was no water for the congregation: and [d] they gathered themselves together against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would [e] God that we had died when our brethren died before the LORD!

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it [f] *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and

h He.9.13.

i ver.13,20, 21. c.31.23.

j Le.21.1. c 5.2. 9.6,10. Le.4.14. Hag.2.13.

k *soul of man.*

l c.31.19.

m Le.15.31.

n ver.9. c.5.7.

o Le.7.20. 22.3.

p Le.11.32.

q *dust.*

r *living waters shall be given.* Ge.26.19. Jn.4.10.

s Ps.51.7.

t Le.14.9.

u ver.13.

v Hag.2.13.

w Le.15.5.

A. M. 2553. B. C. 1451.

a c.33.36.

o Ex.15.20.

c Ex.17.1, &c.

d c.16.42.

e c.14.2,&c.

f c.16.14.

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was "without blemish," pure and undefiled. Many ingenious reasons, of a mystical nature, are given for the colour of this heifer; but, probably, the true reason was the difficulty of procuring such an animal, without a spot of white or black upon some part of it; and notwithstanding the number of red cows we have seen, perhaps we never saw one qualified for such a sacrifice. This may, therefore, point out the extraordinary, and even *unique* or unparalleled character of the Son of God.—3. We may remark, that execrated and abhorred as our Saviour was, from him alone can be derived either our pardon or sanctification; for it was evidently in consequence of his death, that the Holy Spirit was given for the purification and consolation of believers. Thus said Jesus to his apostles, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, of righteousness, and of judgment." (John xvi. 7, 8.) Lastly, we may add, that since so many mysterious traits of character met in the person of Christ, we may well explore every type of the Mosaic economy with reference to him; and, after all, we shall find they fall short of fully depicting his merits or his perfections.

> "All over glorious is my Lord,
> Must be belov'd and yet ador'd:
> His worth, if all the nations knew,
> Sure the whole earth would love him too."—*Watts.*

CHAP. XX. Verse 1—29. *The death of Miriam—The rock of Meribah*, &c.—Before we enter on the events of this chapter, it seems proper to remark, that here is a chasm in the narrative of thirty-seven years, with no materials in any other part of scripture to fill it up: except only, that in the 33d chapter of this book, we have the enumeration of forty-two stages, in which they encamped during their sojourning in the wilderness, a great part of which places are unknown. But how shall we account for this omission: 1. Moses (except in his first book) is not writing a connected history, but *memoirs* of certain events in which he was personally concerned, and the record of certain laws which he was appointed to deliver.—2. It is probable these thirty-seven years were marked with no extraordinary event. The generation which came out of Egypt had been so completely humbled and terrified by the plague which followed the rebellion of Korah and his companions, that, in all probability, no open insurrection occurred during this period, and, consequently, no remarkable providential in-

Ver. 9. *For a water of separation.*—[That is, water prepared by being mixed with the ashes of the heifer, and set apart for the special purpose of being sprinkled on those who had contracted any legal defilement. To this rite the apostle Paul, in his Epistle to the Hebrews, (ch. ix. 13, 14.) pointedly alludes: "For if," says he, "the blood of bulls and of goats," alluding, probably, to the sin-offerings and the scape-goat, "and the *ashes of a heifer* sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot unto God, purge your conscience from dead works to serve the living God."]—*Bagster.*

Ver. 11. *Toucheth the dead.*—[He who touched a *dead beast* was only unclean for *one day*, (Le. xi. 12, 27, 39.) but he who touches a *dead man* is unclean for *seven days*. This was certainly designed to show the peculiar impurity and sinfulness of man, and the hatefulness of sin—seven times worse than the vilest animal!]—*Bagster.*

Ver. 12. *He shall purify himself.*—The Hebrew literally reads, "He shall *sin* himself;" i.e. put away sin: so, as Dr. *Clarke* remarks, we use the words to *fleece*, and to *skin*, for divesting an animal of its fleece or skin. We have before remarked, that the same word is also used in the original for *sin*, and a *sin*-offering, because the sin was imputed to the sacrifice.

Ver. 17. *And running water.*—Hebrew, "Living waters shall be given" to mix with the ashes. By living waters, the Hebrew a ways means, spring or river water, in distinction from rain or stagnant water.

CHAP. XX. Ver. 1. *Kadesh.*—[*Kadesh* is described in ver. 16. as being on the uttermost border of the land of Edom; and *Eusebius* informs us, that the tomb of Miriam, in his time, was to be seen at *Kadesh*, near the city Petra, which was near mount Hor, on the borders of the desert of Zin.]—*Bagster.* This place must be distinguished from Kadesh-barnea, from whence the spies were sent, chap. xiii. 26. *Kadesh* means holy, and this place was so called, because here the Lord was "sanctified in them;" i. e. in the children of Israel: for though Moses and Aaron dishonoured God by their want of faith and confidence, yet when the people saw the waters flow, they doubtless honoured, or "sanctified" him by their praises. *Ainsworth* calculates their residence here about five months.

speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the [g] rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye [h] rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the [i] water came out abundantly, and the congregation drank, and their beasts *also*.

12 ¶ And the LORD spake unto Moses and Aaron, [j] Because ye believed me not, to [k] sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 This *is* the water of [l] Meribah; because the children of Israel strove with the LORD, and he was [m] sanctified in them.

14 ¶ And [n] Moses sent messengers from Kadesh unto the king of Edom, Thus saith [o] thy brother Israel, Thou knowest all the travail that hath [p] befallen us:

15 How our fathers went [q] down into Egypt, and we have [r] dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

16 And [s] when we cried unto the LORD, he heard [t] our voice, and [u] sent an angel, and hath brought us forth out of Egypt: and behold, we *are* in Kadesh, a city in the uttermost of thy border:

17 Let [v] us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high*-way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the highway: and [w] if I and my cattle drink of thy water, then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet.

20 And he said, Thou [x] shalt not go through. And Edom came out [y] against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

22 ¶ And [z] the children of Israel, *even* the whole congregation, journeyed from Kadesh, and came unto mount Hor.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be [a] gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye [b] rebelled against my [c] word at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 And [d] Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount; and Moses and Eleazar came down from the mount.

A. M. 2553. B. C. 1451.

g ver. 11. Ne. 9.15. Ps. 78.15, 16. 105.41. 114.8. Is. 43.20. 48.21.

h Ps. 106.33

i Ex. 17.6. De. 8.15. 1 Co. 10.4.

j c. 27.14. De. 3.26. 32.51.

k Le. 10.3. Eze. 36. 23. 1 Pe. 3.15.

l That is, *strife*. Ex. 17.7.

m Eze. 20. 41.

n Ju. 11.16, 17.

o De. 2.4.

p *found us*.

q Ge. 46.6.

r Ex. 12.40.

s Ex. 2.23

t Ex. 3.7.

u Ex. 3.2. 14.19. 23.20. 33.2.

v c. 21.22. De. 2.27.

w De. 2.6, 28.

x Ju. 11.17.

y Ob. 10..15.

z c. 33.37.

a Ge. 25.8. De. 32.50.

b ver. 12.

c *mouth*.

d c. 33.38, &c.

terference. 3. The scene was so completely monotonous, (if we may so speak,) without variety of situation or of circumstances, that nothing called for special record. 4. As this seems to have been the period during which Moses had the most leisure; and as his mind had been schooled with affliction, and his judgment matured by experience, is it not probable that a great part of the Pentateuch was now written? The fact, however, is certain, that the history is here resumed, in the first month of the fortieth year from their coming out of Egypt. (See ch. xxxiii. 38.)

The first event to be here noted, is the station in which Israel now encamped, at Kadesh, in the wilderness of Zin, which must be carefully distinguished from the wilderness of Sin, (or *Seen*,) in which they encamped soon after leaving Egypt. (See chap. xiii. 21., and note.)

2. The death of Miriam, who must have been now nearly 130 years of age, if not more, as she was a girl, partly grown up, when Moses was born; (Exod. ii. 4, 7, 8.) and her death is recorded in a manner as brief as that of the first patriarchs of mankind.—She "died there, and was buried."

3. We have the renewed murmurings of the people. From the repeated commendations passed in Scripture on the children of that generation which came out of Egypt, Pres. *Edwards* considers them as eminently pious and obedient; (Jer. ii. 2, 3. Deut. viii. 2, 3, 15, 26.) and the silence of so many years respecting them seems to agree with this idea, since we seldom hear of Israel but either in affliction or rebellion. If, therefore, they were innocent, it is probable also that they were in no great trouble, since we no sooner read of their wanting water again, then we hear also of their murmuring. The great divine above quoted seems disposed to refer this, however, to the elders of the former generation, and it is certain *they* were always active in exciting such discontents, though we have no authority for confining the blame to them alone, of whom but few now survived.

The want of water in travelling, especially with flocks and herds, is a much more serious evil than we can well conceive of; and we must confess, that the best of us are often excited to murmuring and discontent by afflictions, or inconveniences, of far less magnitude. But if the rock (or rather water from the rock) followed them through the wilderness, how came they now at such a loss for water? Dr. *Wall* seems to have satisfactorily explained this. He supposes the water followed them, while the country continued on a gradual descent, through a great part of their encampments; but having now come to higher ground on the borders of Caanan, they felt the same want of water as before; and, unfortunately, had again recourse to murmuring instead of prayer.

Moses and Aaron were equally unhappy in their course: for, instead of resting the matter with the Lord, and adhering simply to their orders, they, and particularly Moses, fell into a rage with the people, and, as it should seem, with the rock too; for he called them rebels, and struck the rock repeatedly, instead

Ver. 9. *And Moses took the rod from before the Lord.*—A query here arises, was the rod of Moses the same with that of Aaron, "which budded," and which was laid up in the ark? Or was the rod of Moses also deposited in the most holy place? Happily the question is not important, as it does not admit of any certain resolution.

Ver. 12. *Because ye believed not.*—[Though the people were *rebels*, and Moses called them so at other times without offence, yet he evidently spoke at this time with an *angry* spirit. He also assumed the honour to himself and Aaron, instead of ascribing it to God: "Must *we* fetch you water out of this rock." He also seems not firmly to have believed that water would be given, and did not think it sufficient simply to *speak* to the rock, as he was commanded; and he therefore hastily *smote* it *twice*. Thus it appears, that they neither properly *believed* in God, nor did him *honour* in the sight of the people.]—*Bagster*.

Ver. 17. *By the king's highway.*—This is the first time this phrase occurs: public roads were generally made by the military, under the supreme authority.

Ver. 18. *And Edom said*, &c.—This is a case by no means singular. The following occurred in modern times in the same country: "We now sent a message to Abou Zeitun, with a proposal, that if he would allow us to pass, we would not touch their water; but he returned for answer, that we should neither pass through their lands, nor drink of their water."—*Macmichel's* Journey from Moscow to Constantinople. See also *Orient. Customs*, No. 62. Of the price of water, see *Taylor's* Fragments to *Calmet*, No. cxvii. This censure on Edom applies only to the inhabitants about Kadesh; those of mount Seir, it seems, acted more liberally. See Deut. ii. 29.

Ver. 22. *Mount Hor.*—[Mount Hor was situated in Arabia *Petræa*, on the confines of Edom. It is described by *Burckhardt* (in a letter to the Secretary of the African Institution, and Travels in Syria,) as being situated on the western side of a valley called *Wady Mousa*; in which are found the ruins of the ancient Petra, and which is two long days' journey north-east of Accaba, (on the northern point of the Elanitic gulf of the Red sea,) in the Djebel Shera, or mount Seir, and on the east side of the Arabe, the valley which forms the continuation of that of the Jordan. On the summit of the mountain is the tomb of *Haroun*, or Aaron, which is held in great veneration by the Arabs; which agrees with the testimonies of *Josephus*, *Eusebius*, and *Jerome*, all persons well acquainted with these countries, who agree in proving that the sepulchre of Aaron, in mount Hor, was near Petra. When visited by *Legh*, it was attended by a crippled Arab hermit, about 80 years of age, who conducted them into a small white building, crowned by a cupola, that contains the tomb of Aaron. The monument is of stone, about three feet high; and round the chamber where it stood were suspended beads, &c. the votive offerings of the devotees.]—*Bagster*.

Ver. 24. *Against my word.*—Hebrew, "my mouth." It is used properly for a verbal command, as Gen. xiv. 21. Exod. xvii. 1, &c.

Ver. 26. *And strip Aaron.*—Eleazar was ordained by being *invested* with his father's sacerdotal robes.

20 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

CHAPTER XXI.

1 Israel destroys the Canaanites at Hormah. 4 The people murmuring are plagued with fiery serpents. 7 They repenting are healed by a brazen serpent. 10 Sundry journeys of the Israelites. 21 Sihon is overcome, 33 and Og.

AND *when* king [a]Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the [b] way of the spies; then he fought against Israel, and took *some* of them prisoners.

2 And Israel [c] vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will [d] utterly destroy their cities.

3 And the LORD [e] hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place [f] Hormah.

4 ¶ And [g] they journeyed from mount Hor by the way of the Red sea, to compass the [h] land of Edom: and the soul of the people was [i] much discouraged because of the way.

5 And the people [j] spake against God, and against Moses, Wherefore [k] have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither [l] *is there any* water; and our soul loatheth this light bread.

A. M. 2553. B. C. 1451.

a c.33.40. Ju.1.16.
b c.13.21.
c Ge.28.20. Ju.11.30.
d Le.27.28. De.13.15.
e Ps.22.4,5.
f That is, *utter destruction.*
g c.20.22. 33.41.
h Ju.11.18.
i or, *grieved.* Heb. *shortened.* Ex.6.9.
j Ps.78.19.
k Ex.16.3. 17.3.
l Ps.68.6. c.11.6.

6 And [m] the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7 ¶ Therefore [n] the people came to Moses, and said, We have sinned, for we have [o] spoken against the LORD, and against thee; [p] pray unto the LORD, that he take away the serpents from us. And Moses [q] prayed for the people.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And Moses made a [r] serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 ¶ And the children of Israel set forward, and pitched in [s] Oboth.

11 And they journeyed from Oboth, and pitched at [t] Ije-abarim, in the wilderness which *is* before Moab, toward the sun-rising.

12 From thence they removed, and pitched in the valley of [u] Zared.

13 From thence they removed, and pitched on the other side of [v] Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

m De.8.15. 1Co.10.9.
n Ps.78.34.
o ver 5
p Ex.8.8,28. De.9.20, 26. 1Sa.12.19. 1Ki.13.6. Job 42.8, 10. Je.15.1. Ac.8.24. Ja.5.16.
q Ps.106.23.
r 2Ki.18.4. Ja 3.14,15
s c.33.43,44.
t or, *heaps of Abarim.*
u De.2.13.
v c.22.36. Ju.11.18.

of speaking to it, as he was commanded. Besides this, he is thought to have arrogated too much to himself and to Aaron, when he said, "Ye rebels, must *we* fetch you water out of this rock?" This may seem a little thing for the Lord to have been offended with; but the fact is, we have no right to mix up our corrupt passions with our religious duties. Preachers are not authorized to scold their hearers, but to "exhort with all meekness;" and Moses especially, as he acted in the twofold character of prophet and mediator, ought certainly to have preserved his accustomed meekness. In the former instance, he was commanded to smite the rock, "and he did so:" (Exod. xvii. 6.) but in this he was commanded to *speak* to the rock, instead of which he *smote it twice*; evidently discovering great perturbation of mind, for which both he and Aaron (who evidently acted in concert with him) were excluded from the earthly Canaan, though certainly not from the better country which that typified. From the like *contention* with the people having occurred here as at the rock of Horeb, the place received the same name, *Meribah*; but to distinguish it from the former, it is sometimes called Meribah Kadesh, in the wilderness of Zin. (Deut. xxxii. 51.)

4. Another incident which occurs in this chapter relates to Edom, (the country of Esau,) to the king of whom Moses sent a very respectful message, requesting leave to pass through his land, and engaging neither to injure their fields or vineyards, nor even to drink of their wells; but he was refused with haughtiness, and with threats of destruction, if Israel dared to touch their borders; a conduct very different from that of their great ancestor, who, in the latter part of his life, treated their father, Israel, with great courtesy and hospitality. (Gen. xxxiii.)

5. The last incident we have here to notice is the death of Aaron, who was forbidden to enter the land of promise, but was privileged to see his son appointed his successor; and, at a good old age, to lie down and die in peace: he was also honoured with a general mourning.

CHAP. XXI. Ver. 1—15. *The Canaanites devoted—The fiery and brazen serpents.*—A rumour respecting their land being given by Jehovah to the Israelites, and also of the errand of the spies to search it out, having been circulated among the Canaanites, one of their princes, the king of Arad, (see Note) determined to attack them first, and so far succeeded as to take some prisoners. On this, the people made a solemn vow, (founded on the law in Levit. xxviii. 29.) that they would devote both them and their cities to utter destruction, according to the divine decree; and therefore called the name of the place *Hormah*, which means a place thus *devoted*. It does not appear, however, that their destruction was at this time accomplished, for the kings of Arad and of Hormah are both reckoned among those destroyed by Joshua and his army. (Josh. xii. 14.) At present, it should seem, the Israelites were content with repelling the aggression, and, perhaps, recovering their prisoners, and then marched on to compass the land of Edom. But here, we are told, the people were much "discouraged," or "grieved," on account of the way. They perhaps had thought that, by passing straight through Edom, they should come immediately to the land of promise; but this being refused them, by going *round* that country their journey was much lengthened, and at the same time, probably, very rugged. But this was not the worst; they were also again straitened for bread and water, and their soul loathed the manna from heaven, which they contemptuously denominated "light bread;" that is, unnutritive and unsubstantial food.

This, of course, offended their heavenly benefactor, and provoked him to deliver them up to the serpents of the wilderness, which are stated by respectable travellers to be both numerous and very fatal. They are said to be *fiery* serpents, but whether this alludes to their brilliant fiery colour, or to the inflammatory consequences of their bite, interpreters are not agreed; both may very consistently be included. By these means many of the people died, and the rest were brought to repentance. But the remedy appointed for the disease hereby inflicted, more immediately calls for our attention. A serpent of brass is directed to be made, in form and colour similar to the animals by which they had been stung; this is ordered to be elevated to a considerable height, upon a pole; and the remedy is by an earnest, repentant, and believing view of this harmless and inoffensive serpent, to heal the effects occasioned by the sting of the fiery ones.

CHAP. XXI. Ver. 1. *And when king Arad:* or, "when the Canaanite, the king of Arad, heard that Israel came by the way of Atharim."—Thus the LXX., who take both *Arad* and *Atharim* (rendered *spies*) to be names of places. So also the Arabic, *Dathe*, *Boothroyd*, &c. The *Chaldee*, however, which our version follows, renders it, "by the way of the spies:" meaning (says *Ainsworth*) that, "after they had been turned back towards the Red sea, (chap. xiv. 25.) and had been at Ezion-gaber, (chap. xxxiii. 35.) they returned again towards Canaan, along by Edom's coast." It is probable that the king of Arad had received but a very confused and incorrect account of the course which the spies took.

Ver. 3. *Hormah.*—Margin, "utter destruction." The LXX. render it *devoted, accursed*, according to the Law in Lev. xxvii. 28, 29. Some have supposed that this verse may be a parenthesis, afterwards inserted by Joshua. But the name seems applied to different cities of the Canaanites, which were, in fact, all thus devoted, and eventually destroyed. The text cannot be understood to mean that they were all *now* destroyed, but devoted to destruction by a solemn vow, which was eventually fulfilled. See Joshua xii. 14.

Ver. 4. *By way of the Red sea.*—Not the sea they passed on leaving Egypt; but bending their course from mount Hor, they declined for some time to the north-east, in the way to the eastern gulf of that sea, (still, however, keeping at a distance from it,) till at length they turned south-east, through Moab, to the plains of Jordan. This explanation corresponds with the map given by Dr. *Clarke*; but according to Dr. *Wall*, they went by the "way *from* the Red sea to Moab." —*The soul of the people was much discouraged.*—Hebrew, "shortened," or rather straitened. In English, perhaps, we should express the same idea by saying, "Their spirits were much depressed."

Ver. 5. *This light bread.*—*Ha-kalkal*, "a word of excessive scorn."—Dr. *Clarke.*

Ver. 6. *Fiery serpents.*—The Hebrew is, "*The serpents*, the *seraphim*," or seraphim serpents. The root *seraphim* (or seraph) certainly signifies to *burn*, or glow, like fire: and hence that word is applied to "the burning spirits which surround the throne" of Deity. These serpents might receive that name, either from the burning inflammation which they occasioned, or from their fiery colour and appearance; and it is not improbable that both qualities may unite in the same serpent. From these animals being called seraphs, and seraphs being described with wings, (Isa. vi. 2.) it has also been concluded that they were flying serpents: for this, however, we have no authority in the text, and the present existence of such animals seems doubtful; those which have been so considered, according to *Rosenmuller*, are a kind of lizards, with wings like bats. *Herodotus*, however, mentions creatures of this kind, which, he says, were destroyed in multitudes by the Ibis. See *Harris'* Nat. History of the Bible.

Ver. 9. *A serpent*—literally, a seraph—*of brass.*—This image was, no doubt, made in the form of the fiery serpents, and erected on one of the long poles used for standards. That the serpent in itself could possess no healing power, is sufficiently obvious; and is well expressed by the author of the apocryphal book Wisdom, who remarks, chap. xvi. 7. "He that turned himself towards it was not healed by the thing which he saw; but by thee, who art the Saviour of all."

Ver. 11. *Oboth.*—[Probably *Oboda*, a city of Arabia Petræa, mentioned by *Ptolemy*. *Pliny* assigns it to the Helmodians; but *Stephanus* to the Nabatheans.]—*Bagster.*—*Ije-abarim.*—Margin, "The heaps of Abarim:" either

14 Wherefore it is said in the book of the wars of the LORD [w] What he did in the Red sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of [x] Ar, and [y] lieth upon the border of Moab.

16 And from thence *they went* to [z] Beer: that *is* the well whereof the LORD [a] spake unto Moses, Gather the people together, and I will give them water.

17 ¶ Then Israel [b] sang this song, [c] Spring up, O well; [d] sing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by *the direction of* the [e] lawgiver, with their staves. And from the wilderness *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley, that *is* in the [f] country of Moab, to the top of [g] Pisgah, which [h] looketh toward [i] Jeshimon.

21 ¶ And [j] Israel sent messengers unto Sihon king of the Amorites, saying,

22 Let [k] me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high*-way, until we be past thy borders.

23 And Sihon would not suffer Israel to pass through his border: but [l] Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel:

24 And [m] Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

A. M. 2553. B. C. 1451.

w or, *Vaheb in Suphah.*
x De.2.18, 29.
y *leaneth.*
z Ju.9.21.
a c.20.8.
b Ex.15.1. Ju.5.1. Ps.106.12.
c *Ascend.*
d or, *answer.*
e Ge.33.4. Is.33.22.
f or, *field.*
g or, *the hill.*
h c.23.28.
i or, *the wilderness.*
j De.2.26, 27. Ju.11.19, 20.
k c.20.17.
l De.29.7.
m Jos.12.1, 2; 24.8.

n *daughters.*
o Ca.7.4. Is.15.4.
p Hab.2.6.
q Je.48.45, 46.
r De.2.9,18. Is.15.1,2.
s Ju.11.24. 2Ki.23.13.
t Je.48.18, 22.
u c.32.1.
v De.3.1, &c
w De.29.7. Jos.13.12. Ps.135.10, 11; 136.20.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the [n] villages thereof.

26 For [o] Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in [p] proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For [q] there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed [r] Ar of Moab, *and* the lords of the high places of Arnon.

29 Wo to thee, Moab! Thou art undone, O people of [s] Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them, Heshbon is perished even unto [t] Dibon, and we have laid them waste even unto Nophah which *reacheth* unto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out [u] Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ And [v] they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So [w] they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

It seems almost impossible for a Christian not here to recognise the image of his Saviour, who, though "without sin," was made "in the likeness of sinful flesh," and who was lifted up upon the cross, "that whosoever believeth in him should not perish" by the sting of sin, "but have eternal life," by the atoning merits of the Saviour. (John iii. 14. Rom. viii. 3.)

After this, Israel pass through several stations, till they come to the river Arnon, which was the border (or boundary) of Moab, between the Moabites and Amorites. Here is an allusion to an event of which we have no distinct account: but which from its being compared to the miracle at the Red sea, was probably a signal interposition of Providence in Israel's favour. That some ancient writings, quoted or referred to in the Scriptures, may have been lost, we have no difficulty in admitting; it does not, however, follow that they were inspired writings; and even if they were, we have much more reason to be thankful for what is preserved, than to murmur that some have been lost, in the course of several thousand years. The book of "the wars of the Lord," was probably a journal of all the military proceedings of the Israelites; and the words immediately following are generally considered as an extract: the present version, however, (if it can be critically justified,) certainly makes an intelligible and consistent meaning, namely, that what the Lord did in the Red sea, and in the brooks of Arnon, "is *said*," that is, *narrated* or *told*, in the work referred to; and was, doubtless, calculated to animate and excite the people both to conquest and to praise.

Ver. 17—35. *The song of the well—The destruction of Sihon and Og.*—The digging of a well was, with the ancients, a matter of much ceremony and importance; so it appears the princes of Israel began with their legislative or official staves to dig these wells. (See note on Gen. xlix. 10.) Farther, as with us, this ceremony is often accompanied by some public service or oration, so on this occasion, we are informed, was sung the following stanza, in responses:

> "Spring up, O well! Sing responses unto it.
> The princes have digged the well,
> The nobles of the people digged it,
> With the legislator, by their staves."

Our Lord having taught us to improve all the common occurrences of life in reference to spiritual objects; and having himself, at Jacob's well, discoursed to the woman of Samaria on the subject of divine influences, under the image of "a well of living water," (John iv. 10—14.) we cannot close this subject better than by devout aspirations like unto hers: "Lord, evermore give us this water! May it be in us a well of water springing up unto everlasting life!"

On arriving at the land of the Amorites, the same message is

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the ruins of some former town, or a monument of some event, formed by a *heap of stones*, as was very common.

Ver. 14. *What he did in the Red sea.*—Margin, *Vaheb in suphah.* That our translators were here puzzled, is sufficiently evident from their putting the original words in the margin; nor is this any reproach to them, since the text has continued to puzzle all subsequent critics to the present day. The sense given by our translators is from the Chaldee Targum, but cannot be made out from the Hebrew. Most of the moderns, therefore, take *Vaheb* for a proper name, either of a place or person, who was destroyed—"in a whirlwind," says *Ainsworth*, "and in the brooks of Arnon." Others conceive that there may be some slight error crept in the text, either by the change or dropping of a letter in transcribing, which occasions this obscurity, in a place happily of no importance.—[*Vaheb in Suphah.* The following seems to be the sense of this passage: "From Vaheb in Suphah, and the torrents of Arnon, even the effusion of the torrents, which goeth down to the dwelling of Ar, and lieth for the boundary of Moab; even from thence to the well; (which is the well of which Jehovah spake unto Moses, Gather the people, and I will give them water. Then sang Israel this song: Spring up, O well! Answer ye to it. The well, princes digged it; even nobles of the people digged it, by a decree upon their borders;) and from the wilderness (or the well, as in LXX.) to Mattanah; and from Mattanah," &c. The whole of this, from verse 14—20. is a fragment from "the book of the wars of Jehovah," probably a book of *remembrances* or *directions* written by Moses for the use of Joshua, and describes the several boundaries of the land of Moab. This rendering removes every obscurity, and obviates every difficulty.]—*Bagster.*

Ver. 16. *They went to Beer.*—That is, the well; some well, probably, that was originally dug by the patriarchs, (the princes of Israel,) and was now re-opened. See Gen. xxvi. 18.

Ver 17. *Spring up.*—Margin, "*ascend;*" but spring up is more poetical.

——*Sing ye.*—Margin, "Answer." The original term signifies to sing in responses, Exod. xv. 21., and frequently.—*Lowth's* Lect. 19, Note 11. "The Elusinian women practised a dance about a well, which was called *callichorus*, and their dance was also accompanied by songs in honour of Ceres. These "songs of the well" are still sung in other parts of Greece, as well as in Syria. De Guys mentions them. He says, that he has "seen the young women in Prince's Island, assembled in the evening at a public well, suddenly strike up a dance, while others sung in concert to them.—The ancient poets composed verses which were sung by the people while they drew the water.—*Clarke's* Travels.

Ver. 25. *Heshbon.*—[Heshbon was situated, according to *Eusebius*, 20 miles east of Jordan: and *Jerome*, who places it at the same distance, says it was, in his time, a very considerable city. It still subsists, in ruins, under the name of *Heshban.*]—*Bagster.*——*The villages thereof.*—Margin, "The daughters thereof." "The chief cities are counted as *mothers*, and the villages about them as *daughters.*" Jos. xiii. 17. Eze. xvi. 44—53. 2 Sa. xx. 19.—*Ainsworth.*

Ver. 19. *Arnon.*—[Arnon is a stream which takes its rise in the mountains of Moab, and by a north-west course, during which it receives the waters of several streams, runs into the Dead sea. It is now called *Wady Modjeb*, and divides the province of Belka from that of Kerek, as it formerly divided the kingdoms of the Moabites and Amorites. Its principal source is at a short distance to the north-east of Katrane, a station of the Syrian Hadj, where it is called *Seyl Sayde*; and lower down it receives the name of *Esseim el Kereim*, or *Szefye.* The view of the Modjeb is very striking: from the bottom, where the river runs through a narrow stripe of verdant level, about forty yards across, the steep and barren banks arise to a great height, covered with immense blocks of stone; so that, when viewed from above, the valley looks like a vast chasm, the distance from one side to another being about two miles *Burckhardt*, Travels.]—*Bagster.*

CHAPTER XXII

1 Balak's first message for Balaam is refused: 15 his second message obtaineth him. 22 An angel would have slain him, if his ass had not saved him. 36 Balak entertaineth him.

A. M. 2514. B. C. 1490.

AND [a] the children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

2 ¶ And [b] Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And [c] Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel.

4 And Moab said unto the [d] elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

5 He sent [e] messengers therefore unto Balaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the [f] face of the earth, and they abide over against me:

6 Come now therefore, I pray thee, curse [g] me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the elders of Midian departed with the [h] rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

9 And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; [i] peradventure I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for [j] they *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD [k] refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, [l] Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: [m] come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the

a c.33.48.

b Ju.11.25.

c Ex.15.15. De.2.25.

d c.31.8. Jos.13.21, 22.

e De.23.4. Jos.24.9. Ne.13.1,2. Mi.6.5.

f *eye.*

g c.23.7.

h 1Sa.9.7,8. Mi.3.11. Jude 11.

i *I shall prevail in fighting against him.*

j Ge.22.16.. 18. De.33.29.

k De.23.5.

l *Be not thou letted.*

m ver.6.

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sent, as was before sent to Edom, requesting leave to pass through their country; and no other answer appears to have been returned than the sending out an army to attack the Israelites: the Lord gave the victory to the latter, who defeated these Amorites, and took possession of their land. It appears, however, that Sihon, who was thus defeated and dispossessed, had taken this land from a former king of Moab. Thus have we here a striking instance of the righteous retribution of Providence; the violence which he had offered to the Moabites is here returned upon his own head; and that which he had plundered from Moab is now taken by Israel. Great and mysterious are the ways of Providence; but the Scriptures sometimes, as in this instance, admit us, as it were, behind the scenes, and, by such discoveries, "vindicate the ways of God to man."

Another piece of ancient poetry is here inserted, which was probably composed by some Moabitish patriot, one who spoke in proverbs, that is, a poet, lamenting the misfortunes of his country, and is here cited to prove the fact referred to. So St. Paul quotes the heathen poets against idolatry. (Acts xvii. 28.) On the character of Og, king of Bashan, and the signal victory obtained over him, we shall have farther occasion to animadvert. As to the ferocious character of these wars, which were generally wars of extirpation, and the employment of Israel as agents in the hand of Jehovah, and messengers of the divine justice, particularly on the Canaanites, we shall reserve our observations on this subject to our introduction of the following book, Deuteronomy. At present we shall only quote the song of angels on a like occasion: "Thou art righteous, O Lord, because thou hast judged thus:——even so, Lord God Almighty! true and righteous are thy judgments." (Rev. xvi. 6, 8.)

CHAP. XXII. Ver. 1—21. *Balak sends for Balaam, who is allowed to go to him conditionally.*—It is very natural that Balak should be alarmed at the progress of the Israelites, and in perfect consistence with his character, as a pagan prince, that he should send for a prophet, like Baalam, to curse his enemies, for it is certain, that it was common with the heathen, before attacking a hostile nation, to invoke their supposed protecting deities, and to imprecate on their enemies all manner of evils. Balaam, too, seems exactly the character Balak might be expected to apply to. Being originally a prophet of Jehovah, he had acquired celebrity by the accomplishment of his predictions; but being ambitious of wealth, as well as fame, he had united to this the very inconsistent profession of a necromancer, or diviner; and had, probably, been previously employed by other kings to anathematize their enemies.

In Balaam himself, we have a striking instance of the conflict between knowledge and principle, on the one hand, and the master passions of ambition and avarice on the other. He must know that Israel were the descendants of Abraham, "the friend of God:" he knew, also, it was in vain for him to curse whom God had blessed: and that if he attempted it, he was in danger of being struck dead in a moment: he knew, farther, that if he did not curse Israel, he was in danger of exasperating Balak to destroy him; and yet, in the face of all these dangers, such was his love to the "wages of iniquity," that he had a strong propensity to go. Perhaps he might not be required to bless Israel; perhaps he might be allowed to deliver some equivocal oracle, which might not offend the Lord, and yet flatter Balak; perhaps his evident *desire* to please the king might procure promotion, though he was not able to go the length required; perhaps, even, though he did bless Israel, he might be able to introduce a curse into their camp more potent than his anathemas: this last proved to be the case. It cost the lives of 24,000 Israelites, and afterwards the life of the wicked prophet himself, as we shall see in a following chapter.

But how does it appear that Balaam wished to go? Did he not, in the first instance, refuse to go? He did; till the king sent more honourable messengers, with promises of greater reward: then, though he knew he had been forbidden, and that the design was in opposition to the divine will, yet he entreats them to stop a night with him, that he might try to obtain permission. But did he not obtain leave before he went? He did so; but mark the condition: "If the men come to call thee,

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CHAP. XXII. Ver. 1. *The plains of Moab.*—"They had taken no part of the country that at *present* appertained to the Moabites, only what had been taken from them by the Amorites.——*On this side Jordan, by Jericho.*—That is, opposite to it. Dr. *Clarke.*

Ver. 5. *Pethor.*—[Dr. *Kennicott* justly remarks, that "the description now given of Balaam's residence, instead of being particular, agrees with any place, in any country where there is a *river*—for he lived by 'Pethor, which is by the river of the land of his people.' But was Pethor, then, near the Nile in Egypt? Or in Canaan, near Jordan? Or, in Mesopotamia, near the Euphrates, and belonging to the Ammonites? This last was in fact the case; and therefore, it is well that twelve Hebrew MSS. (with two of *De Rossi's*) confirm the Samaritan text here, in reading, instead of *amma* 'his people,' *Ammon*, with the Syriac and Vulgate versions." *Houbigant* justly contends for this reading; and necessity urges the propriety of adopting it; and it thus agrees with De. xxiii. 4. *Ptolemy* calls *Pethor*, *Pachura*, and *Eusebius*, *Pathura*; who places it in upper Mesopotamia. *Calmet* is of opinion, that it was situated towards Thapsacus, beyond the Euphrates.]—*Bagster.*

Ver. 6. *Curse me this people.*—It is, to be sure, a mere conjecture, and as such is offered; but might not this man have been previously employed by Sihon, king of the Amorites, to curse the Moabites under Balak's predecessor? If so, Balak would very naturally attribute the victory gained by Sihon to this cause; and knowing that reward was Balaam's primary object, he might justly conclude he would curse whomsoever he was paid for cursing. Dr. *Clarke* remarks that *Macrobius* has a whole chapter on the incantations used on such occasions, from which he gives two examples. The Romans held, that no city should, or could be taken, till its tutelary deities were withdrawn: and the Greeks, from the same principle, employed all their artifice to steal the Palladium from Troy.—See *Clarke's* Comment.

Ver. 15. *And Balak sent yet again*, &c.—A respectable traveller in the East says, "Men of consequence in the city at different intervals presented themselves; and as we proceeded, two of the brothers of the Ameen-ad-dov.lah, arrayed in brocade coats, with shawls round their caps, paid their respects to the ambassador. This succession of personages, whose rank increased as we approached the city, may bring to mind the princes, more and more honourable, which Balak sent to Balaam, Numb. xxii. 15.—*Morrier's* second Journey through Persia, p. 199.

A. M. 2553. B. C. 1451.

servants of Balak, [o] If Balak would give me his house full of silver and gold, [p] I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And [p] God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but [q] yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled because he went: and [r] the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

23 And the ass [s] saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went farther, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD [t] opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in my [u] hand, for now would I kill thee.

30 And the ass said unto Balaam, *Am* not I thine [v] ass, upon which thou hast ridden ever [w] since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD [x] opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he [y] bowed down his head. and [z] fell flat on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine [a] ass these three times? behold, I went [b] out to withstand thee, because *thy* [c] way is [d] perverse before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, [e] I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it [f] displease thee, [g] I will get me back again.

35 And the angel of the LORD said unto Balaam, [h] Go with the men: but [i] only the word that I shall speak unto thee, that thou shalt speak: so Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast.

37 ¶ And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to [j] promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the [k] word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto [l] Kirjath-huzoth.

40 And Balak offered oxen and sheep, any sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the [m] high places of Baal, that thence he might see the utmost *part* of the people.

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[n] c.24.13.

[o] 1 Ki.22.14. c.23.26. 24.13.

[p] ver.9.

[q] ver.35. c.23.12.

[r] Ex.4.24.

[s] 2 Ki.6.17. Da.10.7. Ac.22.9. 1 Co.1.27 ..29.

[t] 2 Pe.2.16.

[u] Ps.12.10.

[v] or, *who hast ridden upon me.*

[w] or, *thou wast.*

[x] Ge.21.19. 2 Ki.6.17. Lu.24.16, 31.

[y] Ex.34.8.

[z] or, *bowed himself.*

[a] Ps.145.9.

[b] *to be an adversary unto thee.*

[c] 2 Pe.2.14.

[d] Pr.14.2. 28.18.

[e] 1Sa.15.24, 30; 26.21.

[f] *be evil in thine eyes*

[g] Job 34.31, 32.

[h] Is.47.12. ver.20.

[j] ver.17. c.24.11. Ps.75.6. Jn.5.44.

[k] ver.18.

[l] or, *a city of streets.*

[m] De.12.2.

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arise and go:" but instead of waiting for their calling, he rose up in the morning, as it should seem, to call them; and such, we shall see as we proceed, was his conduct all through the business. But what is the proper improvement of this awful narrative, so far as we have proceeded? St. Paul will tell us—"They that WILL be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil." (1 Tim. vi. 9, 10.)

Ver. 22–41. *Balaam opposed by an angel, and reproved by an ass.*—We now come to a part of Scripture that has, perhaps, provoked more infidel ridicule than any other; but let us examine it dispassionately. In the first place, Balaam himself is no object of ridicule, merely because he was mounted upon an ass; for, much as we despise these oppressed animals, they were formerly 'for the king's household to ride on:" (2 Sam. xvi. 2.) It is the man, and not the ass, that excites our contempt. In the first place, the ass saw more than the prophet: she saw the forbidding angel, and turned aside; and when she could no more turn aside, fell down: nothing could prevail upon her to go forward in opposition to the angel: thus she "forbade the madness of the prophet." (2 Pet. ii. 16.) But the ass spoke! True; and this fact is sufficiently accounted for by the historian telling us, "God opened the mouth of the ass." But, perhaps, this was not a greater miracle than his opening the eyes of the prophet, who was as little able to see the angel, as the ass herself was to reason with her master. The fact is, he that made man's mouth, made also the mouths of animals; and he that opened the eyes of the ass to see the angel, wrought the same effect upon the prophet. Perhaps had the animal been a fox or an elephant, the narrative might not have appeared so incredible. But if Satan had given speech to a serpent, (Gen. iii. 1.) surely the Lord might give it to an ass. If we allow the Almighty to work *one* miracle, we cannot stay his hand, and say, "Hitherto shalt thou go, but no farther." All events, not implying an absolute contradiction, are equally practicable to him who gave laws to nature.

The angel here spoken of is, doubtless, the Angel of the covenant, who appeared so often to the fathers. Twice had the Lord appeared to Balaam in his dreams, and was recognised; now he appears in open day, and is unseen by him, till the scales are taken from his eyes; for it appears that supernatural, like spiritual objects, require our eyes to be prepared for them. Balaam's mind, probably, was so occupied with his hopes of preferment and reward, and was so enraged by the hinderance of his journey, that he was insensible to all other objects, and sinks apparently much below the animal he rode, who calmly reasons, while he rages with passion. The injured beast reproves his master for cruelty, and hints that he ought to have reflected, that there must be some extraordinary circumstance

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Ver. 22. *Because he went.*—But was he not told to go? This, in no case, amounted to more than permission; "Go if you please!" But it was his *promptness* in going without being called, that is considered to have given offence. The Arabic inserts here, "He went with a covetous disposition." Compare 2 Pet. ii. 15.—*Boothroyd.*

Ver. 31. *The Lord opened the eyes of Balaam.*—Hebrew, "Uncovered the eyes:" so *Ainsworth.* So Hagar's eyes were opened. (Gen. xxi. 19.) The heathen, also, were strong y impressed with the necessity of man's eyes being opened, to discover divine and spiritual objects. See *Oriental Customs*, No. 735.

Ver. 39. *Kirjath-huzoth.*—[Or, a city of streets. Probably Rabbath-Moab. now called Rabba, the capital of the Moabites; and being the royal city, distinguished by its streets.]—*Bagster.*

Ver. 41. *High places, &c.*—[*Bamoth baal* "the high places of Baal," probably the same as *Bamoth* mentioned in ch. xxi. 19, 20.; and, if not the same, yet evidently not far from *Baal-meon*, in the mountains of Abarim: for the Israelites were now encamped in the plains of Moab. which these mountains overlook. Baal, which signifies a lord, or governor, was a name common to many idols; and probably here was the same as *Chemosh*, the god of Moab.]—*Bagster*

CHAPTER XXIII.

1, 13, 28 Balak's sacrifice. 7, 18 Balaam's parable.

A. M. 2553.
B. C. 1451.

AND Balaam said unto Balak, [a] Build me here seven altars, and prepare me here seven oxen and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam [b] offered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, [c] Stand by thy burnt-offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he showeth me I will tell thee. And he [d] went to a high place.

4 And [e] God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD [f] put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and lo, he stood by his burnt-sacrifice, he, and all the princes of Moab.

7 ¶ And he took up his [g] parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, [h] curse me Jacob, and come, [i] defy Israel.

8 How [j] shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell [k] alone, and [l] shall not be reckoned among the nations.

10 Who [m] can count the dust of Jacob, and the number of the fourth *part* of Israel? Let [n] me die the [o] death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? [p] I took thee to curse mine enemies, and behold, thou hast blessed *them* altogether.

12 And he answered and said, [q] Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto [r] another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of [s] Pisgah, and [t] built seven altars, and [u] offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet *the LORD* yonder.

16 And the LORD met Balaam, and [v] put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What [w] hath the LORD spoken?

a ver.29.
b ver.14,30.
c ver.15.
d or, *solitary.*
e ver.16.
f c.22.35. De.18.18. Je.1.9.
g ver.18. c.24.3,15, 23. Job 27.1. 29.1. Ps.78.2. Eze.17.2. Mi.2.4. Hab.2.6. Mat.13. 33,35.
h Pr.26.2.
i 1Sa.17.10.
j Is.47.12, 13.
k De.33.28.
l Ex.33.16. Ezr.9.2. Ep.2.14.
m Ge.13.16.
n *my soul*, or, *my life.*
o Ps.37.37. Pr.14.32. 2Co.5.1.
p c.22.11.
q c.22.38.
r 1Ki.20.23.
s or, *the hill.*
t ver.1,2.
u Is.1.11.
v ver.5.
w 1Sa.3.17. Je.37.17.

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which occasioned his disobedience; and *that* should have led him to inquire of his conscience, whether the impediments in his way ought not to have checked his course. It should seem, that Balaam was as insensible to the miracle of the ass speaking, as he was to the glory of the angel, who now appears and explains the mystery. He also reproves the prophet for his cruelty and want of feeling; and tells him, in language which shows he could not be a mere created angel, "Thy way is perverse before ME:" by which he meant, not to censure him for the act of going, but his "way" in a *moral* sense, his present disposition of mind—his being ready to curse even the Lord's people for reward; this his way was his folly and his sin. (See Ps. xlix. 13.) As to his going to Balak, that is still permitted; but by this enigmatical circumstance of the ass speaking with man's mouth, he is taught that he is to be merely the *mouth* of God; not speaking his own words, but such as should be put into his mouth, even as the words of the animal had been put into his mouth. And here, perhaps, we may be allowed to remark, that when a wicked man delivers the word of God, it is merely in this way; while the words of God are put into the *heart* of a good man, and are delivered from the treasury of his heart. (Matt. xii. 35.)

CHAP. XXIII. Ver. 1—13. *Balaam's first prophecy.*—The close of the preceding chapter informs us, that Balak no sooner heard of Balaam's approach, than he began to offer sacrifices to his god's in honour of his arrival. The next day, he takes him up into the high places of Baal, where he might see the whole extent of the camp of Israel. Here the prophet requires seven altars, (probably of turf,) and on each altar a bullock and a ram was offered; and as they were offered by Balaam with a view to propitiate the true God, there can be little doubt that they were offered to the God of Israel, because he says, "Peradventure Jehovah will come to meet me."

He offered seven bullocks and seven rams, (that number in Hebrew signifying sufficiency, or perfection,) upon as many altars, and then retired alone into a solitary cliff of the rock, where the Lord met with him, (probably in human form,) and put a word into his mouth, which he was charged to deliver to the king. He, therefore, returned to Balak, and delivered it in the usually eloquent and poetical strain of the Jewish prophets. He predicts the vast increase of the nation, in fulfilment of the original promise to Abraham, that his seed should be as the dust and as the sand; and, at the same time, that the people should always "dwell alone," and never be "reckoned among the (other) nations;" a prediction which has been fulfilled in the most remarkable manner; for never have they been mingled, so as to coalesce either with any nation which they have conquered, or by which they have been subdued. But the prophet's concluding words respecting himself are not less worthy of observation: "Let me die the death of the righteous, and let my last end be like his!" In this verse, it has been generally thought that, under the reproaches of a guilty conscience, the wicked prophet referred to his own unhappy case. We have here, as Bishop *Butler* remarks, the astonishing sight of "a wicked prophet, under a deep sense of God and religion, persisting still in his wickedness, and preferring the wages of unrighteousness, even when he had before him a lively view of death, and that approaching period of his days, which should deprive him of all the advantages for which he was prostituting himself; and likewise a prospect, whether certain or uncertain, of a future state of retribution! All this, joined with an explicit wish, that when he was to leave the world, he might be in the condition of a righteous man!"

> "O let me die his death!" the prophet cries:
> "Then live his life," the sacred word replies.

Ver. 14—30. *Balaam's second prophecy.*—The wickedness of Balaam is only to be equalled by the folly and weakness of his employer, Balak, who takes the prophet from one high place to another, under the forlorn hope, (for he could scarcely expect it,) that one aspect of the camp might be more favourable to his wishes than another. Perhaps the prophet, also, was anxious to convince his employer of his disposition to oblige him, if it were possible; but he reasons with him on the impossibility of his reversing the decrees of heaven, or cursing those whom the Almighty had resolved to bless. He was willing, indeed, to move from place to place, wherever the monarch should require, to offer sacrifices and seek enchantments; but, as a prophet, he *could* not, and, for his life, he *dare* not, utter a word that was not put into his mouth by the Spirit of God. "Behold, (said he) I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel."

These last words require our particular attention, as they have been quoted very perversely, to prove, that the Lord, like a weak and fond parent, sees no evil in the conduct of his own people, however wicked it may be; a sentiment as opposite to

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CHAP. XXIII. Ver. 1. *Seven altars, &c.—Seven* was a favourite number among the Hebrews. See *Cruden's* Concord. The heathens had also a notion, that "unequal numbers please the gods." See *Orient. Cust.* No. 736.

Ver. 3. *And he went to a high place.*—Margin, "Went solitary"—To "a cliff of the rock," or "solitary place," says *Ainsworth.* The Chaldee expounds it as our margin, "He went alone."

Ver. 7. *Parable.*—[The word *mashal*, which as a verb is to *rule, have authority*, and also to *compare*, as a noun signifies whatever is expressed in *parabolic* or *figurative* language. All these oracular speeches of Balaam are in hemistic metre in the original. They are highly dignified and sublime; and may be considered as immediate poetic productions of the Spirit of God. Ch. xxiv. 2.]—*Bagster.*

Ver. 9. *People shall dwell alone.*—[They shall ever be a *distinct* nation. This prophecy has been literally fulfilled through a period of 3300 years to the present day. For, notwithstanding their captivities and dispersion through every country on the face of the globe, they still "dwell alone and are not reckoned among the nations:"—they have been preserved from being confounded with their conquerors and oppressors in foreign lands, in a manner absolutely unprecedented in the annals of the world.]—*Bagster.*

Ver. 10. *Who can count the dust of Jacob?*—This evidently refers to the promise made to Abraham, Gen. xiii. 16.——*And number the fourth part of Israel.*—This refers to the camp being square, and divided into four parts. (See the Plate.)——*Let my latter end be like his!*—The original term here rendered "latter end," it must be admitted, sometimes signifies *posterity*, as in Da. xi. 4. Amos v. 2, &c. But it also signifies the end of any thing, as opposed to its beginning, as in Deut. xi. 12. Prov. xix. 20. And the nature of the Hebrew parallelisms, as well as the sense of the context, seems to require the sense here. So Dr. *Boothroyd.*

Ver. 11. *Blessed them altogether.*—The Hebrew reads, (according to a common idiom,) "Blessing thou hast blessed," i. e. altogether and entirely blessed; without the admixture of a single curse, or any abatement in the blessing.

18 And he took up his parable, and said, [x] Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God [y] *is* not a man, that he should lie: neither the son of man, that he should repent: hath he said, and shall he not do *it?* or hath [z] he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless: and [a] he hath blessed, and I [b] cannot reverse it.

21 He [c] hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD [d] his God *is* with him, and the [e] shout of a king *is* among them.

22 God [f] brought them out of Egypt; he [g] hath as it were the strength of a unicorn.

23 Surely *there is* no [h] enchantment against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What [i] hath God wrought!

24 Behold, the people shall rise [j] up as a great lion, and lift up himself as a young lion: he shall not lie down [k] until he eat *of* the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam [l] answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

27 ¶ And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

A. M. 2553
B. C. 1451.

x Jn 3.30.
y 1Sa. 15.29. Ps. 89.35. Ro 11.29. Tit 1.2. Heb 6.18. Jas 1.17.
z 1 Ki. 8.56.
a c. 22.12.
b Jn. 10.28, 29. Ro 8.38, 39.
c Ps. 103.12. Is. 1.18. 38.17. Mi. 7.19. Ro. 4.7,8. 8.1.
d Ex 29.45, 46; 33.16. 25.46.11.
e Ps. 118.15.
f c. 24.8.
g De. 33.17. Ps. 92.10.
h or, *in* Mat. 12. 25.27.
i Ps. 31.19.
j Ge. 49.9. Mi 5.8.
k Ge. 49.27.
l ver. 12, 13.

a to the meeting of.
b 1 Sa. 10.10.
c *who had his eyes shut*, but now opened.

CHAPTER XXIV.

1 Balaam prophesieth the happiness of Israel: 15 he prophesieth of the Star of Jacob, and the destruction of some nations.

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other [a] times, to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their tribes, and [b] the Spirit of God came upon him.

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the [c] man whose eyes are open hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty,

his own declarations, as to the interests of morals and religion. On the contrary, he saith, "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known (or acknowledged) of all the families of the earth: THEREFORE I will PUNISH you for all your iniquities." (Amos iii. 1, 2.) The Lord corrects his children, but only for their good: when he corrects he forgives, and loves them still; not, indeed, for their own, but "for the fathers' sakes:" and because he would keep the oath "sworn unto their fathers." (Rom. xi. 28. Deut. vii. 8.) This was under the old dispensation. under the new, there is *another name*, "which is above every name;" for if God forgives us, it is "for Christ's sake." (Ephes. iv. 32.) The obvious meaning of this text we, therefore, conceive to be, God seeth "no iniquity in Jacob," because he hath forgiven them, and "cast their sins into the depth of the sea," (Micah vii. 18, 19.) from whence they shall never rise to condemn them; nevertheless, he is so far from conniving at, or tolerating their sins, that he saith, if they "forsake my law, I will visit their transgressions with a rod, and their iniquity with stripes;" and wherefore? The apostle Paul answers, "We are chastened of the Lord, that we should not be condemned with the world." (Psalm lxxxix. 32.; 1 Cor. xi. 32.)

It then follows, "God brought THEM out of Egypt; HE hath as it were the strength of a unicorn." Israel being a collective noun, agrees both with singular and plural pronouns: and that Israel is here meant, and not GOD, (which would seem an indecorous image,) we may learn from the parallel passage (ver. 8.) in the next chapter. Israel, which came out of Egypt weak and helpless, was now grown to the strength of the *reem*, generally translated *unicorn*, but which we have now reason to believe is the large species of rhinoceros, with a long horn in his front, and a small one behind, and is an animal of prodigious strength. "Surely there is no enchantment against Jacob, nor any divination against Israel: according to (or respecting) this time it shall be said, *What hath God wrought!*" That is, this event, in which an enemy has been constrained to bless them, in opposition to his own interest, and in the face of a mighty and enraged monarch, Balak, this shall be considered as the overruling hand of God.

We live not in an age of miracles; yet there are few of us but have met with circumstances calling for the like admiration of the providence and grace of God. We ought often to stop to put the inquiry, What hath God wrought for *us?* and in that case we should often find occasion to turn the question into a note of admiration, and even a song of praise.

CHAP. XXIV. Ver. 1—14. *Balaam farther predicts the prosperity of Israel.*—We have here a full disclosure of the hypocrisy of Balaam. "And when Balaam saw that it pleased the Lord (who doeth whatsoever pleaseth him) to bless Israel, he went not, as at other times, to seek enchantments," or *omens*, as some render it. So, then, all his pretences to meet the Lord were hypocritical: and it is very possible that men may still pretend to seek the Lord, when they are seeking their own interests, or their own gratification. But the Lord met with him when he sought him not, put words into his mouth, as he did into the mouth of his ass, and compelled him, again and again, to utter a blessing, as contrary to his wishes as to his worldly interest. But it was hard to "kick against the pricks," as others beside Balaam have found it, and he was, therefore, compelled to give up the contest; and being overpowered by the spirit of prophecy, he thus began: "Balaam the son of Beor hath said; the man whose eyes had been hitherto closed, but were now opened." Covetousness and ambition had long made him blind to his own best interests, and to his clearest duty. It is much to be feared, that many are so blinded by their covetousness and their lusts, that their eyes are never opened till they "lift them up in torment." (Luke xvi. 23.) But let us pray with the Psalmist, "Open thou mine eyes, that I may see wondrous things out of thy law!" (Psalm cxix. 18.)

Ver. 22. *The strength of a unicorn.*—[The *reem*, most probably denotes the *rhinoceros*, so called from the *horn* on its *nose*. In size he is only exceeded by the elephant; and in strength and power, inferior to none. He is at least twelve feet in length, from the snout to the tail; six or seven feet in height; and the circumference of the body is nearly equal to his length. He is particularly distinguished from all other animals by the remarkable and offensive weapon he carries on his nose; which is very hard horn, solid throughout, directed forward, and sometimes four feet in length. There are also some with two horns; a smaller one being placed above the other. He is perfectly indocile and untractable; though neither ferocious nor carnivorous. He neither disturbs the less, nor fears the greatest beast of the forest. He principally feeds upon large succulent plants, prickly shrubs, and branches; is fond of wallowing in the mire, and delights in marshy places.]—*Bagster.* "A remarkable animal has been discovered in Southern Africa by *Campbell*, of the London Missionary Society. The Hottentots who shot the creature never having seen nor heard of an animal with a horn of so great a length, cut off its head, and brought it bleeding on the back of an ox to *Campbell*. He would gladly have transported the whole of it with him to Europe, but its great weight, and the distance of the spot (the city of Mashow) from Cape Town, about 1200 miles, determined him to reduce it, by cutting off the under-jaw. (The rest is to be seen at the Missionary Museum, Austin Friars, London.) The head measured, from the ears to the nose, three feet; the length of the horn, which is nearly black, is also three feet, projecting from the forehead, about ten inches above the nose. There is a small horny projection, of a conical shape, measuring about eight inches, immediately behind the great horn, apparently designed for keeping fast, or steady, whatever is penetrated by the great horn. This projection is scarcely observed at a little distance. The animal is not carnivorous, but chiefly feeds on grass and bushes. It is well known in the kingdom of Mashow, the natives of which make from the great horn handles for their battle-axes. It appears to be a species of rhinoceros; but judging from the size of its head, it must have been much larger than the common rhinoceros of Southern Africa, which has a large crooked horn, nearly resembling in shape the cock's spur, pointing backward, and a short one of the same form, immediately behind it. Campbell was very desirous to obtain as adequate an idea as possible of the bulk of the animal killed near Mashow, and, with this view, questioned the Hottentots; who described it as being much larger than the rhinoceros, and equal in size to three oxen, or four horses."—See *Orient. Lit.* No. 305.

Ver. 23. *What hath God wrought!*—This is a note of great admiration. When Baron De Tott was in Turkey, firing cannon at a mark, he happened to hit the centre of the butt, which seemed to them so extraordinary, that they exclaimed, *Machalla!* i. e. What has God done! as considering the circumstance miraculous. See *Harmer's* Obs.

CHAP. XXIV. Ver. 1. *To seek for enchantments.*—Heb. "To the meeting of enchantments," or *omens*, as Dr. *Boothroyd* (after the LXX.) renders it; meaning augury by means of birds. Now it should be recollected, that all the situations in which Balaam offered sacrifices, were the tops of mountains, or rocks, where the eagle is wont to make her nest. (See ver. 21.) Now the eagle, when lively, and sporting about the air, was esteemed one of the best omens that the gods could give; therefore king Priam begs Jupiter to assure him of his protection, by sending to him his beloved bird, the eagle. It may farther be remarked, that the Hebrew *Rechashim*, rendered "enchantments," is nearly related to *Nachash*, the common name of a serpent; and Abp. *Potter* remarks, that the Greeks professed to derive their skill in augury from this animal. Melampus feigned that he attained his art by having his ears licked by dragons. A like story is told of the children of king Priam above mentioned.

Ver. 3. *The man whose eyes are opened.*—Hebrew. "Who had his eyes shut." This verse may strike some as containing a remarkable opposition between the text and margin; the latter (as generally) is the most correct, but the sense differs little. This man who *had* his eyes *shut*, had them *opened* to behold the angel, (here called the Almighty,) when he "fell flat on his face" before him; but not "in a trance," which words seem improperly supplied. See ch. xxii. 31

falling *into a trance*, but having his eyes open:
5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!
6 As the valleys are they spread forth, as gardens [d] by the river's side, as the trees of lign-aloes which the LORD hath planted, *and* as [e] cedar-trees beside the waters.
7 He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.
8 God brought him forth out of Egypt: he hath as it were the strength of a unicorn: he shall eat up the nations his enemies, and shall [f] break their bones, and [g] pierce *them* through with his arrows.
9 He couched, he lay down [h] as a lion, and as a great lion: who shall stir him up? [i] Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.
10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and [j] behold, thou hast altogether blessed *them* these three times.
11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but lo, the LORD hath kept thee back from honour.
12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,
13 If Balak would give me his house full o. silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?
14 And now, behold, I go unto my people: come *therefore, and* I will advertise thee what this people shall do to thy people in the latter days.
15 ¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:
16 He hath said, which heard the words of God, and knew the knowledge of the Most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:
17 I [k] shall see him, but not now: I shall behold him, but not nigh: there shall come a [l] Star out of Jacob, and a [m] Sceptre shall rise out of Israel, and shall [n] smite the corners of Moab, and destroy all the children of Sheth.
18 And [o] Edom shall be a possession, Seir

A. M. 2553. B. C. 1451.

d Ps.1.3. Je.17.8.
e Ps.92.12. 14.
f Ps.2.9.
g Ps.45.5.
h c.23.24.
i Ge.12.3.
j Ne.13.2.
k Re.1.7.
l Re.22.16.
m Ps.110.2.
n or, *through the princes.*
o Ps.60.8. 12.

Balaam, having turned toward the wilderness, or desert, where the Israelites were encamped, seems struck with the beauty and regularity of the scene, which he compares to a plantation of gardens and of groves, well watered and regularly disposed. The imagery of the next verse is not so clear. Dr. *Clarke* thinks the words, "He shall pour water out of his buckets," alludes to a method of raising water in the East by a kind of tread-mill, when the water raised in buckets is received by persons who distribute it over the land: and the other simile, "His seed shall be in many waters," may allude to some sort of grain that (like rice) is sown in land when flooded. Both images refer to the great increase of the chosen nation in the promised land; as the following does to the honour of their king: "He shall be higher than Agag;" that is, than the king of the Amalekites, which was at this time (ver. 20.) the first of the nations in those parts; and his strength is compared to the unicorn, or great rhinoceros, and to the lion, the sovereign of the forest.

After these predictions of the increase and prosperity of Israel, it is natural to expect that Balak should be offended, and the action of smiting his hands together, indicates that he was not a little agitated: the only wonder is, that, instead of sending him back to his own country, he did not order his head to be struck off: but his prophecies were not yet finished, and till then he was immortal.

While we consider these oracles as referring to the Israelites and their prosperity, we should not forget "the Lion of the tribe of Judah," whose victories have been and shall be more splendid, more universal, and more durable. (See Psalm lxxii.)

Ver. 15—25. *Balaam prophecies of the Messiah; of Moab, Amalek, and other nations.*—Balaam, before he returns, is desirous to "advertise" or admonish Balak of his own fate and that of his posterity, which he does in reference to the reign of David, in the first place, and more remotely in reference to David's Son and Lord. These prophecies are very striking, and demand our particular attention.

The introduction to this is nearly the same as to the preceding prophecy, and verse 16 is little more than a repetition of verse 4, already explained. But the following words, "I shall see him, but not now: I shall behold him, but not nigh;" &c. are variously interpreted. Rabbi *Maimonides* explains them thus: "'I shall see him, but not now;' this is *David*. 'I shall behold him, but not nigh;' this is King *Messiah*. 'A star shall arise out of Jacob;' this is *David*: 'and a sceptre shall arise of Israel;' this is King *Messiah*. 'He shall smite all the corners of Moab;' this is *David*: 'and destroy all the children of Sheth;' this is King *Messiah*." This extract (given by *Ainsworth*) is sufficient to show, that the most learned Jews of former times found it necessary to apply the prophecy in part to the Messiah. Christian interpreters (Bishop *Newton* in particular) consider it as a double prophecy, referring, in the first instance, to David, and, in the second, but chief, to his greater Son, Messiah. The introductory sentence, "I *shall* see him," &c. the learned prelate just quoted, and many others, interpret in the present tense, of the prophet discerning, by the spirit of prophecy, events yet future, with the same certainty as if they were present; though he was sensible that he was speaking of events yet "a long time to come." Some practical commentators give the words also a reference to the second coming of King Messiah, "in the clouds of heaven," when "every eye shall see him;" though many, to their own sorrow, at an awful distance. (Rev. i. 7.)

The star and the sceptre, the hieroglyphics of divine and sovereign power, point evidently to him who was "The root and offspring of David;" "The bright morning star: the prince of the kings of the earth." (Rev. xxii. 16.) The prediction, as respects *Moab*, however, has evidently a reference to the victories of David over this country when he smote Moab, "casting them down to the ground." (2 Sam. viii. 2.) But even this part of the prophecy does not appear to terminate in David; Moab being often used as a term for idolaters and enemies to God, his victories may shadow out the final triumphs of David's Son and Lord. If Sheth be the name of any city or prince of Moab, (as many learned men conjecture,) this verse is easily explained; and the rules of Hebrew poetry seem to countenance the idea: but if Sheth, or *Seth*, be taken for the son of Adam and the ancestor of Noah, his children include all mankind; in that case, we must look for another meaning to the verb rendered *destroy*, which is certainly not the primary one. The Greeks explain it, shall take *captive*, or make a prey of; and the Chaldee, *rule*, or have dominion over; both which senses *Ainsworth* derives from *unwalling*, breaking down the wall, and so

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Ver. 6. *Lign-aloes.*—[*Ahalim*, "lign-aloe trees." This tree, which grows in the East Indies, is described as being eight or ten feet in height, with a stem the thickness of a man's thigh. At the top grows a large tuft of jagged and thick leaves, thick and indented, broad at the bottom, but growing narrower towards the point, and about four feet in length. The blossoms are red, intermingled with yellow, and double like cloves; from which comes a red and white fruit, of the size of a pea, oblong and triangular, with three apartments filled with seed. The tree has a very beautiful appearance; and a forest of them is said to bear a resemblance to a numerous *encampment*. Under the bark there are three sorts of wood: the first, black, solid, and weighty; the second, tawny, of a light spongy texture, and filled with a fragrant and agreeable resin; the third, which is the heart, of a fine, strong aromatic smell, used for perfume, and esteemed in the East, as more precious than gold.]—*Bagster.*

Ver. 7. *He shall pour water out of his buckets.*—The late editor of *Calmet* renders this, "Water shall flow from his dripping places;" i. e. from his leaves and branches, which "drink water of the rain of heaven." De. xi. 11. Dr. *Boothroyd* following *Geddes*, renders this couplet,

"Water shall flow from the *urn* of Jacob,
And his seed become as many waters."

This is, doubtless, very elegant, but query?——*Higher than Agag.*—This was probably the common name of the kings of Amalek, at least of the then reigning family.

Ver. 17. *A star shall arise out of Jacob.*—"A star in the Egyptian hieroglyphics denoted God. Thus God, in the prophet Amos, reproving the Israelites for their idolatry on their first coming out of Egypt, says, Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? but ye have borne the tabernacle of your Moloch and Chiun, your images; the star of your God which ye made to yourselves. (Amos v. 25, 26.) *The star of your God*, is a noble figurative expression to signify the image of your God; for a star being employed in the hieroglyphics to signify God, it is used here with great elegance, to signify the material image of a God: the words, *the star of your God*, being only a repetition of the preceding, *Chiun, your image*, and not (as some critics suppose) the same with *your God-star*. Hence we conclude, that the metaphor here used by Balaam of a star, was of that abstruse, mysterious kind, and so to be understood; and consequently, that it related only to Christ, the eternal Son of God."—*Warburton's* Divine Legation.——*And shall smite the corners of Moab.*—Margin, "Or, shall smite through the princes of Moab." "The *corners*, the sides, or quarters of Moab, (says *Ainsworth*,) meaning a conquest of the whole country," which was achieved by David, as we read 2 Sam. viii. 2, 14.——*And destroy.*—The Hebrew, *Karkah*, is the reduplicate of *karah*, which means to join together, as the frame of a house, Neh. ii. 8; as bricks or stones in a wall, Lev. xiv. 37.; as houses in a city, or walled town, Deut. ii. 36. But upon what principle the Rabbins and *Ainsworth* make the reduplicate form in sense the reverse of the simple, is not clear, though it may possibly be right. *Parkhurst* renders it *confound*. Perhaps as *karah* means to join together the materials of a wall in building, so *karkah* may be to pull them down in a confused manner, like a heap of rubbish. It is certain the ancients had a kind of battering ram, with a *claw*, to pull down walls. See *Taylor's* Frag. No 221.

also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of [p] the nations; but his latter end *shall be* [q] that he perish for ever.

21 And he looked on the [r] Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.

22 Nevertheless, [s] the Kenite shall be [t] wasted, until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, [u] who shall live when God doeth this!

24 And [v] ships *shall come* from the coast of Chittim, and shall [w] afflict Asshur, and shall afflict [x] Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

CHAPTER XXV.

1 Israel commits whoredom and idolatry. 6 Phinehas killeth Zimri and Cozbi: 10 God giveth him an everlasting priesthood.

AND Israel abode in [a] Shittim, and the people began to commit [b] whoredom with the daughters of Moab.

2 And [c] they called the people unto the sacrifices of their gods: and the people did eat, and [d] bowed down to their gods.

3 And Israel [e] joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel.

A M. 2553
B. C. 1451.

p or, *the nations that warred against Israel.* Ex. 17.8, 16.
q or, *even to destruction.* Ex 17.14 1 Sa.15.3.
r Ge.15.19.
s *Kain.*
t or, *how long shall it be ere.*
u Nu.24.2.
v Da.11.30.
w Ge 10.4.
x Ge.10.21, 25.
a c.33.49. Mi.6.5.
b c.31.16. 1 Co.10.8.
c Ex.34.15, 16.
d Ex.20.5.
e Jos.22.17. Ps.106.28, 29. Hos.9.10.

4 And the LORD said unto [f] Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the [g] fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto the judges of Israel, [h] Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* [i] weeping *before* the door of the tabernacle of the congregation.

7 And when [j] Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

9 And [k] those that died in the plague were twenty and four thousand.

10 ¶ And the LORD spake unto Moses, saying,

11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath [l] turned my wrath away from the children of Israel (while he was [m] zealous for my sake among them) that I consumed not the children of Israel in my [n] jealousy.

12 Wherefore say, Behold, I give unto [o] him my covenant of peace:

f De.13.6..9
g De.13.17.
h Ex.32.27.
i Joel.2.17.
j Ps.106.30.
k De.4.3. 1 Co.10.8
l Ps.106.23. Jn.3.36.
m *with my zeal.*
n Ex.20.5. De.32.16, 21 1 Ki.14.22. Ps.78.58. Eze.16.38 Zep.1.18. 3.8.
o Mal.2.4,5

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laying them open, which affords an excellent sense as applied to our Saviour, who has broken down the partition wall between Jews and Gentiles; (Ephes. ii. 14.) and of whom it is predicted, that his dominion shall be universal. So *Maimonides*, "And he shall unwall all the sons of Seth;" this is, the King Messiah, of whom it is written, (Ps. lxxii. 8.) "He shall have dominion from sea to sea."

The prophet then turns to the surrounding nations. To *Amalek*, though then "the first of the nations," he predicts utter destruction, which was fully accomplished in the days of king Hezekiah; and to the *Kenites*, (probably a tribe of Midianites,) who, like the eagle, had made their nest in the rocks, he foretels that they shall be gradually wasted, and finally carried to Babylon by the Assyrians. (See 1 Chron. ii. 55.) Then he goes on to predict the "affliction" of Asshur by ships from Chittim—the descendants of Japhet. (Gen. x. 4.) But whether this refer to the conquests of Alexander the Great, or of the Romans, the learned are much divided. Nor is it certain what nation is meant by *Eber*; if it meant the Jews, it predicts their long and severe punishment: but it is not of Eber, but of Chittim that it is asserted, "He (who afflicted Asshur and Eber) also shall perish for ever;" which, if it be interpreted of the Romans, is supposed also to foretel the utter destruction of Rome. It is evident that these predictions referred to events then at a very distant period; for the prophet exclaims, "Alas! who shall live when God doeth this!" Or, perhaps, the words may rather refer to the dreadful nature of the calamities predicted, which seemed to threaten the utter extirpation of mankind.

On these predictions we may generally observe, 1. The immense extent of the plans of Divine Providence, which include all ages, as well as every country. When we contemplate events a thousand or two years hence, we are confounded and overwhelmed; but, with the Lord, "a thousand years are but as one day and one day as a thousand years!" (2 Pet. iii. 8.) 2. That men the most attached to the present state of things, cannot help sometimes extending their views far beyond it. "Who shall live when God doeth this!" We shall moulder in the dust; even our descendants, for many generations, shall no more have "a portion in any thing under the sun;" but the designs of Heaven shall proceed uninterrupted and undisturbed: and, 3. Though the enemies of the Church may all in their turn "afflict," they shall not destroy her; but shall in the end be themselves destroyed; they shall "perish for ever." Thus shall kingdoms rise and fall, nations prosper and decline, and all human governments perpetually change, till He shall come, "whose right it is" to reign for ever!

CHAP. XXV. Ver. 1—18. *Israel joins in the idolatry of Baal peor.*—In the close of the preceding chapter we read, that "Balaam rose up, and went and returned to his own place." Whether it was before he went back, in order to make his peace with Balak; or whether he returned on purpose, that he gave counsel privately of a most pernicious nature; Moses informs us, (chap. xxxi. 16.) that it was through the wicked "counsel of Balaam" that "the children of Israel" committed "trespass against the Lord in the matter of (Baal) *Peor*," which occasioned a most destructive plague among the congregation, of which the history now comes before us.

Our first inquiry relates to the idol worshipped under this name. *Peor* (or Phegor) was the name of a mountain which is mentioned chap. xxiii. 28. but whether the mountain received its name from the idol, or the idol from the mountain, is uncertain and of small importance; as is the question to which of the Greek or Roman idols Peor corresponded; whether Saturn or Pluto, Adonis or Priapus. *Peor* signifies *open*; and *Parkhurst* thinks it was in the shape of a large bull, with a *wide-gaping* mouth to receive the victims offered, particularly infants. Most certain it is, however, that the rites with which this monster was adored were licentious in the extreme. So the prophet Hosea says of these Israelites: "They went to Baal-peor, and separated themselves to that *shame*: and their

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Ver. 18. *For his enemies.*—The word *for* (though not in italics) is wanting in the original; we therefore, in this instance, prefer the rendering of the late *Levi*, "*being* his enemies."

Ver. 20. *The first of the nations.*—The margin adds, "that warred against Israel," which was certainly the fact, (Ex. xvii. 8.;) however, these words are not in the text, but are taken from the Chaldee paraphrase: but *first*, by way of eminence, accords better with the other member of this verse, which predicts Amalek's utter destruction, which was finally accomplished in the days of Hezekiah. See 1 Chron. iv. 41—43.

Ver. 21. *The Kenites.*—Jethro, the priest of Midian, is called a Kenite, (Judges i. 16.) from which Dr. *Dodd* infers, that they were a tribe, or colony, of Midianites. The name has affinity to the Hebrew *Ken*, which signifies a *nest*; in allusion to which it is said, he should "put (or place) his nest in (a cavity of) a rock, where the eagle, the king of birds, delights to dwell."

Ver. 22. *Until Asshur shall carry*, &c.—Margin, "Or, How long (shall it be ere) Asshur carry," &c. In this marginal reading, the words in the parenthesis are supplied, and perhaps unnecessarily, as the textual reading seems clearer than the margin.

Ver. 24. *From the coast of Chittim.*—Which has been explained both of Greece and Italy. The Chaldee explains it of the Romans, and the old Latin version reads "from Italy." On the whole of these prophecies, see Bp. *Newton* on the Prophecies, Dissert. V.

CHAP. XXV Ver. 3. *Baal-peor*, or "Baal the open."—"Probably so called from the *Baal*, or Bull, being represented with a wide-gaping mouth, to receive the victims, whether animals or children, which were burnt to death by the fire within."—*Parkhurst*. Others think, however, that *peor*, or open, referred to the open and shameful indecencies practised before the idol, not very different to those exhibited in the worship of Priapus.

Ver. 4. *Hang them up.*—[Dr. *Kennicott* remarks, that the Samaritan and Hebrew texts must be united to make the sense of this verse complete: "And the Lord said unto Moses, *Speak* unto all the heads of the people; *and let them slay the men that were joined to Baal-peor;* and hang them up before the Lord, against the sun," &c.]—*Bagster*.

Ver. 8. *Into the tent.*—The word here used (*kebba*) is not the usual term for a tent, but applies to the interior apartment, the bed-chamber, called by the Arabs, *Al kebba*. Both Draco and Solon allow impunity to any man who killed an adulterer, taken in the act. See *Orient. Cust.* No. 739.

Ver. 9. *Twenty-four thousand.*—[St. Paul reckons only *twenty-three* thousand; though some MSS. and versions, particularly the latter Syriac and the Armenian, have, as here, *twenty-four* thousand. Allowing the 24,000 to be genuine, and none of the Hebrew MSS. exhibits a various reading here, and the 23,000 of St. Paul to be also genuine, the two places may be reconciled by supposing, what is very probable, that Moses includes in the 24,000, the 1000 men who were slain in consequence of the judicial examination, (ver. 4.) as well as the 23,000 who died of the plague; while St. Paul only refers to the latter.]—*Bagster*

13 And he shall have it, and his seed after him, *even* the covenant of an [p] everlasting priesthood; because he was [q] zealous for his God, and made an [r] atonement for the children of Israel.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a [s] chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain *was* Cozbi the daughter of [t] Zur; he *was* head over a people, *and* of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,

17 Vex [u] the Midianites and smite them:

18 For they vex [v] you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was [w] slain in the day of the plague for Peor's sake.

CHAPTER XXVI.

1 The sum of all Israel is taken in the plains of Moab. 52 The law of dividing the inheritance of the land. 57 The families and number of the Levites.

AND it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

2 Take [a] the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in the [b] plains of Moab by Jordan *near* Jericho, saying,

4 *Take the sum of the people,* from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 ¶ Reuben [c] the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* famous in the congregation, who [d] strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and [e] they became a sign.

11 Notwithstanding the [f] children of Korah died not.

12 ¶ The sons of Simeon after their families: of [g] Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of [h] Jachin, the family of the Jachinites:

13 Of [i] Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 ¶ The children of Gad after their families: of [j] Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of [k] Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of [l] Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad, according to those that were numbered of them, forty thousand and five hundred.

19 ¶ The sons of [m] Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

A M. 2553. B. C. 1451.

p Ex.40.15.

q Ps.69.9.

r He.2.17.

s *house of a father.*

t c.31.8. Jos.13.21.

u c.31.2.

v c.31.16. Re.2.14.

w ver.8.

a Ex.30.12. 38.25,26. c.1.2,3.

b ver.63. c.35.1.

c Ge.46.8.

d c.16.1,&c.

e c.16.38. 1 Co.10.6. 2 Pe.2.6.

f Ex.6.24.

g Ge.46.10. Ex 6.16. *Jemuel.*

h 1 Ch.4.24. *Jarib.*

i Ge.46.10. *Zohar.*

j Ge.46.16. *Ziphion.*

k or, *Ezbon.* Ge.46.16.

l Ge.46.16. *Arodi.*

m Ge.38.2., 10. 1 Ch.2.3, &c.

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abominations were according as they loved." (Hos. ix. 6.) The instruments of seduction, in this instance, as in many others, were certain licentious women, (some of them, probably, priestesses of the idol,) who enticed the Israelites both to lewdness and idolatry, which, it is well known, were inseparably blended among the heathen. Israel first "began to commit whoredom with the daughters of Moab," who then invited them to attend their sacrificial feasts; whereby they were drawn into the practice of idolatry, in a manner unawares. The two great temptations to idolatry, according to Bishop *Patrick*, were "good victuals, and bad women." Thus they joined themselves to Baal-peor, and, of course, turned their backs upon Jehovah, whose wrath was kindled, and who had sent a pestilence among them. Moses was commanded to "take all the heads of the people, and hang them up before the sun." But of what people? doubtless of the offenders. And Moses said unto the judges of Israel, "Slay ye every one his men that were joined unto Baal-peor." Here it must be remembered, that Israel had now become a military nation, and were engaged in war. Their magistrates and their officers were the same individuals, and ordered to inflict military execution on the offenders, in hope to stay the plague that was now raging in the camp. Alas! while Moses and the elders were weeping before the door of the tabernacle, and imploring mercy, one daring offender had the assurance to bring a Midianitish harlot into his tent, before the face of Moses, and of all Israel; which being observed by Phinehas, (the son of Eleazar,) he followed them into the tent, and inflicted summary justice on the offenders, and the plague was stayed; but not till 24,000, in the whole, had died thereby; 1000 by the sword of justice, and 23,000 by the visitation of God. Compare 1 Cor. x. 8.

As the action of Phinehas received the sanction of the Lord, it cannot require justification from us. Some heathen legislators, indeed, allow similar impunity in shedding of blood, in such cases: and, we believe, our own law considers the act only as manslaughter. Phinehas, however, being son of the High Priest, and grandson of Aaron, acted not as a private individual, but in his official capacity.

CHAP. XXVI. Ver. 1—65. *The people again numbered, and the land divided.*—The plague just mentioned having swept away the old generation of Israelites, they are again enumerated, and fall short of the number taken three years before, in the whole 1820; the decrease in some of the tribes seems to intimate, that they were deeply implicated in the several insurrections, and suffered accordingly in the plagues which followed, particularly the tribe of Simeon. But so completely was the former generation annihilated, that we are told there was not ONE MAN of them left, save Caleb and Joshua, who were by name exempted from the fatal decree, for their fidelity. (Chap. xiv. 38.) Whether the decree extended equally to the females, seems doubtful. Under the Mosaic dispensation, women were certainly under great disadvantages as to information; and as to authority, except in their little domestic circles, they were perfect ciphers. But where small privileges were conferred, the

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Ver. 13. *Zealous for my sake.*—Hebrew, "With my zeal." So the apostle speaks of zeal, or jealousy, of a "godly" sort, 2 Cor. xi. 2.——*An everlasting priesthood.*—That is, *perpetual*, to the end of the dispensation.

Ver. 17. *Vex the Midianites.*—[Balaam's counsel seems to have been first given to Balak, king of Moab; but probably the Midianitish women, especially of the higher ranks, as Cozbi was, were the principal tempters; and the nation of Midian seems to have come into the execrable measure more generally and heartily than that of Moab: they were therefore first selected to be made examples of, for a warning to the Moabites, who were spared at this time.]—*B.*

CHAP. XXVI. Ver. 2. *Take the sum,* &c.—[The plague having swept away the last of that devoted generation, which provoked the Lord to "swear in his wrath that they should not enter" Canaan; he now, after an interval of 38 years, commands *another census* of the Israelites to be made, to preserve the distinction of families, and to regulate the tribes previous to their entry into the promised land, as well as to ascertain the proportion of land which should be allotted to each tribe. For, though the whole was divided by *lot*, yet the portions were so disposed, that a numerous tribe did not draw where the lots assigned small inheritances, or the contrary.]—*Bagster.*

Ver. 10. *Together with Korah.*—[The Samaritan text does not intimate that Korah was *swallowed up*, but that he was *burnt*, as appears to have been the fact; and the Psalmist also (Ps. cvi. 17.) only mentions Dathan and Abiram as having been swallowed up.—"And the earth swallowed them up, what time that company died; and the fire devoured Korah with the 250 men, who became a sign."]—*Bagster.* Compare ch. xvi. 1.

Ver. 11. *Children of Korah.*—[It seems to be intimated in ch. xvi. 27, 31, 33, that not only the *men*, but *the sons and the little ones* of Korah, Dathan, and Abiram, were swallowed up by the earthquake; but the text *here* expressly affirms that the children of Korah "died not;" and their descendants were famous even in David's time. On a close inspection, however, of ver. 27 of the abovementioned chapter, we shall find that *the sons and the little ones* of Dathan and Abiram alone are mentioned. There is no mention of the *children of Korah:* they, therefore, probably either not consenting to their father's crime, or speedily repenting, were preserved when he was cut off; while it appears that those of Dathan and Abiram perished with their fathers.]—*Bagster.*

Ver. 14. *Simeonites.*—[The immense decrease of this tribe, no less than 37,100, renders it highly probable, that, influenced by the bad example of Zimri, the Simeonites had been peculiarly criminal in the late wickedness, and that multitudes of them had died of the plague. It is remarkable, that Moses in Dc. xxxiii. bestows no blessing upon this tribe.]—*Bagster.*

20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharezites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 ¶ *Of* the sons of [n] Issachar after their families: *of* Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of [p] Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 ¶ *Of* the sons of [q] Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28 ¶ The sons of [r] Joseph after their families *were* Manasseh and Ephraim.

29 Of the sons of Manasseh: of [s] Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: *of* [t] Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites:

32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.

33 And [u] Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 ¶ These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of [v] Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

38 ¶ The sons of [w] Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of [x] Ahiram, the family of the Ahiramites:

39 Of [y] Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were [z] Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamanites.

41 These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.

42 ¶ These [a] *are* the sons of Dan after their families: of [b] Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.

43 All the families of the Shuhamites according to those that were numbered of them, *were* threescore and four thousand and four hundred.

44 ¶ *Of* the children of [c] Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

48 ¶ *Of* the sons of [d] Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of [e] Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.

51 These [f] *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

52 ¶ And the LORD spake unto Moses, saying,

53 Unto [g] these the land shall be divided for an inheritance, according to the number of names.

54 To [h] many thou shalt [i] give the more inheritance, and to few thou shalt [j] give the less inheritance: to every one shall his inheritance be given, according to those that were numbered of him.

A. M. 2553. B. C. 1451.

n Ge.46.13. 1 Ch.7.1.

o or, *Phuvah.*

p or, *Job.*

q Ge.46.14.

r Ge.46.20.

s Jos.17.1. 1 Ch.7.14, 15.

t called *Abiezer.* Jos.17.2. Ju.6.11, 24,34.

u c.27.1. 36.11.

v 1 Ch.7.20. *Bered.*

w Ge.46.21. 1 Ch.7.6.

x Ge.46.21. *Ehi.* 1 Ch.8.1. *Aharah.*

y Ge.46.21. *Muppim, and Huppim.*

z 1 Ch.8.3. *Addar.*

a Ge.46.23.

b or, *Hushim.*

c Ge.46.17. 1 Ch.7.30.

d Ge.46.24. 1 Ch.7.13.

e 1 Ch.7.13. *Shallum.*

f c.1.46.

g Jos.11.23. 14.1.

h c.33.54.

i *multiply his.*

j *diminish his.*

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less was required of them. The advantages in their favour, under the new dispensation, are immense; but then they should remember, "Where much is given, much also will be required." (Luke xii. 48.)

It is awful to think of so many thousands being cut off from the earth within forty years; but with us the mortality is greater. The generations of mankind are averaged at not more than about thirty years; and half the human race have been calculated to die in infancy. "O Sin! what hast thou done?" But, blessed be God, the gospel has "brought life and immortality to light!" and we may now sing, "O death, where is thy sting?" and, "O grave, where is thy victory?" (1 Tim. i. 10.; 1 Cor. xv. 55.)

Ver. 25. *These are the families.*—[The families, which formed the grand subdivisions of the several tribes are as follows:

I. REUBEN.
1 Hanoch: *Hanochites.*
2 Pallu: *Palluites.*
3 Hezron: *Hezronites.*
4 Carmi: *Carmites.*

II. SIMEON.
1 Nemuel: *Nemuelites.*
2 Jamin: *Jaminites.*
3 Jachin: *Jachinites.*
4 Zerah: *Zarhites.*
5 Shaul: *Shaulites.*

III. GAD.
1 Zephon: *Zephonites.*
2 Haggi: *Haggites.*
3 Shuni: *Shunites.*
4 Ozni: *Oznites.*
5 Eri: *Erites.*
6 Arod: *Arodites.*
7 Areli: *Arelites.*

IV. JUDAH.
1 Shelah: *Shelanites*
2 Pharez: *Pharzites.*
3 Zerah: *Zarhites.*
4 Hezron: *Hezronites.*
5 Hamul: *Hamulites.*

V. ISSACHAR.
1 Tola: *Tolaites.*
2 Pua: *Punites.*
3 Jashub: *Jashubites.*
4 Shimron: *Shimronites.*

VI. ZEBULUN.
1 Sered: *Sardites.*
2 Elon: *Elonites.*
3 Jahleel: *Jahleelites*

VII. MANASSEH.
1 Machir: *Machirites.*
2 Gilead: *Gileadites.*
3 Jeezer: *Jezerites.*
4 Helek: *Helekites.*
5 Asriel: *Asrielites.*
6 Shechem: *Shechemites.*
7 Shemida: *Shemidaites.*
8 Hepher: *Hepherites.*

VIII. EPHRAIM.
1 Shuthelah: *Shuthalhites.*
2 Becher: *Bachrites.*
3 Tahan: *Tahanites.*
4 Eran: *Eranites.*

IX. BENJAMIN.
1 Bela: *Belaites.*
2 Ashbel: *Ashbelites.*
3 Ahiram: *Ahiramites.*
4 Shupham: *Shuphamites*
5 Hupham: *Huphamites.*
6 Ard: *Ardites.*
7 Naaman: *Naamites.*

X. DAN.
Shuham: *Shuhamites.*

XI. ASHER.
1 Jimna: *Jimnites*
2 Jesui: *Jesuites.*
3 Beriah: *Beriites.*
4 Heber: *Heberites.*
5 Malchiel: *Malchielites.*

XII. NAPHTALI.
1 Jahzeel: *Jahzeelites.*
2 Guni: *Gunites.*
3 Jezer: *Jezerites.*
4 Shillem: *Shillemites.*

In all 87 families.]—*Bagster*

55 Notwithstanding, the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ And [k] these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife *was* [l] Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram, Aaron and Moses, and Miriam their sister.

60 And unto [m] Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

61 And [n] Nadab and Abihu died, when they offered strange fire before the LORD.

62 And [o] those that were numbered of them were twenty and three thousand, all males from a month old and upward: for [p] they were not numbered among the children of Israel, because there was no [q] inheritance given them among the children of Israel.

63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in [r] the plains of Moab by Jordan *near* Jericho.

64 But among these [s] there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the LORD had [t] said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

A. M. 2553. B. C. 1451.

k Ge.46.11. Ex.6.16.. 19. 1 Ch.6.1, 16.

l Ex.2.1,2. 6.20.

m c.3.2.

n Le.10.1,2. c.3.4. 1 Ch.24.2.

o c.3.39.

p c.1.49.

q c.18.20.. 24. De.10.9. Jos.13.14, 33; 14.3.

r ver.3.

s De.4.3,4.

t c.14.28.. 30 1 Co.10.5, 6. Jude 5.

a c.26.33. 36.1..11. Jos.17.3.

b c.14.35. 26.64,65.

c c.16.1,2.

d Ex.18.4. Jn.8.21, 24. Re.6.23.

e *diminished.*

f Jos.17.4.

g Ex.18.15, 19 Job 23.4.

h c.36.2.

CHAPTER XXVII.

1 The daughters of Zelophehad sue for an inheritance. 6 The law of inheritances. 12 Moses, being told of his death, sueth for a successor. 18 Joshua is appointed to succeed him.

THEN came the daughters of [a] Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,

3 Our father [b] died in the wilderness, and he was not in the company of them that [c] gathered themselves together against the LORD in the company of Korah; but died in his [d] own sin, and had no sons.

4 Why should the name of our father be [e] done away from among his family, because he hath no son? Give [f] unto us *therefore* a possession among the brethren of our father.

5 And Moses [g] brought their cause before the LORD.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou [h] shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

CHAP. XXVII. Ver. 1—23. *The daughters of Zelophehad obtain their father's inheritance.*—"In the orders for the division of the land just given, no provision had been made for females, in case of the failure of male issue. The five daughters of Zelophehad, therefore, considered themselves as left destitute, having neither father nor brother, and being themselves entirely overlooked: and they agreed to refer the case to Moses and the rulers, whether it were not equitable that they should inherit their father's portion; especially as he had not incurred a forfeiture, any more than the other Israelites, who were all involved in one common sentence. There was, therefore, no sufficient reason that his memory should be disgraced as if his line were extinct, when he had left so many children.

"As no law had been given concerning females inheriting in defect of male issue, Moses consulted the Lord about it: and he not only allowed the justice of the claim, ... but also gave a "statute of judgment," by which the magistrates might determine such causes, both in the division of Canaan, and in after ages. It is generally supposed, that brothers and relations, in the line of the father, are exclusively meant; as one great object was to preserve the genealogies distinct."—*Scott.*

In the latter part of this chapter, Moses is reminded that he must die on this side the promised land. Moses, like a true patriot, as well as a believer in the faithfulness of God, entreats that a suitable successor might be appointed, as the shepherd of Israel, to conduct the flock of God into the promised land. Joshua is then named; and Moses is admonished "to put some of his honour upon Joshua;" that is, to admit him to a share in the government, that the people might be accustomed to reverence and obey him, while Moses was yet alive to support him in his authority. In one material respect, however, he was inferior to Moses, who always had access to the most holy place to consult the oracle, whereas Joshua was to stand before the High Priest, and ask counsel of the Lord by Urim. Hence we infer, that this could not be "the prophet like unto Moses," which was promised; (Deut. xviii. 15.) we are, therefore, to

Ver. 51. *These were the numbered.*—The following exhibits a comparison of the two numberings of the people, here and in the first chapter of this book:

	Chap. I. A. M. 2514.	Chap. XXVI. A. M. 2553.	Increase.	Decrease.
Reuben	46,500	43,730	——	2,770
Simeon	59,300	22,200	——	37,100
Gad	45,650	40,500	——	5,150
Judah	74,600	76,500	1,900	——
Issachar	54,400	64,300	9,900	——
Zebulun	57,400	60,500	3,100	——
Manasseh	32,200	52,700	20,500	——
Ephraim	40,500	32,500	——	8,000
Benjamin	35,400	45,600	10,200	——
Dan	62,700	64,400	1,700	——
Asher	41,500	53,400	11,900	——
Naphtali	53,400	45,400	——	8,000
	603,550	601,730	59,200	61,020
				59,200
		Decrease upon the whole		1,820

[It should be observed, that among these there was not one of the former census, except Joshua and Caleb. (See ver. 64, 65.) Thus, though there was such an amazing *increase* in *seven* tribes, yet so great was the *decrease* in the other *five* tribes, that the balance against the present census is 1820, as appears above.—Notwithstanding the amazing increase in some, and decrease in other tribes, the same sort of proportion is kept in their several divisions; so as to keep the division in the *front* the largest, and that in the *rear* the next.] —*Bagster.*

Ver. 55. *The land shall be divided by lot.*—This appears to have been a very ancient method of dividing land. So in Homer, Ulysses is made to say of his father

"The large domain his greedy sons divide,
And each was portion'd as the *lots* decide.
Pope's Odyss. xiv. 234.

The Rabbins say that these lots were drawn by Eleazar, in his priestly robes, with the Urim and Thummim, and under divine direction. [This division by lot seems to have respect only to the quarter, or situation, which each tribe was to possess, and not to the quantity or extent of land, which was to be proportioned to the numbers of each tribe, according to the register now formed. Thus, for instance, it was determined by lot which of the twelve tribes was to inherit in the south, which in the north, &c. then, in that quarter where the lot fell, a larger or smaller portion of land was assigned them, according to the goodness of the soil, and in proportion as they were more or less numerous. Thus the decreasing of any tribe in the wilderness proved the decrease of their future political importance and affluence in all succeeding ages. This equal division of property was, under God, the great bulwark and strength of the Hebrew commonwealth; for property is the natural foundation of power, and hence the natural foundation of every government is laid in the distribution of the lands belonging to its members. According to the most exact calculations, Canaan contained 14,976,000 acres; which, divided among 600,000 men, will allow of more than 21 1-2 acres to each, with a remainder of 1,976,000 acres for the princes of tribes, Levitical cities, &c.; so that there was an ample provision to enable each person, with all the advantages of that fertile country and fine climate, to live, if not in affluent, yet, in very comfortable circumstances. See *Lowman's* Dissert.]—*Bagster.*

Ver. 62. *Those that were numbered,* &c.—"As the Levites were not numbered from twenty years of age, they are not here included."—*Scott.*

CHAP. XXVII. Ver. 3. *But died in his own sin.*—That is, he had not been concerned in raising any insurrection among the people, though he had doubtless been implicated in that general discontent which had excluded the whole generation from entering the land of Canaan.

Ver. 7. *Thou shalt give them,* &c.—There is an anomaly in the present Hebrew text, that has much puzzled translators, pronouns masculine being applied to these female claimants; but it has been of late discovered, that not

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a [i] statute of judgment, as the LORD commanded Moses.

12 ¶ And the LORD said unto Moses, Get thee [j] up into this mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also shalt be [k] gathered unto thy people, [l] as Aaron thy brother was gathered.

14 For [m] ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the water of [n] Meribah in Kadesh in the wilderness of Zin.

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD, the [o] God of the spirits of all flesh, [p] set a man over the congregation,

17 Which may go [q] out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as [r] sheep which have no shepherd.

18 ¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man [s] in whom *is* the spirit, and [t] lay thy hand upon him;

19 And set him before Eleazar the priest, and before all the congregation: and give [u] him a charge in their sight.

20 And [v] thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be [w] obedient.

21 And he shall stand before Eleazar the priest, who shall [x] ask *counsel* for him after the judgment of [y] Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded [z] by the hand of Moses.

CHAPTER XXVIII.

1 Offerings are to be observed. 3 The continual burnt-offering. 9 The offering on the sabbath. 11 On the new moons. 16 At the passover. 26 In the day of first-fruits.

AND the LORD spake unto Moses, saying,
2 Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by [a] fire, *for* [b] a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 ¶ And thou shalt say unto them, This *is* [c] the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot [d] day by day, *for* a continual burnt-offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou [e] offer [f] at even;

5 And a tenth *part* of an ephah of flour for a [g] meat-offering, [h] mingled with the fourth *part* of a hin of beaten oil.

6 *It is* a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink-offering thereof *shall be* the fourth *part* of a hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink-offering:

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

9 And on the sabbath-day two lambs of the first year without spot, and two tenth-deals of flour *for* a meat-offering, mingled with oil, and the drink-offering thereof:

10 *This is* the burnt-offering of every [i] sabbath, beside the continual burnt-offering, and his drink-offering.

11 And in the [j] beginnings of your months ye shall offer a [k] burnt-offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And three tenth-deals of flour *for* a meat-offering, mingled with oil, for one bullock; and two tenth-deals of flour *for* a meat-offering, mingled with oil, for one ram;

13 And a several tenth-deal of flour mingled with oil *for* a meat-offering unto one lamb, *for* a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink-offerings shall be half a hin of wine unto a bullock, and the third *part* of a hin unto a ram, and a fourth *part* of a hin unto a lamb: this *is* the burnt-offering of every month throughout the months of the year.

15 And [l] one kid of the goats for a sin-offer-

A. M. 2553. B. C. 1451.

i c.35.29
j c.33.47. De.3.27. 32.49. 34.1.
k c.20.24. 31.2.
l c.20.28. De.10.6.
m c.20.10., 12.
n Ex.17.7.
o c.16.22. He 12.9.
p Je.3.15.
q De.31.2. 1 Sa.8.20. 18.13. 2 Ch.1.10. Jn 10.9.
r 1Ki 22.17. Zec.10.2. Mat.9.36. 1 Pe 2.25.
s Ge 41.38. Ju 3.10. 11.29. 1Sa 16.13, 18. Da 5.14. Ac 6.3.
t De 34.9. Ac 6.6.
u De 31.7.
v 2 Ki.2.9, 15.
w Jos 1.16, 17.
x Ju 20.18, &c. 1Sa 22.10. 23.9 30.7.
y Ex.28.30.
z ver.19.

a *a savour of my rest.*
b Le.3.11.
c Ex.29.38.
d *in a day.*
e *between the two evenings.*
f Ex 2.16.
g Le 2.1. c.15.4.
h Ex 29.40, &c.
i Eze.46.4.
j c.10.10. 1 Ch.23. 31. 2 Ch.2.4. Ne.10.33. Is 1.13,14. Eze.45.17 Col.2.16.
k c.15.3.,11.
l c.15.24.

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look unto another Joshua, even Jesus the Saviour; who, as the immediate successor of Moses introduced the literal children of Israel into the promised land, so will he introduce those who believe in him into that "better country," the heavenly Canaan, into which, as our forerunner, he hath already entered.

CHAP. XXVIII. Ver. 1—31. This chapter is little more than a recapitulation of precepts before given, as to the principal sacrifices of the Israelites: viz. the daily, weekly, monthly, and annual sacrifices, including the passover, first-fruits, &c. What is new, seems to require very little explanation.

"The stated sacrifices and service of the tabernacle having, probably, been greatly interrupted for several years, and a new generation having arisen, who were children or minors when the law was given respecting these ordinances; and as they were now about to enter into the promised land where they must be established and constantly observed; God commands Moses to repeat them to the people in the following order:—1. Daily: the *morning* and *evening* sacrifices; a lamb each time, (ver. 3, 4.) 2. Weekly: the *sabbath* offerings; two lambs of a year old, (ver. 9, 10.) 3. Monthly: at the beginning of each month, two young bullocks, one ram, and seven) lambs of a year old, and a kid for a sin-offering, (ver. 11, 15.) 4. Annual: (1.) The *Passover*, to last seven days; the offerings, two young bullocks, one ram, seven lambs of a year old, and a he-goat, (ver. 16, 25.) (2.) The day of *First-fruits:* the sacrifices the same as on the beginning of the month, (ver. 26, 31.)

"The monthly sacrifices were regulated by the new moons, and it is probable that the solemn sacrifices were appointed by God to prevent the idolatry which was usual among the heathen at this period; who expressed the most extravagant rejoicings on the first appearance of the new moon. At Athens, as *Plutarch* observes, sacrifices were made at the Neomania, or new moon. *Demosthenes* says, (*Orat. adver. aristog.*) they went at the new moon up to the citadel of Athens, and there sacrificed, and implored the gods for the welfare of the city and all individuals in the following month. Among the Romans, according to *Macrobius*, it was the business of the junior pontifex to watch for the appearance of the new light. As soon as he observed the new moon, he announced it to the chief priest, on which they performed together the sacrifice usual on that day. Moses, however, used the return of the moon only as one of the most natural and convenient measures of time; and ap-

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less than eighty Hebrew MSS. agreed with the Samaritan in the use of the feminine pronouns.—*Dr. Clarke.*

Ver. 19. *Akarim.*—This (according to Dr. *Shaw*) is the name of a ridge of mountains continued along the eastern coast of the Red sea, of which mount Nebo, or Pisgah, formed a part. (Deut. xxxii. 49. xxxiv. 1.)

Ver. 16. *Spirit of all flesh.*—[*Yehovah elohey haroochoth lechol basar,* "Jehovah, the God of the spirits of all flesh." This address sufficiently proves, that this holy man believed man to be compounded of flesh and spirit; and that these principles are perfectly distinct. Either the materiality of the soul is a human fable, or, if it be a true doctrine Moses did not pray under the influence of the Divine Spirit. There is a similar form of expression in ch. xvi. 22.; "O God, the God of the spirits of all flesh;" and in Job xii. 10. "In whose hand is the soul (*nephesh*) of all living; and the spirit (*rooach*) of all flesh of man." These seem decisive proofs, among many others, that the Old Testament teaches that there is an immortal spirit in man; for though *rooach*, sometimes denotes *breath* or *wind*, yet it certainly has not that signification *here*, nor in the other passages cited.]—*Bagster.*

Ver. 21. *The judgment of Urim.*—That is, the mysterious breastplate of the High Priest, already mentioned, Exod. xxvii. 30. Levit. viii. 8. But we shall have farther occasion to inquire into this mysterious subject

ing unto the LORD shall be offered, beside [m] the continual burnt-offering, and his drink-offering.

16 ¶ And in the fourteenth [n] day of the first month *is* the passover of the LORD.

17 And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

18 In the first day *shall be* a holy convocation; ye shall do no manner of servile work *therein:*

19 But ye shall offer a sacrifice made by fire *for* a burnt-offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without [o] blemish:

20 And their meat-offering *shall be of* flour mingled with oil: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram;

21 A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one [p] goat *for* a sin-offering, to make an atonement for you.

23 Ye shall offer these beside the burnt-offering in the morning, which *is* for a continual burnt-offering.

24 After this manner ye shall offer daily throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt-offering, and his drink-offering.

25 And on the seventh day ye shall have a holy convocation; ye shall do no servile work.

26 ¶ Also [q] in the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your weeks *be out,* ye shall have a holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt-offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram,

29 A several tenth-deal unto one lamb, throughout the seven lambs;

30 *And* one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt-offering, and his meat-offering, (they shall be unto you without [r] blemish) and their drink-offerings.

CHAPTER XXIX.

The offering at the feast of trumpets, 7 at the day of afflicting their souls, 13 and on the eight days of the feast of tabernacles.

AND in the seventh month, on the first *day* of the month, ye shall have a holy convocation; ye shall do no servile work: [a] it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt-offering for a sweet savour unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish:

3 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals for a bullock, *and* two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the seven lambs:

5 And one kid of the goats *for* a sin-offering to make an atonement for you:

6 Beside the [b] burnt-offering of the month, and his meat-offering, and [c] the daily burnt-offering, and his meat-offering, and their drink-offerings, [d] according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 ¶ And [e] ye shall have on the tenth *day* of this seventh month a holy convocation: and ye shall [f] afflict your souls: ye shall not do any work *therein:*

8 But ye shall offer a burnt-offering unto the LORD *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; they [g] shall be unto you without blemish:

9 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth-deals to one ram,

10 A several tenth-deal for one lamb, throughout the seven lambs:

11 One kid of the goats *for* a sin-offering; beside the [h] sin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And [i] on the fifteenth day of the seventh month ye shall have a holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

13 And [j] ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:

14 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a several tenth-deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat-offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the [k] manner:

A. M. 2553.
B. C. 1451

m ver.11.

n c.9.3. Ex.12.6, 18. Le.23.5,6. Eze.45.21.

o ver.31. Le.22.20. c.28.3. De.15.21. Mal.1.13, 14. 1 Pe.1.19.

p ver.15.

q Ex.23.16. 34.22. Le.23.10, &c. De.16.10. Ac.2.1.

r ver.19.

a c.10.1..10. Le.23.24. 1 Ch.15. 28. Ps.81.3,4. 81.3. 89.15. Is.27.13. Ezr.3.6. Ne.7.73. Zec.9.14. Ma.16.15, 16. Ro.10.14 ..18. 15.16. 19.

b c.28.11.

c c.28.3. He.10.1.

d c.15.11,12. Ezr.3.4. 1 Co.14. 40.

e Le.16.29. 23.27.

f Le.16.29. Ezr.8.21. Ps.35.13. 136.5,6. Is.22.12. 58.3..5. Zec.7.3. 12.10. Mat.5.4. Lu.13.3, 5. Ac.27.9. Ro.6.6 1 Co.9.27. 2 Co.7.9.. 11. Ja.4.8.. 10.

g c.28.19.

h Le.16.3, &c.

i Le.23.34. j De.16.13. Eze.45.25.

j Ezr.3.4.

k ver.3,4,9, 10. c.15.12. 28.7,14.

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pointed sacrifices to JEHOVAH, to prevent the Israelites from falling into the idolatries of their heathen neighbours. In the serene climate of Arabia and Judea, its first faint crescent is, for the most part, visible to all; and it is probable, that there was some pious celebration of the return of this beautiful luminary, in honour of the true God, long before the introduction of the absurd rites of idolatry."—*Bagster.*

CHAP. XXIX. Ver. 1—40. This chapter continues to repeat, withsome variation, laws already given.—*Second month . . . first day.*—"The month *Tisri*, the *seventh* month of their ecclesiastical year, but the *first* of their civil year, answering to our *September.* This, which was their *new year's day,* was a time of great festivity, and ushered in by the blowing of trumpets; whence it was also called *the feast of blowing the Trumpets.* In imitation of this Jewish festival, different nations began the new year with sacrifices and festivity. The ancient Egyptians did so; and the Persians also celebrated their *nawee rooz,* or new year's day, which they held on the vernal equinox, and which lasted ten days, during which all ranks seemed to participate in one general joy. The rich sent presents to the poor; all were dressed in their holiday clothes; all kept open house; and religious processions, music, dancing, a species of theatrical exhibition, rustic sports, and other pastimes, presented a continued round of varied amusements. Even the dead, and the

CHAP. XXIX. Ver. 12. *Fifteenth day.*—[This was the *feast of Tabernacles,* kept in commemoration of their dwelling in tents in the wilderness for forty years. The first and last days were to be kept as sabbaths, on which there were solemn assemblies: and for *seven* days sacrifices were offered. On the other festivals, two bullocks sufficed, (ch. xxviii. 11, 19, 27.) and on the festival at the beginning of this month, only one was appointed; but, on the *first day* of this festival, thirteen young bullocks were appointed; and so on each successive day, with the decrease of only *one* bullock, till on the seventh day, there were only *seven,* making in all *seventy* bullocks. The lambs, and the rams also, were in a double proportion to the number sacrificed at any other festival. This was an expensive service; but more easy at this time of the year than any other, as Bp. *Patrick* observes, because now their barns were full, and their wine-presses overflowed; and their hearts might well be supposed to be more enlarged than at other times, in thankfulness to God for the multitude of his mercies. The Jewish doctors give this reason for the daily diminution of the number of the bullocks: the whole number, say they, was according to the languages of the seventy nations of the world; and the diminution of one every day signified, that there should be a gradual diminution

A. M. 2553. B. C. 1451.

19 And one kid of the goats *for* a sin-offering; beside the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish:

21 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

22 And one goat *for* a sin-offering; beside the continual burnt-offering, and his meat-offering, and his [1] drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:

24 Their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

25 And one kid of the goats *for* a sin-offering; beside the [m] continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

27 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

28 And one goat *for* a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:

30 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

31 And one goat *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

33 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

34 And one goat *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

35 ¶ On the [n] eighth day ye shall have a solemn assembly: ye shall do no servile work *therein:*

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

37 Their meat-offering and their drink-offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These *things* ye shall [o] do unto the LORD in your [p] set feasts, beside your [q] vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And [r] Moses told the children of Israel according to all that the LORD commanded Moses.

CHAPTER XXX.

1 Vows are not to be broken. 3 The exception of a maid's vow, 6 of a wife's, 9 of a widow's, or her that is divorced.

AND Moses spake unto the [a] heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

2 If a man [b] vow a vow unto the LORD, or [c] swear an oath to bind his soul with a bond: he shall not [d] break his word, he shall [e] do according to all that proceedeth out of his mouth.

3 ¶ If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth, not any of her vows or of her bonds wherewith she hath bound her soul shall stand; and the LORD shall forgive her, because her father disallowed her.

6 ¶ And if she had at all a husband when [f] she vowed, or uttered ought out of her lips, wherewith she bound her soul:

7 And her husband heard *it*, and held his peace at her in the day that he heard *it:* then

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1 Ps.16.4. Joel 1 9. 13; 2.14.

m ver.11. Jos.6.31. Ac.13.43. Ro.2.7. Ga.2.5. 6.9. 2 Th.3.13. He.3.14. 10.39. 13.15.

n Le.23.36. Jn.7.37.

o or, *offer.*

p Le 23.2, &c. 1 Ch.23. 31. 2 Ch 31 3. Ezr 3.5. Ne.10 33. Is.1.14.

q Le 7 11, 16. 22 21.23. De.12.6.

r Ex.40 16. De 1 5. Mat.28. 20. Ac.20 27. 1 Co.15 3. He.3.2,5.

a c.1.4..16.

b Le.27 2. De.23 21. Ju 11 35, 36. Ps.15.4. Ec.5.4.

c Le 5.4. Mat.5.33. 14 7..9. Ac.23.14.

d *profane.* Ps.55.20.

e Job 22.27. Ps 22 25. 50.14. 66.13,14. 116 14,18. Na.1.15.

f *her vows were upon her.* Ps.56.12.

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ideal beings, were not forgotten; rich viands being placed on the tops of houses and high towers, on the flavour of which the Peris, and spirits of their departed heroes and friends, were supposed to feast." After the Mohammedan conquest of Persia, the celebration of this period sensibly declined, and at last totally ceased, till the time of Jelaladdin, (about A. D. 1082,) who, coming to the crown at the vernal equinox, re-established the ancient festival, which has ever since been celebrated with pomp and acclamations."—*Bagster.*

CHAP. XXX. Ver. 1—16. *The law of vows.*—If a man vow to do any thing sinful in itself, he ought deeply to repent of the sin which he has committed; for no vow or oath can bind him to break the command of God. Some vows relate to the performance of what was previously our indispensable duty; and such a vow is implied in our attendance on the Lord's table. But there are things of a discretionary nature; as Jacob's vow concerning the proportion of his substance which he would set apart for religious purposes; Paul's solemn determination to take nothing of the Corinthians; the Nazarites' vow; the vows concerning undemanded sacrifices; and vows of abstinence in re-

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of those nations till all things were brought under the government of the Messiah; in whose days "no sacrifices shall remain, but those of thanksgiving, prayer, and praise."]—*Bagster.*

Ver. 35. *Eighth day.*—[Though this day was properly a distinct festival, and esteemed the chief or high day of the feast, yet fewer sacrifices are appointed for it than for any of the foregoing seven. On every one of them two rams and fourteen lambs were offered; but on this day there were but half as many; and whereas seven bullocks were the fewest that were offered on any of those days, on this there was only one. By this, says Bp. *Patrick,* God consulted perhaps the weakness of mankind, who naturally grow weary both of the charge and labour of such services, when they are long continued; and therefore he made them every day less toilsome and expensive: and put them in mind likewise, that the multitude of the sacrifices did not procure their acceptance with God, and that in length of time they would come to nothing, and be utterly abolished, to establish something better in their room. At this feast, there was an extraordinary ceremony of which the rabbins inform us, though there is not the least hint of it in the law of Moses; namely, the drawing water out of the pool of Siloam, and pouring it, mixed with wine, on the sacrifice as it lay on the altar. This they are said to have done with such expressions of joy, that it became a common proverb, "He that never saw the rejoicing of drawing of water, never saw rejoicing in all his life." The Jews pretend to ground this custom on the following passage of Isaiah, (chap. xii. 3.) "With joy shall ye draw water out of the wells of salvation;" and to this ceremony Jesus is supposed to refer, when "in the last day, the great day of the feast, he stood and cried, saying, If any man thirst, let him come unto me, and drink: he that believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water," (Jno. vii. 37, 38.;) thereby calling off the people from their carnal mirth and festive and pompuous ceremonies, to seek spiritual refreshment for their minds.]—*Bagster.*

Ver. 39. *Set feasts.* [It appears from the account in these two chapters, that there were annually offered to God, at the public charge, independently of a prodigious number of voluntary, vow, and trespass offerings, the following number of beasts: 15 Goats, 21 Kids, 72 Rams, 132 Bullocks, 1101 Lambs, in all, 1241 beasts. But how little is all this compared with the lambs slain every year at the *passover,* which amounted in one year to the immense number of 255,600 slain at the temple itself; for this was the answer which Cestius, the Roman general, received, when he asked the priests, *how many persons* had come to Jerusalem at their annual festivals; the priests, numbering the *people* by the *lambs* that had been slain, said, "twenty-five myriads, 5000, and 600."]—*Bagster.*

CHAP. XXX. Ver. 2. *If a man vow,* &c.—[The preceding chapters had treated of sacrifices required by law; and in the last words had said, they were enjoined "beside your vows and your free-will-offerings," which Moses now proceeds to discuss; so that what is here said of vows seems meant only of what vowed to be offered to the Lord. The laws here delivered must have been

her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband [g] disallowed her on the day that he heard *it*, then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect; and the LORD shall forgive her.

9 ¶ But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them; then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her [h] husband hath made them void; and the [i] LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them.*

15 But if he shall any ways make them void after that he hath heard *them;* then he shall bear her iniquity.

16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

CHAPTER XXXI.

1 The Midianites are spoiled, and Balaam slain. 19 How the soldiers, with their captives and spoil, are to be purified, and the prey divided. 48 The voluntary oblation unto the treasury of the Lord.

AND the LORD spake unto Moses, saying,
2 Avenge [a] the children of Israel of the Midianites: afterward shalt thou be [b] gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

4 Of [c] every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to [d] blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and [e] they slew all the males.

8 And [f] they slew the kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And [g] they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they took all the [h] spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the [i] plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the [j] battle.

15 And Moses said unto them, Have ye saved all the women [k] alive?

16 Behold, [l] these caused the children of Israel, through the [m] counsel of Balaam, to commit trespass against the LORD in the matter

A. M. 2553. B. C. 1451.

g Ge.3.16. 1 Co.7.4. 11.34. Ep.5.22, 24.

h 1 Co.11.3.

i ver.5,8. c.15.25,28.

a ver.3. c.25.17, 18. De.32.35. Jud.16.24, 28. 30. Ps.94.1.. 3. Is.1.24. Na.1.2. Lu.21.22. Ro.12.19. 13.4 1 Th.4.6. He.10.30. Re.6.10. 18.20. 19.2.

b c.27.13. Ge.15.15. 25.8,17 Ju.2.10. Ac.13.36.

c *a thousand of a tribe, a thousand of a tribe.*

d c.10.9.

e De.20.13. Ju.21.11. 1 Ki.11.15, 16.

f Jos.13.21, 22.

g Jos.6.24. Re.18.8.

h De.20.14. Jos.8.2.

i c.22.1.

j *host of war.*

k De.2.34. 20.13,16.. 18. Jos.6.21. 8.25. 10.40. 11.14. 1 Sa.15.3. Ps.137.8, 9. Je.48.10. Eze.9.6.

l c.25.1. 3. Pr.23.27. Ec.7.26. 2 Pe.2.15. Re.2.14.

m 2 Pe.2.15. Re.2.14.

spect of things lawful, for a limited season. Vows in such things may on some occasions be properly made; but they are a kind of promissory oaths, and should be formed with solemnity, and religiously observed; seeing the *life* or *soul* is bound as a surety for the performance of them.

An unmarried woman in her father's house was required to notify her vows to her father; and if he did not refuse his consent, she was bound by them; but if he did, they were disannulled, and the obligation ceased. If she had vowed discreetly and properly, "she had done well that it was in her heart," and her willing mind would be accepted; if otherwise, her fault would be forgiven.—In many instances such vows might not only be disagreeable to a parent, but prejudical to the whole family.—It is supposed by many expositors, that, by parity of reason, minor sons were under the same restriction in respect of their vows: but if they were intended also, it is extraordinary that daughters exclusively should be mentioned. The males were certainly allowed more liberty in various cases than the females: the vows of the latter might be adjudged more prejudicial to families; or the sons, being more immediately under the father's tuition, might be thought less liable to be inveigled into rash engagements of this kind.—*T. Scott.*

CHAP. XXXI. Ver. 1—54. *The Midianites slain, and the spoil divided.*—"Vengeance is mine; and I will repay, saith the Lord." (Rom. xii. 19.) He only who gave the law to man is able, in all cases, to enforce its penalties; and he only who reads the heart is qualified to apportion them accurately to the demerits of his rational creatures. In national judgments, God deals with the nation as a political body; and if among them there should be individuals who "fear God and work righteousness," there is another judgment and another world, in which all temporal calamities may be abundantly compensated; a circumstance which has a very favourable bearing in the case of suffering infants, as well as to the class just mentioned, of whom we can barely hope to find any among a nation generally devoted to idolatry, and that of the most corrupting nature. Living in a Christian land, we can hardly conceive the profligacy of the heathen world; and yet there still exist countries, where acts of prostitution are acts of devotion; and suicide, and infant murder, rank among the sublimest virtues. Such, probably, was the case with this people, of whom the women appear to have been most licentious, and their idolatry most cruel.

Balak, their king, used all his art and all his influence to bring a curse on Israel; and when he found there was no other way, he (no doubt) readily fell in with the wicked advice of Balaam; and by their seduction to pagan vices and idolatries, he brought on them a curse, which causelessly lights not on man. The people were depraved, and through their depravity many of them were destroyed. As they were the Lord's people, their seduction he considered as a crime against himself; and denounced that vengeance, which he also executed in a signal manner,

very useful, as they both *prevented* and *annulled* rash vows, and provided a proper sanction for the support and performance of those which were rationally made.]—*Bagster.*

CHAP. XXXI. Ver. 3. *Avenge the Lord.*—[It was God's quarrel, not their own, that they were now to take up. These people were idolaters, and had seduced the Israelites to practise the same abominations: idolatry is an offence against God; and the civil power has no authority to meddle with what belongs to Him, without especial directions, certified, as in this case, in the most unequivocal manner. Private revenge, ambition, or avarice were to have no place in this business: JEHOVAH is to be avenged; and through Him, the children of Israel, (ver. 2.) because they were nearly ruined by their idolatries. If Jehovah, instead of punishing sinners by earthquakes, pestilence, or famine, is pleased expressly to command any person or people to avenge his cause, this commission *justifies*, nay *sanctifies*, war, massacre, or devastation. Though none can at present show such a commission, yet the Israelites could; and it is therefore absurd to censure Moses, Joshua, and Israel, for the dreadful slaughter made by them. God himself passed sentence of condemnation, and employed them merely as ministers of his vengeance; and unless it could be proved that the criminals did not deserve their doom, or that God had no right to punish his rebellious creatures, such objectors only show their enmity to God, by becoming the unsolicited advocates of his enemies.]—*Bagster*

of Peor, and there was a plague [n] among the congregation of the LORD.

17 Now therefore [o] kill every male among the little ones, and kill every woman that hath known man by lying [p] with him.

18 But all the women-children, that have not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days: whosoever [q] hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And purify all *your* raiment, and all that [r] is made of skins, and all work of goats' *hair*, and all things made of wood.

21 And Eleazar the priest said unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be [s] purified with the water of separation: and all that abideth not the fire ye shall make go through the water.

24 And [t] ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the [u] prey that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And [v] divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a [w] tribute unto the LORD of the men of war which went out to battle: one [x] soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* a heave-offering of the LORD.

30 And of the children of Israel's half, thou shalt [y] take one portion of fifty, of the persons, of the beeves, of the asses, and of the [z] flocks, of all manner of beasts, and [a] give them unto the Levites, which [b] keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand; of which the LORD's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred; of which the LORD's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand, of which the LORD's tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD's heave-offering, unto Eleazar the priest, [c] as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

A. M. 2553. B. C. 1451.

n c.25 9.

o Ju.21.11.

p *a male.*

q c.5.2. 19.11,&c.

r *instrument, or, vessel of skins.*

s c.19.9,17.

t Le.11.25.

u *of the captivity.*

v Jos 22.8. 1Sa.30.24. Ps.68.12.

w Ge.14.20. Jos.6 19. 2Sa 8 11, 12. 1 Ch.18. 11. 26.26,27. Pr 3 9,10. Is.18.7. 23 18. 60.9. Mat.22. 21.

x ver.30,47. c.18.26.

y ver.42,47.

z or, *goats.*

a 1 Co.9.13, 14.

b c.3.7,8,25, 31,36. 18 1..5,23. 1 Ch.9.27 ,29. 23 32. 26 20 27. Ac 20 28. 1 Co 4 2. Col.4 17. He.13.17.

c c.18.8,19.

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by an extirpation of the nation; the adults being all slain, together with the male children, and the female children doomed to a state of slavery for life.

As to *Balaam*, who had "caused Israel to sin," he was found among the slain. His death was *not* "the death of the righteous;" nor was his "last end like his." He was an awful instance of the baneful influence of covetousness, and this fatal *error of his heart*, for it was not in his judgment, sealed his doom on earth, and, we fear, for ever; for he "loved the wages of unrighteousness."

The following part of the chapter, contains the details of war and of victory and of plunder, but, in the close, we have an instance of pious gratitude on the part of the officers of the army, who discerning the Lord's hand in their victory, and especially in the miraculous sparing of their lives, brought the richest of the spoil into the tabernacle of the Lord, and devoted it to his

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Ver. 17. *Kill every male*, &c.—[The sword of *war* should spare women and children, as incapable of resisting; but the sword of *justice* knows no distinction, except that of guilty or not guilty, or more or less guilty. This was the execution of a righteous sentence upon a *guilty* nation, in which the women were the greatest criminals; and it may safely be said, that their lives were forfeited by their personal transgressions. With respect to the execution of the male infants, who cannot be supposed to have been guilty, God, the author and supporter of life, who has a right to dispose of it *when* and *how* he thinks proper, commanded it: and "shall not the Judge of all the earth do *right*?"]—*Bagster.*

Ver. 18. *All the women children . . . . keep alive for yourselves.*—[It has been groundlessly asserted, that Moses here authorized the Israelites to make concubines of the whole number of female children; and a formidable objection against his writings has been grounded upon this monstrous supposition. But the whole tenor of the law, and especially a statute recorded in Deut. xxi. 10—14. proves most decisively to the contrary. They were merely permitted to possess them as female slaves, educating them in their families, and employing them as domestics; for the laws concerning fornication, concubinage, and marriage, were in full force, and prohibited an Israelite even from marrying a captive, without delays and previous formalities; and if he afterwards divorced her, he was to set her at liberty, "because he had humbled her."]—*Bagster.*

Ver. 23. *With the water of separation.*—See chap. xix. 2, &c. Metals were to pass through the fire, and, as a great part of these was probably in the form of penates, or domestic idols, these were undoubtedly to be melted down.

Ver. 29. *A heave-offering unto the Lord.*—From hence it has been perversely inferred, that the Lord's share of the captives was offered on the altar. But, 1. The *heave-offering* was never sacrificed on the altar, but after being *heaved* toward the altar, was given to the priest and his family, for their support; if this prove any thing, therefore, it would prove that the priest and his family lived on human flesh, which cannot be pretended. Compare Exod. xxix. 27. with Numb. xviii. 19. 2. A thing being devoted to the Lord by no means implied its being sacrificed, otherwise we must suppose that houses and fields were offered on the altar, Levit. xxvii. 14—23. 3. Even animals that were unclean, i. e. not fit for sacrifice, were to be redeemed, Exod. xiii. 13. Levit. xxvii. 11, 12. 4. Human sacrifices were, in all cases, positively forbidden, Deut. xii. 31. Isa. lxiii. 3.

Ver. 32. *Booty*, &c.—[It appears from the enumeration here, that the Israelites in this war with the Midianites, took 32,000 female prisoners, 61,000 asses, 72,000 beeves, 675,000 sheep and small cattle; besides the immense number of *males* who fell in battle, and the *women* and *children* who were slain by the divine command, (ver. 17.) This booty was divided into equal parts, (ver. 22.) by which partition a far larger share was justly given to the warriors employed on the expedition, who were only 12,000, than to those who, being equally willing to go, were ordered to stay in the camp. Each party was to give a certain proportion to Jehovah, as their sovereign, in grateful acknowledgment that to him they owed their success. The *soldiers* to give to the Lord *one* out of every *five hundred* persons, beeves, asses, and sheep, (ver. 28.) and the *people*, who by staying at home risked nothing, and had no fatigue, were to give one out of *fifty* of each of the above to the Levites, who were far more numerous than the priests, (ver. 30.) The booty, its division among the soldiers and people, and the proportion given by each to the Lord and to the Levites, will be seen at one view by the following table:

SHEEP,		ASSES,	
To soldiers,	337,500	*To soldiers*,	30,500
To God,	675	*To God*,	61
To people,	337,500	*To people*,	30,500
To Levites,	6,770	*To Levites*,	610
BEEVES,		PERSONS,	
To soldiers,	36,000	*To soldiers*,	16,000
To God,	72	*To God*,	32
To people,	36,000	*To people*,	16,000
To Levites,	720	*To Levites*,	320

It does not appear that a single ox, sheep, or ass, was required by Moses as his portion; or that there was any given to him by the people; and though he had a family as well as others, yet no provision was made for them above the common lot of Levites!]—*Bagster.*

47 Even [d] of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under [e] our charge, and there lacketh not one man of us.

50 We have therefore brought an oblation for the LORD, what every man hath [f] gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to [g] make an atonement for our souls before the LORD.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the [h] offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (*For* the men of war [i] had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a [j] memorial for the children of Israel before the LORD.

CHAPTER XXXII.

1 The Reubenites and Gadites sue for their inheritance on that side Jordan: 33 Moses assigneth them the land: 39 They conquer it.

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of [a] Jazer, and the land of [b] Gilead, that behold, the [c] place *was* a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and [d] Dibon, and Jazer, and [e] Nimrah, and [f] Heshbon, and Elealeh, and [g] Shebam, and Nebo, and [h] Beon,

4 *Even* the [i] country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

A. M. 2553
B. C. 1451.

d ver.30.

e *hand.*

f *found.*

g Ex.30.12, 16.

h *heave-offering.*

i De.20.14.

j Ex.30.16.

a c.21.32. ver.35 *Jaazer.* Jos.13.25. 2 Sa.24.5. Is.16.8,9.

b Je.50.19. Mi.7.14.

c Ge.13.2,5. 47.4.

d Is.15.2,4.

e ver.36. *Beth-nimrah.*

f Ju.11.26.

g ver.38. *Shibmah.*

h ver.38. *Baal-meon.*

i c.21.24,34.

j *break.* Ac.21.13.

k c.13.3,26. De.1.22.

l c.14.11,29. De.1.35.

m c.14.24, 30. Jos.14.8,9

n *fulfilled after me.*

o c.14.33., 35.

p c.26.64,65. 1 Co.10.5. He.3.16., 19.

q Ps.78.57.

r Ne.13.18. Is.65.6,7.

s De.30.17. Jos.22.16, 18. 2 Ch.7.19. 15.2.

t c.14.35.

u Jos.4.12, 13.

v Jos.22.4.

w ver.33. Jos.13.8.

x De.3.18, &c. Jos.1.14, &c. 4.12,13.

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore [j] discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, [k] when I sent them from Kadesh-barnea to see the land.

9 For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And [l] the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; [m] because they have [n] not wholly followed me:

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made [o] them wander in the wilderness forty years, [p] until all the generation that had done evil in the sight of the LORD was consumed.

14 And behold, ye are risen up in your father's stead, an [q] increase of sinful men, to [r] augment yet the fierce anger of the LORD toward Israel.

15 For if [s] ye turn away from after him, he will yet again [t] leave them in the wilderness; and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheep-folds here for our cattle, and cities for our little ones:

17 But we [u] ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.

18 We [v] will not return unto our houses, until the children of Israel have inherited every man his inheritance.

19 For we will not inherit with them on yonder side Jordan, or forward; [w] because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And [x] Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

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service. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Psalm cvii. 8.)

CHAP. XXXII. Ver. 1—42. *Two tribes and a half settle on the east side of Jordan.*—The tribes of Reuben and Gad being rich in cattle, profess a desire to settle in the plains of Jordan, on the east side of the river, as a fine grazing country; Moses, indeed, who had been much tried by the waywardness of the former generation, expresses a very natural suspicion, that they had other motives than they expressed; in short, that they wished to sit down and enjoy the land already conquered, without sharing with their brethren in the danger and fatigue of farther conquests. He was also justly apprehensive, that if this were permitted, it might discourage their brethren to be thus deserted by them; and induce them, also, to stop short of the promised land. Upon the matter, however, being fully explained to Moses, and on their cheerfully agreeing to assist their brethren to subdue the nations on the other side the Jordan, he readily acquiesced in the proposal, still cautioning them against duplicity, with this just and striking admonition: "Be sure your sin will find you out!" An admonition not more appropriate to them than it is to us, who are risen up in our "fathers' stead,

Ver. 50. *We have therefore brought an oblation.*—[The officers of the army having mustered their men, found they had not lost a man in the contest with Midian! Penetrated with gratitude for this most remarkable interposition of Providence in their favour, they now offer to Jehovah the golden jewels which they had found among the spoil, to the amount of 16,750 shekels, equal to about $168,364 of our money. Hence originated the practice among various nations of dedicating a portion of the spoil to their gods. Before the spoils were distributed, the Greeks considered themselves obliged to dedicate a part of them to their gods, to whose assistance they reckoned themselves indebted for them all. But besides the public offerings of the nation, the soldiers often of their own accord consecrated a part of their spoils to the God of battles. They had several methods of doing this: at one time, they collected them in a heap and consumed them by fire; at another, they consecrated their offerings in the temples. Pausanias, the Spartan, is reported to have consecrated out of the Persian spoils a tripod to Delphian Apollo, and a statute of brass, seven cubits long, to Olympian Jupiter. See *Paxton's* Illustrations.]—*Bagster.*—"As we travelled onwards, we discerned the guilt cupola of the tomb of Fatmeh, at Koom. We were not permitted to enter within the mausoleum, but we were told, the tomb itself, and the bars of the gate that surround it are of solid silver, and that its gates are plated with gold, upon which are inscribed sentences of the Koran. All around the tomb are hung up, in great display, *various offerings*, consisting of pieces of *jewellery, arms, rich apparel*, and other things that are counted scarce and precious."—*Mortier.*

CHAP. XXXII. Ver. 16. *Build sheep-folds.*—[This proposal was very equitable, and it was honestly made and faithfully executed; though it did not imply that all men capable of bearing arms should go, and so leave their families and possessions defenceless, but only a sufficient detachment of them. Among the inhabitants of the land were the Amorites, Moabites, Idumeans, and the remains of the Midianites and Amorites; and as it was impossible for the women and children to keep the defenced cities, when placed in them, many of the men of war must of course stay behind. In the last census, (ch. xxvi.) the tribe of Reuben consisted of 43,730 men; the tribe of Gad 40,500; and the tribe of Manasseh 52,700; the half of which is 26,350; which together amount to 110,580. Now, from Jos. iv. 13. we learn, that of these tribes only 40,000 armed men passed over Jordan to assist their brethren; consequently 70,580 men were left behind for the defence of the women, the children, and the flocks; which was amply sufficient for this purpose.]—*Bagster.*

Ver. 17. *Will go ready armed.*—Hebrew, "Will go armed *and readily*;" i. e. as immediately explained, will go before the children of Israel, in the *van*, or front of the army.

A. M. 2553.
B. C. 1451.

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be [y] subdued before the LORD: then [z] afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your [a] sin will find you out.

24 Build [b] you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy [c] servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 But [d] thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And [e] Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* our's.

33 And [f] Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh, the son of [g] Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

34 ¶ And the children of Gad built [h] Dibon, and Ataroth, and [i] Aroer,

35 And Atroth, Shophan, and [j] Jaazer, and Jogbehah,

36 And [k] Beth-nimrah, and Beth-haran, [l] fenced cities: and folds for sheep.

37 And the children of Reuben built [m] Heshbon, and Elealeh, and Kirjathaim,

38 And [n] Nebo, and [o] Baal-meon, (their names being changed,) and Shibmah: and [p] gave other [q] names unto the cities which they builded.

39 And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses gave [r] Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And Jair the son of Manasseh went and took the small towns thereof, and called them [s] Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAPTER XXXIII.

1 Two and forty journeys of the Israelites. 50 The Canaanites are to be destroyed.

THESE *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.

3 And they [a] departed from Rameses in the first month, on the [b] fifteenth day of the first month; on the morrow after the passover the

y Jos.18.1.
z Jos.22.4,9.
a Ge.4.7 44.16. Ps.90.8. 139.11. Pr.13.21. Is.59.12. 1 Co.4.5.
b ver.16,34, &c.
c Jos.1.13, 14.
d Jn.4.12.
e ver.20.
f De.3.12, 17; 29.8. Jos.12.6.
g c.21.24, 33.
h c.33.45, 46.
i De.2.36.
j ver.1,3. *Jazer.*
k ver.3. *Nimrah.*
l ver 24.
m c.21.27.
n Is.46.1.
o c.22.41.
p *they called by names the names of the cities.*
q ver.3. Ex.23.13. Jos.23.7.
r Jos.13.29, 31.
s Ju.10.4.
a Ex.12.37.
b Ex.13.4.

an increase of sinful men," provoking continually the Lord. It is our mercy, however, that we live under a milder dispensation, and have an advocate on high to intercede for us:

"When Justice calls for sinner's blood,
The Saviour shows his own."—*Watts.*

CHAP. XXXIII. Ver. 1—56. *The journeys of the Israelites.*—While the children of Israel journeyed through the wilderness, Moses was commanded to keep a diary of their proceedings, from which is here extracted a catalogue of their encampments, and of the places through which they passed. "In this catalogue, (remarks Dr. *Wall*,) Moses mentions several places which had not been mentioned in the former chapters, and omits some that had been mentioned. At some places they encamped and set up the tabernacle, and stayed a good while; others they only passed by, as Beer, Mattaneh, &c. (chap. xxi. 18—20.) which are not named here. Some places have different names; and, in some texts, he does not name [precisely] the same place that was named in the chapters before, but one that was nigh it:" as Rithma, for Kadesh-barnea, which were near each other. The fact is, that their army was so numerous, and their camp of that extent, that while their van was at one place, their rear would be at another, and so of their right and left wings.

It will also appear, by comparing this journal with a map of the land of Canaan, that their march was sometimes zigzag, and even retrograde. "God (says *Henry*) led the Israelites to and fro, forward and backward, as in a maze, or labyrinth: and yet they were all the while under the direction of the pillar of cloud: 'He led them about,' (Deut. xxxii. 10.) any yet he led them by a right way." (Paslm cvii. 7.) God's way in bringing his people home is always the best, though it ma not be the nearest.

The same pious commentator recommends the conduct of Moses, in keeping a diary, or journal of the Lord's dealings towards Israel, as an example to ourselves. Such memorials may be useful; but the grand thing is to have them recorded on "the fleshy tables of our hearts," that we may re member, "and gratefully acknowledge all the way which the Lord our God has led us." (Deut. viii. 2.)

At the close of this diary, we have the command repeated,

Ver. 23. *Your sins will find you out.*—Guilt pursues the conscience like a bloodhound, equally eager to pursue, and cruel to devour. See Isa. lix. 11, 12.—[If the persons concerned prevaricated, and so imposed on men, or if they afterwards refused to fulfil their engagement, God would most certainly detect and expose their wickedness, and inflict condign punishment upon them. Of all the ways, says Dr. *South*, to be taken for the prevention of that great plague of mankind, Sin, there is none so rational and efficacious as to confute and baffle those motives by which men are induced to embrace it; and among all such motives, the heart of man seems to be chiefly overpowered and prevailed upon by two, viz. secrecy in committing sin, and impunity with respect to its consequences. Accordingly, Moses, in this chapter, having to deal with a company of men suspected of a base and fraudulent design, though couched under a very fair pretence, as most such designs are, endeavours to quash it in its very conception, by secretly applying himself to encounter those secret motives and arguments, which he knew were the most likely to encourage them in it. And this he does very briefly, but effectually, by assuring them, that how covertly and artificially soever they might carry on their dark project, yet their sin would infallibly find them out. Though the subject and occasion of these words are indeed particular, yet the design of them is manifestly of an universal import, as reaching the case of all transgressors, in their first entrance on any sinful act or course.]—*Bagster.*

Ver. 34. *Dibon.*—[*Eusebius* says that Dibon was a large town, near the river Arnon. *Burckhardt* says, that when he was about an hour's distance north of the Modjeb or Arnon, he was shown to the N. E. the ruins of *Diban*, the ancient Dibon, situated in the low ground of the Koura, or plains of Moab.

—*Aroer.*—Aroer was situated, according to *Eusebius*, on a mountain on the north bank of the river Arnon. This is confirmed by *Burckhardt*, who says it is called *Araayr*, and is seated on the edge of the precipice, at the foot of which the river flows.]—*Bagster.*

Ver. 36. *Beth-nimrah.*—[Probably the same as *Nimrim* in Je. xlviii. 34., and the *Bethnabris* mentioned by *Eusebius*, five miles north from Livias. *Burckhardt* says, that "in the valley of the Jordan, south of Abou Obeida are the ruins of *Nemrin*, probably the Beth-nimrah of the Scriptures."]—*B.*

Ver. 37. *Elealeh.*—[Elealeh is placed, by *Eusebius*, a mile from Heshbon. It is now called *El Aal*, "the high," and is situated on a hill.]—*Bagster.*

Ver. 38. *Baal-meon.*—[This town is placed, by *Eusebius* and *Jerome*, nine miles from Heshbon, at the foot of mount Abarim.]—*Bagster.*——*Their names being changed.*—Hebrew, "They called by (other) names, the names of the cities." The idolaters generally called their cities after the names of their gods, which the Israelites were not allowed to name, and therefore were compelled to alter. Exod. xxiii. 13.

Ver. 40. *And Moses gave Gilead unto Machir.*—In consequence of his taking this territory from the Amorites, there being more land than was necessary for the tribes of Reuben and Gad, a portion on this side the river was also given to half the tribe of Manasseh, including the families of Machir, Jair, &c. Jair was the descendant of Machir and Manasseh, in the female line; but from Judah in the male line. 1 Chron. ii. 21—23. Yet joining himself to the Manassites on this occasion, his posterity was ever after reckoned among them. Deut. iii. 14, 15.

Ver. 41 *Havoth-jair.*—That is, the villages of Jair.

children of Israel went out [c] with a high hand in the sight of all the Egyptians.

4 For the Egyptians buried all *their* firstborn, [d] which the LORD had smitten among them: upon their [e] gods also the LORD executed judgments.

5 And the children of Israel removed from [f] Rameses, and pitched in Succoth.

6 And [g] they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And [h] they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and [i] passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and [j] came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And [k] they removed from the Red sea, and encamped in the wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and [l] encamped at Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the [m] wilderness of Sinai.

16 And they removed from the desert of Sinai, and pitched at [n] [o] Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and [p] encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in [q] Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at [r] Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from [s] Bene-jaakan, and encamped at [t] Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in [u] Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and [v] encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the [w] wilderness of Sin, which *is* Kadesh.

37 And [x] they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And [y] Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* a hundred and twenty and three years old when he died in mount Hor.

40 And king [z] Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount [a] Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in [b] Oboth.

44 And they departed from Oboth, and pitched in [c] Ije-abarim, [d] in the border of Moab.

45 And they departed from Iim, and pitched in [e] Dibon-gad.

46 And they removed from Dibon-gad, and encamped in [f] Almon-diblathaim.

47 And they removed from Almon-diblathaim, and [g] pitched in the mountains of Abarim, before Nebo.

A. M. 2553. B. C. 1451.

c Ex.14.8.

A. M. 2513. B. C. 1491.

d Ex.12.29.

e Ex.12.12. [w] 11. Is.19.1. Re.12.7..9

f Ex.12.37.

g Ex.13.20.

h Ex.14.2, 9.

i Ex.14.22. 15.22,23.

j Ex.15.27.

k Ex.16.1.

l Ex.17.1. 19.2

m Ex.16.1. 19.1,2.

n that is, *the graves of lust.*

o c.11.34.

p c.11.35.

q c.12.16.

r De.10.6. *Mosera.*

s 1 Ch.1.42.

t De.10.7. *Gudgodah.*

u De.10.7. *Jotbath.*

v De.2.8. 1 Ki.9.26. *Eziongeber.* 1 Ki.22.48.

w c.20.1. 27.14.

x c.20.22, 23; 21.4.

y c.20.25.. 28. De.10.6. 32.50.

z c.21.1, &c.

a c.21.4.

b c.21.10.

c or, *heaps of Abarim.*

d c.21.11.

e c.32.34.

A. M. 2553. B. C. 1451.

f Je.48.22. Ezc.6 14.

g De.32.49.

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to drive out the Canaanites, in which we shall at present notice only one feature—"Thou shalt destroy all their pictures and their molten images;" an injunction which, in this elegant and polite age, may be thought barbarous in the extreme: but we may derive from it a proposition of great practical importance; namely, that wherever there is danger of any monuments of antiquity being abused, to the revival of *idolatry*, it is far better to destroy them, however precious, than to preserve them with the risk of their contributing to so vile a purpose. (See 2 Kings xviii. 4.)

CHAP. XXXIII. Ver. 4. *Upon their gods.*—See Exod. xii. 12. and Expos.

Ver. 5. *Rameses.*—[This appears to have been the capital of the land of Goshen, and the rendezvous of the Israelites. It is placed by *Jerome* (Heb. *Quæst.*) in the extremity of Egypt, in the Arsenoitic nome.]—*Bagster.*

Ver. 6. *Succoth.*—[Supposed to be the *Suchæ*, mentioned by *Pliny*, and the *Scenas Mandrorum*, in the Antonine Itinerary. The Editor of Calmet places it at *Birket el Hadji*, or "the Pilgrims pool," a few miles east of Cairo.—*Etham.*—This was evidently situated towards the north point of the Red sea. *Calmet* supposes it to be the same as *Buthus* or *Butham*, mentioned by *Herodotus*, who places it in Arabia, on the frontiers of Egypt.]—*Bagster.*

Ver. 7. *Baal-zephon.*—[*Calmet* supposes this to be the Clysma of the Greeks, and the Kolzum of the Arabians. His learned Editor thinks the true situation of *Baal-zephon* was some miles more northerly than the present *Suez.*]—*Bagster.*

Ver. 8. *Etham.*—[Called *Shur* in Exodus; but Dr. *Shaw* says that Shur is a particular district of the wilderness of *Etham.*]—*Bagster.*

Ver. 16. *Kibroth-hattaavah.*—See chap. xi. 34. and Note.

Ver. 18. *Rithmah.*—[Rithmah was a place in the wilderness of Paran, near Kadesh Barnea; probably so called from the great number of *juniper-trees*, as the name signifies, growing in that district.]—*Bagster.*

Ver. 19. *Rimmon-parez.*—[Probably the same as *Rimmon*, a city of Judah and Simeon. Josh. xv. 32.; xix. 7.]—*Bagster.*

Ver. 21. *Rissah.*—[This is supposed, apparently with good reason, by the Editor of Calmet, to be the same with the present *El Arish*, a village three quarters of a league from the Mediterranean, and the last stage in Syria, on the road to Egypt.]—*Bagster.*

Ver. 24. *Shapher.*—[The Editor of Calmet, who supposes the Israelites to be now in the regular track from Gaza to Egypt, is of opinion that mount *Shapher* is the ancient name of mount *Cassius*, *Catjeh*, or *Catie*, a huge mole of sand, almost surrounded by the Mediterranean, on which was built a temple to Jupiter Cassius. *Thevenot* states that at the village of *Catie* there is a well of water unpleasant for drinking; but two miles off, another whose water is good after standing a little.]—*Bagster.*

Ver. 30. *Moseroth.*—[This is supposed, with a great degree of probability by *C. Taylor*, to be *Ain el Mousa*, (probably a corruption of *Moseroth.*) or fountains of Moses, at the head of the western gulf of the Red sea, about seven or eight miles east from Suez, seven or eight days journey from Gaza, and five or six from Sinai.]—*Bagster.*

Ver. 33. *Jotbathah.*—[*Taylor*, who imagines the Israelites to be now in the track of the Mecca pilgrims, supposes *Jotbathah* which is described as "a land of brooks of water," to be *Callah Nahar*, a torrent, said to be *good water* by Dr. *Shaw.*]—*Bagster.*

Ver. 34. *Ebronah.*—[Probably at *Ahlar Ailana*, or *Sat el Acaba*, stations nearer Accabu.]—*Bagster.*

Ver. 35. *Ezion-gaber.*—[Dr. *Shaw* (Trav. p. 322.) places this port on the western shore of the Elanitic gulf of the Red sea. He says it is now called *Meenah el Dsahab*, or the *golden port*, by the Arabs; because it was from this place that Solomon sent his ships to Ophir. He supposes it to be about sixty miles from Sinai; and it is probable that it was near the present Accaba, i. e. the end (of the Sea.)]—*Bagster.*

Ver. 40. *And king Arad.*—The king of Arad. See Note on chap. xxi. 1.

Ver. 42. *Punon.*—[Called *Phainon* by *Eusebius*, who places it between Petra and Zoar. Perhaps it is the present *Tafyle*, mentioned by *Burckhardt.*]—*Bagster.*

Ver. 47. *Abarim.*—[These mountains were a ridge of rugged hills east of Jordan, and north and east of the Arnon. *Nebo*, *Pisgah*, and *Peor*, were but

48 And they departed from the mountains of Abarim, and [h] pitched in the plains of Moab by Jordan *near* Jericho.

49 And they pitched by Jordan, from Beth-jesimoth *even* unto [i] Abel-shittim [j] in the plains of Moab.

50 ¶ And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When [k] ye are passed over Jordan into the land of Canaan;

52 Then [l] ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

54 And [m] ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall [n] give the more inheritance, and to the fewer ye shall [o] give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But [p] if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover, it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

CHAPTER XXXIV.

1 The borders of the land. 16 The names of the men which shall divide the land.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)

3 Then [a] your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea [b] eastward:

4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to [c] Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon:

5 And the border shall fetch a compass from Azmon unto the river of [d] Egypt, and the goings out of it shall be at the sea.

6 And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you [e] mount Hor:

8 From mount Hor ye shall point out *your border* unto the entrance of [f] Hamath: and the goings forth of the border shall be to [g] Zedad:

9 And the border shall go on to Ziphron, and the goings out of it shall be at [h] Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the coast shall go down from Shepham to [i] Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the [j] side of the sea of [k] Chinnereth eastward:

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea. This shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, This *is* the land which ye shall inherit by [l] lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

14 For [m] the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance;* and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sun-rising.

16 ¶ And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: [n] Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one [o] prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: Of

A. M. 2553. B. C. 1451.

h c.22.1.

i or, *the plains of Shittim.*

j c.25.1. Jos.2.1.

k De.9.1. Jos.3.17.

l Ex.23.24, 33; 34.13. De.7.2,5. 12.3. Jos.11.11. Ju.2.2.

m c.26.53., 55.

n *multiply his inheritance.*

o *diminish his inheritance.*

p Ex.23.33. Jos.23.12, 13. Ju.1.21., 36. Ps.106.34, 36. Eze.28.24.

a Jos.15.1, &c. Eze.47.13, &c.

b Ge.14.3.

c c.13.26. 32.8.

d Ge.15.18. 1 Ki.8.65. Is.27.12.

e c.33.37.

f c.13.21. 2 Ki.14.25 Eze.47.16.

g Eze.47.15.

h Eze.47.17.

i 2 Ki.23.33. Je.39.5,6.

j *shoulder.*

k De.3.17. Jos.11.2. 19.35. Lu.5.1.

l ver.1. Jos.14.2.

m c.32.23.

n Jos.14.1. 19.51.

o c.1.4..16.

CHAP. XXXIV. Ver. 1—29. *Boundaries of Canaan.*—The people of God, though generally poor, are said "to inherit the earth;" because "a little that the righteous hath, is better than the riches of many wicked."—For the bounds of their habitation, and the measure of their provision, are assigned them by the only wise God, their heavenly Father, in subserviency to their salvation, and the increase of grace and peace in their souls. Their numbers have likewise hitherto been few: and they have commonly been despised and neglected, by the multitude of the turbulent and wicked of the world. But "the eye of the Lord is upon them;" "his Name is their strong Tower;" he "knoweth what things they have need of," and hath reserved for them a more enduring inheritance in heaven; and "they are kept by his power through faith unto salvation." May we

different names of the hills of which they were composed. *Eusebius* and *Jerome* inform us, that some part of them, as one went up to Heshbon, retained the old name of Abarim in their time; and that the part called *Nebo* was opposite Jericho, not far from the Jordan, six miles west from Heshbon, and seven east from Levias. Dr. *Shaw* describes them as "an exceeding high ridge of desolate mountains, no otherwise diversified than by a succession of naked rocks and precipices; rendered in some places the more frightful by a multiplicity of torrents, which fall on each side of them. This ridge is continued all along the eastern coast of the Dead sea." Mount Nebo is now called *Djebel Attarous;* and is described as a barren mountain, the highest point in the neighbourhood, with an uneven plain on the top. *Burckhardt's* Trav.]—*B.*

CHAP. XXXIV. Ver. 3. *Your south quarter,* &c.—This chapter cannot well be understood without comparing it with a good map of Canaan. —*Salt sea.*—[The lake Asphaltites, Dead sea, or Salt sea, is, according to the most authentic accounts, about 70 miles in length, and 18 in breadth. Viewing this sea from the spot where the Jordan discharges its waters into it, it takes a south-easterly direction visible for ten or fifteen miles, when it disappears in a curve towards the east. Its surface is generally unruffled, from the hollow of the basin in which it lies scarcely admitting the free passage necessary for a strong breeze; it is, however, for the same reason, subject to whirlwinds or squalls of short duration. The mountains on each side are apparently separated by a distance of eight miles; but the expanse of water at this point has been supposed not to exceed five or six: as it advances towards the south, it evidently increases in breadth. The acrid saltness of its waters is much greater than that of the sea; and of such specific gravity, that bodies will float on it that would sink in common sea-water. It is probably on this account, that few fish can live in it; though the monks of St. Saba affirmed to Dr. Shaw, that they had seen fish caught in it.]—*Bagster.*

Ver. 6. *The great sea.*—That is, the Mediterranean.

Ver. 7. *Mount Hor.*—Not the mount Hor on which Aaron died, which was southward on the edge of Edom, but a mount in the northern extremity, sometimes called Hermon. See De. iii. 9.; iv. 48. Josh. xiii. 5.

Ver. 11. *Sea of Chinnereth.*—The same as Genesereth and Tiberias. See Luke v. . John vi. 1.

Ver. 13. *This is the land.*—The whole extent of the land of Canaan proper, is said not to have exceeded 160 miles in length, and 60 in breadth, upon the average.

Ver. 15. *Two tribes and the half.*—[These two tribes inherited the dominions of Sihon and Og, the two vanquished kings of the Amorites, which extended from the Arnon to Mount Hermon. Of those countries, Moses gave to the tribe of Reuben the south-west part, which was bounded on the south by the river Arnon, on the west by Jordan, and on the north and east by the tribe of Gad. The tribe of Gad was bounded by the river Jordan, and tribe of Reuben, on the west, by the half tribe of Manasseh on the north, by the kingdom of the Amorites, and Arabia Deserta, on the east, and by the tribe of Reuben on the south. The part belonging to the tribe of Manasseh was bounded by the tribe of Gad on the south, by the sea of Galilee, and part of Jordan, on the west, by Hermon and Lebanon on the north, and by the mountains of Trachonitis on the east.]—*Bagster.*

Ver. 17. *These are the men.*—[It is worthy of remark, that Moses does not follow any order hitherto used in arranging the tribes, but places them exactly in the order in which they possessed the land, and according to their *fraternal* relationship. The following is their order, with the names of their princes, who divided the land:

1 *Judah:* Caleb.	6 *Ephraim:* Kemuel.
2 *Simeon:* Shemuel.	7 *Zebulun:* Elizaphan.
3 *Benjamin:* Elidad.	8 *Issachar:* Paltiel.
4 *Dan:* Bukki.	9 *Asher:* Ahihud.
5 *Manasseh:* Hanniel.	10 *Naphtali:* Pedahel.

Judah is first, having the first lot, in the south. (Jos. xv.;) and next had it *Simeon*, because his inheritance was "within the inheritance of the children of Judah." (Jos. xix. 1.) *Benjamin*, the third, had his portion between "Judah and the children of Joseph." (Jos. xviii. 11.) *Dan* was the fourth, and his lot was westward of Benjamin. (Jos. xix. 40, 41.) *Manasseh* and his brother *Ephraim* had their inheritances behind that of Benjamin. (Jos. xvi. ;) Next these dwelt *Zebulun* and *Issachar*, (Jos. xix. 10—17.;) and then *Asher* and *Naphtali*. Jos. xix. 24—32.]—*Bagster.*

he tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These [p] *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

CHAPTER XXXV.

1 Eight and forty cities for the Levites; 6 six of them are to be cities of refuge. 9 The laws of murder.

AND the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

2 Command [a] the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the [b] suburbs of the cities which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.

A. M. 2553. B. C. 1451.

p ver. 18.

a Jos. 14.3, 4; 21.2, &c. Eze. 45.1, &c. 48.8, &c.

b 2 Ch. 11. 14.

c ver. 13, 14. De. 4.41.. 43. Jos. 20.2, 9; 21.3, 13, &c. Ps. 62.7, 8. He. 6.18.

d *above them ye shall give.*

e Jos. 21.41.

f Jos. 21.3.

g c. 26.54.

h *they inherit.*

i De. 19.2. Jos. 20.2.

j Ex. 21.13.

k *by error.*

l De. 19.6. Jos. 20.3..6

m ver. 6.

n De. 4.41. Jos. 20.8.

o c. 15.16. Le. 24.22.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites *there shall be* six cities [c] for refuge, which ye shall appoint for the manslayer, that he may flee thither: [d] and to them ye shall add forty and two cities.

7 *So* all the cities which ye shall give to the Levites *shall be* forty and eight [e] cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* of the [f] possession of the children of Israel: from [g] *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which [h] he inheriteth.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When [i] ye be come over Jordan into the land of Canaan;

11 Then [j] ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at [k] unawares.

12 And they shall be unto you cities for refuge from the [l] avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give, [m] six cities shall ye have for refuge.

14 Ye shall give [n] three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge, *both* for the children of Israel, and for the [o] stranger, and for the sojourner among them: that every

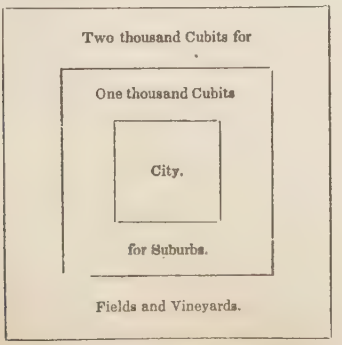
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cast our lot among them, and not covet riches, nor seek, in any improper way, to increase our temporal provision; may we be careful not to live beneath our privileges, through sloth or indulgence; may we enjoy the earnest of the Spirit in our hearts, as an assurance of victory and eternal life; and when our warfare is ended, may we be welcomed to the heavenly Canaan by Jesus, the Prince of all the tribes of the redeemed, to our everlasting and complete satisfaction.—*T. Scott.*

CHAP. XXXV. Ver. 1—34. *Cities for the Levites, and of refuge.*—The tribe of Levi having no allotted portion among their brethren, the other tribes are required to allot them forty-eight cities (or walled towns) for their residence, in different parts, that they might be employed in instructing the people, and educating the children, during such times as they were not on duty at the tabernacle; to each town was also to be appended a certain portion of land, not exceeding three quarters of a mile on each side, for suburbs, fields, and vineyards; and these towns were to be furnished by the several tribes in equitable proportion, according to their extent of territory.

Of these towns (or cities) six were to be "cities of refuge"

CHAP. XXXV. Ver. 2. and 4. *Give unto the Levites cities, ... suburbs,* &c.—The Septuagint reads "two thousand cubits," as in the following verse; but this reading is not acknowledged by any other ancient version, except the Coptic, nor by any of the MSS. collated by Dr. *Kennicott* and *De Rossi.* Various modes have been proposed for reconciling the accounts in these two verses, which appear in general to require full as much explanation as the text itself. The explanation of *Maimonides* is the only one that is intelligible, and appears perfectly satisfactory: "The suburbs," says he, "of the cities are expressed in the law to be 3000 cubits on every side, from the wall of the city and outwards. The first 1000 cubits are the suburbs; and the 2000, which they measured without the suburbs, were for fields and vineyards."]—*Bagster.* The whole, therefore, of the city, suburbs, fields, and vineyards may be represented by the following diagram:



Ver. 11. *Appoint you cities,* &c.—[As the *Goel,* or *kinsman,* had a right to avenge the death of his relation, by slaying the murderer wherever he found him, the appointment of these cities was a humane institution for the protection of the involuntary homicide; for they were designed only for the protection of such, by which they were distinguished from the *asyla* of the Greeks and Romans.]—*Bagster.*

Ver. 12. *Refuge from the avenger.*—That is, the nearest relative of the deceased, who was considered bound to vengeance, as a duty. It is remarkable that this law, which doubtless originated in patriarchal times, still subsists among the Indians in North America, and even in Greenland. Hans Egede Saabye, a Moravian missionary, relates an instance of a boy of thirteen, who saw his father murdered, but was too young to avenge him. Long after he grew to manhood, even twenty years after the fact, he took some of his relations with him, and went to live near the murderer, with the express desire of vengeance; but he met with the missionary, and God met with him: he became a Christian, and was reconciled even to the murderer.—*Saabye's* Greenland.

Ver. 13. *Six cities ye shall have for refuge.*—This custom is also found among the Indians. "The North American Indians have most of them either a house or town of refuge, which is a sure asylum to protect a manslayer, or unfortunate captive. . . In almost every Indian nation there are several peaceable towns which are called old beloved, ancient holy, or white towns, (white being the emblem of peace and purity.) They seem to have been formerly towns of refuge, for it is not in the memory of their oldest people, that blood was ever shed in them."—*Adair's* Indians. In Persia, the king's stable is the most sacred of all sanctuaries.—*Malcolm's* Hist.

Ver. 14. *Three cities on this side.*—[The region east of Jordan was nearly as *long* as that on the west of that river: and therefore three cities were appointed in each division. One or other of these cities would be within half a day's journey of every part of the land; and as it would rarely happen that the avenger of blood would be on the spot, and none had a right to assault or detain the manslayer, at least if no malicious intention was manifest; the unhappy men would, therefore, get the start of their adversaries, and very few of them be overtaken before they gained the place of refuge. But then they must forsake their families, employments, most important interests, and dearest comforts; and they must neither loiter nor yield to weariness, nor regard difficulties, nor slacken their pace, till they had got safe within the walls of the city. The Jewish writers inform us, that, to afford every facility to those who thus fled for their life, the road to these cities was always preserved in good repair; and way-posts, upon which was inscribed, REFUGE, were placed wherever needful, that they might not so much as hesitate for a moment.]—*Bagster.*

one that killeth any person unawares may flee thither.

16 And [p] if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

17 And if he smite him with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite [q] him with a hand-weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The [r] revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But if he thrust him of [s] hatred, or hurl at him by [t] laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,

23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:

24 Then the [u] congregation shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was [v] anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the [w] slayer; he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these *things* shall be for a statute of [x] judgment unto you throughout your generations in all your dwellings.

A. M. 2553.
B. C. 1451.

p Ex.21.12,14. Le.24.17. De.19.11,12.

q *a stone of the hand.*

r ver.21,24,27. De.19.6,12. Jos.20.3,5

s Ge.4.5,8. 2 Sa.3.27. 20.10. 1 Ki.2.31,32. Pr.26.24

t Ex.21.14. De.19.11.

u ver.12. Jos.20.6.

v Ex.29.7. Le.21.10.

w *no blood shall be to him.* Ex.22.2.

x c.27.11.

y De.17.6. 19.15. Mat.18.16 2 Co.13.1. He.10.28.

z *faulty to die.*

a 2 Ki 24.4. Ps.106.38. Mi 4.11. Mat.23.31..35.

b *there can be no expiation for the land.*

c Ge.9.6.

d Le.18.25. De.21.23.

e Ex.29.45,46. 1 Ki.6.13. 2 Co.6.16.

a c.26.29.

b c.26.55. 33.54. Jos.17.3.

c c.27.1,7.

d *unto whom they shall be.*

e Le.25.10, &c.

f c.27.7.

g *be wives*

h ver.12 Ge.24.3. 2 Co.6.14.

30 Whoso killeth any person, the murderer shall be put to death by the mouth of [y] witnesses: but one witness shall not testify against any person *to cause him* to die.

31 Moreover, ye shall take no satisfaction for the life of a murderer, which *is* [z] guilty of death: but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are:* for blood it [a] defileth the land: [b] and the land cannot be cleansed of the blood that is shed therein, [c] but by the blood of him that shed it.

34 Defile [d] not therefore the land which ye shall inhabit, wherein I dwell: for [e] I the LORD dwell among the children of Israel.

CHAPTER XXXVI.

1 The inconvenience of the inheritance of daughters, 6 is remedied by marrying in their own tribes.

AND the chief fathers of the families of the children of [a] Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

2 And they said, The LORD [b] commanded my lord to give the land for an inheritance by lot to the children of Israel: and [c] my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe [d] whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when the [e] jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath [f] said well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, [g] Let them marry to whom they think best; [h] only to the family of the tribe of their father shall they marry.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every

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for the manslayer, whether an Israelite or a stranger, that "killeth any person at unawares;" in which the Jewish law seems to have differed from our law of manslaughter, in as much as it made no allowance for provocation, or sudden gusts of passion, as ours doth. This asylum, however, was not permanent in the first instance. The conduct of the manslayer was to undergo legal investigation before the magistrates, in presence of the people, and if his conduct, on the evidence of two or more witnesses, came under the crime of murder, he must be delivered up to justice. If not, he was to be sent back under safe conduct to the place of refuge, and there dwell until the death of the high priest; but if found without that district, it was at the peril of his life.

This appointment was evidently founded on the patriarchal law respecting murder, (Gen. ix. 5, 6.) which had been widely diffused through all nations: and, at the same time, this refuge pointed forward to the refuge for sinners provided in the gospel, and to the safety of those who have "fled for refuge, to lay hold upon the hope [therein] set before us." (Heb. vi. 17, 18.) Like other types, however, it has points of difference, as well as of similitude. Having by faith entered the *way* of salvation, we run no risk of an avenger of blood following us; nor does our safety depend on proofs of innocent intention; nor have we to wait in thraldom till the death of our High Priest. He (Christ) hath died once, "the just for the unjust;" and through his atonement "all manner of sin and blasphemy shall be forgiven unto men." (Matt. xii. 31.)

CHAP. XXXVI. Ver. 1—13. *Of the marriage of heiresses.*—Ver. 31. *Ye shall take no satisfaction for the life of a murderer.*—This is done in almost all Pagan countries: see *Orient. Lit.* No. 316. "The ancient Greeks had no public officer charged by the state to look after murderers. The relations of the deceased alone had a right to pursue vengeance. Pausanias in many places speaks of this ancient usage, a usage that appears to have subsisted always in Greece.—*Goguet's* Origin of Laws.

CHAP. XXXVI. Ver. 2. *The Lord commanded.*—[To one division of the tribe of Manasseh, a portion had been assigned eastward of Jordan; but Zelophehad was of that division, to which an inheritance was afterward allotted west of Jordan; yet, expecting the promised land, the elders of the Manassites now propose a difficulty, upon the adjudged case of Zelophehad's daughters. (ch. xxvii. 1—11.) If the females should inherit, in defect of male issue, and should intermarry with other tribes, they would diminish the interest, and weaken the influence of their own tribes, and give occasion to future confusion, and perhaps contention. The Manassites therefore referred the case to Moses; and he, by the authority of God, annexed a clause, which would effectually keep the tribes and inheritances distinct, as long as it was observed. Heiresses were not allowed to marry out of their own tribe, though within those bounds they might consult their own inclinations.]—*Bagster.*

Ver. 7. *Every one of the children.*—[i. e. he shall not endeavour to obtain any part of the inheritance of another tribe by marrying an heiress. *Plato* also enacted, that when a man left only a daughter, his estate should not be carried by her to a stranger, but she should be bound to marry one who was nearest of kin; in defect of which, it should descend to the children of her father's brother, or the children of her grandfather, some of whom were to marry her.]—*Bagster.*

one of the children of Israel ᵢ shall ⱼ keep himself to the inheritance of the tribe of his fathers.

8 And ᵏ every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

A. M. 2553. B. C. 1451.

i *cleave to.*

j 1 Ki.21.3.

k 1 Ch.23. 22.

l 2 Ch.30. 12.

m c.27.1.

n to some that were *of the families.*

o c.26.3. 33.50.

10 ¶ Even ᵖ as the LORD commanded Moses, so did the daughters of Zelophehad:

11 For ᵐ Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

12 *And* they were ⁿ married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel ᵒ in the plains of Moab by Jordan *near* Jericho.

This short chapter is intimately connected with the first eleven verses of the 27th chapter, and, some think, should be there placed. It relates solely to the marriage of daughters that were heiresses; and, lest by their marrying into other tribes their inheritances should be alienated, they are here required to marry in their father's tribe, though without any restriction to his family. The daughters of Zelophehad, however, were married to their father's brother's sons, that is, their own cousins: "and we may hence learn, (says *Scott*,) that there is nothing improper in such marriages, as it has often been groundlessly supposed.'

Ver. 8. *Every daughter.*—[The similarity between this, and the law of the Athenians, is so striking, that *Grotius* thinks the latter an evident imitation. At Athens, in like manner, an heiress was bound to marry, by the law of *Solon*, her nearest relation, who inherited the estate.)—*Bagster.*

CONCLUDING REMARKS ON NUMBERS.

[THUS terminates the book of Numbers; a book containing a series of the most astonishing providences and events. Every *where* and in every *circumstance* God appears: and yet there is no circumstance or occasion, which does not justify those signal displays of his *grace* and *mercy*; and in every relation, we perceive the consistency of the divine intentions, and the propriety of those laws which he established.]—*Bagster.*

THE FIFTH BOOK OF MOSES, CALLED DEUTERONOMY.

ALL the Books of Moses are, by the Jews, denominated from their first words in Hebrew; the names we have given them are borrowed from the Septuagint, and are expressive of their contents. The name of this fifth Book of Moses, *Deuteronomy*, means a *second law*, or rather a second delivery of the same law, which is rendered the more interesting, from the intermixture with it of many pathetic admonitions, and even many important prophecies. It contains, also, a history of the last month of the life of *Moses*, with an account of his death, which, in all probability, was subjoined by *Joshua*, his successor.

As the Children of Israel were now engaged in a sanguinary conflict with the devoted nations of Canaan, and were pledged to their extirpation, this seems a proper place to examine the authority under which they acted, and, so far as may be necessary, to vindicate their conduct; or rather, to vindicate the God of Israel, under whose authority they acted, from the charge of cruelty and injustice: not only as respects their attack upon the Canaanites, but also as to their taking vengeance upon some other nations, who brought destruction upon themselves by attacking Israel.

1. The first thing to be considered is the sovereignty of God, whose are the lives and properties of all his creatures. Most unquestionably, the Almighty has an absolute right over his creatures, even considered as innocent, to place or displace them wherever he thinks proper; and, to take away the life he communicated, where he has given no assurance to the contrary.

2. This right will appear stronger and more incontestable, when it is added, that all mankind are sinners; a fact so glaring, that it can hardly be denied by any man in his right senses, however it may be palliated or dissembled. Scripture proofs of this are numberless; and those from fact infinite. To deny that sinners are justly obnoxious to punishment, is to deny the course of justice. To demand for them mercy, is a contradiction in terms; for mercy demandable is no more mercy. But is it not cruel to involve infant children in this promiscuous ruin? Let common sense give the answer. Would there be mercy in sparing a thousand orphan infants, without a mother's breast, or a father's care? Does the earthquake or the ocean spare them? Certainly not. In all temporal calamities their fate is mixed up with that of their parents.

3. The learned *Jacob Bryant* maintains, that "The Canaanites were certainly usurpers, and had acted in open defiance of God's ordinance, by seizing upon the land appropriated from the beginning to the children of Israel." (Deut. xxxii. 8.) In the Eusebian Chronicle of Scaliger, mention is made of Canaan, the son of Ham, first making an innovation in the world. "He trespassed upon the rights of his brethren, and seized upon the land, which had been appropriated to God's future people. (See Gen. xii. 6. and Notes.) . . . . When, therefore, the Israelites were brought to Canaan, they came to their *own* inheritance; and those who usurped their property knew it, and knew by whom it had been appointed."

4. The seven nations of Canaan were early corrupted and depraved. They sprang from the guilty and accursed race of Canaan, the son of Ham; and so early as the time of Abraham, they were marked out for punishment in "the fourth generation," their iniquity being "not yet full." (Gen. xv. 16.) This was a warning given them; and it appears, in the case of Rahab, and by the conduct of the Gibeonites, that they were by no means unacquainted with their danger, though it made no salutary impression on their conduct. (Josh. ii. 9—13; ix. 3, &c.) On the contrary, they are charged with gross idolatry, unnatural lewdness, and the most detestable cruelties, sacrificing their own children both unto Baal and Moloch. (Exod. xxxiv. 10—16; Le. xviii. 19—28.)

5. After the time of God's forbearance was expired, they had still the alternative either to flee elsewhere, as, in fact, many of them did; or to surrender themselves, and renounce their idolatries, and serve the God of Israel; in which case, there is reason to believe, the sentence of extirpation would not have been executed. It is thought by many commentators, both Jewish and Christian, that the Israelites were bound to make overtures of peace to every city or town which they attacked, and to spare their lives on condition of their becoming tributary. The passage on which this hypothesis is founded, is as follows: "When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it; and when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword. But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee. Thus shalt thou do unto all the cities that are very far off from thee, which are not of the cities of these nations. But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt (i. e. in the like case of their obstinacy) save alive nothing that breatheth," &c. (Deut xx. 10—18.)

That this utter destruction was to take place only in cases of obstinate resistance, is inferred, both from the reason of the denunciation, and from several facts attending its execution. The reason given why they were to be cut off is, "That they teach you not to do after all their abominations:" which reason would be set aside by their submission and acknowledgment of the God of Israel. The facts referred to are the following: After the conquest of the country, we are told, "There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle. For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly." (Josh. xi. 19, 20.) This, surely, implies that they had the opportunity of peace, if they had thought proper to accept of the proposed terms. That the Lord hardened their hearts, I consider as a judicial blindness inflicted on them for their repeatedly hardening their own hearts against him, as was the case with Pharaoh and others. (See the Exposition of Exodus, chap. vii.) So *Maimonides* supposes they rejected the first offers of peace, and the Lord punished them, by refusing them any farther opportunities.

The case of the Gibeonites seems to confirm this, inasmuch as it is difficult to conceive that the oath and covenant made with them, under the circumstances of deception, should have been so sacred, if the order for their extinction had admitted no limitation. The preservation of Rahab, also, (Josh. iii. 12—14.; vi. 22, 23.) and a family of Bethel, (Judges i. 25.) with some other instances, (1 Kings ix. 20, 21.) incline strongly to this exposition.

6. Nor is the destruction to be attributed to Israel wholly, even as instruments. The Lord himself, partly by storms and tempests, partly by noxious insects, and partly by inspiring terror into the minds of the inhabitants, expelled and destroyed, perhaps, more than the Israelites themselves. In obeying the divine injunction, they, therefore, only concurred with the providence of God, which went before, and, by the display of Almighty power, prepared their way whithersoever they were called to go. (Exod. xxiii. 27, 28. Josh. x. 11, &c.)

7. Doubtless God might have destroyed these nations without the co-operation of the Israelites; by lightning and tempest, by inundation or earthquake or by a sweeping pestilence; and either way, unquestionably, their women and children would have been involved in the same common ruin, (as always is the case;) and who dare say unto the Almighty, What doest thou? But he chose to employ human agents, probably to inspire them with the greater horror against those scenes of idolatry and vice, which, by their being the instruments of punishing, would be necessarily disclosed to them. (Levit. xviii. 28.)

8. The Almighty has, in fact, executed judgments on mankind far more severe than this. Though the inhabitants of Canaan are reckoned seven or eight nations, their whole country was much less than England, not containing more square miles than the single county of York: and what is this to the drowning of the world? a fact attested by all ancient historics, divine and human, and confirmed by innumerable monuments of the event. And even in our own times, the earthquake at Lisbon, and, more recently, that at Aleppo; the *cholera morbus* in India, the yellow fever in America, and inundations in various parts of the world, have swept away thousands of our fellow-creatures at a stroke, without even that discrimination which the case before us offers; for we know, that not only were children involved in the same ruin with their parents, but, in some of those cases, also the righteous with the wicked.

9. Lastly, the employing one nation to punish another, is so far from being singular, that it is the usual method taken by the most High in the administration of his providence. (Psalm xvii. 13. Isa. x. 5, &c.) Thus were Israel themselves punished when they became disobedient and idolatrous. Nor was this done with less severity, except as to absolute extirpation, which was plainly inconsistent with the divine plan. For surely, from the foundation of the world, no judgments were more severe, no calamities more dreadful, than those inflicted upon the Jews, especially by the Romans. And the Assyrians, the Persians, and the Romans, were as certainly appointed to punish the Jews, as were the Jews the Canaanites; *only*, they had not the like written warrant to produce. Among all uncivilized nations, war is connected with massacre and devastation; as at this day between the Turks and Greeks, who are both fulfilling the divine decrees, though they know it not, nor have any such intention.

Thus much may here suffice for vindicating Moses and Joshua, and the children of Israel, in obeying the command of Heaven, especially with the constant miracle of the pillar of cloud and fire before them: for it is most certain, that their faith was built on miracles; and for those miracles we have the same authority as for the conquest of Canaan, and the massacre of her children. If, then, miracles be denied, so may the conquest of Canaan, the alleged cruelties of the Israelites, and the whole of their ancient history. In short, infidelity as to the Bible, leads to scepticism as to all ancient records; and would reduce to one common blank all universal history prior to the present age

CHAPTER I.

1 Moses' speech 1. the end of the fortieth year, briefly rehearsing the story, 6 of God's promise, 34 of God's anger for their mercenary, 41 and disobedience.

THESE *be* the words which Moses spake unto all Israel on [a] this side Jordan in the wilderness, in the plain over against the [b] Red *sea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (*There are* eleven days' *journey* from Horeb by the way of mount Seir unto Kadesh-barnea.)

3 And it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 After he had slain [c] Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 The LORD our God spake unto us in [d] Horeb, saying, Ye have dwelt long enough in this mount:

7 Turn [e] you, and take your journey, and go to the mount of the Amorites, and unto [f] all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea-side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have [g] set the land before you: go in and possess the land which the LORD [h] sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

9 ¶ And I spake unto you at that time, saying, I am [i] not able to bear you myself alone:

10 The LORD your God hath multiplied you, and behold, ye *are* this day as the [j] stars of heaven for multitude.

11 (The LORD [k] God of your fathers make you a thousand times so many more as ye *are*, and bless you, as he hath promised you!)

12 How [l] can I myself alone bear your cumbrance, and your burden, and your strife?

13 Take [m] you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 So I [n] took the chief of your tribes, wise men, and known, and [o] made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge [p] righteously between *every* man and his brother, and the [q] stranger *that is* with him.

17 Ye shall not [r] respect [s] persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be [t] afraid of the face of man; for the [u] judgment *is* God's: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb, we [v] went through all that great and terrible [w] wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we [x] came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and I [y] took twelve men of you, one of a tribe:

24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in

A. M. 2553. B. C. 1451.

a Jos.9 1,10.

b or, *Zuph*.

c Nu.21 24, 35. Jos.13.12.

d Ex.3.1.

e Ex.19 1. Nu.10.11.

f *all his neighbours.*

g *given.*

h Ge.12.7. 22.16.,18. 26.3,4. 28.13,14.

i Ex.18.18. Nu.11.14.

j Ge.15 5. c.10 22.

k 2 Sa.24 3.

l 1 Ki.3.7., 9.

m *give.*

n Ex.18.25.

o *gave.*

p c.16 18. Jn.7.24.

q Le.24.22.

r *acknowledge faces.*

s Le.19.15. Pr.24.23. Ja.2.1.

t Je.1.17.

u 2 Ch.19.6.

v Nu.10.12.

w c.8.15. 32 10. Je.2.6.

x Nu.13.26.

y Nu.13.3, &c.

CHAP. I. Ver. 1—18. *Moses reviews the Lord's dealings with Israel.*—The first five verses of this chapter are introductory, and were probably prefixed by Joshua (or some other inspired person) at the same time as the account of the death of Moses was added at the close. These be "the words of Moses," and "the law of God." That is, the discourse, or speech, was delivered by Moses, but the authority was of God, which is frequently the sense of the word *law*, in the Old Testament, and particularly in the Psalms. This discourse was delivered on the east side of Jordan, for Moses was never permitted to cross it, or to enter the land of Canaan.

The words, "Ye have dwelt long enough in this place," are not before recorded, but were probably uttered to Moses at the time that "the cloud was taken up from off the tabernacle;" (Numb. x. 11.) and they took their journey, "according to the command of the Lord by the hand of Moses;" on which we may remark, that there is a command in the leadings of Providence, as well as in the written word, and they are in harmony with each other: when the cloud moves, we must follow.

When Moses speaks of the people being "multiplied as the stars of heaven for multitude," he throws in a parenthesis, to assure them, that notwithstanding he was overwhelmed with the weight of their numerous concerns, yet his heart rejoiced in their increase: "The Lord God of your fathers make you a thousand times so many more as ye are, and bless you as he hath promised you!" So all the faithful servants of God will rejoice in the increase and prosperity of his people, however they may find their work and duty thereby increased. Those who labour for the salvation of others must not account their "own lives dear unto them."

Ver. 19—46. *A farther review of the conduct of Israel in the wilderness.*—The account of sending the spies to search out the promised land, their perverse report, and the melancholy consequences of the people's listening thereto, we have had before, in the book of Numbers; but we have here a farther account of the manner in which Moses encouraged the people to go up and possess the land. "Thou hast seen (says he) how the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went." So the Lord by the prophet Hosea, some ages afterwards: "When Israel was a child, then I loved him, and brought my son out of Egypt." (Hos. xi. 1.) But the people would not believe the Lord, but basely insinu-

CHAP. I. Ver. 1. *The Red* (sea.)—Margin, "Zuph" (rather Suph.) Moses, says Dr. *Clarke*, was never farther from "the Red sea" in his life; nor is the word "sea" in the original, which is simply Suph, the name of a place in or near the plains of Moab. Ptolemy mentions a people called *Sophonites*, who probably had their name from hence. See Note on Numb. xxi. 14, where the word "sea," though not in Italics, is supplied by the translators. The *Suphah* there mentioned is probably the same place as is here called *Suph*, or Zuph — *Paran.*—[*Paran, Tophel, Laban, Hazeroth*, and *Dizahab*, seem to have been either *places* or *cities* not far from the plains of Moab; for it is evident that Paran and Hazeroth could not have been those near the Red sea, and not far from Horeb.]—*Bagster.*

Ver. 6. *The Lord our God spake*, &c.—Most of the circumstances here mentioned have been already noticed; as the complaint of Moses, and the method he took to relieve himself: ver. 9—18, compared with Numb. xi. 11, 17; the sending men to spy out the land, and the result, ver. 22—46, compared with Numb. xiii. xiv.

Ver. 10. *Stars of heaven.*—[This was the promise made by God to Abraham, (Gen. xv. 5, 6.) which Moses considers now as amply fulfilled. Many suppose this expression to be hyperbolical; and others, no friends to revelation, think it a vain, empty boast, because the stars, in their apprehension, amount to innumerable millions. But, as this refers to the number of stars which appear to the *naked eye*, which only amount to about 3010, in both hemispheres, the number of the Israelites far exceeded this; for, independently of women and children at the last census, they amounted to more than 600,000.]—*Bagster.*

Ver. 17. *Respect persons.*—[Heb. acknowledge faces.—That is, let not the bold, daring countenances of the rich or mighty induce you to give an unrighteous decision; and let not the abject look of the poor man induce you either to favour him in an unrighteous cause, or to give judgment against him at the demand of the oppressor. Be firm, uncorrupt, and incorruptible, for the *judgment* is God's—ye minister in the place of God—act therefore like HIM.] —*Bagster.*

Ver. 22. *Send men before us.*—[The people proposed this measure through unbelief; Moses mistaking their motive, approved of it; and God being justly displeased, permitted them to follow their own counsel, which proved injurious to them only through their sin and folly.]—*Bagster.*

their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding, [z] ye would not go up, but rebelled against the commandment of the LORD your God:

27 And ye murmured in your tents, and said, Because the LORD [a] hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have [b] discouraged our heart, saying, The people *is* [c] greater and taller than we; the cities *are* great and walled up to heaven; and moreover, we have seen the sons of the [d] Anakims there.

29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, [e] he shall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God [f] bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing ye did not [g] believe the LORD your God,

33 Who [h] went in the way before you, to [i] search you out a place to pitch your tents *in*, in fire by night, to show you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, and [j] sware, saying,

35 Surely [k] there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath [l] wholly followed the LORD.

37 Also [m] the LORD was angry with me, for your sakes, saying, Thou also shalt not go in thither.

38 *But* [n] Joshua the son of Nun, which standeth before thee, he shall go in thither. Encourage [o] him: for he shall cause Israel to inherit it.

39 Moreover, [p] your little ones, which ye said should be a prey, and your children, which in that day had no [q] knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, [r] turn you, and take your journey into the wilderness by the way of the Red sea.

41 Then [s] ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, Go not up, neither fight; for I *am* not [t] among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and [u] went presumptuously up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as [v] bees do, and destroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So [w] ye abode in Kadesh many days, according unto the days that ye abode *there*.

CHAPTER II.

1 The story is continued, that they were not to meddle with the Edomites, 9 nor with the Moabites, 17 nor with the Ammonites, 24 but Sihon the Amorite was subdued by them.

THEN we turned, and took our journey into the wilderness by the way of the Red sea, [a] as the LORD spake unto me: and we compassed mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain [b] long enough: turn you northward.

4 And command thou the people, saying, Ye [c] *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

5 Meddle not with them; for I will not give you of their [d] land, no, not so much as a footbreadth; [e] because I have given mount Seir unto Esau *for* a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the [f] works of thy hand: he knoweth thy walking through this great wilderness: these [g] forty years the LORD thy God *hath been* with thee: thou hast lacked nothing.

8 And [h] when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from [i] Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 ¶ And the LORD said unto me, [j] Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given [k] Ar unto the [l] children of Lot *for* a possession.

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z Nu.14.1, &c. Ps.106.24, 25.
a c.9.23.
b *melted.* Jos 2.11.
c c.9.1,2.
d Nu.13.28, 33.
e Ex.14.14, 25. Ne.4.20. Ro 8.37.
f Ezr.19 4. c.32.11, 12. Is.40.11. 46.3. 63.9. Hos.11.3. Ac.13.18.
g Ps.106.24. He.3.18. Jude 5.
h Ex.13.21, 22.
i Nu.10.33. Ezr.20.6.
j c.2.14,15.
k Nu.14.22, &c.
l *fulfilled to go after.*
m Nu.20.12. 27.13,14. c.3.23,.26. 1.37. 31.2. Ps. 106.32.
n Nu.14.30. 27.18,.23.
o c.31.7,23.
p Nu 14.31.
q Ro.9.11.
r Nu.14.25.
s Nu.14.40, &c.
t Jos.7.12, 13.
u *Ye were presumptuous and went up.*
v Ps 118.12.
w Nu.13.26. 20.1,22. Ju.11.17.
a Nu.13.25. c.1.40.
b ver.7,14.
c Nu.20.14.
d *even to the treading of the sole of the foot.*
e Ge.36.8. Jos.24.4.
f Ps 90.17.
g c.8.2..4. 29.5. Ne 9.21. Lu.22.35.
h Ju.11.18.
i 1 Ki.9.26.
j or, *Use no hostility against Moab.*
k Nu.21.28.
l Ge.19.36, 37.

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ated that it was not out of love, but *hatred*, that the Lord had brought the people out of Egypt, to deliver them into the hand of the Amorites! Such are the perverse interpretations of an ungrateful heart! We also, as Christians, have a land of promise set before us; and, without disparaging Canaan, we may safely call it "a better country," because a heavenly one. "Let us, therefore, fear, lest a promise being left us of entering into rest," any of us should fall short of it, "after the same example of unbelief." (Heb. iv. 1—11.)

CHAP. II. Ver. 1—37. *Moses continues his narrative, and reminds the Israelites that they were forbidden to meddle with the Edomites, the Moabites, or the Ammonites.*—The same forbearance would, doubtless, have been exercised toward the Amorites, had not Sihon, king of Heshbon, rashly come out to attack them, in consequence of which he was defeated and slain. (Num. xxi. 21—26.) When it is here said, that the Lord hardened his heart, we may turn back to what is said of Pharaoh. (Exod. chap. ix. and Exposition.) Bishop *Patrick*

Ver. 28. *The cities are great, and walled up to heaven.*—[That is, with very high walls, which could not be easily scaled. The same hyperbole occurs in the best authors. Thus *Homer* speaks of a fir-tree—"which was as high as heaven," i. e. exceeding high. High walls in these parts of Arabia are still deemed a sufficient defence against the Arabs, who scarcely ever attempt to plunder except on *horseback*.]—*Bagster.* "The great monastery at mount Sinai, (*Thevenot* says,) is well built of good free-stone, with very high, smooth walls; on the east side there is a window, by which those who were within drew up the pilgrims into the monastery with a basket, which they let down by a rope that runs in a pulley." These walls, he observes in the next chapter, are so high, that they cannot be scaled; and without that, the place cannot be taken. Thus it was anciently, and by this representation did the spies discourage the hearts of the people.

Ver. 44. *And chased you as bees do.*—[These insects, from their industry, ardour, and social union, have furnished poets of all countries and of all ages with similies and metaphors in abundance. When provoked or disturbed, the whole swarm attacks and pursues whatever annoys them, with great courage and fury, and sometimes is a most formidable enemy. They were so troublesome in some districts of Crete, that, according to *Pliny*, the inhabitants were actually compelled to forsake their homes. *Ælian* reports, that some places in Scythia were formerly inaccessible on account of the numerous swarms of bees with which they were infested. *Park* relates that some of his associates imprudently attempted to rob a numerous hive which they found in their way. The exasperated little animals rushed out to defend their property, and attacked them with so much fury, that they quickly compelled the whole company, men, horses, and asses, to scamper off in all directions. The horses were never recovered, and a number of the asses were so severely stung, that they died the next day.]—*Bagster.*

CHAP. II. Ver. 9. *Ar.*—[Ar was situated south of the Arnon; and was called by the Greek writers *Areopolis*, and thought by them to be so named because they worshipped Ares, or Mars. *Jerome* says that it was destroyed by an earthquake when he was an infant. *Burckhardt* supposes that the ruins of a small castle called *Mehatet el Hadj*, may be the site of this ancient city.—*Bagster.*

10 (The [m] Emims dwelt therein in times past, a people great, and many, and tall, as the [n] Anakims;
11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.
12 The [o] Horims also dwelt in Seir beforetime; but the children of [p] Esau succeeded them, when they had destroyed them from before them, and dwelt in their [q] stead; as Israel did unto the land of his possession, which the LORD gave unto them.)
13 Now rise up, *said I*, and get you over the [r] brook [s] Zered. And we went over the brook Zered.
14 And the space in which we [t] came from Kadesh-barnea, until we were come over the [u] brook Zered, *was* thirty and eight years; until [v] all the generation of the men of war were wasted out from among the host, [w] as the LORD sware unto them.
15 For indeed the [x] hand of the LORD was against them, to [y] destroy them from among the host, until they were consumed.
16 So it came to pass, when all the men of war were consumed and dead from among the people,
17 That the LORD spake unto me, saying,
18 Thou art to pass over through Ar, the coast of Moab, this day:
19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto the children of [z] Lot *for* a possession.
20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them [a] Zamzummims;
21 A people [b] great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:
22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the [c] Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:
23 And the [d] Avims which dwelt in Hazerim, *even* unto [e] Azzah, the [f] Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)
24 ¶ Rise ye up, take your journey, and [g] pass over the river Arnon: behold, I have given into thy hand Sihon the Amorite, king of Heshbon, and his land: [h] begin to possess *it*, and contend with him in battle.
25 This day will I begin to put the dread of thee and the [i] fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble and be in anguish because of thee.
26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of [j] peace, saying,
27 Let [k] me pass through thy land: I will go along by the highway, I will neither turn unto the right hand nor to the left.
28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;
29 (As [l] the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.
30 But [m] Sihon king of Heshbon would not let us pass by him: for the LORD thy God [n] hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.
31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.
32 Then [o] Sihon came out against us, he and all his people, to fight at Jahaz.
33 And the LORD our God delivered him before us; and we [p] smote him, and his sons, and all his people.
34 And we took all his cities at that time, and [q] utterly [r] destroyed the men, and the women, and the little ones of every city: we left [s] none to remain:
35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.
36 From [t] Aroer which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: the [u] LORD our God delivered all unto us:
37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river [v] Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God [w] forbade us.

A. M. 2553. B. C. 1451.

m Ge.14.5.
n Nu.13.22, 23. c.9.2.
o Ge.14.6.
p *inherited them.*
q or, *room.*
r or, *valley.*
s Nu.21.12.
t Nu 13.26.
u or, *valley.*
v Nu.14.32, 33; 26.24.
w Nu 14.35. c 1.34,35. Ps.95 11. Eze 20 15.
x Ps.78 33. 106.26.
y 1 Co.10.5.
z Ge.19.36.. 38.
a Ge.14.5. *Zuzims.*
b ver.10.
c Ge.36.20, &c.
d Jos.13.3.
e Je.25.20.
f Ge.10.14. Am 9.7.
g Nu.21.13, 14. Ju.11.18, 21.
h *begin, possess*
i Ex.15 14 ..16. Jos.2.9, 10.
j c.20.10.
k Nu.21.21, 22.
l Nu. 20.18.
m Nu.21.23.
n Ex.4.21. 11 10. Jos 11.20. Ro.9 18, 22.
o Nu.21.23, 24.
p c.29.7.
q c.20.16. 29.7.
r *every city of men, and women, and little ones.*
s c 7 2,26.
t c.3.12. 4 48. Jos 13.9.
u Ps.44.3.
v Ge.32.22.
w ver.5,9,19
a Nu.21.33 ..35. c.29.7.

CHAPTER III.

1 The story of the conquest of Og king of Bashan. 11 The bigness of his bed. 12 The distribution of those lands to the two tribes and a half. 23 Moses' prayer to enter into the land: 27 he is permitted to see it.

THEN we turned, and went up the way to Bashan: and [a] Og the king of Bashan

here remarks, "God gave him (Sihon) over to his own inflexible humour, which was set upon violent courses; from which God did not divert him, because he intended to destroy him." And destroyed he was; and every city, (or walled town,) containing several families of "men, women, and children," taken possession of; and the inhabitants treated according to the decree pronounced against those that should refuse terms of peace. Deut. xx. 10—16. (See Introduction to this Book, p. 233.)

In reading these dreadful accounts of God's judgments upon the heathen, we must always bear in mind that they were transgressors born under the sentence of death, and living only, by respite of their Judge, till "the measure of their iniquities was filled up." Nor should we forget that we also are "under the same condemnation," unless rescued by the mercy of God, through the grace of our Lord Jesus Christ.

CHAP. III. Ver. 1—29. *The conquest of Og king of Bashan.*

Ver. 10. *The Emims dwelt therein.*—This, with the two following verses, appear to be a parenthesis, (so marked in some university editions of our translation,) and it is suspected, by many able critics, that several similar passages, containing historical or geographical *memoranda*, were originally marginal notes, but afterwards inserted in the text. On the *Emim*, Dr. *Clarke* remarks, "Calmet supposes that these people were destroyed in the war against them by Chedorlaomer and his allies, Gen. xvi. 5. Lot possessed their country after the destruction of Sodom and Gomorrah. They are generally esteemed as giants; probably they were a hardy, fierce, and terrible people, who lived, like the wandering Arabs, on the plunder of others."

Ver. 11. *Which also were accounted giants.*—The word here is not the same translated *giants*, Gen. vi. 4, &c. (see note there;) but *Rephaim*, the name of a people, first mentioned Gen. xiv. 5.; and Dr. *Clarke* thinks that "the Emim, the Anakim, and the Rephaim, were probably the same people, called by different names in the different countries where they dwelt; for they appear originally to have been a kind of freebooters, who lived by plunder. It must be granted, however, that there were several men of this race of extraordinary stature, and hence all gigantic men were called Rephaim; but we well know that fear and public report have added whole cubits to men's height. It was under this influence that the spies acted when they brought the disheartening report mentioned Numb. xiii. 33."

Ver. 12. *As Israel did*, &c.—From hence some critics infer, that this passage must have been written after the conquest of Canaan. *Ainsworth* and *Scott*, however, think it may refer to the conquests already obtained over Sihon and Og.

Ver. 13. *Zered.*—[The brook, or torrent Zered, takes its rise in the mountains of Moab, and, running from east to west, falls into the Dead sea. It seems to be the stream which *Burckhardt* calls *Wady Beni Hammad*, south of the Modjeb or Arnon, and about five hours north of Kerek.]—*Bagster.*

Ver. 23. *The Avims.*—Margin, "Avites." *Im* is the Hebrew plural masculine, and does not require, nor properly admit, the *s* added. This and the three preceding verses are to be considered in the same light as verses 10, 11, 12. See above, Note on ver. 10.

Ver. 29. *As the children of Esau did*, &c.—It does not appear that either the Edomites or Moabites permitted the Israelites to pass through their land on their *first* application; (though) they afterwards permitted them, and supplied them with what they wanted, for money. See Numb. xx. 21. "But *Houbigant* supposes that the Edomites who granted a passage, were not the same people who refused it, but a tribe nearer to the Ammonites. See *Boothroyd's* Heb. Bible, and compare our note on Numb. xx. 18.

CHAP. III. Ver. 1. *Bashan.*—[*Bashan*, one of the most fertile districts of the Holy Land, was bounded on the west by the Jordan and lake of Genesareth on the east by Trachonitis, on the south by the brook Jabbok, and on the north by Mount Hermon; and seems to have been composed of two or three districts,—on the south the land of Gilead, on the north the region of Argob, and east of both the plain of Hauran. (See ver. 13—15.) It was afterwards

came out against us, he and all his people, to battle at [b] Edrei.

2 And the LORD said unto me, [c] Fear him not; for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto [d] Sihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God delivered into our hands Og, also the king of Bashan, and all his people: and we smote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of [e] Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls, gates, and bars; besides unwalled towns a great many.

6 And [f] we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children of every city.

7 But [g] all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;

9 (*Which* [h] Hermon the Sidonians call [i] Sirion; and the Amorites call it [j] Shenir;)

10 All the cities of the plain, and all Gilead, and all Bashan, unto [k] Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 ¶ For only Og king of Bashan remained of the remnant of [l] giants; behold, his bedstead *was* a bedstead of iron; *is* it not in [m] Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 ¶ And this land, *which* we possessed at that time, from [n] Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

13 And [o] the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half-tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair [p] the son of Manasseh took all the country of Argob unto the coasts of [q] Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, *which is* [r] the border of the children of Ammon:

17 The plain also, and Jordan, and the coast *thereof*, from [s] Chinnereth even unto the sea of the plain, *even* the salt sea, under [t] Ashdoth-pisgah eastward.

18 And I commanded you at that time, saying, The LORD your God hath given you this land to possess it; ye [u] shall pass over armed before your brethren the children of Israel, all *that are* [v] meet for the war.

19 But your wives and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the LORD hath given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* [w] shall ye return every man unto his possession which I have given you.

21 And [x] I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not [y] fear them: [z] for the LORD your God he shall fight for you.

23 ¶ And I besought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to show thy servant thy [a] greatness, and thy mighty hand: for [b] what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see the [c] good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But [d] the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

A. M. 2553. B. C. 1451.

b c.1.4.

c 2 Ch.20. 17.

d Nu.21.24.

e 1 Ki.4.13.

f c.2.34. Ps.135.10 ..12. 136.19..21

g Jos.11.12, 14.

h c.4.48,49.

i Ps.29.6.

j 1 Ch.5.23. Eze.27.5.

k Jos.12.5. 13.11.

l Am.2.9.

m 2 Sa.12. 26.

n Jos.12.2, &c. 13.9, &c.

o Jos.13.29.

p 1 Ch.2.22. Nu.32.39 ..41.

q Jos.13.13. 2 Sa.5.5. 10.6.

r Jos.12.2,3.

s Nu.34.11.

t or, *under the springs of Pisgah*, or, *the hill*.

u Nu.32.20, &c.

v *sons of power*.

w Jos.22.4.

x Nu.27.22, 23.

y Is.43.1,2.

z Ex.14.14. c.1.30. 20.4.

a c.11.2.

b Ex.15.11. 2 Sa.7.22. Ps.71.19. 86.8. 89.6,8. Is.40.28. Da.3.29

c Ex.3.8.

d Nu.20.12. 27.13,14.

—Such is the dread that mankind had of giants, that armies trembled before them, as in the instance of Goliath; (1 Sam. xvii. 24.) the destruction of such a monster was, therefore, considered as no mean triumph. And yet there seems little reason for such alarm, since an arrow or a spear might penetrate between the joints of his armour as easily as those of another man. (1 Kings xxii. 34.) The bedstead (as it is here called) seems to have been only a monument of his great vanity, since it could have afforded no defence in case of an attack. Whether the Ammonites seized this as a prize, or afterwards destroyed it, is not known.

called *Batanæa:* and seems to be now comprehended under the modern names of *Belad Erbad*, or *El Bottein*, *Belad Beni Obeid*, *Djelaad*, and *Haouran*. (See *Burckhardt's* Travels in Syria.) It contained at one period not less than 60 walled towns, besides villages; and its rich pastures, oaks, and fine cattle, were exceedingly commended. The scenery of this elevated track is described by Buckingham as extremely beautiful; its plains covered with a fertile soil; its hills covered with forests, and at every new turn presenting the most beautiful landscapes that can be imagined.——*Edrei.*—This town is placed by *Eusebius* about 25 miles northward from Bostri; and mentioned by *Burckhardt* under the name of *Draa.*]—*Bagster.*

Ver. 4. *Region of Argob.*—Heb. "*Line* of Argob;" alluding to the line, or cord, by which lands were measured, Amos vii. 17.

Ver. 5. *All his cities.*—Cities are here explained to be walled towns, with gates and bars, in distinction from unwalled towns. See note on ch. i. 28.

Ver. 6. *Men, women, and children of every*, or, "every city of men, women, and children."

Ver. 9. *Hermon.*—[Mount Hermon is the south eastern branch of Lebanon, beyond Jordan. The Chaldee Targumist, who places it at Cæsaren, and Samaritan interpreter, call it *toor talga*, "the mountain of snow," because of it being always covered with snow; and *Jerome* informs us, that it lies higher than *Paneas* or *Cæsarea Philippi*, and that in the summer time snow used to be carried from thence to Tyre. It is now called *El Heish*, and is comprised in the district of Kanneytra. See *Burckhardt's* Travels.]—*Bagster.*

Ver. 11. *His bedstead was . . . of iron.*—Before iron bedsteads were brought into general use, it was considered as a proof of the great weight of the giant, that a wooden frame would not support him. It is very difficult, however, to ascertain what this bedstead was, since nothing like what we call a *bedstead* was then, or yet is, known in eastern countries. *Parkhurst* supposes it to have been a sort of "mattress full of small pieces of iron," like a coat of mail, and intended to give an idea of his "martial roughness." The late Editor of *Calmet*, considers it as a kind of "*duan*, or broad settle," raised from the floor, on which cushions or carpets were usually spread. Amos speaks of the luxurious Israelites of his time, as "lying on beds (or duans) of ivory," whereas this giant king chose rather to lie, perhaps, on massy bars of iron. Little, however, can be ascertained, as to his size, from this account. Suppose it to have been sixteen feet long, by seven wide, it does not follow that *he* was either so long or so wide. Who would choose to be confined to a bed like a coffin, which just fits his body? Bp. *Watson* says, "You make no allowance for the size of a *royal* bed; nor ever suspect that king Og might have been possessed of the same kind of vanity which occupied the mind of king Alexander, when he ordered his soldiers to enlarge the size of their beds, that they might give to the Indians, in succeeding ages, a great idea of the prodigious stature of a Macedonian."—*Apol. for Bib.*

Ver. 13. *Bashan, which was called the land of giants.*—"The tradition that giants formerly dwelt in this part, still remains in Arabia, only that it makes them rather taller than Moses does Og, and calls the land in which they lived, not Bashan, but Hadrach, which name occurs in Zech. ix. 1.

Ver. 14. *Bashan-havoth-jair.*—Or the villages of Jair, in Bashan, (Numbers xxxii. 41.) The words "unto this day," if originally in the text, can mean only about a twelvemonth; but the expression was probably added afterwards, as in some other cases.

Ver. 25. *And Lebanon.*—Or, "even Lebanon."—[*Lebanon* is a long chain of limestone mountains, extending from near the coast of the Mediterranean on the west to the plains of Damascus on the east, and forming the extreme northern boundary of the Holy Land. It is divided into two principal ridges running parallel to each other in a north-north-east direction; the most westerly of which was properly called Libanus, and the easterly Anti-Libanus, though the Hebrews did not make this distinction, but called both by the same name. It is computed to be fifteen or sixteen hundred fathoms in height; and the highest summits are always covered with snow. They are by no means barren, but are almost all well cultivated and well peopled; their summits being in many parts level, and forming extensive plains, in which are sown corn and all kinds of pulse. They are watered by numerous springs, rivulets, and streams of excellent water, which diffuse on all sides a freshness and fertility even in the most elevated regions: Vineyards and plantations of olive, mulberry, and fig-trees are also cultivated in terraces formed by walls: and the soil of the declivities and hollows is most excellent, and produces an abundance of corn, oil, and wine.]—*Bagster*

27 Get thee up into the top of [c] Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But [f] charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against [g] Beth-peor.

CHAPTER IV.

An exhortation to obedience. 41 Moses appointeth the three cities of refuge on that side Jordan.

NOW therefore hearken, O Israel, unto the [a] statutes and unto the judgments, which I teach you, for to [b] do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

2 Ye [c] shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did [d] because of Baal-peor: for [e] all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did [f] cleave unto the LORD your God, *are* alive every one of you this day.

5 Behold, [g] I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them:* for this *is* your [h] wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, [i] Surely this great nation *is* a wise and understanding people.

7 For [j] what nation *is there so* great, who *hath* God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for?*

8 And [k] what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?

A. M. 2553
B. C. 1451

c or, *the hill.*
f Nu 27.18, 23
c 1.38. 31.3,7.
g c.4.46.
a Le 19.37. Ps 119.4.
b Eze.20.11. Ro.10.5.
c c.12.32. Re.22.18, 19.
d Nu 25.1.. 9 Ps 106.28, 29
e Nu.26.61.
f Jos.23.8. Ac.11.23.
g Pr.22.19, 20.
h Job 28.28. Ps.19.7. 111.10. Pr 1.7.
i Ps.119.99.
j 2 Sa.7.23.
k Ps.147,19, 20.

9 Only take heed to thyself, and [l] keep thy soul diligently, [m] lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but [n] teach them thy sons, and thy sons' sons:

10 *Specially* the [o] day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to [p] fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near and stood under the mountain; and the mountain burned with fire unto the [q] midst of heaven, with darkness, clouds, and thick darkness.

12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; [r] only *ye heard* a [s] voice.

13 And he declared unto you his covenant, which he commanded you to perform, *even* [t] ten commandments; and [u] he wrote them upon two tables of stone.

14 And [v] the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 Take [w] ye therefore good heed unto yourselves; (for ye saw no manner of [x] similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire;)

16 Lest ye [y] corrupt *yourselves*, and make you a graven image, the similitude of any figure, the [z] likeness of male or female,

17 The likeness of [a] any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou [b] lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of hea-

l Pr.4.23.
m Pr.3.1. 4.21.
n c.6.7. 11.19. Ps.78.5.. 7. Ep 6.4.
o Ex.19.20.
p Ec.12.13.
q *heart.*
r *save a voice.*
s 1 Ki.19.12. Is 30.21.
t Ex 34.28.
u Ex.31.18.
v Ex.c 21, &c.
w Jos.23.11. Ps.119.9.
x Is.40.18.
y Ex.32.7.
z Ex.20.4,5
a Ro.1.23.
b Job 31.26, 27.

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terwards bargained for it with the Israelites, seems quite uncertain; but we are told it was preserved "in Rabboth, of the children of Ammon," probably more as a curiosity than with any other view. Israel, however, are instructed to consider their victory over Sihon and Og as a pledge of future deliverance from all their other enemies.

On this occasion, Moses informs us, that when he saw what God had "begun to do" for Israel, it made him the more anxious to go over Jordan with them into the promised land, that he might witness more of the Lord's goodness toward his people: but he is ordered to desist from this request, and to be content with viewing the good land afar off. Thus to view, by faith, the heavenly Canaan, the New Jerusalem, is, indeed, the highest privilege to which humanity can aspire on earth. We see the blessedness of a future state marked out to us in the Scriptures; but we must die to enter it. Our affections must be purified and sublimed, before we can enjoy all that God has "laid up for them that love him." (1 Cor. ii. 9.)

CHAP. IV. Ver 1—24. *Dehortations against corrupting the word of God, and against idolatry.*—The word of God may be corrupted either in the record or in the interpretation. The former, when any doctrines or precepts are delivered which are not from God; or obliterated, which were really given by him. The Jews were notoriously guilty of the former, when they added what they called the *oral* law to that which Moses delivered. The *oral* law is said to contain those verbal and generally mystical interpretations, which the Almighty communicated *orally*, (that is, by word of mouth,) to Moses, Moses to Aaron and his sons, &c. and which were handed down to their posterity, till they were entered in the *Talmud*. Now these traditions often contradict or supersede the text; therefore our Lord charges the Pharisees of his day with making void the law of God through their traditions; (Matt. xv. 3—6.) but he never charges them with corrupting the sacred text. Being divided into different sects, as Pharisees, Sadducees, &c. they *could* not do this, one keeping watch upon the other; nor *need* they, since they could turn the Scriptures as they please by their traditions. The Roman Catholics have been guilty of the same fault; and it cannot be denied that they have also, in their translations and catechisms, attempted to suppress, in whole or in part, the second commandment, as we shall have farther occasion to remark.

The following paragraph acquaints us with a most interesting and awful fact. We read in the 25th chapter of Numbers, that all the men that were joined to Baal-peor were ordered to be slain; but as many of them probably absconded or concealed themselves, the Lord sent a pestilence, which destroyed them also, according as Moses warned their brethren, "Be sure your sin will find you out:"—"The Lord thy God is a consuming fire!"

The privileges which Israel enjoyed under the Mosaic dispensation are thus enumerated: "What nation is there so great, who hath a God so nigh unto them?" or who hath "statutes and judgments so righteous as all this law?" Their adherence to these, therefore, would be a mark of wisdom and prudence; and might lead the nations around, when they heard them, to say, "Surely this great nation is a wise and understanding people?"

Among all the doctrines of the Jewish religion, the first, and most prominent, is the unity of God: and the second, the spirituality of his worship, without regard to any medium of devotion, natural or artificial, both which were universal in the worship of the heathen. They regarded the heavenly bodies as the objects of their worship, and animals of almost

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Ver. 29. *Beth-peor.*—That is, the house, or temple of Peor. See Num. xxv. 3. note. The temple gave name to the city.

CHAP. IV. Ver. 2. *Ye shall not add . . . . nor diminish.*—That our Scriptures are not corrupted, see the Introduction to this work. As to the errors of printers and transcribers, the Editor of this Bible, in comparing different editions of our authorized translation, has found many slight variations in spelling, in pointing, and especially in the *italics*, but none of any consequence to the interpretation.

Ver. 19. *Divided.*—That is, assigned, or granted for their benefit, as natural agents; but not that they should pervert the heavenly bodies into objects of idolatrous veneration.

Ver. 26. *Call heaven*, &c.—[A most solemn method of adjuration, in use among all nations in the world. So *Virgil* represents Æneas as calling the sun, earth, fountains, rivers, and the gods beneath the deep, or in the golden sky, to hear and attest his vow. God and man being called upon to bear testimony to the truth of what was spoken, that if there was any flaw or insin

A. M. 2553. B. C. 1451.

ven, shouldest be driven to [c] worship them, and serve them, which the LORD thy God hath [d] divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the [e] iron furnace, *even* out of Egypt, to be unto him a people of [f] inheritance, as *ye are* this day.

21 Furthermore, [g] the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land which the LORD thy God giveth thee *for* an inheritance:

22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take [h] heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of any *thing* which the LORD thy God hath forbidden thee.

24 For the LORD thy God *is* a consuming [i] fire, *even* a [j] jealous God.

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to [k] provoke him to anger;

26 I [l] call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it: ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD shall [m] scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And [n] there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But [o] if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with [p] all thy heart and with all thy soul.

30 When thou art in tribulation, and all these [q] things are come upon thee, *even* in the [r] latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

31 (For the LORD thy God *is* a [s] merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he [t] sware unto them.

32 ¶ For [t] ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people hear the voice of God speaking out of the midst of the [u] fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by [v] temptations, by [w] signs, and by wonders, and by war, and by a [x] mighty hand, and by a [y] stretched out arm, and by great [z] terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was showed, that thou mightest know that the LORD he *is* God: *there is* none else beside him.

36 Out of [a] heaven he made thee to hear his voice, that he might instruct thee: and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And because [b] he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his [c] mighty power out of Egypt;

38 To drive out nations from before thee, [d] greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and [e] consider *it* in thy heart, that [f] the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

40 Thou [g] shalt keep therefore his statutes and his commandments which I command thee this day, that it may go [h] well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

41 ¶ Then Moses severed three cities on this side Jordan toward the sun-rising;

42 That [i] the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 *Namely*, [j] Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 ¶ And this *is* the law which Moses set before the children of Israel:

45 These *are* the [k] testimonies, and the [l] statutes, and the [m] judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, in the [n] valley over

c c.17.3. 2Ki.17.16.
d or, *imparted.*
e 1Ki.8.51. Je.11.4.
f c.9.29. 32.9. Ep.1.18.
g Nu.20.12.
h ver.15,16.
i c.9.3. He.12.29.
j Ex.20.5. Na.1.2. Zep.3.8.
k 2Ki.17. 17,&c. 1Co.10. 22.
l c.30.18,19. Is.1.2. Mi.6.2.
m Le.26.33. c.28.62., 64. Ne.1.8,9.
n Je.16.13.
o Le.26.39, 40. Je.3.12., 14.
p Joel 2.12.
q *have found thee.*
r Je.23.20.
s Ps.116.5. Jo.4.2.
t Job 8.8.
u Ex.19.18, 19.
v c.29.3.
w Ex.7.3.
x Ex.13.3.
y Ex.6.6.
z c.34.12.
a He.12.25.
b c.10.15. Je.31.3.
c Ex.13.3, 9,14.
d c.7.1. 9.1,2.
e Is.1.3. Hos.7.2.
f Jos.2.11. 1Ch.29. 11.
g Le.22.31.
h c.5.16. Ep.6.3.
i Nu.35.11. c.19.4.
j Jos.20.8.
k Ps.119.2.
l Ps.119.5
m Ps.119.7.
n c.3.29.

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every species, as emblems of those orbs; and, in a secondary view, as either objects or instruments of their devotion. This was a most seducing and destructive system. It was seducing, in that it led them to terminate their worship in those heavenly luminaries, which were designed to lead their minds to the great Creator of them all: and when they had chosen these objects of adoration, their worship itself became degraded, carnal, and, of course, licentious. It is only the direction of our worship to a Being of infinite grandeur and perfection, that can preserve it from puerility and grossness—from folly and wickedness.

Ver. 25—49. *Moses warns Israel against disobedience*, and especially against idolatry, which would be sure to bring upon them swift destruction; and yet, even in this case, holds out encouragement to hope, that sincere repentance would never be in vain; "for the Lord thy God (says he) is a merciful God;—he will not forget the covenant of thy fathers." Those who seek God in their affliction, however deep, if they be in earnest, will not seek in vain. When afflictions *find* them, as the Hebrew phrase is, they may find the Lord in their afflictions. Prone as we are to forget his mercies, he will not forget his covenant.

Two things the venerable prophet particularly insists upon as extraordinary and unprecedented—their redemption from Egypt, and the revelation made to them at Sinai; and in both cases we Christians have the advantage. Their redemption was from Egypt, ours is from hell; they had a code of most excellent laws revealed to them, but the Gospel is revealed to us: or if it be said, the Gospel was preached to them also, still we have the advantage; for it was preached to them only in types, to us it is declared openly. They saw the glory through a glass darkly; we behold it as with open face!

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ceivity it might be detected, and if any crime, it might not go unpunished. Such appeals to God show at once the origin and use of oaths.]—*Bagster.*

Ver. 43. *Bezer.*—[*Bezer* is the same as *Bozra*, formerly a royal city of Edom. See note on Gen. xxxvi. 33.——*Ramoth.*—Ramoth was a celebrated city in the mountains of Gilead, placed by *Eusebius* fifteen miles east from Philadelphia or Ammon, and by *Jerome* in the neighbourhood of Jabbok, and consequently north of Philadelphia.——*Golan.*—This city gave name to the district of *Gaulonitis*, now called *Djolan*, which comprises the plain to the south of *Djedour* or *Iturea*, and to the west of Haouran: its southern frontier is the Nahar Aweired, by which it is separated from the district of Erbad, and the Sheriat el Mandhour, which separates it from the district of El Kefarat: on the west it is limited by the territory of Feik, and on the north-west by Djebel Heish, or mount Hermon.—*Burckhardt's* Travels.]—*Bagster.*

Ver. 44. *This is the law.*—[This is evidently an introduction to the discourse of the subsequent chapters. Moses having practically improved some particulars in the history of Israel, proceeded to repeat and enforce the laws which he had before delivered, with additions and explanations, beginning with the ten commandments.]—*Bagster.*

Ver. 46. *Beth-peor.*—[Beth-peor was a city which was situated, according to *Eusebius*, opposite Jericho, and six miles above Livias. (See *Relandi Palestina.*) As the name signifies "the house of Peor," it is probable that there was a temple to Peor situated in this place, full in view of the people, while

against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel [o] smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan, toward the sun-rising;

48 From [p] Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* [q] Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the [r] springs of Pisgah.

CHAPTER V.

1 The covenant in Horeb. 6 The te[a]. commandments. 22 At the people's request, Moses receiveth the law from God.

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and [a] keep, and do them.

2 The LORD our God made a [b] covenant with us in Horeb.

3 The LORD made not this covenant with our fathers, but with [c] us, *even* us, who *are* all of us here alive this day.

4 The LORD [d] talked with you face to face in the mount out of the midst of the fire,

5 (I [e] stood between the LORD and you at that time, to show you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

6 ¶ I [f] *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of [g] bondage.

7 Thou [h] shalt have none other gods before me.

8 Thou [i] shalt not make thee *any* graven image, *or* any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a [j] jealous God, [k] visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10 And showing mercy unto thousands of them that love me, and keep my commandments.

11 Thou [l] shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

12 Keep [m] the sabbath-day to sanctify it, as the LORD thy God hath commanded thee.

13 Six days thou shalt labour, and do all thy work;

14 But the seventh day *is* the [n] sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy [o] man-servant and thy maid-servant may rest as well as thou.

15 And [p] remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath-day.

16 ¶ Honour [q] thy father and thy mother, as the LORD thy God hath commanded thee; that thy [r] days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 Thou shalt not [s] kill.

18 Neither shalt thou commit [t] adultery.

A. M. 2553
B. C. 1451.

o Nu 21. 21, &c. c 1-4.
p c 2.36.
q Ps 133.3.
r c.3.17.
a *keep to do them.*
b Ex.19.5., 8 He.8.9.
c c.29.10., 15.
d Ex.19.9, 19 20 18. 22.
e Ex.24.2,3. Ga.3.19.
f Ex.20.2., 17. Ps.81.10.
g *servants.*
h Mat.4. 10.
i c.4.15.,19.
j Ex.34.14.
k Ex.34.7. Je.32.18. Da 9 1. 9. Mat.23 35,36. Ro.11.28, 29.
l Le.19.12. Ps.139.20. Ja.5.12.
m Is.58 13. Eze.20 12.
n Ge.2.2. He.4 4
o Ex 23 12.
p c.15.15. 16.12. 24.18.,22.
q Le.19 3 Mat 15 4 ,6 Ep. 6 1.,3.
r c.4.40.
s Mat.5.21, 22.
t Pr.6.32, 33. Mat.5.27, 28. Ja.2.11.

Farther, Moses argues, as we should do, from what God has done, to what he will do. He who brought Israel out of Egypt, and delivered them from the mighty Pharaoh, will surely drive out the petty usurpers of the promised land, and give them their long covenanted inheritance. "Know therefore, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else!"

CHAP. V. Ver. 1—33. *The covenant of Sinai.*—As this covenant has been much misunderstood, it may be well to bestow some particular attention on it. 1. It was *not* a covenant of works. The Ten Commands contain, indeed, an abstract of the original law under which man was created, delivered in a prohibitory form. "This law (says the excellent *Newton*) could not be designed as a covenant, by obedience to which man should be justified; for long before this, the gospel had been preached unto Abraham. (Gal. iii. 8.) But 'the law entered that sin might abound;' (Rom. v. 20.) that is, that the extent, evil, and desert of sin, might be known; for it reaches to the most hidden thoughts of the heart, requires absolute and perpetual obedience, and denounces a curse upon all who continue not therein. (Gal. iii. 10.) . . . . Believers of old were relieved from the strictness [*i. e.* the penalty] of the moral law by the sacrifices which pointed to Christ: believers under the gospel are relieved by a direct application of 'the blood of the covenant.' (Heb. x. 29.) Both renounce any dependance on the moral law for justification, and both accept it as a rule of life in the hands of a Mediator; and are enabled to yield a sincere, though not perfect, obedience." 2. But the covenant of Sinai was a *national* covenant between Jehovah, as their *absolute* sovereign, (absolute by right both of creation and redemption,) and the people of Israel, of which covenant Moses was the mediator; (Gal. iii. 19.) and, therefore, here says, "I stood between the Lord and you at that time, to show you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount." Nor was this covenant made with one generation only, but with every succeeding one, so long as they continued a nation. "The Lord made not this covenant with our fathers [only] but with us, even us who are here alive this day;"—of whom the younger part were unborn when the law was delivered at mount Sinai.

These remarks may lead us to a correct view of the true nature of the Ten Commands. Upon the people of Israel, they were enjoined as a national code; and, therefore, 1. With them was blended the ordinance of the *seventh* day sabbath; which, so far as respects its being the seventh day, may be considered as a positive institution. 2. The authority of the Legislator is here founded, not only upon the authority of God, as creator, (as in Exod. xx. 11.) but also upon his redemption of the nation from Egyptian bondage: "I am the Lord thy God, which brought thee out of the land of Egypt." 3. There are in this covenant temporal sanctions peculiar to Israel as a nation, such as length of days—"That thy days may be prolonged, and that it may go well with thee in the *land* which the Lord thy God giveth thee." (For a fuller account of this covenant, see Dr. *John Erskine's* Theol. Dissertations, Diss. 1.)

But it may be said, What, then, have we to do with these commands? We reply, so far as they are purely moral, and founded on the relation between the Creator and his creature, so far are they binding upon all intelligent beings; nor can we be released from their obligation so long as we remain creatures; that is, so long as we exist. The summary of these commands, therefore, as given us by our Lord himself, must be universally and forever binding: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbour as thyself." (Matt. xxii. 37—39.) St. Paul, moreover, writing to the Romans, (who, it is to be remembered, were not Jews,) says, "Love is the fulfilling of the law" (Rom. xiii. 8—10.)

As to the commands themselves, we shall refer to our observations on the 20th chapter of Exodus, adding only two or three remarks there omitted.

1. The second command, forbidding the use of images, is

Moses was pressing upon them the worship of Jehovah alone; and perhaps the very temple where so many had sinned to their own destruction.]—*Bagster.*

Ver. 48. *Mount Sion.*—Not Zion, but Hermon, on the east of Jordan, which had no less than five different names given it by different people, and in different parts.—*Ainsworth.*

Ver. 49. *On this side Jordan.*—"Along the east side of Jordan."—*Taylor's* Fragments, No. 322.

CHAP. V. Ver. 2. *Made a covenant.*—Hebrew, "cut a Covenant:" alluding to the sacrifices cut in pieces on these occasions.

Ver. 9. *Lord thy God.*—[On the import of the word *yehovah*, which we translate Lord, see Note on Ex. iii. 15. The word *elohim*, which is rendered God, in the singular, *eloah*, and in Arabic, *allah*, is derived from the Arabic, *alaha*, he worshipped, adored, was struck with astonishment, fear or terror: and hence, he adored with sacred horror and veneration: it also signifies, he succoured, liberated, kept in safety, or defended. Hence we learn that *elohim*, denotes the *sole object of adoration*; the perfections of whose nature must *astonish* all who contemplate them, and fill with *horror* all who rebel against him; that consequently he must be *worshipped* with *reverence* and *religious fear*; and that every sincere worshipper may expect *help* in all his weaknesses, &c. *freedom* from the power, guilt, and consequences of sin and *support* and *defence* to the uttermost. Dr. *A. Clarke.*]—*Bagster.*

19 Neither shalt thou [u] steal.
20 Neither shalt thou bear false witness against thy neighbour.
21 Neither shalt thou desire thy neighbour's wife, neither shalt thou [w] covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that *is* thy neighbour's.
22 ¶ These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and he [x] wrote them in two tables of stone, and delivered them unto me.
23 And [y] it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;
24 And ye said, Behold, the LORD our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he [z] liveth.
25 Now [a] therefore why should we die? for this great fire will consume us: if we [b] hear the voice of the LORD our God any more, then we shall die.
26 For who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire as we *have*, and lived?
27 Go thou near, and hear all that the LORD our God shall say: and [c] speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.
28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which [d] they have spoken unto thee: they have well said all that they have spoken.
29 O [e] that there were such a heart in them, that they would fear me, and [f] keep all my commandments always, that [g] it might be well with them, and with their children for ever!

A. M. 2553. B. C. 1451.

u Ro.13.9. Ep.4.28.
v Mal.3.5.
w Hab.2.9. Lu.12.15. Ro.7.7. He.13.5.
x Ex.31.18.
y Ex.20.18, 19.
z c.4.33. Ju.13.22.
a c.18.16.
b *add to hear.*
c He.12.19.
d c.18.17.
e c.32.29. Ps.81.13. Is.48.18. Eze.33.31, 32. Mat.23.37. Lu.19.42.
f c.11.1.
g c.4.40.
h Ga.3.19.
i c.17.20. 28.14. Jos.1.7. Pr.4.27.
j Ps.119.6. Lu.1.6.
k Je.7.23.
a Eze.37.24.
b *pass over.*
c Ec.12.13.
d Pr.3.1,2.
e Ec.8.12. Is.3.10.
f Ge.22.17.
g Mar.12 29 ,32. Jn.17.3. 1Co.8.4,6.
h 2Ki.19.15.
i 2Ki.23.25.
j Pr.2.10, 11; 3.3,5.
k *whet*, or, *sharpen.*
l c.11.19. Ps.78.4. 6. Ep.6.4.

30 Go say to them, Get you into your tents again.
31 But as for thee, stand thou here by me, and I [h] will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.
32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn [i] aside to the right hand or to the left.
33 Ye shall walk in [j] all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and [k] *that* ye may prolong *your* days in the land which ye shall possess.

CHAPTER VI.

1 The end of the law is obedience: 3 an exhortation thereto.

NOW these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do [a] *them* in the land whither ye [b] go to possess it:
2 That thou mightest [c] fear the LORD thy God, to keep all his statutes and his commandments which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be [d] prolonged.
3 ¶ Hear therefore, O Israel, and observe to do *it;* that it may be [e] well with thee, and that ye may increase mightily, as the [f] LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.
4 Hear, [g] O Israel: The LORD our God *is* [h] one LORD:
5 And thou shalt love the LORD thy God [i] with all thy heart, and with all thy soul, and with all thy might.
6 And these words which I command thee this day, shall be in thy [j] heart:
7 And thou shalt [k] teach them diligently unto thy [l] children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

so clear and explicit, that one would have thought it almost impossible to mistake or to evade it. It not only forbids the worshipping of images, but even the making of them for such a purpose: yet such is the ingenuity of some writers in the Church of Rome, that they explain away the whole, by assigning to saints and angels a lower degree of worship; and making these images merely the medium, and not the objects of adoration.

But if we wish not to be deceived, let us ask, 1. Were the Jews allowed to pay a *lower* degree of worship to the sun and moon, to Baal and Ashtaroth? Certainly not; nor did Satan himself think of such an evasion, when he tempted our Saviour in the wilderness; but was silenced with the answer, "Thou shalt worship the Lord thy God, and him ONLY shalt thou serve." (Matt. iv. 10.) 2. It is said, Catholics worship not the idols of the heathen, but saints and angels only. We reply, there were saints and angels under the Old Testament; but which of them received religious worship, except only the great "Angel of the Covenant," whom angels worship? And as to mediators, we Christians have but "One Mediator between God and men, the man Christ Jesus." (1 Tim. i. 5.)

With respect to the use of images to represent the divine glory and perfections, they are also prohibited in the most general and express manner. Thus, in the preceding chapter, it is strongly impressed upon the children of Israel, that when they heard "the voice of words" at mount Sinai, they "saw no similitude, but only heard a voice." (Chap. iv. 12.) They saw, indeed, a cloud of glory, and of darkness, that was terrible to behold; so much so, that they desired to see it no more; but there was no likeness of any created being, either "in heaven above, or in earth beneath, or in the waters beneath the earth."

On the subsequent parts of this chapter, we shall only remark, that though the people were very ready to promise, there was too much reason to suspect their equal readiness to obey. "O that there were a heart in them, that they would fear me, and keep my commandments always, that it might be well with them, and with their children, for ever!" God delighteth not in the death of a sinner, much less in the punishment of his own people. (Ezek. xviii. 32. Isa. xxviii. 21.)

CHAP. VI. Ver. 1—25. *Moses enforces the first principles of all true religion*—the unity and love of God. The unity of God is so much a first principle with us, that we generally regard it as a truism; but it was far otherwise in those early ages. It was, in fact, peculiar to the Hebrews, and the ground on which they were universally hated. Had JEHOVAH been content to rank

Ver. 21. *His field.*—This occurs not in Exod. xx. 17.
Ver. 26. *That hath heard, &c.*—[It seems to have been a general opinion, that if God *appeared* to men, it was for the purpose of destroying them. And indeed most of the *extraordinary* manifestations of God were in the way of *judgment;* but here it was widely different. God did appear in a sovereign and extraordinary manner, but it was for the instruction, direction, deliverance, and support of his people. 1. They heard his voice speaking with them in a distinct articulate manner. 2. They saw the fire, the symbol of his presence, the appearances of which demonstrated it to be supernatural. 3. Notwithstanding God appeared so terrible, yet no person was destroyed; for he came not to *destroy*, but to save.]—*Bagster.*
Ver. 29. *Were such a heart.*—[The language of the original is very emphatic: *mee yittain wehayah levavom zeh lahem*, literally, "Who will give that there may be such a heart in them?" They refuse to receive such a heart from *me*, who then can supply it?]—*Bagster.*
Ver. 33. *That ye may live.*—That is, live long. Compare ver. 16.
CHAP. VI. Ver. 4. *Hear, O Israel · The Lord our God is one Lord.*—[*Shema, Yisrael, Yehowah, Elohainoo, Yehowah aichod,* "Hear, Israel, Jehovah, our God, is one JEHOVAH." On this passage the Jews lay great stress: and it is one of the four passages which they write on their phylacteries. On the word *Elohim, Simeon ben Joachi* says, "Come and see the mystery of the word Elohim: there are *three degrees*, and each degree is by itself *alone*, and yet they are all *one*, and *joined together* in *one*, and are not *divided* from each other."]—*B.* The Hebrew reads, "Jehovah our *Elohim*. Jehovah is one;" the last letters in the first and last words being written and printed much larger than the others; this, however, is probably a rabbinical whim. That *Elohim* is plural we have stated in the very opening of our work, (on Gen. i. 1.) and as it is quite certain that Jehovah is singular, this has been thought to point out "three persons in one God:" but the evidence would certainly have been much stronger had the incommunicable name been three times repeated, instead of twice.
Ver. 7. *Thou shalt teach them diligently.*—The original word, (*Shinnantem.*) says Dr. Clarke, signifies to repeat, iterate, or do a thing again and again, as we sharpen a knife by rubbing it on a stone; hence the margin reads, "to *whet*, or sharpen."

8 And thou shalt [m] bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes.

9 And thou shalt [n] write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou [o] buildedst not,

11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive-trees, which thou plantedst not; when thou shalt have eaten and be full;

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of [p] bondage.

13 Thou [q] shalt fear the LORD thy God, and serve him, and shalt [r] swear by his name.

14 Ye [s] shall not go after other gods, of the gods of the people which *are* round about you;

15 (For the LORD thy God *is* a [t] jealous God among [u] you;) lest the [v] anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 Ye [w] shall not tempt the LORD your God, as ye tempted *him* in [x] Massah.

17 Ye shall [y] diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And [z] thou shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,

19 To [a] cast out all thine enemies from before thee, as the LORD hath spoken.

20 *And* when thy son asketh [b] thee in time to come, saying, [c] What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bond-men in Egypt; and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD showed [d] signs and wonders, great and [e] sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, to [f] fear the LORD our God, for [g] our good always, that he might [h] preserve us alive, as *it is* at this day.

25 And it shall be our [i] righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

CHAPTER VII.

1 All communion with the nations is forbidden, for fear of idolatry, &c.

WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out [a] many nations before thee, the [b] Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2 And when the LORD thy God shall deliver them before thee; thou shalt smite them *and* [c] utterly destroy them, thou shalt make no covenant with them, nor show mercy unto them:

3 Neither shalt thou make [d] marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall

m Pr.6.21. 7.3.
n Ha 2.2.
o Jos. 24.13 Ps.105.44
p *bondmen, or, servants.*
q c.10.12,20.
r Is.65.16. Je.5.2. 12.16.
s Je.25.6.
t Ex.20.5
u Am.3.2.
v c.7.4. 2 Ch.36.16
w Mat.4.7.
x Ex.17.2,7 1 Co.10.9.
y Ps.119.4.
z Ex.15.26. c.12.28.
a Nu.33.52, 53.
b *to-morrow.*
c Ex.13.14.
d Ex.3.7., 12 Ps.135.9.
e *evil.*
f ver.2.
g c.10.13. Job 35.7,8. Je 32.39.
h Ps.41.2. Pr.22.4.
i c.24.13. Ro.10.3,5.
a Ps.44.2,3.
b Ge.15.19., 21.
c Nu.33.52.
d Ezr.9.1,2

among the gods of the Egyptians or Assyrians, the Greeks or Romans, they would probably have allowed him a niche in their idol temples: but the Lord is a jealous God, and will not even suffer his name to be associated with theirs,—will not permit his worshippers even to name an idol.

There is certainly something striking and expressive in the manner in which this first article of the Jewish and Christian faith is here expressed, especially in the original; "Hear, O Israel, JEHOVAH our God is one JEHOVAH." Many Christian divines have thought the Trinity in Unity here intimated; and though the Rabbins will not admit this, some of them have confessed (according to Bishop *Patrick*) there is some thing very mysterious, both in the text itself, and in the manner in which they write it.

If the word of God dwell in our hearts, we shall always be anxious to teach it to our children; and where the Bible is not employed as a medium of instruction, it certainly marks a low sense of its excellence and importance. Not that all should be promiscuously read by children, (for the Jews themselves omitted the Song of Solomon,) but the more important parts of the history of the Old Testament, the Psalms, the Proverbs, and the Gospels, cannot be taught to children too early. Many have in old age blessed God for the Scriptures they had learned in their infancy. Every thing in education, however, requires prudence. The mind may be overburdened without the judgment being informed. When the words are taught, the meaning (so far as is necessary to render them useful to children) should be imparted with them: and no method can be better adapted for this purpose than that which is here suggested, namely, to introduce them into our family conversations, at home or abroad, and especially evening and morning. It is added, "Thou shalt bind them as a sign upon thine hand," &c. Some Christian expositors suppose this meant only figuratively, that they should continually have them in mind: but seeing their religion was full of ritual observances, it seems very natural to understand them literally, as the Jews did: and as our Lord did not reprove the Pharisees for wearing phylacteries, but only for making them *broad*, by an ostentatious display, we have reason to conclude that the use of them was not only lawful, but a duty. Indeed, we are so apt to forget the most important truths, that we have need of every rational means to impress them on our minds.

CHAP. VII. Ver. 1—26. *No alliances to be made with the Canaanites.*—We have seen the command for destroying the devoted nations of Canaan, and the reasons on which it was founded: both are repeated again and again in this book, and in the following book of Joshua. The order for their destruction is founded on their incurable attachment to idolatry; an attachment that, at first sight, may appear unaccountable to us Christians, but the following hints may lead us into the mystery. 1. Men naturally prefer a deity like themselves. In paganism, they found a variety of gods and goddesses, not only

Ver. 8. *A sign upon thine hand, and frontlets between thine eyes*, &c.—The *Tephillin*, or phylacteries, are of two sorts; one for the head, and one for the arm. The Rabbins maintain that they should be literally explained, as requiring schedules, with some portions of Scripture to be affixed to the door-posts, and certain signs, tokens, and frontlets, to be fastened to the hand and arm, and between the eyes. . . . . The four paragraphs to be written on the Tephillin are, Exod. xiii. 1—10. and 11—16. Deut. vi. 4—9. and xi. 13—21. all inclusive.

Leo Modena says, "The men ought continually to wear their frontlets, or *tephillin* for the head, which is commanded in Deut. vi. 6—8; xi. 18, 19. Notwithstanding, at present, partly to avoid the scoffs of the nations among whom they live, and also because they account these holy things, and such as ought to be used with great discretion, and not upon every trivial occasion, they put them on only in the time of prayer. A *mezuza*, is a piece of parchment, on which are written two portions of Scripture: Deut. vi. 4—9; xi. 13—20. The parchment is rolled up with the ends of the lines inward, the Hebrew word *Shaddai* is inscribed on the outside, and the roll is put into a cane, or a cylindrical tube of lead, in which a hole is cut, that the word *Shaddai* may appear. The tube is fastened to the door-post by a nail at each end. The injunction of the law being in the plural number, "upon the posts of thine house and on thy gates," it is considered that *mezuzoth* should be fixed on all the doors of dwelling-houses, whether parlours, bed-rooms, kitchens, or cellars; on the doors of barns or store-houses, and on the gates of cities and towns.—*Allen's* Modern Judaism.

Ver. 13. *And serve him.*—[Our Saviour quotes these words thus: "And him *only* shalt thou serve;" from which it would appear that the word *levadd* was anciently in the Hebrew text, as it was in the Septuagint, Coptic, Vulgate, and *Anglo-Saxon*. Dr. *Kennicott* argues, that without the word *only* the text would not have been conclusive for the purpose for which our Lord advanced it. It is proper, however, to observe, that the word *levadd* is not found in any MS. yet collated, though retained in the above versions.]—*Bag.*

CHAP. VII. Ver. 1. *The Hittites*, &c.—In the promise to Abraham, Gen. xv. 18—21, there are ten nations named instead of seven; but great revolutions had doubtless taken place since that period. For their different stations in the country, see note on Josh. iii. 10.—[With respect to the situation of these nations in the land of Canaan, *Calmet* remarks, that the *Canaanites* chiefly inhabited *Phœnicia*; the *Hittites*, the mountains south of the promised land; the *Hivites*, mount *Ebal*, and *Gerizim*, and towards *Hermon*; the *Girgashites*, beyond Jordan, towards the lake of *Gennesareth*; the *Jebusites*, about *Jerusalem*; the *Amorites*, the mountains west of the Dead sea, and part of the land of Moab; and that the *Perizzites* were probably not a distinct nation, but *villagers* scattered through the country.]—*Bagster*

destroy their altars, and break down their [e] images, and cut down their groves, and burn their graven images with fire.

6 ¶ For thou *art* a [f] holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a [g] special people unto himself, above all people that *are* upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the [h] fewest of all people:

8 But because the LORD loved you, and because he would keep the [i] oath which he had sworn unto your fathers, hath the LORD [j] brought you out with a mighty hand, and redeemed you out of the [k] house of bond-men, from the hand of Pharaoh king of Egypt.

9 ¶ Know therefore that the LORD thy God, he *is* God, the [l] faithful [m] God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10 And [n] repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to [o] pass, if ye [p] hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there [q] shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the evil [r] diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; [s] thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* a [t] snare unto thee.

17 If thou shalt say in thine heart, These nations *are* more than I, how can I dispossess them?

18 Thou [u] shalt not be afraid of them: *but* shalt well [v] remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great [w] temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so [x] shall the LORD thy God do unto all the people of whom thou art afraid.

20 Moreover, the LORD thy God will send the [y] hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a [z] mighty God and terrible.

22 And the LORD thy God will [a] put out those nations before thee by [b] little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them [c] unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their [d] kings into thy hand, and thou shalt destroy their name from [e] under heaven: there shall [f] no man be able to stand before thee, until thou have destroyed them.

25 ¶ The graven images of their gods shall ye [g] burn with fire: thou shalt not [h] desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be [i] snared therein: for it *is* an abomination to the LORD thy God.

26 Neither [j] shalt thou bring an abomination into thy house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a [k] cursed thing.

A. M. 2553. B. C. 1451.

e *statues, or, pillars.*
f Ex.19.6. c.14.2.
g 1 Pe.2.9.
h c.10.22.
i Ge.22.16, 17. Lu.1.72, 73.
j Ex.12.41, 42.
k Ex.13.3, 14; 20.2.
l Is.49.7. 1 Co.1.9. 2 Th.3.3. 1 Jn.1.9.
m Ne.1.5. Da.9.4.
n c.32.35. Is.59.18. Ro.12.19.
o *because.*
p Le.26.3, &c. c.28.1, &c.
q Ex.23.26, &c.
r Ex.9.14.
s c.13.8. 19.13, 21.
t Ex.23.33. c.12.30. Jo.8.27. Ps.106.36.
u c.31.6.
v Ps.105.5.
w c.4.34.
x Jos.3.10.
y Ex.23.28.
z c.10.17.
a *pluck off.*
b Ex.23.29, 30.
c *before thy face.*
d Jos.10.24, 42; 12.1.
e c.25.19.
f c.11.25. Is.54.17.
g Ex.32.20. 1 Ch.14.12.
h Jos.7.1, 21.
i Ju.8.27.
j Eze.14.7.
k Jos.6.17, 18.

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endowed with human passions, but with the same frailties as themselves. Heroes, indeed, and famed for strength and courage; but artful, envious, and addicted to every species of licentiousness. Such were much more agreeable to the depravity of human nature than the rigorous and jealous character of the God of Israel; who not only could endure no rival, but no compeer—no partner in his throne. 2. A god himself subject to frailties, would naturally be supposed more indulgent to the vices of mankind. So that, admitting them to be conscious of the conduct of their worshippers, if they had their due portion of sacrifices, they were not likely to be very strict as to the principles of morality; a little lewdness or intemperance must be of small consideration with them, though intolerable to the God of Israel. 3. Men love to mingle not only pomp and splendour with their devotions, but also the indulgences of intemperance and lust, which are always and necessarily connected with the worship of such deities as Venus and Bacchus, and many others: and the natural attachment to these is in nothing more evident than in the astonishing fact, that though the external orgies of these idols are now suppressed, there are multitudes who call themselves Christians, that still praise them with all the zeal of devotees, and with as much delight as ever they were celebrated in the Pagan world! It is not to be wondered at, then, that the Gentile world was attached to paganism.

Moses, while he interdicts the Israelites from heathen rites and heathen vices, is no less anxious to guard them against supposing, that they were in themselves better than the nations that were expelled to make room for them. "The Lord did not set his love upon you, nor choose you, because ye were more in number (or, by parity of reason, because ye were *better*) than other people; . . . . but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers." 1. God fixes his love upon sinners gratuitously. He saith, "I will be gracious to whom I will be gracious, and will

Ver. 6. *To be a special people.*—St. Paul seems to quote this "a peculiar people." Titus ii. 14. Compare Exod. xix. 5.

Ver. 7. *Ye were the fewest of all people.*—See chap. x. 22. "It was no good in them that induced God to choose them, at this time, to be his peculiar people: he had his reasons, but these sprung from his infinite goodness."—Dr. *Clarke.*

Ver. 10. *He will repay him to his face.*—That is, openly, fully, in the sight of all men. See chap. xxxii. 35, 36.

Ver. 15. *The evil diseases of Egypt.*—One of these was called Ægyptiaca, or "the botch of Egypt," chap. xxviii. 27. It appears to have been a species of elephantiasis, common on the banks of the Nile. See *Clarke* on the latter text.—[The Israelites, if obedient, would have been subject to no maladies but those common to fallen men, and generally very healthy and long lived; being exempted from pestilential diseases, which have often most tremendously scourged guilty nations; and from such maladies in particular, as they had witnessed in Egypt, by which God afflicted their cruel oppressors, but of which we know nothing with certainty: (Ex. xv. 26.) this must be referred to the *national* covenant: for though godliness commonly secures the most solid temporal advantages; yet temporal blessings were not, even among them, uniformly dispensed to *individuals* according to their obedience: but they were to the *nation*, with an exactness which is not observed towards any other people.]—*Bagster.*

Ver. 19. *The great temptations.*—Trials, contentions, as between Jehovah and Pharaoh, Moses and the Magicians, in which the former triumphed most decidedly. See Exod. viii. 18, 19; ix. 11; x. 2, &c.

Ver. 20. *Will send the hornet.*—Bochart cites several instances of people being chased from their habitations by hornets; and Ælian mentions the Phaselites, a party of Canaanites, driven from the mountains of Solyma by wasps. Joshua mentions two kings of the Amorites actually driven out of the land by hornets, Josh. xxiv. 12. Dr *T. M. Harris's* Nat. Hist. of the Bible, in *Hornets.*

Ver. 22. *Lest the beasts of the field increase.*—[As the Israelites were not yet sufficiently numerous to fill the whole land occupied by these nations; and as wild and ferocious animals might be expected to multiply where the place was but thinly peopled, therefore God informs them that their extermination from before them should be gradual. *Haynes* says, "The approaching to Cana, at the close of the day, as we did, is at once terrifying and dangerous. The surrounding country swarms with wild beasts, such as tigers, leopards, jackals, &c. whose cries and howling, I doubt not, would strike the boldest traveller, who had not been frequently in a like situation, with the deepest sense of horror."]—*Bagster.*

Ver. 25. *Thou shalt not desire the silver nor the gold that is on them.*—Many of their idols were wood, plated over with gold; and lest this should tempt them to preserve the idols, they are commanded to burn them, that the gold might be melted down, and the image beneath utterly destroyed.

Ver. 26. *It is a cursed thing.*—It must not, therefore, be brought home, lest

CHAPTER VIII.

An exhortation to obedience in regard of God's dealings with them.

ALL [a] the commandments which I command thee this day [b] shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these [c] forty years in the [d] wilderness, to humble [e] thee, *and* to [f] prove thee, to [g] know what *was* in thy heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with [h] manna, which thou knewest not, neither did thy fathers know; that he might make thee know that [i] man doth not live by bread only, but by every [j] *word* that proceedeth out of the mouth of the LORD doth man live.

4 Thy [k] raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thy heart, that [l] as a man chasteneth his son, *so* the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to [m] fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates, a [n] land of oil-olive, and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* [o] iron, and out of whose hills thou mayest dig brass.

10 When thou hast [p] eaten and art full, then thou shalt [q] bless the LORD thy God for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest [r] *when* thou hast eaten, and art full, and hast built goodly houses, and dwelt *therein;*

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thy heart be lifted up, and thou [s] forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, *wherein were* fiery [t] serpents, and scorpions, and [u] drought, where *there was* no water: who brought thee forth [v] water out of the rock of flint;

16 Who fed thee in the wilderness with [w] manna, which thy fathers knew not, that [x] he might humble thee, and that he might prove thee, [y] to do thee good at thy latter end:

17 And thou say in thy [z] heart, My power and the might of my hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for *it is* [a] he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I [b] testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, [c] so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

A. M. 2553. B. C. 1451.

a Ps.119.6.
b c.5.32,33
c c.2.7 29.5. Am.2.10
d Ps.136.16.
e Job 33.17.
f Ex.16.4.
g 2 Ch.32.31.
h Ex.16.15.
i Mat.4.4
j Ps.104.27, 29.
k Ne.9.21.
l Pr.3.12 He.12.5,6. Re.3.19.
m 1 Sa.12.24.
n *of olive-tree of oil.*
o c.33.25.
p 1 Co.10.31.
q 1 Ch.29.14. Ps.103.2. Pr.3.9.
r Pr.30.9.
s Je.2.6.
t Nu.21.6.
u Hos.13.5.
v Nu.20.11. Ps.78.15, 16, 114.8. 1 Co.10.4.
w ver.3.
x ver.2.
y La.3.26.. 33. He.12.10, 11.
z c.9.4. 1 Co.4.7.
a Pr.10.22. Hos.2.8.
b c.4.26. 30.18.
c 2 Ch.36.16,17. Da.9.11, 12.

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show mercy on whom I will show mercy." (Exod. xxxiii. 19.) 2. He perseveres in his love and in his mercy, not only from the unchangeableness of his nature, but also from his fidelity to his covenant. "He is the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations." Neither, however, the freeness of his mercy, nor his unchangeable fidelity, are to be abused, as arguments to relax in our obedience; for because that he is gracious and is faithful, as well as because he will punish the disobedient: "Therefore (saith he) thou shalt keep the commandments, and the statues, and the judgments, which I command thee this day, to do them."

CHAP. VIII. Ver. 1—20. *Grateful recollections of the Lord's dealings.*—It is here said, that Israel were led forty years through the wilderness, "to prove them and to humble them;" but this was accomplished by a very slow process; for, even to the fortieth year of their pilgrimage, we find them as full of murmuring and repining as at their first setting out. Now, there seems but one way to account for this, and that is, by looking into our own experience. Do not the most aged and tried Christians often find in their own hearts the same disposition to repine at the dispensations of Providence, and to be as much discouraged by the dangers and inconveniences of the way, as in early life; and these are kept down, not by national calamities, but by personal afflictions; not by pestilence and lightning, but by gout and rheumatism, scrofula and nervous fever: these, accompanied by the gracious influences of God's Spirit, are the means employed both to humble and to prove us in our Christian course. On this most interesting fact we may farther observe,

1. That the Lord's great end in all his dealings with his people, is to do them good. All their trials, on the part of God, are the effect of infinite wisdom and goodness united, for their deliverance from sin and all its consequences.

2. That pride is natural to the human heart; and no degree of meanness, wretchedness, or dependance, can exclude it. Like some disgusting animals, who extract poison from the most harmless vegetables, pride inflates itself from circumstances the most humiliating. Would one suppose that a people, after forty years slavery at the brick-kilns and iron-furnaces—after being treated as the offscouring of the earth, and degraded to the very lowest degree—that, after all this, they should need the thorns of the wilderness to humble them? But such is man.

3. The best things are not always the pleasantest; but the most efficacious medicines are often the most unpalatable. Israel, as we have observed, met with many painful and mortifying circumstances in the desert; but it was to do them good. Humbling providences are often our greatest mercies.

4. Mercies are doubly sweet when intermingled with trials. Contrasts produce great effects in nature; and it is by comparison with other objects, we form our most correct ideas of the excellent and beautiful. So pain and sickness teach the value of health and ease; and to hunger and thirst we principally owe our relish for food: therefore it is that the Lord mingles in the cup of his people such a contrariety of ingredients. Let us,

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it bring a curse on its possessor. Every thing connected with idolatry was accursed.

CHAP. VIII. Ver. 3. *By every word,* &c.—That is, by every dispensation of his providence. He that commanded light out of darkness, commanded bread and flesh from heaven, water from the rock, &c. See Luke iv. 4.

Ver. 4. *Thy raiment waxed not old.*—"The plain meaning of this much tortured text, (says Dr. *Clarke,*) appears to me to be this: "God so amply provided for them all the necessaries of life, that they were never obliged to wear tattered garments, nor were their feet injured for lack of shoes or sandals. If they had carvers, engravers, silversmiths, and jewellers among them, as plainly appears from the account we have of the tabernacle and its utensils, is it to be wondered at if they had habit and sandal-makers, &c. as we are certain they had weavers, embroiderers, and such like." As to materials, they had the skins of animals, slain either for food or sacrifice, and other materials might easily be obtained in exchange with the travelling Arabs. So the late Editor of Calmet, Dr. Boothroyd, &c. The Rabbinical fable of their clothes growing large with their bodies, &c. is now universally rejected.

Ver. 8. *A land of wheat and barley,* &c.—*Harmer,* on the fertility of Judea, quotes *Hasselquist,* (the celebrated traveller,) who speaks of the olives and figs in Judea as equal to any he had tasted in the Levant. Honey is very plentiful, and cultivated in Egyptian hives, made of clay. Its vines and pomegranates were also famous.

Ver. 9. *Whose stones are iron, and out of whose hills thou mayest dig brass.*—Not only were there iron mines, but many of their loose stones were strongly impregnated with iron ore. They had also mines of *copper,* (perhaps always meant by *brass,* in the Old Testament,) for our brass is an artificial metal, formed by the addition of *lapis calaminaris.* See Dr. *Harris's* Nat. His. of the Bible, in *Brass* and *Copper.*

Ver. 15. *Wherein were fiery serpents and scorpions.*—On fiery serpents, see Note on Numb. xxi. 6. A scorpion is similar in form to a lobster, with a sharp poisonous sting in its tail; the Arabs call lobsters "sea-scorpions." See Dr. *Harris's* Nat. Hist.—Dr. *Shaw,* in his Travels through this wilderness, observes, that, "We were now and then offended with several little swarms of locusts, and hornets, both of them of an unusual size, though of the ordinary colours. Vipers, especially in the wilderness of Sin, were very dangerous and troublesome, not only our camels, but the Arabs who attended them, running every moment the risk of being bitten." The Doctor having given these reptiles only the general name of viper, we cannot, from his account, identify the species. He again alludes to this desert, as affording a great plenty of the serpentine kinds

CHAPTER IX.

Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their several rebellions.

HEAR, O Israel: Thou *art* to pass [a] over Jordan this day, to go in to possess nations [b] greater and mightier than thyself, cities great and fenced up to heaven,

2 A people great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak?

3 Understand therefore this day, that the LORD thy God *is* he which goeth over [c] before thee; *as* a consuming fire he shall destroy them; and he shall bring them down before thy face: [d] so shalt thou drive them out, and destroy them quickly, as the LORD hath [e] said unto thee.

4 Speak [f] not thou in thy heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the [g] wickedness of these nations the LORD doth drive them out from before thee.

5 Not [h] for thy righteousness, or for the uprightness of thy heart, dost thou go to possess their land: but for the wickedness of these nations, the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, [i] Abraham, [j] Isaac, and [k] Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a [l] stiffnecked people.

7 ¶ Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: [m] from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also [n] in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 When I was gone up into the mount, to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I [o] abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

10 And the [p] LORD delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words which the LORD spake with you in the [q] mount, out of the midst of the fire, in the day of the assembly.

11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the [r] covenant.

12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves;* they are [s] quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore, the LORD [t] spake unto me, saying, I have seen this people, and behold, it *is* [u] a stiff-necked people:

14 Let me alone, that I may destroy them, and [v] blot out their name from under heaven: and [w] I will make of thee a nation mightier and greater than they.

15 So [x] I turned and came down from the mount, and [y] the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I looked, and behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I [z] fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 For I was [a] afraid of the anger and hot displeasure wherewith the LORD was wroth against you to destroy you. But [b] the LORD hearkened unto me at that time also.

A. M. 2553. B. C. 1451.

a Jos.4.19
b Nu.13.28 ..33.
c c 31.3..6. Jos.3.11.
d c.7.24.
e Ex.23.31.
f c.8.17. Ro.11.6, 20. 1 Co.4.7.
g Ge.15.16. Le.18.24, 25. c.18.12.
h Tit.3.5.
i Ge.12.7. 17.8.
j Ge.26.4.
k Ge.28.13.
l Ex.32.9. 33.3. 2 Ch.30.8.
m Ex.14.11. 16.2. 17.2. Nu.11.4. 20.2. 25.2.
n Ex.32.1.. 6.
o Ex.34.28.
p Ex.31.18.
q Ex.19.18, 19.
r He.8.6.. 10.
s Ju.2.17. Ps.78.57. Hos.6.4.
t Ex.32.9.
u ver.6. Ac.7.51.
v c.29.20.
w Nu.14.12.
x Ex.32.15, &c.
y Ex.19.18. c.4.11. 5.23.
z Ex.32.10.. 14.
a Lu.12.4,5.
b Ex.33.17. Ps.106.23.

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then, receive it thankfully, with this consolation, that the sweetness of our comforts will remain, when every taste of bitterness is lost and forgotten for ever.

It is our duty and privilege to see the hand of God in all the circumstances of life: even food and raiment, whether bestowed through our own industry, or by the special gift of Providence, are to be viewed as from his bountiful hand, without whose blessing our labours might not succeed, nor our food nourish us. "Thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day."

CHAP. IX. Ver. 1—29. *Moses cautions the children of Israel against self-righteousness.*—A caution this as necessary to us as to them;—in our age, as it was 3000 years ago. Here are several errors to be guarded against. 1. Persons who prosper in the world, are too apt to attribute their success to their own merits, whereas much may be owing to the folly or wickedness of others, who are punished by the same means as they are enriched: Israel was enriched by the punishment of Canaan. 2. As this is common in respect of temporal things, much more is it so in matters of religion. The Pharisee, who fasts twice in the week, or gives tithes of his possessions, imagines that he lays the Almighty under obligations to reward him; not considering that he is a sinner, and a rebel against his Maker. 3. Whatever God does for us, it is for the sake of another. What he did for Israel, as a nation, was for the sake of their fathers; what he does for us, is for the sake of his own Son. They provoked the Lord at Horeb, by worshipping a golden calf, and were continually, for forty years afterwards, murmuring and rebelling. Who can lay his hand upon his heart and say, I am not an idolater? or, I am not a rebel? It is our mercy that we have a better Mediator than Moses; who is also the Mediator of a better covenant. "It is good for us (says *Henry*) often to recollect against ourselves, with sorrow and shame, our former sins; and to review the records which conscience keeps of them, that we may see how much we are indebted to free grace, and may humbly own, that we never merited at God's hand any thing but wrath and the curse."

In his introduction to these cautions, the prophet says, "Hear, O Israel! thou art to pass over Jordan *this* day;" but this was before the death of Moses, probably a full month, and consequently *many* days before they actually passed over: but *day* is often used in a loose sense, for a *short time*, or period, and must be so taken here. (See Gen. ii. 4, 17. Deut. vii. 11; viii. 11; ix. 24; xiii. 18; xxviii. 9, &c.)

In the close of this chapter, Moses informs the people with what earnestness he had pleaded on their behalf, and particularly on the behalf of Aaron, with whom the Lord was very angry, on account of the calf which he made, and which they worshipped. (See Exod. xxxii. expos. and notes.) And it is very remarkable, that in all the petitions of Moses to the Lord

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CHAP. IX. Ver. 1. *This day.*—[*Hyyom*, "this day," frequently denotes, as here, *this time*. They had come 38 years before this nearly to the verge of the promised land, but were not permitted, because of their unbelief and rebellion, at *that day* or *time*, to enter; but *this time* they shall certainly pass over. This was spoken in the *eleventh month* of the fortieth year of their journeying; and it was on the first month of the following year they passed over: and during this interval Moses died.]—*Bagster*.

Ver. 5. *Not for thy righteousness*.—[Though the Canaanites were expelled for their wickedness, it does not follow, that the Israelites were established in their room on account of any distinguished virtue, or because they *deserved* it. On many occasions, it may be seen in the history of the world, that God punishes the wicked by the instrumentality of other men, who are as wicked as themselves. Not the Israelites' righteousness, but the wickedness of the inhabitants, and the promise of God to their fathers, was the cause of their obtaining Canaan.]—*Bagster*.

Ver. 17. *Two tables.*—[Moses might have done this through distress and anguish of spirit on beholding their abominable idolatry and dissolute conduct: or probably he did it *emblematically*, and perhaps by the direction of God; intimating thereby that, as by this act of his the tables were broken in pieces, on which the law of God was written, so they, by their present conduct, had made a *breach* in the covenant, and broken the laws of their Maker and Sovereign.]—*Bagster*.

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And [c] I took your [d] sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at [e] Taberah, and at [f] Massah, and at [g] Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise [h] when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye [i] believed him not, nor hearkened to his voice.

24 Ye have been [j] rebellious against the LORD from the day that I knew you.

25 Thus [k] I fell down before the LORD forty days and forty nights, as I fell down *at the first;* because the LORD had said he would destroy you.

26 I [l] prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and [m] thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the [n] stubbornness of this people, nor to their [o] wickedness, nor to their [p] sin:

28 Lest the [q] land whence thou broughtest us out, say, Because [r] the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet [s] they *are* thy people and thine inheritance which thou broughtest out by thy mighty power and by thy stretched out arm.

CHAPTER X.

1 God's mercy in restoring the two tables, 10 in hearkening unto Moses' suit for the people. 12 An exhortation, unto obedience.

AT that time the LORD said unto me, Hew [a] thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an [b] ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark *of* [c] shittim-wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand.

4 And he [d] wrote on the tables, according to the first writing, the ten [e] commandments, [f] which the LORD spake unto you in the mount, out of the midst of the fire, in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and [g] there they be, as the LORD commanded me.

6 ¶ And [h] the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that [i] time the LORD separated the tribe of Levi, to [j] bear the ark of the covenant of the LORD, to [k] stand before the LORD to [l] minister unto him, and to [m] bless in his name, unto this day.

9 Wherefore [n] Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

10 ¶ And I stayed in the mount, according to the [o] first time, forty days and forty nights; and the LORD [p] hearkened unto me at that time also, *and* the LORD would not destroy thee.

11 And the LORD said unto me, Arise, [q] take *thy* journey before the people, that they may go in and possess the land which I sware unto their fathers to give unto them.

12 ¶ And now, Israel, what [r] doth the LORD thy God require of thee, but to [s] fear the LORD thy God, to [t] walk in all his ways, and to [u] love him, and to [v] serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day [w] for thy good?

14 Behold, the [x] heaven and the heaven of [y] heavens *is* the LORD's thy God, the [z] earth *also*, with all that therein *is*.

15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

16 Circumcise therefore the foreskin of your [a] heart, and be no more stiff-necked.

A. M. 2553. B. C. 1451.

c Ex. 32:20.
d Is. 31:7.
e Nu. 11:1, 4.
f Ex. 17:7.
g Nu. 11:34.
h Nu. 13:14
i Ps. 78:22, 106:24, 25.
j c. 31:27.
k ver. 18.
l Ex. 32:11, &c.
m 1 Ki. 8:51.
n Ps. 78:8.
o Pr. 21:12.
p Mi. 7:18.
q Ex. 6:6, 8.
r Nu. 14:16.
s ver. 26. Ne. 1:10. Ps. 100:3.
a Ex. 34:1, &c.
b Ex. 25:10. He. 9:4.
c Ex. 37:1.

d Ex. 34:28.
e *words.*
f Ex. 20:1, 17.
g 1 Ki. 8:9.
h Nu. 33:31, 38.
i Nu. 3:6, 9.
j Nu. 4:15.
k Ps. 135:2.
l c. 18:5. 2 Ch. 29:11. Ro. 12:7.
m Nu. 6:23, c. 21:5.
n Nu. 18:20, 24. Eze. 44:28.
o or, *former days.*
p Ex. 32:14.
q *go in journey.*
r Mi. 6:8.
s c. 6:13. Ps. 34:9.
t c. 5:33.
u c. 6:5. 11:13, 30:16, 20. Ps. 18:1, 116:1. Mat. 22:37.
v Joh. 36:11. Zep. 3:9. Ro. 1:9. He. 12:28.
w c. 6:24.
x Ps. 115:16.
y Ps. 148:4.
z Ge. 14:19. Ps. 24:1, 50:12.
a Je. 4:4. Ro. 2:28, 29.

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for Israel, he uses but two pleas; namely, a regard for his own glory, and the covenant which he had made with Abraham. (See Exod. xxxii. 11—14. Numb. xiv. 13, &c.) And thus it is with us; we can plead the covenant made with Christ, our Redeemer, and the glory resulting to the divine mercy from the pardon of sinners, such as we are: but as to all pleas of personal worthiness, our mouths must be shut for ever.

CHAP. X. Ver. 1—22. *The two tables restored, and obedience again enjoined.*—The history of these second tables we have already had, in the 34th chapter of Exodus, and it needs no farther remark. But there is a passage relative to the encampments of the children of Israel, and the death of Aaron, (verses 6 and 7,) which is evidently a parenthesis, and, as Scott thinks, should follow the eleventh verse. The words themselves are also difficult to reconcile with the journal of their encampments in Numbers, (chap. xxxiii.) Such small

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Ver. 21. *I took your sin, the calf.*—See Exod. xxxii. 15—35. exposition.—*Brook,* &c.—[This was the stream which flowed from the rock that Moses smote with his rod, (Ex. xvii. 6.) and to which the Psalmist alludes in Ps. lxxviii. 16—20.; cv. 41. *Philo* relates, that upon Moses striking the rock, the water poured out like a torrent, affording not only a sufficient quantity for allaying their present thirst, but to fill their water vessels to carry with them on their journey.]—*Bagster.*

Ver. 25. *Forty days and forty nights.*—From the mention of forty days twice before in this chapter, (ver. 11 and 18) some have concluded that Moses fasted three times forty days and nights; but for this, as *Scott* remarks, the text affords no sufficient authority. The words of Moses are, "Thus I fell down," &c.; meaning as before related.

CHAP. X. Ver. 1. *Make an ark of wood.*—[It is evident that the ark of the covenant, and not a temporary ark, was here intended; for the two tables of the law continued in it, at the time when Moses delivered this discourse.—Probably, before he ascended the mount the second time, he gave express orders to Bezaleel to get the ark ready against he came down; and, having *directed* and *ordered* the making of it, he speaks as if he had made it: thus Solomon is said to have built the temple, which he caused to be built by the hands of others.]—*B.*

Ver. 6. *The children of Israel took their journey from Beeroth of the children of Jaakan to Mosera.—Beeroth* signifies "wells;" so that they stopped here to procure water for themselves and cattle: but Numb. xxxiii. which contains a regular list of their encampments, says, (ver. 31.) "They departed from Moseroth, (the plural of Mosera,) and pitched in Bene-jaakan;" i. e. among the children of Jaakan, which can only be reconciled by supposing they twice visited the children of Jaakan, who might have two settlements, a thing by no means unlikely. It must be confessed, however, that the *Samaritan* Pentateuch contains a much clearer account, probably supplied from the chapter in Numbers above referred to. That account is thus given by Dr. *Kennicott:* "When the children of Israel journeyed from Moseroth, and encamped at Bene-jaakaan, from thence they journeyed and encamped at Hagidgad: from thence they journeyed and encamped in Jothathah, a land of rivers of waters. from thence they journeyed and encamped in Ebronah;—in Ezion-gaber;—in the wilderness of Zin, which is Kadesh; and then at mount Hor. And Aaron died there, and was buried; and Eleazar his son ministered in the priest's office in his stead. At that time the Lord separated the tribe of Levi." &c.—*Moserah . . . . there Aaron died.*—But in Numbers xxxiii. 38, 39. we read that Aaron died in mount *Hor;* those who reject the additions of the Samaritan text, explain Moserah to be the same with Hor, which is not impossible. The name *Hor,* signifies a mount, by way of eminence: and mount *Hor* was probably so called from the prospect it afforded, as we often call such a rising ground "Mount Pleasant." (So *Pisgah,* where Moses died, signifies *the hill;* i. e. a peak arising on mount Nebo.—To return to Aaron:) *Moseroth* signifies a *chain,* i. e. of mountains; *Moserah* (the singular of Moseroth) a link of that chain, and might properly refer to Hor, as *swelling* (the radical idea of the word) above the rest, even as Pisgah on mount Nebo.

Ver. 14. *Heaven of heavens.*—[*Hashshamayim ooshemey hashshamayim,* "the heavens and the heavens of heavens." All these words are in the plural; and are probably intended to point out the immensity of God's creation, in which we may readily conceive one system of heavenly bodies, and others beyond them, and others still in endless progression, through the whole immensity of space.]—*Bagster.*

17 For the LORD your God *is* [b] God of gods, and [c] Lord of lords, a great God, a [d] mighty, and a terrible, which [e] regardeth not persons, nor taketh reward:

18 He [f] doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love [g] ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou [h] cleave, and [i] swear by his name.

21 He *is* thy [j] praise, and he *is* thy God, that hath done for thee these great and terrible things which thine eyes have seen.

22 Thy fathers went down into [k] Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

CHAPTER XI.

1 An exhortation [o] obedience. 18 A careful study is required in God's words. 26 The blessing and curse are set before them.

THEREFORE thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

2 ¶ And know ye this day: for *I speak* not with your children which have not known, and which have not seen the [a] chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the [b] water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and [c] their households, and their tents, and all the substance that [d] *was* in their possession, in the midst of all Israel:

7 But your eyes have seen all the great acts of the LORD which he did.

8 ¶ Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

9 And that ye may prolong *your* days in the land which the LORD sware unto your fathers to give unto them, and to their seed, a land that floweth with milk and honey.

10 For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where [e] thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs:

11 But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God [f] careth for: the [g] eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

13 And it shall come to pass, if ye shall hearken [h] diligently unto my commandments which I command you this day, to [i] love the LORD your God, and to serve him with all your heart, and with all your soul,

14 That [j] I will give *you* the rain of your land in his due season, the [k] first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And [l] I will [m] send grass in thy fields for thy cattle, that thou mayest [n] eat and be full.

16 Take [o] heed to yourselves, that your [p] heart be not deceived, and ye turn aside and serve other gods, and worship them;

17 And *then* the LORD's [q] wrath be kindled against you, and he [r] shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you.

18 Therefore shall ye lay [s] up these my words in your heart and in your soul, and [t] bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And [u] ye shall teach them your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the doorposts of thy house, and upon thy gates:

21 That [v] your days may be multiplied, and

A. M. 2553. B. C. 1451.

b Jos.22.22. Da.2.47.
c Re.17.14. 19.16.
d Ne.9.32.
e 2 Ch.19.7. Job 34.19. Ep.6.9.
f Ps.68.5.
g Le.19.33.
h Ac.11.23.
i Is.45.23.
j Je.17.14.
k Ge.46.27.
a c.8.5.
b Ex.14.23, 31.
c or, *living substance which followed them.*
d *was at their feet.*
e Zec.14.18.
f *seeketh.*
g 1 Ki 9.3.
h ver.22. c.6.17.
i c.10.12.
j Le.26.4.
k Joel 2.23. Ja.5.7.
l Ps 104.14. Hos.2.21, 22.
m *give.*
n Joel 2.19.
o Jos.23.11, 16.
p c.29.18. Je.4.18.
q c.6.15.
r 1 Ki.8.35. 2 Ch.7.13.
s c.6.6., 9. Pr.3.1.
t Pr.3.3.
u c.4.9,10.
v Pr.4.10 9.11.

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mistakes and apparent dislocations occur in all very ancient writings, and (as we have before observed) could not have been prevented without a perpetual miracle; but it is our consolation, that though these may create some difficulties in geography or chronology, they affect neither the doctrines nor the duties of religion.

The practical admonitions which follow, are not more excellent in themselves than they are eloquently expressed. They trace all the blessings of Israel to their proper source, "The Lord had a delight in thy fathers;" and show the accomplishment of all the promises made to them in their present wonderful increase. "Thy fathers went down into Egypt with threescore and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen."

CHAP. XI. Ver. 1—32. *Moses exhorts the people to obedience.*—The first verse of this chapter, as Scott remarks, belongs evidently to the preceding, of which it is clearly a practical improvement; as if Moses had said, *Because* the Lord thy God hath fulfilled his promise, and multiplied thee as the stars of heaven, "THEREFORE thou shalt love the Lord thy God," &c. The venerable prophet then addresses himself to that part of the congregation which came up out of Egypt, of whom, though all then under twenty years, a great number were probably ten or a dozen years old; and must have not only remembered the passage through the Red sea, but also have witnessed the various rebellions of their fathers, and the judgments with which those rebellions had been corrected, of which they are here reminded. And those who were then too young to remember the former of these events, must have often heard of it from their fathers, who were strictly enjoined to teach these things in every practicable way unto their children. Having reminded them of these circumstances, Moses then directs their minds forward to the land which they were going to possess; and on comparing it with the far-famed Egypt, from which they came, he gives it the most decided preference. *That* was "watered by the foot;" and whether

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Ver. 22. *Three score and ten.*—[And now, from so small a beginning, they are multiplied to more than 600,000 men, besides women and children; and this, indeed, in the space of 40 years; for the 603,000 which came out of Egypt, were at this time all dead, except Moses, Joshua, and Caleb. How easy can God increase and multiply, as well as diminish and bring low! In all things, by his omnipotence, he *can* do whatsoever he *will*; and he will do whatsoever is *right*.]—*Bagster.*

CHAP. XI. Ver. 10. *And waterest it with thy foot.*—Dr. *Shaw* illustrates this from the present practice of the Egyptians, who preserve the water of the Nile in large cisterns, from which, in the dry seasons, they draw the plugs, and "then the water gushing out is conducted from one rill to another by the gardener, who is always ready, as occasion requires, to stop and divert the torrent, by turning the earth against it with his foot, and opening at the same time with his mattock a new trench to receive it." This method, however, though applied to certain productions of Egypt, (as pulse, melons, &c.) does not appear to be applied to corn, which seems to be here chiefly referred to. *Parkhurst* therefore thinks it more probable, that by "watering by the foot," Moses alluded to "a machine for drawing up water, which was worked by the foot," (a kind of tread-mill.) Such a one, *Grotius* long ago observed, that Philo, who lived in Egypt, has described as used by the peasants of that country in his time. *Niebuhr* also gives a representation of a kind of "hydraulic machine, worked by the feet;" and it is well known that the Chinese have a machine of this kind in use to the present day.

Ver. 19. *And thou shalt teach them diligently unto thy children, &c.*—Among the Chinese, moral maxims are inculcated by the aged on the younger branches of the family, and plain sentences of morality are hung up in the common hall, where the male branches of the family assemble. This appears to be exactly the same method as was practised by the ancient Hebrews in the time of Moses. See *Macartney's* Embassy to China.

We have given (note on ch. vi. 8.) the manner in which the Jews observe this precept respecting their door-posts; but it seems much more rational to suppose that the passages were to be posted, or placarded open, as by the Chinese and Europeans, than folded up like the *Mezuza*, which, in fact, degenerated into a superstitious charm.

the days of your children, in the land which the LORD sware unto your fathers to give them, as the [w] days of heaven upon the earth.

22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to [x] cleave unto him;

23 Then will the LORD [y] drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every place [z] whereon the soles of your feet shall tread shall be yours: from the [a] wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 There [b] shall no man be able to stand before you: *for* the LORD your God shall lay the [c] fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said [d] unto you.

26 ¶ Behold, I [e] set before you this day a blessing and a curse:

27 A [f] blessing, if ye obey the commandments of the LORD your God which I command you this day;

28 And a [g] curse, if ye will not obey the commandments of the LORD your God, but turn [h] aside out of the way which I command you this day, to go after other gods which ye have not known.

29 And it shall come to pass when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou halt [i] put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall [j] observe to do all the statutes and judgments which I set before you this day.

CHAPTER XII.

1 Monuments of idolatry are to be destroyed. 5 The place of God's service is to be kept. 15, 22 Blood is forbidden. 17, 20, 26 Holy things must be eaten in the holy place.

THESE [a] *are* the statutes and judgments which ye shall observe to do in the land which the LORD God of thy fathers giveth thee to possess it, [b] all the days that ye live upon the earth.

2 ¶ Ye shall utterly [c] destroy all the places, wherein the nations which ye shall [d] possess served their gods, upon the high [e] mountains, and upon the hills, and under every green tree:

3 And ye shall [f] overthrow [g] their altars, and break their pillars, and burn their [h] groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 Ye [i] shall not do so unto the LORD your God.

5 But unto the [j] place which the LORD your God shall choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come:

6 And [k] thither ye shall bring your burnt offerings, and your sacrifices, and your [l] tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds and of your flocks:

7 And there ye shall eat before the LORD your God, and ye shall rejoice [m] in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all *the things* that we do here this day, [n] every man whatsoever *is* right in his own eyes.

9 For ye are [o] not as yet come to the rest and to the inheritance which the LORD your God giveth you.

10 But *when* ye go over [p] Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety:

11 Then there shall be a [q] place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and [r] all your choice vows which ye vow unto the LORD:

12 And ye shall [s] rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that *is* within your gates; forasmuch as he hath no [t] part nor inheritance with you.

13 Take heed to thyself that thou offer not

A. M. 2553. B. C. 1451.

w Ps.89.29.

x c.10.20. 30.20.

y c.9.5. Ps.78.55.

z Jos.1.3.

a Ge.15.18. Nu.34.3.

b c.7.24.

c Jos.2.9,24.

d Ex.23.27.

e c.30.1,15, 19.

f c.28.2..13.

g c.28.15.. 68.

h 1 Sa.12. 21.

i c.27.12,13. Jos.8.33.

j c.12.32.

a c.6.1.

b c.4.10.

c Ex.34.13.

d or, *inherit.*

e 2 Ki.17. 10,11. Je.3.6.

f *break down.*

g Nu.33.52. Ju.2.2. 2 Ch.31.1.

h 1 Ki.15.13.

i ver.31.

j ver 11. 2 Ch.7.12. Ps.78.68.

k Le.17.3,4.

l c.14.22.. 26.

m ver.12,18. Le.23.40. c.16.11. 15; 26.11.

n Ju.17.6. 21.25.

o He.4.9.

p Jos.3.17.

q Jos.18.1. 1 Ki.8.29.

r *the choice of your vows.*

s ver.7.

t c.14.29.

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this refers to the digging of trenches, and the formation of little banks by the foot, or to the raising water from the Nile by means of a kind of tread-mill, as the children of Israel were employed in all their most laborious services, at the brick-kilns and the iron mines, so there is no doubt but they were employed in this also when necessary, and perhaps in early life; and therefore is this circumstance particularly mentioned, as likely to impress them, in a comparison with a land watered by rain from heaven, and springs from the hills running through the valleys. But the principal circumstance in commendation of this land of promise is, that it was a land which the Lord "cared for," and watched over continually, to give them "the former and the latter rain," each in its season, so long as they continued faithful and obedient: but if they did not, he who blesses his obedient people, hath also curses for the rebellious and disobedient. "Behold, (saith the prophet,) I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God;" and, if not, "a curse."

CHAP. XII. Ver. 1—32. *Monuments of idolatry to be destroyed,* &c.—Among these monuments of idolatry no mention is made of *temples:* and it is probable that the tabernacle in the wilderness was the first building ever formed, as a habitation for the Deity; and that a misunderstanding of its meaning and intention gave rise to the custom of building temples in after ages. Before this, men seem to have wor-

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Ver. 24. *From the river, even Euphrates, unto the uttermost sea;*—namely, the Mediterranean. Compare Numb. xxxiv. 1—12. This was not fulfilled in its utmost extent until the reign of Solomon. See 2 Chron. ix. 26.

Ver. 29. *Gerizim, ... and Ebal.*—[Gerizim and Ebal, mountains west of Jordan, and in the tribe of Ephraim, are opposite or parallel to each other, extending from east to west; mount Gerizim being on the south, and mount Ebal on the north. They are separated by the beautiful valley in which Shechem or Nablous is situated, which is only about 200 paces in width. Both mountains are much alike in length, height, and figure; being about a league in length, in the form of a semicircle, and so steep, on the side of Shechem, that there is scarcely any shelving: their altitude appeared to *Buckingham* nearly equal, not exceeding 700 or 800 feet from the level of the valley, which is itself elevated. "But though they resemble each other in these particulars, yet in another they are very dissimilar; for, says *Maundrell*, "though neither of the mountains has much to boast of as to their pleasantness, yet, as one passes between them, Gerizim seems to discover a somewhat more verdant, fruitful aspect, than Ebal. The reason of which may be, because fronting towards the north, it is sheltered from the heat of the sun by its own shade; whereas Ebal, looking southward, and receiving the sun that comes directly upon it, must by consequence be rendered more scorched and unfruitful."]—*Bagster.* For the blessings and curses, see ch. xxvii. 12, &c.

Ver. 30. *The champaign.*—That is, open country, or plain.——*Beside the plains of Moreh*—Or "oaks of Moreh." (*Ainsworth.*) See note on Gen. xii. 6.

CHAP. XII. Ver. 2. *Ye shall utterly destroy.*—See Numb. xxxiii. 52. Deut. vii. 1—5.——*High mountains.*—[These were the places where the ancient heathen chose to worship their gods. *Lucian* says that they worshipped in *mountains*, because they were then nearer the gods, and so could be more easily heard:—*Pliny* says, that *groves* "were the temples of the gods; and even now the simple people, after the ancient rites, dedicate to God such trees as excel the rest. Nor do we more adore the images glittering with gold and ivory, than we do the groves and their solemn silence."]—*Bagster.*

Ver. 8. *Thither shall ye bring your offerings.*—That is, to Jerusalem. Psalm lxxviii. 68, 69. Compare Levit. xvii. 4, 5. note, and ver. 11 and 14 of this chapter

Ver. 13. *Take heed.*—This was directly opposed to the customs of the heathen idolaters, in offering their sacrifices on the tops of hills and mountains, to which we before alluded, (on ver 2.) *Sophocles* introduces Hercules asking Hyllus whether he knew Mount Œta, which was sacred to Jupiter. "Yes," says he, "For I have often sacrificed on its top." *Strabo* says of the Persians, "neither statues nor altars are erected, but their princes sacrifice on a high place to celestial Jupiter." So *Appian* says, that Mithridates sacrificed to Jupiter, according to the custom of his country, upon a high mountain.]—*B*

thy burnt-offerings in [a] every place that thou seest:

14 But in the place which the LORD shall choose in one of thy tribes [t] there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 ¶ Notwithstanding, thou mayest kill and eat flesh in all thy gates, whatsoever [w] thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the [x] unclean and the clean may eat thereof, as of the roe-buck, and as of the hart.

16 Only ye shall not eat the [y] blood; ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy free-will-offerings, or heave-offering of thy hand:

18 But [z] thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in [a] all that thou puttest thy hands unto.

19 ¶ Take [b] heed to thyself that thou forsake not the [c] Levite as long as thou livest upon the earth.

20 ¶ When the LORD thy God shall [d] enlarge thy border, as he hath [e] promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even [f] as the roe-buck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat *of* them alike.

A. M. 2553. B. C. 1451.

a Le.17.2, 5.
t ver.11.
w c.11.26.
x ver.22. c.15.22.
y Ge.9.4. Le.7.26. c.12.23.
z ver.11,12. c.14.23.
a 1 Co.10. 31.
b c.14.27.
c *all thy days.*
d Ps.78.54,55.
e Ge.28.14. Ex.34.24.
f ver.15,16.

g *strong.* Le.17.11, 14.
i c.4.40.
j Ex.15.26. 1 Ki.11.38. Ex.23.25.
k Nu.5.9,10.
l Le.22.18, &c. 1 Sa.1.21, 24.
m Le.1.5,9. 17.11.
n Ex.34.11. 2 Ch.7.17. Ezr.37.24. Jn.15.10, 14.
o Ex.23.23. c.19.1. Jos.23.4
p *inherittest,* or, *possessest.*
q *after them.*
r 2 Ki.17.15. Ps.106.34, &c.
s Ex.23.2.
t *of.*
u Le.18.21. Je.32.35. Eze.20.31. 23.37. M.6.7.
v Jos.1.7
w Re.22.18.
x 1 Ki.13.18. Is.9.15. Je.6.13. 23.11. Eze.13.2, 3,6,8. Zec.13.4. Mat.7.15. 24.11. Lu.6.26. 2 Pe.2.1. 1 Jn.4.1.
b Zec.10.2.
c Mat.24. 24. 2 Th.2.9 Re.13.14.

23 Only be [g] sure that thou eat not the blood: for [h] the blood *is* the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that [i] it may go well with thee, and with thy children after thee, when [j] thou shalt do *that which is* right in the sight of the LORD.

26 ¶ Only thy [k] holy things which thou hast, and thy [l] vows, thou shalt take, and go unto the place which the LORD shall choose:

27 And thou shalt offer thy burnt-offerings, the flesh and the blood, upon the [m] altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe [n] and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

29 ¶ When the LORD thy God shall cut [o] off the nations from before thee, whither thou goest to possess them, and [p] thou succeedest them, and dwellest in their land;

30 Take heed to thyself that thou be not [q] snared by [r] following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou [s] shalt not do so unto the LORD thy God: for every [t] abomination to the LORD which he hateth have they done unto their gods; for [u] even their sons and their daughters they have burnt in the fire to their gods.

32 What [v] thing soever I command you, observe to do it: thou [w] shalt not add thereto nor diminish from it.

CHAPTER XIII.

1 Enticers to idolatry, 10 are to be stoned to death. 15 Idolatrous cities are not to be spared.

IF there arise among you a [a] prophet, or a [b] dreamer of dreams, and giveth thee a [c] sign or a wonder,

shipped in *high* or in *shady* places, as favourable to contemplation, or as supposed to be peculiarly sacred to the Deity, which custom was in many countries retained long afterwards. But the Israelites were strictly enjoined to destroy every thing which could keep up the memory, that such and such places had been sacred to any particular idol; and even, as far as possible, to erase from the memory of man the very names of their false gods; that the idolatry itself might sink into oblivion, through all the land of their inheritance. And especially, they must by no means imitate the Canaanites, by offering sacrifices in such places as they chose for themselves, however suitable they might think them for that purpose.

The people had before been directed to bring all their sacrifices to the door of the tabernacle. But at this time the general command was particularly explained, with reference to the promised land; and was expatiated on in a manner which evinced that it was of great importance. Idolatry and superstition would be prevented, and the true Object and prescribed method of worship adhered to, when all the sacrifices were offered at the same place, by the priests appointed for that purpose. Brotherly love and harmony in religion would be promoted, by the people thus constantly meeting together from every part of the land, and joining in sacred ordinances. And the temple, sacrifices, priests, and especially the ark of the covenant, were typical of Christ, through whom alone God can be acceptably worshipped by sinners. Where the ark, in the most holy place of the sanctuary, was stationed by divine appointment; there the LORD "put his NAME" as the one living and true GOD, the GOD of Israel, "a just GOD and a Saviour." There he made known his glorious perfections; and there *only* in ordinary cases, would he accept the sacrifices of his people; that they might feast before him with holy joy, as peculiarly in all things favoured and blessed by him. Yet prayer and praise might be offered any where, with reference to the sacrifices at the altar, and the sprinkling of the blood before the ark.—The place was not at this time appointed; for that was to be done after the people had got possession of the land. Accordingly, Shiloh was long the appointed place; and after some changes, Jerusalem was chosen for the purpose, and continued to enjoy that distinction till the crucifixion of Christ.—*T. Scott.*

CHAP. XIII. Ver. 1—18. *Enticers to idolatry to be put to death.*—By this law, every Israelite was bound in conscience to inform against, to prosecute, and to assist at the execution

Ver. 15. *Eat flesh.*—That is, the flesh of clean animals. As the wild animals here named were generally killed in the chase, and never sacrificed, their blood, of course, could not be poured out before the altar; so those who lived at a distance from Jerusalem were to be allowed to kill their meat in their own gates, as it was impossible for them to carry it to the capital. For the roebuck, see chap. xiv. 5. and note.

Ver. 17. *The tithe of thy corn,* &c.—" This means the *second tithe,* (ch. xvi. 22—29.; xxvi. 12—15.) for the Levites received the whole of the other. (Numb. xviii. 20—32.) In like manner every *male* firstling was the portion of the priests alone; (Numb. xviii. 17, 18.) so that either the female firstling, or some other of their young cattle, being presented as peace-offerings, were thus to be feasted on before the Lord."—*Scott.*

Ver. 19. *Forsake not the Levite as long as thou livest.*—Hebrew, "All thy days." The Levites having no inheritance of their own, were quartered upon the other tribes; and being constantly employed either in the service of God or the instruction of the people, it was but reasonable they should be supported by them. See 1 Cor. ix. 7—14.

Ver. 22. *The unclean and the clean shall eat of them alike.*—All animals slain for food in the wilderness, were ordered to be brought as peace-offerings to the door of the tabernacle; so that the unclean were, in fact, at that time forbidden to eat any flesh at all: but this restriction was taken off when they entered the promised land.—*Scott.*

Ver. 23. *The blood is the life.*—See note on Gen. ix. 4.

Ver. 31. *For even their sons and their daughters they have burned in the fire to their gods.*—This was notoriously practised by the Carthaginians, who, it is certain, derived it from the Phœnicians, the ancient inhabitants of this country. Plato mentions it in Protagoras, where he says, "The Athenian laws did not permit them to sacrifice men, but among the Carthaginians it was a holy rite: so that some of them permitted their sons to be offered to Saturn. This wicked custom at last overspread all nations, even the Greeks themselves." Our forefathers did the same; and to such an extreme was this carried in South America, that *Bullock* assures us, in his description of ancient Mexico, that the coronation of their last emperor was celebrated by the sacrifice of 30,000 human beings. The great altar on which they were offered, and the horrid idol to which they were devoted, are still to be seen in his exhibition at the Egyptian Hall, Piccadilly, London.

CHAP. XIII. Ver. 1. *If there arise among you a prophet.*—The unity of God was so much a settled principle among the Hebrews, that neither prophecy nor miracles were to be admitted in favour of idolatry. Nothing could be more certain than that God is *one;* the denial of this was of itself a sufficient

A. M. 2553.
B. C. 1451.

2 And the sign or the wonder [d] come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God [e] proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall [f] walk after the LORD your God, and fear him, and keep his commandments, and obey his [g] voice, and ye shall serve him, and [h] cleave unto him.

5 And [i] that prophet, or that dreamer of dreams, shall be put to death; because he hath [j] spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So [k] shalt thou put the evil away from the midst of thee.

6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the [l] wife of thy bosom, or thy [m] friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt not [n] consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But thou shalt surely kill him; thy [o] hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of [p] bondage.

11 And [q] all Israel shall hear, and fear, and shall do no more any such wickedness as this is, among you.

12 ¶ If thou shalt [r] hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* [s] men, the children of Belial, are gone out from among you, and have [t] withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14 Then shalt thou inquire, and make search, and ask diligently; and behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, [u] destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and [v] it shall be a heap for ever; it shall not be built again.

17 And there shall cleave nought of the [w] cursed [x] thing to thy hand: that the LORD may [y] turn from the fierceness of his anger, and [z] show thee mercy, and have [a] compassion upon thee, and [b] multiply thee, as he hath [c] sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, to [d] keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

CHAPTER XIV.

1 God's children are not to disfigure themselves in mourning. 3 What may, and what may not, be eaten. 22 Of tithes.

YE *are* the [a] children of the LORD your God. ye shall not [b] cut yourselves, nor make any baldness between your eyes for the dead.

2 For thou *art* a [c] holy people unto the LORD thy God, and the LORD hath chosen thee to be a [d] peculiar people unto himself, above all the nations that *are* upon the earth.

d c 18.22. Ex.7.22. 1 Ki.13.3. Je.28.9 Mat.7.22, 23, 24.24 2 Co.11.13 ..15 2 Th.2.9.. 11. Re 13.13, 14.
e 1 Co.11. 19
f 2 Ch.34. 31
g Je.7.23.
h c 10.20.
i Zec.13.3.
j *revolt against the Lord.*
k c.17.7. 1 Co.5.13.
l c 28.54 Mi 7.5.
m 1 Sa.20. 17.
n Pr.1.10.
o c 17.7.
p *bondmen.*
q c 19.20.
r Jos.22.11
s or, *naughty men.* Jo.19.22. 1 Ki.21.10, 13.
t Jude 19
u Ex.22.20. Jos.6.17.. 24.
v Jos.8.28. Je.49.2
w or, *devoted.*
x c 7.26. Jos.6.18. 7.1.
y Jos.7.26. Ps.78.38.
z Ex.20.6.
a Lu.3.32.
b Ezc.37.26
c Ge 22.17.
d Ps 119.6.
a Je 3.19. Ro 8.16 9.4.26. Ga.3.26
b Le 19.28 Je.16.6.
c Le 20.26.
d 1 Pe.2.9.

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of any one, even the nearest relation or friend, who attempted to persuade him to idolatry. Yet it is observable that parents and husbands are not expressly mentioned, in the list of those who were to be thus accused; perhaps out of deference to the divine appointment of authority and subordination in families.—This singular institution would powerfully operate to produce an abhorrence of idolatry, and to render every one afraid of harbouring a thought in his heart, which he could not disclose to his nearest relations without risking his life.—Israel was under a peculiar covenant, of which idolatry was the grand forfeiture; and this could not be prevented from becoming a national sin, unless individuals, and even cities, that were guilty of it, were punished by public authority. They were in a special manner under the government of God as a nation, and this crime was, as it were, high treason. They were also a single nation surrounded by idolaters, and prone to idolatry themselves in a surprising degree.—These reasons for punishing this crime by death do not now exist: and there is no command or precedent in the New Testament, commanding or authorizing magistrates to use the sword of public justice, in punishing their subjects for matters *merely* of conscience towards God; nor does it seem at all to accord with the spirit of Christianity: much less can this law authorize persecution in general. Even the Israelites were not commanded nor allowed to punish idolaters as such; but merely apostates from the worship of the true God to idolatry, within the limits of their own nation: nor were they required or allowed thus to propagate the worship of JEHOVAH.— *T. Scott.*

CHAP. XIV. Ver. 1—29. *Israel to be distinguished from others.*—Those whom God hath chosen to be his children, he will form to be a holy people, of a peculiar and heavenly disposition, and "zealous of good works." As they are so highly distinguished from other people, they must be careful to set an example of holy moderation in all their affections, and to avoid every thing which may disgrace their profession.—Having a Father in heaven, who ever liveth to supply all their wants and to make up every loss, they need not mourn for earthly friends disconsolately, as others do.—The Lord prohibits us nothing but in a wise and kind regard to our welfare. The language of his prohibitions, rightly interpreted, is, "'Do thyself no harm;' do not wound thyself; do not ruin thy health, thy reputation, thy domestic comfort, thy peace of mind; especially do not murder thy soul; be not the vile slave of thy appetites and passions; do not render all around thee miserable, and thyself the most wretched of all; but aspire at that which is noble, excellent, permanent, and useful." Considering these prohibitions, in connexion with the manifold indulgences which he allows us, we must acknowledge that we should all be happy, if we consulted our own

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refutation of all pretences to inspiration. The fulfilment of a prediction, therefore, like those of Nostrodamus, or the immortal Moore, if inclining to idolatry, was to be at once rejected, though by possibility it might come true. By a *sign*, Dr. *Clarke* understands some miracle, or portentous sign, as an eclipse, which before the laws of astronomy were known, was considered as a miraculous event; and by a wonder, some typical or emblematical representation to entice them to idolatry, as the image of the great goddess Diana, who, as was pretended, "fell down from Jupiter." Acts xix. 35.

Ver. 5. *That prophet* (that is, that pretender to prophetic powers) *shall be put to death.*—It must be remembered, that the religion of the children of Israel was founded upon miracles, by which the unity of God, being once established, as well as by the principles of common sense, opposite evidence was utterly inadmissible. Farther, Jehovah was the King of Israel, and every attempt to introduce an idol was high treason, which in all countries is a capital offence. So it is here considered, for in ver. 3, where we read, "He hath spoken to turn you away," the Heb. reads, (as in our margin,) "He hath spoken revolt against the Lord:" thus every temptation to idolatry was an incitement to revolt

Ver. 6. *If thy brother*, &c.—This is a law unquestionably of great strictness and severity; see exposition.

Ver. 9. *Thou shalt surely kill him.*—Not tumultuously, nor by assassination; but by a regular enforcement of the law. The LXX. say, "Thou shalt certainly inform against him;" and as the principal witness was to cast the first stone, he was, in fact, the executioner, though not till the sentence of the magistrate had been pronounced.

Ver. 13. *Children of Belial.*—That is, of wickedness, or of the wicked one. 2 Cor. vi. 15. Compare John viii. 44.—Margin, "Naughty men."

CHAP. XIV. Ver. 1. *Ye shall not cut yourselves.*—Neither your flesh nor hair; see Levit. xix. 27, 28. (See notes.) [The heathen nations not only did these things in honour of their gods, but in grief for the death of a relative. The Scythians, as we are informed by *Herodotus*, were accustomed to slash themselves on the death of their king: and *Virgil* represents the sister of Dido, "tearing her face with her nails, and beating her breast with her fists." The Persians even now cut and lacerate themselves when celebrating the assassination of Hossein.]—*Bagster.*—*Nor make any baldness between your*

3 ¶ Thou shalt not [e] eat any abominable thing.
4 These *are* the beasts which ye shall eat: The ox, the sheep, and the goat,
5 The hart, and the roe-buck, and the fallow-deer, and the wild goat, and the [f] pygarg, and the wild ox, and the chamois.
6 And every beast that [g] parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.
7 Nevertheless, these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.
8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor [h] touch their dead carcass.
9 ¶ These [i] ye shall eat, of all that *are* in the waters: all that have fins and scales shall ye eat:
10 And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.
11 ¶ *Of* all clean birds ye shall eat.
12 But [j] these *are they* of which ye shall not eat: The eagle, and the ossifrage, and the ospray,
13 And the glede, and the kite, and the vulture after his kind,
14 And every raven after his kind,
15 And the owl, and the night-hawk, and the cuckoo, and the hawk after his kind,
16 The little owl, and the great owl, and the swan,
17 And the pelican, and the gier-eagle, and the cormorant,
18 And the stork, and the heron after her kind, and the lapwing, and the bat.
19 And every creeping thing that flieth *is* unclean unto you: they shall not be eaten.
20 *But of* all clean fowls ye may eat.
21 ¶ Ye shall not eat *of* any thing that [k] dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: [l] for thou *art* a holy people unto the LORD thy God. Thou [m] shalt not seethe a kid in his mother's milk.
22 ¶ Thou shalt truly [n] tithe all the increase of thy seed, that the field bringeth forth year by year.
23 ¶ And [o] thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the [p] firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.
24 ¶ And if the way be too long for thee, so that thou art not able to carry it; *or* [q] if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:
25 Then shalt thou turn *it* into money, and bind up the money in thy hand, and shalt go unto the place which the LORD thy God shall choose:
26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul [r] desireth: and thou [s] shalt eat there before the LORD thy God, and thou shalt [t] rejoice, thou, and thy household.
27 And the Levite that *is* within thy gates; thou shalt not forsake him: for [u] he hath no part nor inheritance with thee.
28 ¶ At [v] the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates:
29 And the Levite, ([w] because he hath no part nor inheritance with thee,) and the [x] stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that the [y] LORD thy God may bless thee in all the work of thy hand which thou doest.

CHAPTER XV.

1 The seventh year a year of release for the poor. 7 It must be no let of lending or giving. 12 A Hebrew servant, 16 except he will not depart, must go forth free and well furnished.

AT [a] the end of *every* seven years thou shalt make a release.
2 And this *is* the manner of the release:

A. M. 2553. B. C. 1451

e Exod. 14. Ac. 10 12, 14 1 Co 10. 28.

f *dishon*, or, *bison*.

g Le.11.3, 4. Ps.34.14.

h Le.11.26, 27.

i Le.11.9.

j Le.11.13.

k Le.17 15. 22.8. Eze.4.14.

l ver.2.

m Ex. 23.19. 34.26.

n Le 27 30. Nu.18.21. c.12.6,17. Ne 10.37.

o c.12.5, &c.

p c.15.19, 20.

q c.12.21.

r *asketh of thee.*

s c.12.7,18.

t Ec.9.7.

u Nu.18.20. c.18.1,2.

v c 26 12. Am.4.4.

w c 12 12. ver 27.

x Ex.22.21 ..24. Job 31.16 ..22. La.14.12 ..14. He.13.2.

y c.15.10. Pr.3.9,10. 19.17. Mal 3.10.

a Ex.23.10, 11. Le 25 2., 4. Je.34.14., 17.

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and each other's welfare, as much as the law of God does.—Making that our *rule of enjoyment*, we should use providential blessings in subserviency to religious edification, to our own inward peace and satisfaction, to the promotion of brotherly love, and to our mutual usefulness. That "Wisdom's ways are ways of pleasantness," is a truth, of which every man will have experimental proof in proportion to his devotedness to God. May we then choose and pursue this happiness, and compassionate and pray for those deluded millions who seek for pleasure in sin, which is the only cause of all the misery in the universe: and let us learn to value every earthly advantage, as enabling us to glorify God, by disseminating the knowledge of his truth, and by communicating to the relief of our distressed brethren and fellow-creatures.—*T. Scott.*

CHAP. XV. Ver. 1—23. *The laws of the sabbatical year, and of servitude.*—The laws of the sabbatic year have been already briefly stated, as also the regulations under which slavery was permitted, and the means by which it was incurred. (Exod. xxi. 1, &c.) There was, however, an important distinction between the Hebrew and foreign slaves. The latter were either prisoners taken in war, or their children, born in servitude; but even these were not left wholly at the master's discretion, with the power of life and death, as among the heathen; but were protected by sundry salutary laws. The servitude spoken of in this chapter, relates chiefly, if not entirely, to Hebrew servants, which were situated much like apprentices with us. The means by which this servitude was incurred, were either purchase, or the forfeiture of liberty by debt. A poor man without the means of subsistence, might sell either himself or his family; or, if deeply involved in debt, the creditor might claim their services: but in both cases it was only to the sabbatic, which was every seventh year. At the end of this, he must go free, with his wife and family; nor must he go empty handed, but be furnished with the means of at least temporary support. "Remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to-day." When Israel was brought out of Egypt, the Lord gave them such favour in the eyes of the Egyptians among whom they dwelt, that they came away loaded with presents; and therefore it is commanded, that they should show equal

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eyes.—Harmer remarks, that the eastern nations endeavour to make the hair of the eyebrows meet; to separate them, therefore, might be a sign of mourning. See Jer. xvi. 6.

Ver. 5. *The hart.*—Dr. *Shaw* considers this as a generic word, including all the species of the deer kind.—*The roebuck*—(Hebrew, *Tsebi*) according to Dr. *Shaw* and others, the gazel, or antelope, receiving its Hebrew name from its loveliness, or beauty.—*The fallow deer.*—Either the *bubalus* or buffalo, or a species of red deer.—*The wild goat.*—(*Akko*) the goat-deer, a very timorous species; or perhaps the rock-goat.—*The pygarg.*—(White-rump, or white-tail) a species of antelope; perhaps the addace of the ancients.—*The wild ox.*—Or oryx; a large species of stag.—*And the chamois.*—Some species of goat probably, for the chamois is only to be found in cold countries. For these names, see Dr. *Clarke in loc.*, *Calmet* by *Taylor*, and *Harris's* Nat. Hist of the Bible. Several of these names occurring here only, the species remain very doubtful. For the rest of the animals and birds in this chapter, see notes on Levit. xi.

Ver. 21. *Any thing that dieth of itself.*—The prohibition from eating these was given before, Lev. xvii. 15. but the permission to give or sell it to a stranger or an alien seems extraordinary, since we consider such animals unwholesome, as the subjects of disease. There were, however, among the heathen poor wretches, as already remarked, (on Lev. xvii. 15.) who were glad to eat flesh at any rate; and this permission shows the very contemptuous light in which they were regarded by the Hebrews.

Ver. 26. *For strong drink.*—(Hebrew, *sikera*) any kind of fermented liquor, whether made from corn or fruits. (Dr. *Clarke.*) This was forbidden to the Nazarites altogether, Numb. vi. 3.; to the priests when on duty, Lev. x. 9.; and the excess of it, so as to produce intoxication, to all, Deut. xxix. 12. but within the bounds of sobriety and moderation, it was allowed, and sometimes prescribed, Prov. xxxi. 6.

Ver. 28. *Tithe increase.*—[As the Levites had no inheritance, the Israelites were not to forget them, but truly tithe their increase. For their support, the Levites had, 1. The tenth of all the productions of the land; 2. Forty-eight cities, each forming a square of 4000 cubits. 3. Two thousand cubits of ground round each city; total of land 53,000 acres. 4. The first-fruits, and certain parts of all the animals killed in the land.—Canaan contained about 11,264,000 acres; therefore the portion possessed by the Levites was rather less than as 1 to 212; for 11,264,000, divided by 53,000 quotes only 212 8-53. But though this was a very small proportion for a *whole tribe* that had consented to annihilate its *political existence*, that it might wait upon the service of God, yet, let it be considered, that what they possessed was *the best of the land:* and while

A. M. 2553. B. C. 1451.

Every [b] creditor that lendeth *ought* unto his neighbour, shall release *it;* he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD's release.

3 Of a [c] foreigner thou mayest exact *it again:* but *that* which is thine with thy brother thy hand shall release;

4 Save [d] when there shall be no poor among you; for [e] the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:

5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and thou shalt [f] lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, [g] thou shalt not harden thy heart, nor shut thy hand from thy poor brother:

8 But [h] thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware that there be not a [i] thought in thy [j] wicked heart, saying, The seventh year, the year of release, is at hand; and thine [k] eye be evil against thy poor brother, and thou givest him nought; and he [l] cry unto the LORD against thee, and it be [m] sin unto thee.

10 Thou shalt surely give him, and thy heart shall not be [n] grieved when thou givest unto him: because that for this thing the LORD thy God shall [o] bless thee in all thy works, and in all that thou puttest thy hand unto.

11 For the [p] poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ *And* if [q] thy brother, a Hebrew man, or a Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from [r] thee, thou shalt not let him go away empty.

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine press: *of that* [s] wherewith the LORD thy God hath [t] blessed thee thou shalt give unto him.

15 And thou shalt [u] remember that thou wast a bond-man in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day.

16 And it shall be, if [v] he say unto thee, I will not go away from thee; because he loveth thee and thy house, because he is well with thee;

17 Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maid-servant thou shalt do likewise.

18 It shall not seem [w] hard unto thee, when thou sendest him away free from thee: for he hath been worth a double hired servant *to thee,* in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 ¶ All the [x] firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 Thou [y] shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

21 And [z] if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: the [a] unclean and the clean *person shall eat it* alike, as the roe-buck, and as the hart.

23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

CHAPTER XVI.

1 The feast of the passover, 9 of weeks, 13 of tabernacles. 18 Of judges and justice. 21 Groves and images are forbidden.

OBSERVE [a] the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by [b] night.

2 Thou shalt therefore sacrifice the passover

b *master of the lending of his hand.*
c Le 25:35, &c.
d or, *to the end that there be*
e ver 18:1, 5, &c.
f c 28:12, 44
g 1 Jn 3:17.
h Le 25:35, 37 Ga 2:10.
i *word* } *Heb.*
k c 28:54.. 56 Pr 23:6. Mat 20. 15
l Ex 22:23. c 24:15
m Mat 25. 41, 42.
n 2 Co 9:5.. 7.
o c 24:19. Ps 41:1, 2. Pr 11:25. 22:9. He 13:16.
p Mat 26. 11
q Ex 21:2. Le 25:39.. 41. Je 34:14.
r Ge 31:42. Ex 3:21. Le 25:42. 44. Pr 3:27, 28. Je 22:13. Mal 3:5. Col 4:1
s Pr 3:9, 10
t Pr 10:22 Ac 20:35
u ver 14, 15. ch 16:12 Ex 20:2. Is 51:1. Mat 6:14, 15; 18:32, 33 Ep 4:7; 2. 12; 4:32. 5:1, 2 Ti 2:14. 1 Jn 4:16. 19
v Ex 21:5, 6.
w ver 10
x Ex 13:2. Nu 3:13. 18:17.
y c 12:5, 6, 17
z Le 22:20. c 17:1 Mal 1:7, 8
a c 12:15, &c
b Ex 31:18. Ex 12:31.. 42.

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liberality when they sent away their own bond slaves. (See Exod. xii. 35, 36.) A case, however, is here supposed, which under this mitigated state of slavery, is by no means improbable. It is supposed that some of their Hebrew slaves, who were treated equal to hired servants, might feel themselves so comfortable as to wish to continue in servitude; such a one was to be taken before a magistrate, and by the ceremony of boring his or her ear, either male or female became a servant for ever; that is, perpetually, until the year of jubilee, when every Hebrew servant must be released. (Levit. xxv. 39—41.)

In treating of debts in consequence of loan, Moses informs us they also were to be released in the sabbatic year, except only when the nation should rise to that prosperous situation as to have no poor among them, then the sabbatic year is not to be pleaded in bar of payment. But how is this to be reconciled (it may be said) with a following passage, (ver. 11.) which says, "the poor shall never cease out of the land?" This is not difficult; the term *poor* is relative, and does not always imply distress. This may be illustrated by the state of the Society of Friends, who are commonly said to have "no poor," because their poorest members are so taken care of by the more wealthy, that they are never seen in rags or wretchedness; though, at the same time, there are never wanting objects of sympathy or generosity. Thus our Lord himself explains the passage, "The poor ye have always with you, and whensoever ye will ye may do them good." (Mark xiv. 7.)

CHAP. XVI. Ver. 1—22. *Three times in the year*—namely, at the feasts of Passover, Pentecost, and Tabernacles, every Israelite was to appear at the tabernacle; or, after it was erected, at the temple at Jerusalem. Of these great feasts we have already spoken. It is enough here to observe their general import and design. 1. The Passover to the nation generally was a commemoration of their redemption from Egypt; to believers, the true seed of Abraham, it also pointed out that atonement by which we, as well as they, are redeemed from sin and hell. 2. The feast of weeks, or of the barley harvest, was an acknowledgment of the goodness of Providence in supplying us with daily food; and intended to excite believers to bring forth "the fruits of the Spirit," in every good word and work. Accordingly it was at this season (the day of Pentecost) that the Holy Spirit was conferred on the apostles and disciples at Jerusalem. 3. The feast of Tabernacles at the close of the vintage, and of the ingathering of all their fruits. This followed within a few days of the great day of atonement, and seems designed to teach the people, and us also, that the only just foundation of rejoicing is in the forgiveness of our sins.

But these feasts appear to have had also a farther design in promoting brotherly love and domestic harmony. "I was glad

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it was a slender remuneration for their services, yet their portion was such as rendered them independent, and kept them comfortable; so that they could wait on God, and labour in his work, without distraction.]—*Bagster.*

CHAP. XV. Ver. 4. *Save when there be no poor.*—Margin, "To the end that there be no poor." So the LXX. Both translations may be harmonized. The release is granted to prevent absolute distress; but it is granted to those only who needed. It is the privilege of the rich to lend, not to borrow. See ver. 5, 7. [*Houbigant* follows the marginal reading, to which he joins the end of the third verse, considering it as explanatory of the law; as if he had said, "Thou shalt not exact the debt that is due from thy brother, but *thy hand shall release* him, for this reason, *that there may be no poor among you* through your severity." He justly contends that the phrase *ephes kee*, can here only mean, "to the end that."]—*Bagster.*

Ver. 13. *Go away empty.*—[This is a most humane and merciful addition to the law in Ex. xxi. 2, 11; enforced upon the Israelites by the consideration of their Egyptian bondage. As a faithful servant has made no property for himself while honestly serving his master, so now, when he quits his service, he has nothing to begin the world with except what the kindness of his master may bestow upon him as a remuneration for his zeal and fidelity. Though what was to be bestowed upon servants is not fixed, yet they were to be *liberally* supplied. ver. 14.]—*Bagster.*

Ver. 17. *Maid-servant.*—[Hence it appears that female servants were sometimes purchased for labour, without any purpose of espousing them: and that they were under the same law as the men-servants.]—*Bagster.*

CHAP. XVI. Ver. 1. *Observe the month of Abib.*—The first fifteen verses of this chapter are little more than what we have had before. 1. On the pass-

unto the LORD thy God, of the [c] flock and the herd, in the [d] place which the LORD shall choose to place his name there.

3 Thou [e] shalt eat no leavened bread with it: seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; (for thou camest forth out of the land of Egypt in haste:) that thou mayest remember the day when thou camest forth out of the land of Egypt, all the days of thy life.

4 And there shall be no leavened bread seen with thee in all thy coasts seven days; [f] neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not [g] sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the [h] passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt [i] roast and eat *it* in the [j] place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread: and on the [k] seventh day *shall be* a [l] solemn assembly to the LORD thy God: thou shalt do no work *therein*.

9 ¶ Seven [m] weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God [n] with a tribute of a free-will-offering of thy hand, which thou shalt give *unto the LORD thy God*, [o] according as the LORD thy God hath blessed thee:

11 And [p] thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And [q] thou shalt remember that thou wast a bond-man in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe the feast of [r] tabernacles seven days, after that thou hast gathered in [s] thy corn, and thy wine.

14 And thou shalt [t] rejoice in thy feast, thou and thy son, and thy daughter, and thy man servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates:

15 Seven [u] days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thy hands, therefore thou shalt surely rejoice.

16 ¶ Three [v] times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD [w] empty:

17 Every man *shall give* [x] as he is [y] able, [z] according to the blessing of the LORD thy God which he hath given thee.

18 ¶ Judges [a] and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 Thou [b] shalt not wrest judgment; thou shalt not [c] respect persons, neither take a gift: for [d] a gift doth blind the eyes of the wise, and pervert the [e] words of the righteous.

20 That [f] which is [g] altogether just shalt thou follow, that thou mayest [h] live, and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou shalt not plant thee a [i] grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 Neither [j] shalt thou set thee up *any* [k] image; which the LORD thy God [l] hateth.

CHAPTER XVII.

1 The things sacrificed must be sound. 2 Idolaters must be slain. 8 Hard controversies are to be determined by the priests and judges. 14 The election, 16 and duty of a king.

THOU shalt not sacrifice unto the LORD thy God *any* bullock, or [a] sheep, [b] wherein is blemish, *or* any evil favouredness: for that *is* an abomination unto the LORD thy God.

2 ¶ If [c] there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman that hath wrought wickedness in the sight of the LORD thy God, in [d] transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or

A. M. 2553
B. C. 1451

c Nu.28.16, 19
d c.14.23.
e Ex.13.6,7.
f Ex.12.10, 34.25
g or, *kill.*
h Ex.12.6, 9.
i 2Ch.35.13
j 2 Ki.23.23, Jo.2.14, 23; 11.55.
k Le.23.8
l *restraint* Le.23.36.
m Ex.23.16, 34.22, Le.23.15, He.2.1.
n or, *sufficiency.*
o ver.17, 1Co.16,2.
p c.12.7,12, 18.
q c.15.15, Le.3.19,20.
r Le.23.34.

s *floor, and thy wine-press.*
t Ne.8.9, 12.
u Le.23.39, 40.
v Ex.23.14, 34.23.
w Ex.23.15.
x *according to the gift of his hand.*
y Ma.4.2, 41.1, 2Co.8.12.
z ver.10.
a Ex.18.25, 26, c 1.15,.17, 1 Ch.23.4, 2Ch.19.5, 11.
b Le.19.15.
c Pr.24.23.
d Pr.17.23.
e or, *matters.*
f *Justice, justice.*
g Ps.6.8, Ph.4.8.
h Eze.18.5, 9.
i 1 Ki.14.15.
j Le.26.1.
k *statue*, or, *pillar.*
l Je.44.4.
a or, *goat.*
b Mal.1.8, 13,14.
c c.13.6, &c.
d Jos.7.11, 15, Jo.2.20, 2 Ki.18.12, Ho.8.1

(says the Psalmist) when they said unto me, Let us go into the house of the Lord, whither the tribes go up . . . . to give thanks unto the name of the Lord." (Ps. cxxii. 1—4.) "The Lord thy God shall bless thee (says the inspired legislator) in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice." Nor was this all. Gratitude to God was not to be expressed in words only: "They shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee." And this also affords the just measure of our benevolence. God gives us before we can give at all, and we should be liberal as he is gracious.

The concluding verses of this chapter enjoin a rigid equity in administering judgment. "Justice! Justice!" as the margin reads, should be the ground of all our decisions between man and man. But while we are taught this, we are taught also that this is not the whole of our duty: we must have a regard not only to the rights of man, but to the rights of God, whose honour must not be compromised by mingling in any shape or degree the services of idolatry with the worship of JEHOVAH.

CHAP. XVII. Ver. 1—20. *Provision respecting a kingly government.*—All the adjacent nations being monarchies, surrounded with splendour in different degrees, it was natural to anticipate that the Israelites, who were but too fond of imitating them, would, in course of time, also want a king; and without blaming or commending this form of government, provision is here made to direct their conduct. The government introduced by Moses, usually called the "Hebrew Republic," differed very materially from all others, in that it was under the supreme control of heaven, and was therefore called a Theocracy. Consider Moses as the president and director of this republic, still he was only the agent and servant of JEHOVAH, whose will was a law in no case to be disputed; whose throne on earth was erected between the cherubim; but who at the

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over, see Exod. xii. xiii. Levit. xxiii. 4, &c. 2. On the feast of weeks, or pentecost, see Exod. xxiii. 1—19. Lev. xxiii. 10, &c. 3. On the feast of tabernacles, see Levit. xxiii. 34, &c.

Ver. 10. *A tribute.*—Margin, "A sufficiency." The Hebrew *Missah*, which is only found in this place, is a contribution, as *Mas* is often used for a tribute. (*Ainsworth.*) In the chapter preceding, (ver. 8.) the same learned commentator remarks, "Sufficient for his need," is by the Chaldee expounded *Missath*, the very word here used by them; and he infers, that beside the rigid demands of the ritual law, something was expected as a proof of their ready and cheerful obedience.

Ver. 14. *Thou shalt rejoice in thy feast*, &c.—There was a law similar to this enacted at Athens, by Cecrops, who ordained that the master of every family should, after harvest, make a feast for his servants, and eat together with them who had taken pains for him in tilling his ground; for God delighted in the honour done to servants, in consideration of their labour. This law it is probable he borrowed from Moses.

Ver. 18. *In all thy gates.*—This expression probably refers to the gate of the city being the *forum* or place of public concourse among the Israelites, where a *court of judicature* was held for trying all causes and deciding all affairs. The same practice obtained among other Eastern nations. The Ottoman court, it is well known, derived its appellation of the *Porte*, from the distribution of justice, and the dispatch of public business at its gates. And the square tower which forms the principal entrance to the *Alhamra*, retains to this day the appellation of the *Gate of judgment*, from its having been the place where justice was at one period summarily administered.]—*Bagster.*

CHAP. XVII. Ver. 1. *Wherein is blemish.*—This had been repeatedly enjoined, as in Levit. xxii. 20. Deut. xv. 21. The spirit of the law is to devote to the Lord the best of our property and of our talents. See Numb. xxviii. 7

any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard *of it*, and inquired diligently, and behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.

6 At [e] the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

7 The [f] hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

8 ¶ If there arise a matter too hard for thee in judgment, between [g] blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the [h] place which the LORD thy God shall choose;

9 And thou shalt come unto the [i] priests the Levites, and unto the [j] judge that shall be in those days, and inquire; and they shall show thee the sentence of judgment:

10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall show thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, *to* the right hand, nor *to* the left.

12 And [k] the man that will do [l] presumptuously, and [m] will not hearken unto the priest that [n] standeth to minister there before the LORD thy God, or unto the judge, even that man shall [o] die: and [p] thou shalt put away the evil from Israel.

13 And [q] all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I [r] will set a king over me, like as all the nations that *are* about me;

15 Thou shalt in any wise set *him* king over thee [s] whom the LORD thy God shall choose: *one* from [t] among thy brethren shalt thou set king over thee: thou mayest not set a [u] stranger over thee, which *is* not thy brother.

16 But he shall not [v] multiply horses to himself, nor cause the people to [w] return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye [x] shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his [y] heart turn not away: neither shall he greatly multiply to himself silver and gold.

18 And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites.

19 And [z] it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he [a] turn not aside from the commandment *to* the right hand or *to* the left: to the end that he may [b] prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

A. M. 2553. B. C. 1451.

e Nu.35.30. Jn.8.17. 2 Co.13.1. 1 Ti.5.19.
f Ac.7.58, 59.
g Ex.21.12, &c.
h Ps.122.4, 5.
i Je.18.18. Hag.2.11. Mal.2.7.
j c.19.17.
k Nu.15.30. Ezr.10.8. Ho.4.4.
l *not to hearken.*
m Je.25.3, &c.
n c.18.5,7.
o He.10.28
p c.13.5.
q c.13.11.
r 1 Sa.8.5, 19,20.
s 1 Sa.9.15, 17; 16.12. 1 Ch.22.10
t Je.30.21.
u Je.2.25.
v 1 Ki.10.26, 28 Ps.20.7. Ho.14.3.
w Is.31.1. Eze.17.15.
x Ex.13.17. Ho.11.5.
y 1 Ki.11.3, 4.
z Jos.1.8. Ps.119.97.
a 1 Ki.15.5.
b Pr.10.27.
a Nu.18.20.
b 1 Co.9.13, 14.

CHAPTER XVIII.

1 The Lord is the priests' and Levites' inheritance. 3 The priest's due. 8 The Levite's portion. 15 Christ the Prophet is to be heard. 20 The presumptuous prophet is to die.

THE [a] priests the Levites, *and* all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the [b] offerings

same time had a throne in heaven, which controlled the universe.

The great misfortune of absolute governments is, that the head of them is always imperfect in wisdom and prudence, and often also in moral probity; but here was a Sovereign equally perfect in wisdom, in equity, and in goodness. But the Jews had the same objection to their King as men have in general to their Maker; he was too great, too wise, too much exalted above themselves. Every man naturally loves a god partaking of the same frailties with himself, in the hope of meeting with indulgence to his vices.

" A God full-orb'd
In his whole round of attributes complete,"

was never contemplated by the heathen world, nor ever exhibited, but in the Bible. Indeed the idea would be intolerable to ourselves, were it not for the doctrine of a Mediator and his atonement.

In the choice of a king, no special qualification is stated, but that he should be a brother; for which the first and great reason probably was, to prevent the introduction of idolatry; though in this a regard was doubtless had also to the preservation of their civil and religious liberties. The choice was, however, to lie with the Almighty himself, and so the people understood it; for when they wanted a king, they applied to Samuel, the prophet, and said, " Give us a king:" (1 Sam.viii. 5.) and he was afterwards chosen by lot, " the appointment whereof is of the Lord," as in a following chapter. (Chap. x. 20, &c.) When the king should be chosen, it was particularly enjoined that he should neither multiply horses, nor wives, nor riches. Not the first, that they might not make an excuse to return to Egypt, which was famous for the finest breed of those animals; not the second, that they might not be drawn into idolatry; nor the latter, that he might not be tempted to avarice or ambition. Solomon unhappily fell into all these snares; he brought a number of horses out of Egypt; he married a multitude of heathen wives, and his heart was thereby turned to folly and idolatry; and as to riches, " the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees in the vale for abundance." (1 Kings x. throughout.)

As a guard against these errors, (which it is to be feared Solomon neglected,) the king was commanded to write out a copy of the law with his own hand; whether of this book of Deuteronomy only, or of the whole Mosaic law, commentators are not agreed. Either way the following objects would be secured. 1. He must be a scholar, able to write the language correctly. 2. He would become acquainted with that divine code of laws by which his conduct was to be regulated. 3. His time would be employed in this useful manner, instead of a course of dissipation and idleness; or curious inquiries into the customs of his idolatrous neighbours, which was forbidden. (Chap. xii. 30.)

CHAP. XVIII. Ver. 1—22. *The great prophet, like unto Moses.*—The modern Jews have generally applied this to Joshua, the successor of Moses, but it seems evident that it was not so understood for many years after Moses, for in the

Ver. 4. *And if it be told thee.*—On the punishment of idolatry, see ch. xiii.

Ver. 6. *Two witnesses, &c.*—" Great weight is laid on this throughout Scripture," says *Scott*; and it is matter of serious inquiry, whether in any case, " when the life of man is at stake," one unsupported witness should be depended on.

Ver. 16. *Multiply horses.*—[Multiplying horses for chariots of war and cavalry, or for luxury, would increase the splendour of the monarch, and form a ground of confidence distinct from a proper confidence in God, and inconsistent with it, and with considering him as the glory of Israel. Egypt abounded in horses. Besides, they might be tempted to extend their *dominion* by means of cavalry, and so get scattered among the surrounding idolatrous nations, and thus cease to be that distinct, separate people, which God intended they should be.]—*Bagster.*

Ver. 18. *Copy the law.*—[*Mishneh hattorah hazzoth*, " a duplicate of this law;" translated by the Septuagint, *this Deuteronomy*. From this version both the Vulgate, and all the modern versions, have taken the name of this book; and from the original word, the Jews call it *Mishneh*. Some have supposed, that this command refers only to the Book of Deuteronomy; but it is most probable, that the whole law is intended; and if Moses, with his immense engagements, found time for *compiling* and *writing* the whole, it could not be an intolerable task imposed upon any future prince to *transcribe* it.]—*Bagster.*——*Out of that which is before the priests.*—That is, the *autograph*, or original text, kept in the tabernacle.—Dr. *Clarke.*

Ver. 20. *He and his children.*—" From hence it has been inferred, that the crown in Israel was designed to be hereditary, and this is very probable "—Dr. *Clarke*

of the LORD made by fire, and his inheritance.
2 Therefore shall they have no inheritance among their brethren: the [c] LORD *is* their inheritance, as he hath said unto them.
3 ¶ And [d] this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.
4 The [e] first-fruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.
5 For the LORD thy God hath chosen [f] him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.
6 ¶ And if a Levite come from any of thy gates out of all Israel, [g] where he sojourned, and come with all the [h] desire of his mind unto the place which the LORD shall choose;
7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.
8 They shall have like [i] portions to eat, [j] beside that which cometh of the sale of his patrimony.
9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.
10 There [k] shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch,
11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.
12 For all that do these things *are* an abomination unto the LORD: and because of these [l] abominations the LORD thy God doth drive them out from before thee.

A. M. 2553. B. C. 1451.

c Ps.16.5. La.3.24.
d Le.7.30., 34.
e Ex.22.29.
f Nu.3.10.
g Nu.35.2,3
h Ps.84.5
i 2 Ch.31.4.
j *his sales by the fathers.*
k Le.18.21, &c.
l Re.22.15.

m or, *upright, or, sincere.* Ge.17.1. Job 1.1.
n or, *inherit.*
o Ge.20.6 Ps.17.19, 20. Ac.14.16.
p Jn.1.45. 6.14. Ac.3.22, 23.
q Mat.17.5. He.1.1,2. 2 P.1.3. 1 Jn.3.23.
r Ex.20.19.
s Is.9.6. Zec.6.12, 13. Mal.3.1.
t Lu.24.19.
u Nu.12.6..8 He.3.2,5.
v Jn.4.25. 8.28. 12.49,50. 15.15.
w Ma.16.16. Ac.3.22,23 He.2.3. 12.25.
x c.13.1..5. Je.14.14, 15. Zec.13.3.
y Je.28.15.. 17 Re.19.20.
z 1 Jn.4.1..3
a Is.41.22, 23. Je.28.9.
b Pr.26.2.

13 Thou shalt be [m] perfect with the LORD thy God.
14 For these nations, which thou shalt [n] possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not [o] suffered thee so *to do*.
15 ¶ The LORD thy God will raise up unto thee a [p] Prophet from the midst of thee, of thy brethren, like unto me; [q] unto him ye shall hearken.
16 According to all that thou desiredst of the LORD thy God in Horeb in the [r] day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.
17 And the LORD said unto me, They have well *spoken that* which they have spoken.
18 I [s] will raise them up a [t] Prophet from among their brethren, [u] like unto thee, and will put my words in his mouth; and [v] he shall speak unto them all that I shall command him.
19 And it shall come to pass, *that* [w] whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.
20 ¶ But [x] the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall [y] die.
21 ¶ And if thou say in thy heart, How shall [z] we know the word which the LORD hath not spoken?
22 When a [a] prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of [b] him.

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concluding chapter of this book, written either by Joshua in the close of his life, or by Ezra, when compiling the canon of the Old Testament, it is expressly said, "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face," &c. Moses himself also makes an important distinction at the first appointment of Joshua, in stating, that instead of immediate communication with the Lord, as Moses himself had, he was to stand before the high priest when he required counsel from God. (Numb. xxvii. 21.) Still farther, Moses alone was honoured in the delivery of a code of laws, and he also was the mediator of the Sinai covenant. These circumstances all lead us to look for the great prophet here spoken of in the person of the Messiah; and both St. Peter and St. Stephen apply the prediction expressly to Jesus Christ, who is also represented as the antitype of Moses by the author of the Epistle to the Hebrews. (Acts iii. 22.; vii. 37. Heb. viii. 6, &c.) Dr. *Jortin*, who (in his Remarks on Ecclesiastical History) has drawn a parallel between Moses and Christ in a great number of particulars, concludes with these words: "Let us search all the records of universal history, and see if we can find a man so like to Moses as Christ was, and so like to Christ as Moses was. If we cannot, then have we 'found him of whom Moses in the law and the prophets did write,' to be Jesus of Nazareth, the Son of God."

As the Great Prophet of Israel is placed in contrast with the conjurers of the heathen, so is he also opposed to false prophets among the Jews, who in some ages were very numerous. They are here divided into two classes, those who spake in the name of Jehovah, and those who spake in the name of other gods. Though we are not exactly in their situation, there is no people on earth, perhaps, so easily deluded with pretended prophecies as the English; witness the strange predictions of the maniac Brothers, and of poor deluded Johanna Southcott. These, indeed, professed to believe the Scriptures, but they applied them in a way quite foreign to their meaning, and disgraceful to their sacred origin. In most instances this has been done to produce certain political effects, by exciting groundless alarms among the people; and there has always been found a party ready to encourage them, from such motives. The great mass of disciples, however, has generally been found among the lower classes, and especially the weaker sex.

Another class of false prophets are the astrologers, whose predictions are clothed in mystical emblems, which they take care never to explain till the year after; and not then, unless some event occurs which they can mould to their own purpose. All these pretended prophets, having no authority from above, speak presumptuously, what "the Lord hath not spoken:" Israel, therefore, were not to be afraid of them, nor should we. The character of a prophet must be attested, either by miracles, or the unequivocal fulfilment of his predictions, before they can command either belief or reverence.

Deeply connected with these impostures, and especially with astrology, is the notion of lucky and unlucky days, by which many simple people are intimidated from their duty, and interrupted in their labours; and it is wonderful how much this folly prevails, even in Christian countries. Those, however, who fear God, should remember, that they have nothing to fear from malignant planets, or unlucky days, but may sing with *Watts*,

> "Let all the baneful planets shed
> Their mingled curses round my head;
> Their mingled curses I despise,
> Let but the king of heaven look through the clouds,
> And bless me with his eyes."

CHAP. XVIII. Ver 6. *If a Levite come*, &c.—The meaning of this law seems to be, that if a priest or Levite, residing in a distant part of Canaan, wished to come and devote himself to the service of the tabernacle, he should be at liberty so to do, and receive the same allowance as the rest.

Ver. 8. *Beside that which cometh of the sale of his patrimony.*—That is, beside the produce arising from the sale of any private property of his fathers See *Scott*.

Ver 10. *Maketh his son . . . . to pass through the fire.*—See exposition and note on Levit. xx. 2.——*That useth divination*—by auguries, or omens, as Balaam did, Numb. xxiv. 1.——*An observer of times.*—That is, an astrologer, predicting by the planets, &c.——*An enchanter.*—One who pretended to charm or enchant serpents, and divine by them. See Psal. lviii. 4, 5.——*A witch.*—The nature of witchcraft will be inquired into when we come to the history of Saul, 1 Sam. xxviii. 3, &c.

Ver 11. *A charmer.*—One dealing in charms and incantations ——*A consulter with familiar spirits*, &c.—These were not perhaps all different characters; but their various names are here mentioned to include all pretenders to the *black* art, of every description. See Dr. *Clarke*.

The heathen eve, were, and still are, great observers of days and times. In Japan, they have a table of fortunate days, which every person consults on setting out upon a journey. In China, the president of the College of Mathematics points out the proper days for marriages and other business. The Hindoos mark their almanacs with lucky and unlucky days, for the like purposes; and the Mexicans are said to have been very particular in calculating the nativities of children, to ascertain their good or bad fortune. This is quite in character with Paganism; but the writer has been lately much surprised to find in *London* one person who was fearful to begin any undertaking on a Wednesday; and another who refused to close an advantageous bargain, because the day was Friday! Sailors have, to a large extent, formerly regarded Friday as unlucky, but a happy change has taken place.

CHAPTER XIX.

1 The cities of refuge. 14 The land-mark is not to be removed. 15 Two witnesses at the least. 16 The punishment of a false witness.

WHEN [a] the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou [b] succeedest them, and dwellest in their cities, and in their houses;

2 Thou shalt separate [c] three cities for thee in the midst of thy land which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the coasts of thy land which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 ¶ And this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not [d] in time past;

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the [e] head slippeth from the [f] helve, [g] and lighteth upon his neighbour, that he die; he shall flee unto one of these cities, and live:

6 Lest the avenger of blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and [h] slay him; whereas he *was* not worthy of death, inasmuch as he hated him not in [i] time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God [j] enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he [k] promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add [l] three cities more for thee, besides these three:

10 That [m] innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 ¶ But [n] if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him [o] mortally that he die, and fleeth into one of these cities:

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him, but [p] thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

14 ¶ Thou shalt not remove thy neighbour's [q] land-mark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 ¶ One [r] witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witness rise up against any man to testify against him [s] *that which is* wrong;

17 Then both the men between whom the controversy *is* shall stand before the LORD, before the priests and the judges, which shall be in those days;

18 And the judges shall make diligent inquisition: and behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

19 Then [t] shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not [u] pity; *but* life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAPTER XX.

1 The priest's exhortation to encourage the people to battle: 10 how to use the cities that accept or refuse the proclamation of peace: 16 what cities must be devoted.

WHEN thou goest out to battle against thine enemies, and seest [a] horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

2 And it shall be when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel,

A. M. 2553. B. C. 1451.

a c.12.29.
b *inheritest, or, possessest*
c Ex.21.13. Nu.35.10, &c.
d c.4.41,42. Jos.20.2,7.
e *from yesterday, the third day*
f *wood.*
g *findeth.*
h *smiteth him in life.*
i *from yesterday the third day*
j c.11.24,25. 12.20. Ge.15.18. 21; 28.14. Ex.23.31. 34.24. 2 K.14.25. Ezr.4.20.
k Ge.15.18, 24.
l Jos.20.7,8.
m ver.13. c.21.8. 1 Ki.2.31. 2 K.21.16. 24.4. Ps.94.21. Pr.6.17. Is.59.7. Je.7.6,7. Joel 3.19. Jo.1.14. Mat.27.4, 5.
n Ge.9.6. Ex.21.12, &c. Pr.28.17.
o *in life.*

p c.21.9. Ge.9.6. Le.24.17, 21. Nu.35.33, 34. 2 Sa.21.1, 14. 1 Ki.2.31.
q Ho.5.10.
r c.17.6. Nu.35.30. 1 Ki.21.10, 13. Mat.18. 16; 26.60, 61. Jn.8.17. 2 Co.13.1. 1 Ti.5.19. He.10.28. Re.11.3..7
s or, *falling away.*
t Pr.19.5,9. Da.6.24.
u Le.24.19, 20.
a Ps.20.7.

CHAP. XIX. Ver. 1—21. *Cities of Refuge.*—In conveying instruction, familiar examples and illustrations, though taken from the most ordinary occupations or scenes of life, are of very great use, to give determinate ideas of the thing to be inculcated: and in laws especially, precision should be studied, that the distinction between the innocent and the guilty, and between a man's crime and his calamity, may be as plainly specified as it is possible. For whether the criminal escape unpunished, or the innocent suffer, injustice is committed; and in case of bloodshed, guilt is brought upon the land where it takes place. On such occasions compassion for the offender may become cruelty to numbers: it must therefore be moderated; or counteracted by the fear of God, the love of justice, and general benevolence. But to avoid the horrid crime of murder, we must watch and pray against the first emotions of hatred and anger: and to be preserved from injustice, we must beware of covetousness, which is wonderfully ingenious in devising such methods of defrauding as may escape detection, censure, or human punishment. Alas! what a reproach is it to the whole human species, that God himself forbids the testimony of any one man to be taken in things of consequence! Verily he judges all men to be liars, and none absolutely and in all cases to be trusted; which is not only a caution to judges and juries, but a reason for watchfulness and humiliation to us all.—Few crimes are more atrocious in their nature, pernicious in their effects, or affronting to God, than bearing false witness in matters of great importance; and with us especially, since it is *always* connected with perjury. It is greatly to be wished that it was more commonly and severely punished by man, according to this most excellent and equitable law: but it will assuredly meet with its due punishment from a righteous God! Let all Christians however be cautious not only in *bearing public testimony*, but also not to propagate *private slanders*; and let those whose consciences accuse them of these or other crimes, without delay flee for refuge to the hope set before us in Jesus Christ.—*T. Scott.*

CHAP. XX. Ver. 1—20. *The laws of Jewish warfare.*—In these laws, or regulations, several things demand our notice.

1. The Israelites had a divine sanction in their wars, to subdue the Canaanites and other nations here specified; but what other nation can show a like authority for conquest? 2. They were called upon to display the most undaunted courage in pursuing this just and necessary war. 3. Allowance was to be made for persons in peculiar circumstances, who were liable to be intimidated, and to have their courage damped in considering domestic circumstances; such as having built a house that was not dedicated, contracted a marriage which was not consummated, &c. 4. That in a warfare so arduous as this, it was desirable to have no faint-hearted soldiers; those

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CHAP. XIX. Ver. 2. *Three cities for thee.*—That is, for refuge. For the nature and design of these cities, see exposition of Numb. xxxv. Three cities had been already named on the east of Jordan, Deut. iv. 41—43, and when they had entered Canaan, three more were to be named, in the interior of the country.

Ver. 3. *Thou shalt prepare thee a way.*—*Maimonides* says, "The senate were bound to prepare the ways to the cities of refuge, to make them fit and broad, and to remove out of them all stumbling blocks and offences: . . . and at the partition of ways, they set up in writing, 'Refuge, Refuge,' that the man-slayer might know, and turn thitherward."

Ver. 14. *Land marks.*—[Before the extensive use of fences, landed property was marked out by *stones* or *posts*, set up so as to ascertain the divisions of family estates. It was easy to remove one of these land-marks, and set it in a different place; and thus a dishonest man might enlarge his own estate by contracting that of his neighbour. Hence it was a matter of considerable importance to prevent this crime among the Israelites; among whom removing them would be equivalent to forging, altering, destroying, or concealing the title-deeds of an estate among us. Accordingly, by the Mosaic law, it was not only prohibited in the commandment against *covetousness*, but we find a particular *curse* expressly annexed to it in ch. xxvii. 17. A similar law existed among the Greeks, as appears from *Plato*; and *Numa Pompilius* made this crime capital. *Josephus* considers this law a general prohibition intended not only to protect private property, but also to preserve the boundaries of kingdoms and countries inviolable.]—*Bagster*

ye approach this day unto battle against your enemies: let not your hearts [b] faint, fear not, and do not [c] tremble, neither be ye [d] terrified because of them;

4 For [e] the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you.

5 ¶ And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not [f] dedicated it? let him go and return unto his house, lest he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* [g] eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? [h] let him go and return unto his house, lest he die in the battle, and [i] another man take her.

8 And the officers shall speak farther unto the people, and they shall say, What [j] man *is there that is* fearful and faint-hearted? let him go and return unto his house, [k] lest his brethren's heart [l] faint as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the [m] armies to lead the people.

10 ¶ When thou comest nigh unto a city to fight against it, then proclaim [n] peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein, shall be tributaries unto thee, and [o] they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thy [p] hands, thou shalt smite every male thereof with the edge of the sword:

14 But the women, and the little ones, and the [q] cattle, and all that is in the city, *even* all the spoil thereof, shalt thou [r] take unto thyself: and [s] thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 ¶ But of the cities of these people which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive [t] nothing that breatheth:

17 But thou shalt utterly destroy them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee:

18 That [u] they teach you not to do after all their abominations which they have done unto their gods; so should ye sin against the LORD your God.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them; for thou mayest eat of them: and thou shalt not cut them down (for [v] the tree of the field *is* man's *life*) [w] to employ *them* in the siege:

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them [x] down; and thou shalt build bulwarks against the city that maketh war with thee, until it [y] be subdued.

CHAPTER XXI.

1 The expiation of an uncertain murder. 10 The usage of a captive taken to wife. 15 The first-born is not to be disinherited upon private affection. 18 A stubborn son is to be stoned to death. 22 The malefactor must not hang all night on a tree.

IF *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:

3 And it shall be *that* the city *which is* next unto the slain man, even the elders of that

A. M. 2553. B. C. 1451.

b *be tender.*
c *make haste.* Is.28.16.
d Is.51.7,8.
e c.1.30. 3.22. Jos.23.10. 2Ch.13 12; 32.7,8.
f Ne.12.27. Ps.30. title.
g *made it common.* Le.19.23, 25.
h c.24.5.
i c.28.30.
j Ju.7.3.
k Nu.32.9.
l *melt.*
m *to be in the head of the people.*
n 2Sa.20.19 ..22.
o Le.25.44.. 46.
p Nu.31.7.. 9.
q Jos.8.2.
r *spoil.*
s Jos.22.8.
t Nu.21.2, 3.35. c.7.1..4. Jos.11.14.
u Ex.23.33. c.12.30,31. Ps.106.34 ..40. 1Co.15.33.
v or, *for, O man, the tree of the field is to be employed in the siege.*
w *to go from before thee.*
x Je.6.6.
y *come down.*

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therefore whose hearts failed or fainted, were at liberty to return home, rather than to dispirit others. 5. They were then to choose among themselves captains of the most able and courageous, to lead them on to battle. 6. Before a blow was struck, they were to proclaim peace to the enemy, on condition of their submitting, and becoming tributary. 7. If they did not submit, they were to be subdued, but with this distinction: if the enemy were inhabitants of Canaan, in this case of resistance they were to be utterly destroyed; but if nations without the boundary of Canaan, the *men* only, that is to say, the soldiers; for in rude nations every able man is a soldier.

The only question arising on this chapter, relates to the devoted nations, and that has been already considered in the Introduction to this book (Deuteronomy); but the writer begs leave to add, that in a farther consideration of this very grave and awful subject, he is confirmed in the opinion there given, and has the satisfaction to find, that *Scott*, (certainly a most judicious commentator,) inclines to the same meaning. But a question has been raised here, whether the subdued Canaanites were compelled to become proselytes to Judaism? To this we answer, without hesitation, 1. That no man was allowed to worship idols within the territory of Judea. (Deut. xii. 2, 3.; xvii. 2, 3.) Yet, 2. was no man compelled to the worship of Jehovah. (Exod. xii. 48, 49. Num. ix. 14.)

The conclusion of this chapter relates to a circumstance of no great interest to us, but as to its principle. "Trees for meat," or fruit trees, were not to be destroyed to carry on a siege, (by building ramparts, &c.) but only trees that afforded no meat, as forest trees: from which we may infer, that the evils of war should be mitigated when practicable, and no wanton mischief done. The Canaanites, as usurpers, were to be expelled, and, as under the curse of idolatry, destroyed, such only excepted as submitted to tribute and to slavery.

In the practical improvement of this subject, we shall merely remark, that this war being undertaken by command of God, gives no sanction to wars originating in the lusts of pride, of ambition, or revenge; on the contrary, there is but one war to which this exterminating principle may be applied, and that is, an internal war against these and all the other criminal passions of the human heart, which must be utterly subdued before we can enter into the heavenly Canaan.

CHAP. XXI. Ver. 1—23. *The punishment of a stubborn and rebellious son.*—Some have censured this law as "inhuman and brutish." To this the late Bishop *Watson* very properly replies by remarking, that "the paternal power amongst the Romans, the Gauls, the Persians, and other nations, was of the most arbitrary kind; that it extended to the taking away the life of the child. I do not know (says the Bishop) whether the Israelites, in the time of Moses, exercised this paternal power; it was not a custom adopted by all nations, but it was by many; and in the infancy of society, before individual families had coalesced into communities, it was probably very general. Now Moses, by this law, which you, (Mr. Paine,) esteem brutal and inhuman, hindered such an extravagant power from being either introduced or exercised amongst the Israelites. This law is so

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CHAP. XX. Ver. 5. *Hath not dedicated it.*—It hence appears to have been a general, and certainly a most pious custom, to dedicate to God every new house. See the title of Psalm cxxx.

Ver. 7. *Betrothed a wife.* &c.—[It was customary among the Jews to contract matrimony, espouse, or betroth, and for a considerable time to leave the parties in the houses of their respective parents; and when the bridegroom had made proper preparations, then the bride was brought home to his house, and the marriage consummated. The provisions in this verse refer to a case of this kind; though the Jews extend it to him who had newly consummated his marriage, and even to him who had married his brother's wife. It was deemed a peculiar hardship, for a person to be obliged to go to battle, who had left a house unfinished, newly purchased land half tilled, or a wife with whom he had just contracted marriage. *Homer* represents the case of Protesilaus as very afflicting, who went to, and was first killed in the Trojan war, leaving a wife in the deepest distress, and his house unfinished.]—*Baxter.*

Ver. 10. *Proclaim peace unto it.*—It was a part of the political system of the ancient Indian kings, that they never entered the territories of their neighbours in a hostile manner, but on the most urgent occasions; and then they first made overtures of peace.—*Orient. Lit.* No. 331.

Ver. 17. *Utterly destroy them.*—Hebrew, "Destroying, destroy them." The original term implies the execution of God's curse (cherem) against them. See Gen. ix. 25. Deut. vii. 26.; xiii. 17.

Ver. 19. *For the tree of the field is man's life.*—Margin, "O man, the tree of the field is man's life."—[*Or*, for, O man, the tree of the field *is* to be employed in the siege. The original is exceedingly obscure, and has been variously translated: *kee haadam aitz hassadeh lavo mippaneycha bemaatzor*: which the LXX. render, "Is the tree in the field a man, to enter the trench before thee?" Vulgate: "For it is a tree, and not a man, neither can it increase the number of those who war against thee!" *Onkelos*, "For the tree of the field is not as a man, that it should come against thee in the siege:" and to the same purpose the Arabic. *Philo*, and *Josephus*, who says, "If trees and to the same purpose the Arabic. *Philo*, and *Josephus*, who says, "If trees could speak, they would cry out, that it is unjust that they who were no cause of the war should suffer the miseries of it." So also *R. Bechai*, *Abarbinel*, and *Grotius*. However rendered, the sense is sufficiently clear: and it is a

city shall take a heifer which hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley;

5 And the priest the sons of Levi shall come near, (for [a] them the LORD thy God hath chosen to minister unto him, and to [b] bless in the name of the LORD,) and by [c] their word shall every [d] controversy and every stroke be *tried;*

6 And all the elders of that city *that are* next unto the slain *man,* [e] shall wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it.*

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not [f] innocent [g] blood unto thy people of Israel's charge. And the blood shall be forgiven them.

9 So shalt thou put away [h] the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the LORD.

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thy hands, and thou hast taken them captive,

11 And seest among the captives a beautiful [i] woman, and hast a desire unto her, that thou wouldest have her to thy wife:

12 Then thou shalt bring her home to thy house, and she shall [j] shave her head, and [k] pare her nails:

13 And she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her [l] father and her mother a full month: and after that, thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not [m] sell her at all for money; thou shalt not make merchandise of her, because thou hast [n] humbled her.

15 ¶ If a man have two wives, one [o] beloved, and another [p] hated, and they have borne him children, *both* the beloved and the hated; and *if* the first-born son be her's that was hated:

16 Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved first-born, [q] before the son of the hated, *which is indeed* the first-born:

17 But he shall acknowledge the son of the hated *for* the first-born, by [r] giving him a double portion of all that [s] he hath: for he *is* the beginning of his strength; the [t] right of the first-born *is* his.

18 ¶ If a man have a stubborn and rebellious son, which will not [u] obey the voice of his father, or the voice of his mother, and *that,* when they have [v] chastened him, will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the [w] elders of his city, This our son *is* stubborn and rebellious, he will not [x] obey our voice; *he is* a [y] glutton, and a drunkard.

21 And [z] all the men of his city shall stone him with stones, that he die: [a] so shalt thou put evil away from among you, and all Israel shall hear, and fear.

22 ¶ And if a man have committed a sin [b] worthy of death, and he be to be put to death and thou hang him on a tree;

23 His [c] body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged *is* [d] accursed of God;) that thy land be not [e] defiled, which the LORD thy God giveth thee *for* an inheritance.

CHAPTER XXII.

1 Of humanity toward brethren. 5 Divers laws. 13 The punishment of him that slandereth his wife. 20, 22 Of adultery, 25 of rape, 28 and of fornication. 30 Incest is forbidden.

[a] THOU shalt not see thy brother's ox or his sheep go astray, and [b] hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass, and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 Thou [c] shalt not see thy brother's ass or

A. M. 2553. B. C. 1451.

a 1 Ch.23. 13.
b Nu.6.22.. 27.
c *mouth.*
d c.17.8..10
e Ps.26.6. Mat.27. 24.
f Pr.19.12. Jo.1.14.
g *in the midst.*
h c.19.13.
i Nu.31.18.
j 1 Co.11.6.
k *make,* or *dress,* or *suffer to grow.*
l Ps.45.10. Lu.14.26.
m Ex.21.8.
n Ge.34.2. c.22.29.
o Ge.29.18, 20.
p Ge.29.31.. 33.
q 1 Ch.5.2. 26.10. 2 Ch.11. 21,22.
r 1 Ch.5.1,2.
s *is found with him.* Ge.49.3.
t Ge.25.31.. 34.
u Ex.20.12.
v Pr.13.24. 19.18.
w c.25.7.
x Pr.29.17.
y Pr.19.26. 23.19 21.
z Pr.29.1.
a c.13.5,11.
b c.19.6. Ac.25.11, 25.
c Jos.8.29. 10.26,27. Jn.19.31.
d *the curse of God.* Nu.25.4. Ga.3.13.
e Nu.35.33, 34.
a Ex.23.4.
b Is.58.7.
c Ex.23.4.

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far from countenancing the arbitrary power of a father over the life of his child, that it takes from him the power of accusing the child before a magistrate; the father and the mother of the child must agree in bringing the child to judgment; and it was not by their united will that the child was to be condemned to death, the elders of the city were to judge whether the accusation was true; and the accusation was to be not merely, as you insinuate, that the child was stubborn, but that he was 'stubborn and rebellious, a glutton and a drunkard.' Considered in this light, you must allow the law to have been a humane restriction of a power improper to be lodged with any parent." (*Apology for the Bible.*)

This law was confined to the civil polity of the Hebrews, and we have no instance in Scripture of its being put in force; but its insertion in the Mosaic code might operate powerfully as a preventive, both as to the negligence of parents, and refractoriness of children: we believe that the latter seldom grow up to this excess of obduracy, but where there is a very relaxed state of discipline in early life. And what an awful lesson is here read to disobedient children! Their sin is not the less in the sight of God, because they meet with no judicial punishment in this world.

CHAP. XXII, Ver. 1—30. *Miscellaneous prohibitions.*—If we duly regarded the golden rule of "doing to others as we would they should do unto us," many particular precepts of God's

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merciful provision to spare all the fruit trees for the support of both the besieged and besiegers.]—*Bagster.*

CHAP. XXI. Ver. 4. *Rough valley.*—[As the word *nachal,* signifies both a *torrent,* and the *valley* or *glen* through which it flows, exactly corresponding to the term *wady* among the Arabs, *nachal aithan,* may be rendered, as it is by *Maimonides,* the Rabbins, *Michaelis,* and others, a *rapid torrent.* Many torrents in Judea are dry during a great part of the year; when not only their banks but their beds may be ploughed and yield a crop. Hence there is no impropriety in specifying that such a place should be one that "is neither eared nor sown;" while the circumstance that the elders were to *wash* their hands over the heifer, whose head had been struck off into the stream, confirms this interpretation. The spot of ground where this sacrifice was made, must be *uncultivated,* because it was considered as a sacrifice for the atonement of murder, and, consequently, would *pollute* the land. This ordinance was calculated to keep murder in abhorrence, and to make the magistrates alert in discharging the duties of their office, that delinquents might be discovered and punished, and thus public expense saved.]—*Bagster.*

Ver. 6. *Shall wash their hands.*—This ceremony was intended to protest their innocence of the murder. Compare ver. 8, 9, with Matt. xxvii. 24.

Ver. 12. *Shave her head, and pare her nails.*—Hebrew, "*Make* (or dress) her nails," but our translators have intimated, in the margin, that it is uncertain whether the expression means to *pare* her nails, or "make them *grow*:" those who read *dress,* refer it to colouring them (with al-henna) of a saffron colour. To shave the head and let the nails grow, are generally considered signs of mourning; but as she is commanded to put off "the raiment of her captivity," Dr. *Clarke* considers this as a mark of proselytism; as every Christian who turns Mahometan has his head shaven, and is so publicly exhibited. When it is said, *she* shall do this, it may be to intimate that she acts voluntarily in this matter, and is not forced.

Ver. 15. *Hated.*—It might be properly rendered "disliked," or, "an object of disgust." So the same word is used in Psalm cxxxix. 21, 22. and in other places, where it ought to be translated *disgusted with,* or by some equivalent phrase.

Ver. 20. *A glutton.*—The Hebrew word denotes "debauched," or abandoned to gluttonous company. At Canton, in China, if children grow incorrigible, and despise the threats or admonitions of their parents, according to law, the parents are to complain of them to the magistrate, and on full conviction, the magistrate will severely correct them. For if a son break the established laws, the parent suffers punishment as well as the criminal son, if he had not before made the magistrate acquainted with his son's vices.—*Orient Lit.*

Ver. 23. *He that is hanged, is accursed.*—The Jews never hung any person alive, but always after stoning; his being hung was therefore a sign that he had suffered "the curse of God," and the penalty of the law. See Gal. iii. 13.

CHAP. XXII. Ver. 1—4. *Thou shalt not see thy brother's ox, or his sheep*

his ox fall down by the way, and hide thyself from them: thou shalt surely help him to [d] lift *them* up again.

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are [e] abomination unto the LORD thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young [f] ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the [g] dam with the young:

7 *But* thou shalt in any wise let the dam go, and take the young to thee; [h] that it may be well with thee, and *that* thou mayest [i] prolong *thy* days.

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy [j] roof, that thou bring not blood upon thy house, if any man fall from thence.

9 ¶ Thou [k] shalt not sow thy vineyard with divers seeds: lest the [l] fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 Thou shalt not [m] plough with an ox and an ass together.

11 Thou [n] shalt not wear a garment of divers sorts, *as* of woollen and linen together.

12 ¶ Thou shalt make thee [o] fringes upon the [p] four quarters of thy vesture, wherewith thou coverest *thyself*.

13 ¶ If any man take a wife, and [q] go in unto her, and hate her,

14 And give [r] occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her,

17 And lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in a hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; [s] he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought [t] folly in Israel, to [u] play the whore in her father's house: so [v] shalt thou put evil away from among you.

22 ¶ If [w] a man be found lying with a woman married to a husband, then they shall both of them die, *both* the man that lay with the wo man, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel *that is* a virgin be [x] betrothed unto a husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath [y] humbled his neighbour's wife: so [z] thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man [a] force her, and lie with her; then the man only that lay with her shall die:

A. M. 2573
B. C. 1431.

d He.12.12, 13.
e c.18.12.
f Lu.12.6.
g Le.22.28.
h c.4.40.
i Pr.22.4.
j Is.22.1, Je.19.13, Mat.10. 27.
k Le.19.19.
l *fulness.*
m 2Co.6.14, 16
n Le.19.19.
o Nu.15.38, Mat.23.5.
p *wings.*
q Ge.29.21.
r 1 Ti.5.14.

s Mat.19.8, 9.
t Ge.34.7, Ju.20.6,10, 2Sa.13. 12,13.
u Le.21.9.
v c.13.5.
w Le.20.10, Nu.5.22, 27, Eze.23.45 ,47, Jn.8.5, He.13.4.
x Mat.1.18, 19.
y c.21.14.
z ver.21,22, 1 Co.5.2, 13.
a or, *take strong hold of her.* 2Sa.13.14.

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word might be omitted. Equity and benevolence would teach us, not to regard trouble and expense in doing a kind action to our neighbour; and would remind us, that we can have no property in any thing that is found, so long as there is a probability of discovering the owner. If a merciful man would assist another's beast that was fallen down, much more should we hasten to the relief of a brother, who is fallen into distress or poverty: and above all we should be ready to restore in the spirit of meekness, him who has been overcome by temptation, and has fallen into sin; conscious that we may soon want the same gentleness and assistance.—If we would approve ourselves to be the peculiar people of God, we must have respect to his will and glory, and not to the vain fashions of the world. Even in putting on our garments, as well as in eating and drinking, all must be done with a serious regard to the preservation of our own and others' purity in heart and action; that our garb may testify whose servants we are, and remind us what our conduct ought to be. Our obedience should also be universal, and not only to the weightier, but even to the minuter matters of the law, that it may be well with us. Yea, our eye should be single, our heart simple, and our behaviour in all things consistent.—The violation of chastity, being so great a wickedness, and in females especially of such fatal consequences, how cautious should they be what company they keep, what places they frequent, to what language they listen, what books they read, and into what situations they venture! Indeed, both men and women should seriously and daily meditate on God's abhorrence of unchastity; on the certain detection and punishment of the wicked in a future state, and the fatal effects which will probably follow in this world: that their minds may be fortified

go astray.—These humane precepts are a sort of comment on Ex. xxiii. 4, 5. See Luke xiv. 5.

Ver. 5. *The woman shall not wear that which pertaineth to a man.*—[This prohibition was no doubt intended to exclude the idolatrous customs of the heathen, as well as to prevent the evil which would be produced by the introduction of such customs. Nothing was more common among idolaters, than for men, in the worship of several of their gods, to put on the garments worn by women, and the women those worn by men; particularly in the worship of Venus, to which that of Ashtaroth among the Canaanites bore a striking resemblance, the women were accustomed to appear in armour before her, and the men in women's apparel. But independently of this, the practice has produced the greatest confusion in society, and has been productive of the grossest crimes. Hence Clodius, who dressed himself as a woman, that he might mingle with the Roman ladies in the feast of the *Bona dea*, was universally and justly execrated.]—*Bagster.* If used only for merriment, they are highly indecorous, and very likely to lead to scandalous actions.

Ver. 7. *Let the dam go, &c.*—[The extirpation of any species of birds, whether edible, or birds of prey, is often attended with serious consequences, and is always productive of evil; to prevent which was the object of this law. Palestine is situated in a climate producing poisonous snakes and scorpions, and between deserts and mountains from which it would be inundated by them, as well as with immense swarms of flies, locusts, and mice, if the birds which feed upon them were extirpated. (See *Michaelis* on the Laws of Moses.) In a moral point of view, it may have been intended to inculcate a spirit of mercy and kindness, and to prevent the exercise of cruelty even towards a sparrow; for he who is guilty of such cruelty will, if circumstances be favourable, be cruel to his fellow-creatures.]—*Bagster.* The poet *Phocylides* has a maxim in his admonitory poem, very similar to that in the text:

"Nor from a nest take all the birds away;
The mother spare, she'll breed a future day."

Ver. 8. *A battlement.*—The eastern houses being built with flat roofs for walking upon, made this necessary; and he that neglected it was answerable for consequences, if any accident occurred.

Ver. 9. *Divers seeds.*—The covetous practice of sowing a temporary crop between the rows of vines, would exhaust the land, harbour vermin, and injure the vine roots. The penalty was confiscation of the whole produce.

Ver. 10. *Thou shalt not plough with an ox and an ass together.*—This precept was no doubt founded in humanity, as the ass would be overworked; and from their unequal height it must be painful to both. So an ancient writer on agriculture says, "Let no cattle be yoked together except they match." *Plautus* alludes to this circumstance, when he makes old Euclio say, when addressing Magadoras, "If I were to give my daughter to you, it occurs to me, that I should be the ass, and you the ox."—*Orient. Lit.* No. 337. The late *C. Taylor* suggests another reason for this prohibition; one being a clean animal, the other unclean.—*Expos. Index*, p. 74. Possibly St. Paul might allude to both circumstances, when he forbade Christians to be "unequally yoked with unbelievers." 2 Cor. vi. 14, 15.

Ver. 11. *A garment of divers sorts.*—Linen garments, embroidered with woollen yarn, were used in Egypt as idolatrous symbols. See the figures in *Belzoni's* and *Richardson's* Travels. See also note above, on Le. xix. 19.

Ver. 12. *Make thee fringes.*—See note on Numb. xv. 38. Instead of the superstitious amulets which were common among the heathen, the Israelites were to wear instructive words, or sentences, worked in the hems of their upper robes.

Ver. 15. *Tokens of the damsel's virginity.*—*D'Arvieux* describes the bridegroom on the wedding night, as retiring with the bride into the tent where the marriage was to be consummated, and afterwards returning to supper with his friends, taking with him the proofs of her virginity, which, after being shown, were carefully preserved, lest her honour should be aspersed. *Dr. Russel* (History of Aleppo) says, these tokens "are expected by all sects in this country, but more indecently exposed by the Turks than any other."—*Orient. Lit.* No. 338.

Ver. 25. *Force her.*—Margin, "Take strong hold of her." Rape and adultery were both capital offences under the Mosaic law.

Ver. 30. *Father's wife.*—[This is to be understood as referring to the case of a *step-mother*. A man in his old age may have married a young woman, and on his dying, his son by another, or a former wife, may desire to espouse her, which is here forbidden.]—*Bagster.*

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:
27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.
28 ¶ If [b] a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;
29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.
30 ¶ A [c] man shall not take his father's wife, nor [d] discover his father's skirt.

CHAPTER XXIII.

Who may or may not enter into the congregation. 9 Uncleanness to be avoided in the host. 15 Of the fugitive servant. 17 Of filthiness. 19 Of usury. 21 Of vows. 24 Of trespasses.

HE [a] that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.
2 A [b] bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.
3 ¶ An [c] Ammonite or [d] Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:
4 Because [e] they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee [f] Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.
5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God [g] turned the curse into a blessing unto thee, because the LORD thy God loved thee.
6 Thou [h] shalt not seek their peace nor their [i] prosperity all thy days for ever.
7 ¶ Thou shalt not abhor an Edomite, for he *is* thy [j] brother: thou shalt not abhor an Egyptian, because [k] thou wast a stranger in his land.
8 The children that are begotten of them shall [l] enter into the congregation of the LORD in their third generation.
9 ¶ When the host goeth forth against thine enemies, then [m] keep thee from every wicked thing.
10 ¶ If [n] there be among you any man that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:
11 But it shall be, when [o] evening cometh on, he shall [p] wash *himself* with water: and when the sun is down, he shall come into the camp *again*.
12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:
13 And thou shalt have a paddle upon thy weapon: and it shall be when thou wilt [q] ease thyself abroad, thou shalt dig therewith, and shall turn back, and cover that which cometh from thee:
14 For the LORD thy God [r] walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no [s] unclean thing in thee, and turn away from thee.
15 ¶ Thou shalt not deliver unto his master [t] the servant which is escaped from his master unto thee:
16 He shall dwell with thee, *even* among you in that place which he shall choose in one of thy gates, where it [u] liketh him best: thou [v] shalt not oppress him.

A. M. 2533. B. C. 1151

b Ex.22.16, 17.
c Le.18.8. 20.11. c.27.20. 1 Co.5.1, 13.
d Ru.3.9. Eze.16.8.
a Le.21.17., 21. 22.22.,24.
b Zec.9.6.
e Ne.13.1,2. Is.56.3. Le.1.10.
d Ru.4.10, &c.
e c.2.29.
f Nu.22.5, &c.
g Mi.6.5.
h Ezr.9.12.
i *good.*
j Ge.25.24., 26. Ob.10.12. Mal.1.2.
k Ex.22.21. 23.9. Le.19.34. c.10.19.
l Ro.3.29, 30. Ep.2.12.
m Jos.6.18.
n Le.15.16.
o *turneth toward.*
p Le.15.5.
q *sitteth down.*
r Le.26.12. 2 Co.6.16.
s *nakedness of any thing.*
t 1 Sa.30.15.
u *is good for him.*
v Ex.22.21.

against temptation, by a dread of sin and of its consequences. How carefully should parents keep out of the sight and way of their children, whatever can pollute their imaginations or inflame their passions! and how should all join in execrating those wretches, who wantonly bring ruin upon their fellow-creatures for the sake of gratifying a mean sensual inclination! Nor is the cruelty of those much less to be abhorred, who rob the innocent of their reputation by infamous slanders, from malice or any other base passion.—We should never forget the peculiar atrociousness of adultery in every form, and the punishment which awaits those who are guilty of it. We may also recollect, that all *deception* in contracting marriage is both very wicked, and a source of future misery; that the nearer we stand related to God, the more inexcusable are our crimes, "folly in Israel" being worse than elsewhere; and that the most favourable construction should be put on doubtful actions, and a discrimination made between different degrees of criminality. Finally, our purity should be dearer to us than our life; and our cry to God for help in temptation should be no less earnest, than the cry of a person in danger of being murdered. When we thus call upon him, he is ever near and ready to assist us, and his grace will be always sufficient for us.—*T. Scott.*

CHAP. XXIII. Ver. 1—25. *Miscellaneous laws.*—We ought to value the privileges of the Lord's people, both for ourselves and for our children, above all other advantages; and should carefully avoid whatever may throw a hinderance in the way of their possessing them. No personal blemishes, no crimes of progenitors, no difference of nations, can exclude us from these blessings: but an unsound heart will deprive us of them; and a bad example, an improper education, and even unsuitable marriages, may occasion the loss of them to our children.—The conduct of God, as the righteous Governor of the universe, is not recorded for the imitation of private persons; but all men ought to follow the example of his patience, lenity, readiness to forgive, and kindness to his enemies. Nor should we ever forget how he turns the curses of opposers into blessings, in behalf of those whom he loves, and teaches to love him.—The more imminent and evident the danger we are exposed to, the greater should be our watchfulness, diligence in self-examination, and earnestness in prayer for forgiveness, peace with God, and protection from him: and the scourge of war should remind the governors of kingdoms, and the commanders of armies, to exert themselves for reformation, and an attendance upon the ordinances of God. Nor can the help of the Lord be warrantably depended on by societies, or by individuals, while iniquity is indulged and connived at.—No natural filthiness is so loathsome to our senses, as the uncleanness of the heart is offensive to a holy God: in vain therefore do men, by pompous forms of godliness, costly oblations, or multiplied acts of showy beneficence, strive to compensate for their iniquity, while they

CHAP. XXIII. Ver. 1, &c. *He that is wounded.*—The persons here excluded from the rights of Israelitish citizenship are, 1. Eunuchs of two kinds, the one made by compression, the other by excision. 2. Children of prostitutes; but some think that the word denotes a *profane corrupter*. [It is evident that this law was not meant to exclude such Israelites, either from the common benefits of civil society, or any essential religious advantages; but merely to lay them under a disgraceful distinction. This would tend to discourage parents from thus treating their children; a practice which was exceedingly common in those ages and countries. To this they were induced by the custom which prevailed, of employing such in the houses of the great and the courts of princes: so that they often rose to the highest posts of honour and authority. Some expositors therefore consider the phrase, "shall not enter into the congregation of the Lord," as meaning, that they should be incapable of bearing any office in that government, which was placed over the people of God, who must thus enter a protest against this custom, and deliver selfish parents from this temptation.]—*Bagster.*

Ver. 2. *A bastard.*—LXX. and Vulgate, "Child of a harlot;" the word is emphatical, and does not mean merely illegitimate, but base-born; probably the child of a Canaanitish slave, or of any incestuous connexion, and hence placed on a par with the following—

Ver 3. *An Ammonite or Moabite.*—These nations originated in the incest of Lot's daughters, Gen. xix. 36—38. [These nations were subjected for their impiety, wickedness, and enmity to Israel, (ver. 4, 5.) to peculiar disgrace; and on this account were not permitted to hold any office among the Israelites. This did not, however, disqualify them from becoming *proselytes*; for Ruth, who was a Moabitess, was married to Boaz, and became one of the progenitors of our Lord.]—*Bagster.*—*Unto the tenth generation.*—That is, for many generations, or for ever.

Ver. 5. *The Lord thy God turned the curse into a blessing.*—See the history, Numb. xxii.—xxiv.—Since considering the above chapters, the Editor has met with an infidel objection, to this effect, that the messengers of Balak, travelling with Balaam, must have seen the angel as well as the prophet. It is very possible, however, that Balaam might be in the rear of the procession and the angel might not appear till they had passed; or if they did see the light, they might see no more, nor hear any thing that passed. Compare Acts ix. 7.

Ver. 12. *Thou shalt have a place, &c.*—These directions (says Dr. *Clarke* may appear trifling, but they were necessary in present circumstances. Decency and cleanliness promote health, and prevent diseases.

Ver. 15. *Thou shalt not deliver, &c.*—That is, a servant who had left a heathen master to avoid idolatry, might not be given up, or sent back. Isaiah xvi. 3, 4. Obad. 14. [We cannot suppose, that this law required the Israelites to entertain slaves, who had robbed their masters, or left their service without cause; but such only as were cruelly treated, and fled to them for protection, especially from the neighbouring nations. To such they were commanded to afford shelter and show great kindness; both in order to recommend their religion, and to give them an opportunity of learning it.]—*Bagster.*

17 ¶ There shall be no [w] whore [x] of the daughters of Israel, nor a [y] sodomite of the sons of Israel.

18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

19 ¶ Thou [z] shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:

20 Unto a [a] stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: [b] that the LORD thy God may bless thee in all that thou settest thy hand to in the land whither thou goest to possess it.

21 ¶ When thou shalt vow [c] a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That [d] which is gone out of thy lips thou shalt keep and perform; *even* a free-will-offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill, at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing-corn of thy neighbour, then thou mayest [e] pluck the ears with thy hand: but thou shalt not move a sickle unto thy neighbour's standing corn.

CHAPTER XXIV.

1 Of divorce. 6, 10 Of pledges. 7 Of man-stealers. 8 Of leprosy. 14 Of justice. 19 Of charity

WHEN a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath [a] found some uncleanness in her: then let him write her a [b] bill of [c] divorcement, and give *it* in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's *wife*.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 Her former husband which sent her away, may not take her [d] again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not cause the [e] land to sin, which the LORD thy God giveth thee *for* an inheritance.

5 ¶ When [f] a man hath taken a new wife, he shall not go out to [g] war, neither shall he be charged with any business: *but* he shall be free at home one year, and shall [h] cheer up his wife which he hath taken.

6 ¶ No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge.

7 ¶ If [i] a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put [j] evil away from among you.

8 ¶ Take heed in the plague of [k] leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

9 Remember what the LORD thy God did unto [l] Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou dost [m] lend thy brother any thing, thou shalt not go into his house to fetch his pledge:

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee:

12 And if the man *be* poor, thou shalt not sleep with his pledge:

A. M. 2553. B. C. 1451.

w or *sodomites.* Ro.1.26.
x Le.19.29.
y Ge.19.4,5. 2 Ki.23.7. Ro.1.27, 28.
z Ex.22.25. Le.25.35., 37. Ne.5.2,7. Ps.15.5. Eze.18.8, 17., 22.12. Lu.6.34, 35.
a c.15.3.
b Le.19.34. c.15.10.
c Nu.30.2. Ec.5.4,5.
d Ps.66.13, 14. 116.18.
e Mat.12.1.
a *matter of nakedness.*
b *cutting off.*
c Mat.5.31, 32.
d Je.3.1.
e Le.18.25, 28.
f c.20.7.
g *not any thing shall pass upon him*
h Pr.5.18.
i Ex.21.16.
j c.19.19.
k Le.13.14.
l Nu.12.10.
m *lend the loan of any thing to.*

indulge unlawful inclinations. Such services are an attempt to bribe the Judge of the earth to "acquit the wicked;" but he abhors the blasphemous endeavour. It is the bounden duty of legislators and magistrates, to do all in their power, to prevent, to repress, and extirpate, the recesses of licentiousness here forbidden; and surely immensely more might be done, than is so much as attempted in Christian countries, or in this land, and its great cities: but whether they can or cannot banish such pernicious criminals, God will exclude for ever from the holy city, and shut up for ever in the lake of fire, all who persist in or encourage them.—The people of God must also keep at a distance from cruelty and oppression: and ever be ready to patronise the cause of the oppressed. Fidelity to their engagements, and liberality without grudging to all around them, should mark their characters; for God is able to make all sufficiency to abound towards them: and at the same time they should be the last persons to encroach upon others. In fine, temperance, chastity, purity, equity mercy, and truth, are the never-failing fruits of that Spirit which dwells in all the true disciples of Jesus Christ.—*T. Scott.*

CHAP. XXIV. Ver. 1—22. *Law of divorces.*—Divorces were always a deviation from the original institution of marriage, consequent upon man's depravity as a fallen creature, arising from the inconstancy of his mind and the impetuosity of his passions. This customary deviation God did not please, in the *judicial* law, the magistrate's rule, totally to prohibit; lest it should occasion the cruel treatment, or even the murder, of those women, who were become disagreeable to their husbands. The *uncleanness*, on account of which the Israelites were "*suffered*, for the hardness of their hearts, to put away their wives," was not adultery, or any suspicion of it; for both these cases were otherwise provided against: (ch. xxii.22. Le. xx.10, but some ceremonial uncleanness, or diseases, or some natural or moral objection which formed a real grievance.—In the days of Christ, the Jewish teachers, having construed the *permission* into a *commandment*, extended it to the most frivolous matters; so that a licentious mind could not desire more allowance. Hence divorces prevailed to the disuse of polygamy, and to the still greater hardship of the women, who were sent away, one after another, under colour of this law, on various pretexts, to make way for a new object of the roving affections. This accounts for the discourses of Christ being more explicitly against *divorces;* though the reason of them equally determines against *polygamy;* "for from the beginning it was not so."—But whilst divorces were allowed, they were also regulated. A man could not in a fit of anger send away his wife, but must have time for reflection, while the legal instrument was preparing. For he must give her a bill of divorce properly authenticated, and properly specifying the reason; and we may suppose some provision was also made her out of her husband's substance. And it was no part of God's law to prohibit either party from marrying again; which restraint, when imposed by an absurd policy,

Ver. 18. *The price of a dog.*—The term *dog* appears to be here used for a wretch who hired himself for the horrid wickedness forbidden in the latter clause of ver. 17.

Ver. 19. *Usury.*—See Levit. xxv. 36, &c.

Ver. 21. *When thou shalt vow.*—Numb. xxx. 1, &c.

CHAP. XXIV. Ver. 1. *Some uncleanness.*—Hebrew, "Matter of nakedness;" i. e. indecency, (see ch. xxiii. 14.) or want of delicacy and propriety, without any charge of criminality; and this license was so far abused, that the Jewish doctors held that a man might put away his wife almost for any cause, however trifling. See Matt. v. 31, &c.; xix. 3, &c.

Ver. 4. *She is defiled.*—The husband parted with her under that pretence, and must not take her back: she is not to be bandied backward and forward to humour his caprice.

Ver. 5. *When a man hath taken a new wife.*—It is remarkable, that Alexander the Great, in his expedition against Persia, nearly conformed to this law; for after the battle of the Granicus, and before he went into winter quarters, he ordered all his army that had *married that year*, to return into Macedonia and spend the winter with their wives; appointing three captains over them, to lead them home, and to bring them back at the time appointed. See *Prideaux's* Connexion.—*Neither shall he be charged with any business.*—Hebrew, "Not any thing shall pass upon him;" which the Vulgate justly explains, "No public business shall be enjoined him."

Ver. 6. *The upper millstone.*—[Small handmills, formed of two stones, which were worked upon one another by one or two persons, were formerly in use among the Jews for grinding their corn, and are still used in many parts of the East. As they generally ground at one time only a sufficient quantity for a day's consumption; hence they were forbidden to take either of the stones to pledge, because if they did, they would be deprived of the means of preparing their necessary food, and the family be without bread. On this account they are called in the text, a *man's life.* The same reason holds good against receiving in pledge, or distraining for debt, any instrument of labour, by which men earn their livelihood.]—*Bagster.*

Ver. 9. *Remember what the Lord did unto Miriam.*—Miriam's leprosy was inflicted for her contempt of the authority of Moses. See Numb. xii. 10, and compare Luke xvii. 32.

Ver. 10. *Fetch his pledge.*—[This, as Bp. *Patrick* remarks, was a very merciful provision for the poor, whose houses he would have so privileged, that no man might enter into them without their consent, and there choose what he pleased for the security of his debt. But he was to take what the borrower could best spare.]—*Bagster.*

13 In [n] any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and [o] bless thee; and it shall be [p] righteousness unto thee before the LORD thy God.

14 ¶ Thou shalt not oppress a hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:

15 At his day thou shalt give *him* his hire, neither shall the sun go down upon it, for he *is* poor, and [q] setteth his heart upon it: lest he [r] cry against thee unto the LORD, and it be sin unto thee.

16 The [s] fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ¶ Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; nor [t] take the widow's raiment to pledge:

18 But [u] thou shalt remember that thou wast a bond-man in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When [v] thou cuttest down thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thy hands.

20 When thou beatest thine olive-tree, thou shalt not [w] go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* [x] afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And [y] thou shalt remember that thou wast a bond-man in the land of Egypt: therefore I command thee to do this thing.

CHAPTER XXV.

1 Stripes must not exceed forty. 4 The ox is not to be muzzled. 5 Of raising seed unto a brother. 11 Of the immodest woman. 13 Of unjust weights. 17 The memory of Amalek is to be blotted out.

IF there be [a] a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall [b] justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man *be* worthy to be [c] beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty stripes he may give him, *and* not exceed: lest *if* he should exceed, and beat him above these with many stripes, then thy brother should seem [d] vile unto thee.

4 ¶ Thou [e] shalt not muzzle the ox when he [f] treadeth out *the corn*.

5 ¶ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her [g] husband's [h] brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her.

6 And it shall be, *that* the first-born which she beareth shall [i] succeed in the name of his brother *which is* [j] dead, that his name be not put out of Israel.

7 And if the man like not to take his [k] brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her,

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, thine eye shall not pity *her*.

13 ¶ Thou shalt not have in thy bag divers [l] weights, a great and a small:

14 Thou shalt not have in thy house divers [m] measures, a great and a small:

15 *But* [n] thou shalt have a perfect and just weight, a perfect and just measure shalt thou have; that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For [o] all that do such things, *and* all that

A. M. 2553. B. C. 1451.

n Ex. 22.26, 27
o Job 29.11.. 13 31.19.20 2 Co.9.13, 14.
p Ge.15.6. Ps.106.31. 112.9. Da.4.27. Ja.2.15.. 23.
q *lifteth his soul unto it*. Ps.25.1. 86.4.
r Ja.5.4.
s 2 Ki.4.5,6. Je.31.29, 30. Eze.18.20.
t Pr.22.22, 23. Je.22.3 Zec.7.10. Mal.3.5. Ex.22.22.. 27.
u c.16.12.
v Le.19.9, 10.. 23.22. Ps.41.1.
w *bough it after thee*.
x *after thee*.
y ver.18.
a c.19.17. Eze.44.24.
b 2 Ch.19.8. Pr.17.15.
c Mat.10. 17. Lu.12.48. 2 Co.11. 24.
d Job 18.3.
e 1 Co.9.9. 1 Ti.5.18.
f *threshetth*. Hos.10.11
g or, *next kinsman*. Ge.38.8,9. Ru.1.12, 13.
h Mat.22. 24.
i Ge.38.8.
j Ru.4.10, &c.
k or, *next kinsman's*.
l *a stone and a stone*.
m *an ephah and an ephah*.
n Le.19.35.. 36. Pr.11.1. Eze.45.10. Am.8.5. Mi.6.11.
o 1 Th.4.6.

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is often no better than authorizing fornication. The woman might marry again and again, if set at liberty; but she must never more return to her former husband. This restriction, while it would operate as a check to inconstancy and rashness in the husband, would prevent the shameful practice of exchanging and lending wives, which prevailed in many nations. Israel would be preserved from that national guilt which such crimes enhance: and, as far as these regulations were adhered to, some of the worst effects of divorces would in good measure be prevented.—*T. Scott.*

CHAP. XXV. Ver. 1—19. *Punishments*, &c.—In administering justice, impartiality in distinguishing between the innocent and the guilty, and proportioning punishments to crimes, is peculiarly requisite; but it is generally advisable to incline towards the side of lenity rather than that of severity, aiming at the reformation, and not the destruction of the criminal, as far as public security will admit. Every punishment should be inflicted with solemnity, and in most cases publicly, that all the spectators may be impressed with dread, and be warned not to offend in like manner.—And though criminals must be put to shame, as well as to pain, for their warning and humiliation; yet care should be taken, if possible, that they do not appear totally vile: lest having no farther reputation to lose, they should become desperate.—Kindness is due not only to men, but even to the beasts; and every living creature which contributes to our ease, pleasure, or advantage, should receive from us such reciprocal satisfactions as it is capable of, in proportion to the benefits conferred: much more then should servants and la-

Ver. 13. *Sleep in his own raiment.*—[The *raiment* here referred to was probably exactly the same as the *hyke* of the Arabs, a long kind of blanket, resembling a Highland *plaid*, generally about six yards in length, and five or six feet broad, in which they often carry their provisions as well as wrap themselves in, in the day, and sleep in at night, it being their only substitute for a bed. (See *Shaw's* Travels.) How necessary, then, it was to restore the *hyke* to a poor man before the going down of the sun, that he might have something to repose on, will sufficiently appear from these considerations. It is probable, however, that the pledge, restored in the *evening*, was brought back to the creditor next morning.]—*Bagster.*

Ver. 15. *At his day thou shalt give him his hire.*—Hired servants were paid daily, not weekly. See Matt. xx. 8.

CHAP. XXV. Ver. 3. *Forty stripes.*—To prevent excess, they gave one less than forty, as St. Paul testifies, 2 Cor. xi 24. and this they gave by a scourge of three cords, which reduced the strokes to thirteen, and these must be given in presence of the magistrate. It were well if Christian governments showed the like humanity, both at home and abroad.

Ver. 4. *Thou shalt not muzzle the ox when he treadeth out the corn.*—"It is customary in Arabia, and among the Moors in Barbary, to tread out the corn with cattle. The sheaves lie open and expanded on the threshing floor, and the cattle continually move round on them. The natives of Aleppo still religiously observe the ancient practice of permitting the oxen to remain unmuzzled when they separate the corn from the straw."—*Shaw's* Travels. *Russel's* Nat. Hist. of Aleppo.

Ver 9. *Loose his shoe.*—This law, and the ceremonies attending it, will be fully illustrated in the history of Ruth, chap. iv.——*Spit in his face.*—Rather, "In his presence," before his face. The prefix *beth* is so used, Josh. xxi. 44.; xxiii. 9. Esther ix. 2, &c.

Ver. 13. *Divers weights.*—Hebrew, "A stone and a stone." The original weights were doubtless stones; hence a particular weight is with us called *a stone*; i. e. 8lb. It should seem that fraudulent persons bought by different weights to what they sold by.

Ver. 14. *Divers measures.*—[An ephah and an ephah.—*Alphah waalphah.*—for this was the most common measure among the Israelites, by which all the others were made and adjusted. They are not only forbidden to use divers weights and measures, one *large* or *heavy* to buy with, and another *small* or *light* to sell with, but they were even not allowed to keep such in the house. It is observable also, that these too common, but dishonest actions, are branded as "an abomination to the Lord," equally with idolatry and other scandalous crimes.]—*Bagster.*

do unrighteously, *are* an abomination unto the LORD thy God.

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and [p] smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary: and he [q] feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt [r] blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

CHAPTER XXVI.

The confession of him that offereth the basket of first-fruits. 12 The prayer of him that giveth his third year's tithes. 16 The covenant between God and the people.

AND it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein;

2 That [s] thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thy hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A [b] Syrian ready to [c] perish *as* my father; and [d] he went down into Egypt, and sojourned there with a [e] few, and became there a nation, great, mighty, and populous:

6 And the [f] Egyptians evil-entreated us, and afflicted us, and laid upon us hard bondage:

7 And when we cried unto the LORD God of our fathers, the LORD [g] heard our voice, and looked on our affliction, and our labour, and our oppression:

8 And the LORD brought us [h] forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and [i] with wonders;

9 And he hath brought us into this place, and hath given us this land, *even* a land that [j] floweth with milk and honey.

10 And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and [k] worship before the LORD thy God:

11 And thou shalt [l] rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thy house, thou and the [m] Levite, and the stranger that *is* among you.

12 ¶ When thou hast made an end of tithing all the [n] tithes of thine increase the third year, *which is* the [o] year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled:

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *my* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not [p] transgressed thy commandments, neither have I [q] forgotten *them:*

14 I have not eaten thereof in my [r] mourning, neither have I taken away *aught* thereof for *any* unclean *use*, nor given *aught* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

15 Look [s] down from thy holy habitation, from [t] heaven, and [u] bless thy people Israel, and the land which thou hast given us, as thou [v] swarest unto our fathers, a land that floweth with milk and honey.

16 ¶ This [w] day the LORD thy God hath commanded thee to do these statutes and judg-

A. M. 2553. B. C. 1451.

p Ex.17.8, &c.
q Ps.36.1. Pr.16.6.
r 1Sa.15.3.
s Ex.17.14.
a Ex.23.19 Nu.18.13.
b Ho.12.12.
c Ge.43.12.
d Ge.46.1..6
e c 7.7.
f Ex.1.11.. 14.
g Ex.2.3,4.
h Ex.12.37, 51. 13.3,16.
i c 4.34.
j Ex.3.8.
k Pr.3.9. 1Co.10. 31.
l c.12.7,12. 16.11.
m 1Co.9.11.
n Le.27.30. Nu.18.24.
o c 14.28, 29.
p Ps.18.21.. 24. 26.1,6 Ac.24.16. 1Jn.3.22.
q Ps.119. 141.
r Le.7.20. 21.1.11. Ho.9.4.
s Is.63.15.
t Is.66.1.
u Ps.28.9. 51.18.
v He.6.13.. 18.
w c.11.8.

bourers be suitably recompensed; and, by parity of reason, ministers, who are instrumental to men's salvation, should be maintained comfortably at their expense.—In all our actions we ought to aim at the good of those around us, especially of the Lord's people; and to promote the continuance of true religion in the next generation, and its diffusion into those places which are at present destitute of it: and in contracting marriage particularly we should "seek a godly seed," who may preserve the name of deceased believers, and fill up their places in the church; in every way showing respect to dead, and kindness to living relatives: for whatever disgrace we, without cause, put upon others, will in the event rebound upon ourselves.—A solemn and testified ratification ought to distinguish the honourable relation of marriage from all illicit connexions; and married persons should be known as such, to preserve them and others from temptation: and though affections cannot be forced, yet they should be subordinated to reason and religion.—The customs and manners of different ages may render that consistent with female delicacy at one time, which would not be deemed so at another: but there are certain outrages to modesty, which no age can tolerate, no provocation or extremity palliate; but which must ever be branded with infamy, and should be punished with unpitying severity.—Every kind and degree of fraud is abhorred by the righteous God, and should be dreaded by us; for dishonest gain always brings a curse upon men's property, families, and souls: and the day of judgment will bring strange things to light in this respect. Happy they who now judge themselves; and thus repent, and forsake their sins, that they may not be condemned at that awful season.—Let every persecutor and injurer of the Lord's people hear, and take warning from the example of the Amalekites: however they now cast off the fear of God, and behave with cruelty and despite to the meek and poor; he will one day plead the cause of his servants, avenge all the injustice done them, and "blot out the name of every enemy from under heaven:" and the longer judgment tarries, the more dreadful will be its execution at last.—*T. Scott.*

CHAP. XXVI. Ver. 1—19. *The covenant between Israel and their God.*—The law of first-fruits we have had before; (Exod. xxiii. 19.; xxxiv. 26. Num. xviii. 13.) but there is something very pathetic and devotional in the manner in which the subject is here introduced; for the words in fact contain the confession which every Israelite was to make when he brought his basket of first-fruits, and set it down before the altar. "A Syrian ready to perish was my father." The three great patriarchs were in fact all Syrians, (or Aramites:) but this evidently refers to the case of Jacob, when he fled from the face of his brother Esau, and with his staff only passed the Jordan, and was glad to enter the service of his uncle Laban as a shepherd, for subsistence. The purport of this confession is an acknowledgment of their humble origin, and that they owed all their increase, both in numbers and property, to the fostering hand of that kind Providence, which had led them in all their wanderings, guarded them in all their dangers, and supplied them in all their necessities; and is therefore entitled to the first-fruits of their fields and of their vineyards.

But joy and benevolence must be mingled with our gratitude: and certainly no man enjoys the blessings of Providence like him who possesses a grateful and a generous heart. The ungrateful man loses the zest of his enjoyments: while the

Ver. 19. *Blot out the remembrance of Amalek.*—This was done in the death of Haman, the Amalekite, and his ten sons. Esther vii. 10.; ix. 13, 14. For the crime of Amalek, see expos. of Exod. xvii. 8—16.

CHAP. XXVI. Ver. 5 *A Syrian.*—[*Arammee ovaid avee*, which has been variously rendered both by ancient and modern translators. The LXX. has, "My father abandoned Syria;" Vulgate, "A Syrian persecuted my father;" Targum of *Onkelos*, "Laban the Syrian sought to destroy my father." *Houbigant* renders it, "Famine oppressed my father, who went down into Egypt." The common version, however, is preferable; Jacob being called a *Syrian* from his long residence in Padan-aram.]—*Bagster.*

Ver. 12. *When thou hast made an end of tithing, &c.*—This relates to the second tithing, mentioned chap. xiv. 22—29. The very learned *Mede* thus explains the different tithings: "Two years together they paid the Levites' tithe, and the festival tithe; but in the third year, they paid the Levites' tithe, and the poor man's tithe; that is, what was wont in other years to be spent in feasting, was wholly spent every third year upon the poor." See Bp *Patrick.*

ments: thou shalt therefore keep and do them with all thy heart, and with all thy soul.

17 Thou hast [x] avouched the LORD this day to be thy God, and to walk in his ways, and to keep his [y] statutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And the LORD [z] hath avouched thee this day to be his [a] peculiar people, as he hath promised thee, and that *thou* shouldest [b] keep all his commandments;

19 And to make thee [c] high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be a holy [d] people unto the LORD thy God, as he hath spoken.

CHAPTER XXVII.

1 The people are commanded to write the law upon stones, 5 and to build an altar of whole stones. 11 The tribes divided on Gerizim and Ebal. 14 The curses pronounced upon mount Ebal.

AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on the [a] day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster:

3 And [b] thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount [c] Ebal, and thou shalt plaster them with plaster.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up *any* iron *tool* upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt-offerings thereon unto the LORD thy God:

7 And thou shalt offer peace-offerings, and shalt eat there, and [d] rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law, very plainly.

9 ¶ And Moses and the priests the Levites spake unto all Israel, saying, Take heed and hearken, O Israel; [e] this day thou art become the people of the LORD thy God.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And these shall stand upon mount [f] Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 ¶ And the [g] Levites shall speak, and say unto all the men of Israel with a loud voice,

15 Cursed *be* the man that [h] maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in *a* [i] secret *place*. And all the people shall answer and say, Amen.

16 Cursed *be* he that [j] setteth light by his father or his mother. And all the people shall say, Amen.

17 Cursed *be* he that [k] removeth his neighbour's land-mark. And all the people shall say, Amen.

18 Cursed *be* he that maketh the [l] blind to wander out of the way. And all the people shall say, Amen.

19 Cursed *be* he that [m] perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

20 Cursed *be* he [n] that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

21 Cursed *be* he that lieth with any manner of [o] beast. And all the people shall say, Amen.

22 Cursed *be* he that lieth with his [p] sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

23 Cursed *be* he that lieth with his [q] mother-in-law. And all the people shall say, Amen.

24 Cursed *be* he that smiteth his neighbour [r] secretly. And all the people shall say, Amen.

25 Cursed *be* he that taketh reward to [s] slay an innocent person. And all the people shall say, Amen.

26 Cursed [t] *be* he that confirmeth not *all* the

A. M. 2142. B. C. 1862.

x Ex.24.7. 2 Ch.34. 31. Ps.44.5. Zec.13.9. 2 Co.8.5.

y Ps.147.19, 20.

z c.14.2. 28.9.

a Ex.19.5,6. Tit.2.14.

b Ps.119.6. Ro.16.26.

c Ps.148.14.

d 1 Pe.2.9.

a Jos.4.1, &c.

b Jos.8.32.

c c.11.29. Jos.8.30.. 33.

d c.26.10,11.

e c.26.18.

f *for a cursing.*

g c.33.10.

h Ex.20.4, 23. Is.44.9. Ho.13.2,3.

i 2 Ki.17.19. Je.23.24.

j Le.19.3. Pr.30.17.

k c.19.14.

l Le.19.14.

m Ex.22.21 .24. Mal.3.5.

n Le.18.8. 20.11. 1 Co.5.1.

o Le.18.23. 20.15.

p Le.18.9. 20.17.

q Le.18.17. 20.14.

r Ex.21.12. 14. c.19.11, 12.

s Ex.23.7,8. Pr.1.11.. 19. Eze.22.12.

t c.28.15, &c. Ps.119.21. Ga.3.10.

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charitable and benevolent have a double relish of them, in partaking and in communicating.

In what follows, the Israelite was required to declare his conformity to the injunctions of the Mosaic law, particularly in his regard to the rights of charity:—"to the Levite who had no inheritance, to the stranger who had no home, and to the poor who had no property"

The prayer in ver. 15, "Look down from thy holy habitation," &c. is very sublime; and the following summary of the covenant between Israel and Jehovah their God, needs no commentary to render it most interesting to every Christian, as it points out the great design of God as to us, and the summary of our duty as to God, in one word—Holiness!

CHAP. XXVII. Ver. 1—26. *The law to be written on stones.*—Inscriptions on pillars are the most ancient and durable monuments of history; and the stones here placed together are ordered to be plastered with plaster—not only to cement them, but to form a smooth surface for the inscription; as it is highly probable they were rough stones like those used for the altar (ver. 6.) on which it was not permitted to employ an iron tool; it seems also likely that the inscription was to be on the plaster; but whether the letters were raised or indented is very doubtful, as both are of very ancient use.

The grand question, however, is, What are we to understand by "this law," which was to be inscribed upon these stones? Certainly not all the Books of Moses, nor even this book of Deuteronomy; but the "Ten Words," or Commandments given at Sinai, and already inscribed on "tables of stone," deposited within the ark; with, possibly, the addition of the curses here following against transgressors.

The two hills here mentioned, were both in Samaria, (the territory of Ephraim,) and near Shechem, with a valley of only two hundred paces between them, so that the blessings and curses might be heard from one hill to the other, as well

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CHAP. XXVII. Ver. 2. *Great stones, and plaster them.*—[*Houbigant* and others are of opinion that the original words, *iecsadta othom beseed*, should be rendered, "thou shalt cement them with cement," because this was intended to be a *durable* monument. Some suppose that the writing was to be in *relievo*, and that the spaces were to be filled up by the mortar or cement: as is frequently the case with eastern inscriptions.]—*Bagster.* Dr. *Clarke* mentions a large slab of basaltes (two feet long by sixteen inches wide) in which is an inscription in three languages; the Persian and Arabic *in relievo*, i. e. in raised letters; the Tamool indented. Two Arabic marbles in the University of Oxford have also their inscriptions in relief. How many stones were here employed we are not told, or this would enable us to judge of the extent of the inscription; but as they were to be written very plainly, the letters of course could not be small.

Ver. 3. *This law.*—[*This law* probably means only the *blessings* and *curses* mentioned in this and the following chapter; which indeed contain an excellent epitome of the whole law.]—*Bagster.*

Ver. 4. A much more serious difficulty arises here from the difference between the Hebrew and Samaritan texts; the latter reading Gerizim instead of Ebal. Dr. *Kennicott* has laboured to prove that the Samaritan is the true reading: but his arguments have been examined, and the force of them, at least, greatly lessened, by Dr. *Parry*, *Verschuir*, and others; but the question is now of little consequence. It has been remarked, that Gerizim is very fruitful, and Ebal very barren, from which some have drawn an argument in favour of the Jews, but it is by no means conclusive.

Ver. 15. *Cursed be, &c.*—These curses are not to be considered as wishes or prayers, but as denunciations of God's judgments on the incorrigible transgressors of his law: particularly the Ten Commandments, with which they have been stated to correspond, as follows:—First three Commands, ver. 15: Fourth, ver. 15: Fifth, ver. 16; Sixth, ver. 24, 25; Seventh, ver. 20—21; Eighth, ver. 17; Ninth, ver. 19; Tenth, ver. 26.

Ver. 26. *Cursed is every one that confirmeth not* all *the words, &c.*—The word *all*, inserted in italics in our text, is not found in any printed edition of the Hebrew: but it is in a few MSS. in the Samaritan text and the LXX., and in the quotation of St. Paul, Gal. iii. 10. It is, however, evidently implied when not expressed, for the curse is applied to the breach of each of the commands, as above shown.

words of this law to do [u] them. And [v] all the people shall say, Amen.

CHAPTER XXVIII.

1 The blessings for obedience. 15 The curses for disobedience.

AND it shall come to pass, if [a] thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day: that the LORD thy God will set thee on [b] high above all nations of the earth:

2 And all these blessings shall come on thee, and [c] overtake thee, if [d] thou shalt hearken unto the voice of the LORD thy God.

3 Blessed [e] *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

4 Blessed *shall be* the [f] fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy [g] store.

6 Blessed *shalt* thou *be* [h] when thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD shall cause thine [i] enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and [j] flee before thee seven ways.

8 The LORD shall [k] command the blessing upon thee in thy [l] store-houses, and in all that thou settest thy hand unto: and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall [m] establish thee a holy people unto himself, as he hath [n] sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all [o] people of the earth shall see that thou art [p] called by the name of the LORD; and they shall be [q] afraid of thee.

11 And [r] the LORD shall make thee [s] plenteous in goods, in the fruit of [t] thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

12 The LORD shall open unto thee his good treasure, the heaven to give the rain [u] unto thy land in his season, and to bless all the work of thy hand: and thou shalt [v] lend unto many nations, and thou shalt not borrow.

A. M. 2553
B. C. 1451.

a Ro.10.5.
v Je.11.3..5. Ro.3.19.
a Ex.17.26. Le.26.3, &c.
b c.26.19.
c ver.15,45.
d 1 Ti.4.8.
e Ge.39.5. Ps.128.1..4.
f Ge.49.25. c.7.13. Ps.107.38. 127.3.
g or, *dough*, or, *kneading trough*.
h Ps.121.8.
i 2 Sa.22.38 ..40.
j Jos.8.22. 2 Ch.14.9 ..15.
k Le.25.21.
l or, *barns*
m Ps.87.5. 2 Th.3.3. 1 Pe.5.10.
n Ex.19.5,6
o Mal.3.12
p Da.9.18, 19.
q c.11.25. 1 Ch.14.17
r Pr.10.22
s or, *for good*
t *belly*
u Joel 2.23
v c.15.6.

13 And the LORD shall make thee the [w] head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them:*

14 And [x] thou shalt not go aside from any of the words which I command thee this day, *to* [y] the right hand or *to* the left, to go after other gods to serve them.

15 ¶ But it shall come to pass, if thou wilt not [z] hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day: that all these curses shall [a] come upon thee, and overtake thee:

16 Cursed [b] *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee cursing, [c] vexation, and [d] rebuke, in all that thou settest thy hand [e] unto for to do, until thou be destroyed, and [f] until thou perish quickly; because of the wickedness of thy doings whereby thou hast forsaken me.

21 The LORD shall make the [g] pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the [h] sword, and with [i] blasting, and with mildew: and they shall pursue thee until thou perish.

23 And [j] thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, [k] until thou be destroyed.

25 The LORD shall cause thee to be [l] smitten before thine enemies: thou shalt go out one

w Is.9.14,15.
x c.5.32.
y Is.30.21.
z Le.26.14, &c.
a La.2.17.
b Mal.2.2.
c Is.28.19.
d Is.30.17.
e *which thou wouldest do.*
f 1 Sa.11.20. Zec.14.13.
g Je.21.10
h Am.4.9.
i or, *drought*.
j Je.14.1..6
k Job 18.15 ..21. ver.7.
l c.32.30.

as by the people in the valley between; for it should seem that the heads only of the tribes were upon the tops of the hills with certain Levites (singers) with loud voices, to read the law and pronounce the curses which form the rest of this chapter; and which observably correspond with the Ten Commandments. The object of these curses (*Scott* thinks) was to operate as a restraint from secret crimes, which the temporal penalties of the law could not reach; and the Amen appended to each curse, was intended, not to fix it upon their neighbours, but to bring it home to their own consciences; as much as to say, "God forbid that *I* should commit this sin!" or, if guilty, "God be merciful to me a sinner!"

CHAP. XXVIII. Ver. 1—68. *Promises to encourage obedience, and threatenings against the disobedient.*—The general purport of this chapter is very similar to that of Leviticus XXVI.; it is, however, too excellent to be wholly passed over. It contains a copious enumeration of all the blessings which constitute the portion of those who fear and serve God, contrasted with the effects and consequences of disobedience; and the latter part of it, in particular, contains a prophetic catalogue of the miseries which have fallen on this favoured nation, partly accomplished in the captivities recorded in the Scriptures, but more fully in the total destruction of their city, and the dispersion of their nation by the Romans.

One thing important to be borne in mind is, that the Israelites are here spoken of as a nation; and the rewards and punishments here mentioned, are temporal and national: still, as their national character strongly indicated their moral state as individuals, so their temporal happiness or misery as a people, shadowed out that state of future happiness or misery which awaits, in another world, the righteous and the wicked.

On the general tenor of this chapter, we may remark, that when one is blessed of God, he is wholly blessed, and every where; in the city and in the field—in his family and in his farm—in his basket and his store—at home and on his journey. "Riches and honour are with him:" "he is the head and not the tail:" he is elevated above all his enemies. On

CHAP. XXVIII. Ver. 5. *Blessed shall be thy basket and thy store.*—*Hasselquist* informs us, that *baskets* made of the leaves of the palm-tree, are used by the people of the East on journeys, and in their houses. [*Harmer* thinks that *taine*, in this place, means their travelling *baskets*; and *mishaireth*, (store) their leather bags; in both which they were wont to carry things in travelling; and that "understood in this manner, the passage promises Israel success in their commerce, as the next verse (the 6th) promises them personal safety in their going out, and in their return. In this view, the passage appears with due distinctness, and a noble extent." By *basket*, however, we may understand the olive-gathering and vintage, in which it was employed; and by the *store* or *remainder*, all laid up for *future* use, or prepared for present consumption.]—*Bagster.*

Ver. 13. *The head and not the tail.*—See Isa. ix. 15. "The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail."

Ver. 15. *All these curses.*—[The same variety of expression is used in these terrible curses, as in the preceding blessings, to intimate every kind of prosperity or adversity, personal, relative, and public. The succeeding history of the Israelites shows, that as long as they adhered to the service of God, they were uniformly prosperous; but, when disobedient, these awful curses have "overtaken them," even to the present day. Consulting the marginal references will generally lead to the best exposition of the terms employed; and will frequently point out the fulfilment of the promises and threatenings.—*Bagster.*

Ver. 23. *And thy heaven* (the sky above them, which in the East is seldom obscured with clouds) *shall be brass.*—That is, reflect a glowing, intolerable heat, like burning brass.——*And the earth that is under thee shall be iron.*—That is, equally impervious to culture, and unfavourable to vegetation, with the iron ore.

Ver. 24. *The Lord shall make the rain of thy land powder and dust.*—An extract from Sir *T. Roe's* Embassy, will greatly illustrate this. "Sometimes there (in India) the wind blows very high in hot and dry seasons, raising up into the air, a very great height, thick clouds of dust and sand. These dry showers most grievously annoy all those among whom they fall, enough to smite them all with a present blindness, filling their eyes, ears, nostrils, and mouths too, if they be not well guarded; searching every place, as well within as without, so that there is not a little key-hole of any trunk or cabinet, if it be not covered, but receives some of the dust into it." The celebrated *Tournefort*, in his Travels in the Levant, mentions the same phenomena.

way against them, and flee seven ways before them; and shall be [m] removed [n] into all the kingdoms of the earth.

26 And thy [o] carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27 The LORD will smite thee with the botch of Egypt, and with the [p] emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and [q] astonishment of heart:

29 And thou shalt [r] grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee.*

30 Thou [s] shalt betroth a wife, and another man shall lie with her: thou shalt [t] build a house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not [u] gather the grapes thereof.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall [v] not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them.*

32 Thy [w] sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in thy hand.

33 The [x] fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up: and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, [y] from the sole of thy foot unto the top of thy head.

36 The LORD shall [z] bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37 And thou shalt become an astonishment, a proverb, and a [a] by-word, among all nations whither the LORD shall lead thee.

38 Thou shalt carry much [b] seed out into the field, and shalt gather *but* little in: for the [c] locust shall consume it.

39 Thou shalt plant vineyards and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes:* for the [d] worms shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil: for thine olive shall cast *his fruit.*

41 Thou shalt beget sons and daughters, [e] but thou shalt not enjoy them: for [f] they shall go into captivity.

42 All thy trees and fruit of thy land shall the [g] locust consume.

43 The [h] stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 He [i] shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover, all these [j] curses shall come upon thee, and shall pursue thee, and overtake thee, [k] till thou be destroyed: because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee for a [l] sign and for a wonder, and upon thy seed for ever.

47 Because [m] thou servedst not the LORD thy God with joyfulness and with gladness of heart, for the [n] abundance of all *things;*

48 Therefore [o] shalt thou serve thine enemies which the LORD shall send against thee, in [p] hunger, and in thirst, and in nakedness, and in want of all *things:* and he shall put a yoke of [q] iron upon thy neck, until he have destroyed thee.

49 The LORD shall bring a [r] nation against thee from far, from the end of the earth, *as* [s] *swift* as the eagle flieth; a nation whose tongue thou shalt not [t] understand;

50 A [u] nation of fierce countenance, which [v] shall not regard the person of the old, nor show favour to the young:

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until they be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall [w] besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land which the LORD thy God hath given thee.

53 And thou shalt [x] eat the fruit of thine own [y] body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you, and very delicate, his eyes shall be [z] evil toward his brother, and toward the [a] wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them

A. M. 2553. B. C. 1451.

m after a removing.
n Je.15.4.
o Ps.79.2. Je.7.33.
p Ex.9.9,11. 1 Sa.5.6, 12.
q Je.4.9.
r Job.5.14. Is.59.10.
s Je.8.10.
t Am.5.11. Mi.6.15.
u *profane, or, use it as common meat,* as c.20.6.
v *return.*
w 2 Ch.29.9.
x Je.5.17. Ne.9.36, 37.
y Is.1.6.
z 2 Ch.36.6, 17.
a Ps.44.14.
b Mi.6.15. Hag.1.6.
c Joel 1.4.
d Am.7.1,2.

e *they shall not be thine.*
f 2 Ki.24.14. La.1.5.
g or, *possess.*
h Ju.2.11. 15.
i ver.12,13.
j ver.15.
k 2 Ki.17.20.
l Eze.14.8. 1 Co.10.11
m Ne.9.35.. 37.
n c.32.15.
o 2 Ch.12.8. Je.5.19. Eze.17.3, 7,12.
p La.5.2. 6.
q Je.28.14.
r Je.5.15. 6.22,23.
s La.4.19
t *hear.*
u *strong of face.* Pr.7.13. Ec.8.1 Da.8.23
v 2 Ch.36. 17. Is.47.6.
w Is.1.7. 62.8. 2 Ki.25.1.. 4.
x 2 Ki.6.28, 29. Je.19.9. La.2.20. 4.10.
y *belly.*
z c.15.9. Mat.20. 15.
a c.13.6. Mi.7.5.

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the other hand, not less numerous—not less universal—are the miseries attending on disobedience, whether in a nation or an individual.

A summary of God's judgments.—This summary is awfully sublime, and abundantly demonstrates that it is indeed "a fearful thing to fall into the hands of the living God!" for he hath said, "Vengeance belongeth unto me, and I will recompense." (Heb. x. 30, 31.) "In vain (says *Scott*) does human language exhaust its powers in attempting to express the whole meaning of these important terms, the BLESSING and

Ver. 32. *Thy sons and daughters.*—[In several countries, particularly in Spain and Portugal, the children of the Jews have been taken from them, by order of the government, to be educated in the Popish faith. There have been some instances of such cruelty even in Protestant countries.]—*Bagster.*

Ver. 36. *Serve other gods.*—[The Israelites, who were carried captive by the Assyrians, and many of the Jews in Chaldea, were finally incorporated with the nations among whom they lived, and were given up to their idolatry. It is probable, however, that this refers to Jews being compelled, in Popish countries, to conceal their religion, and profess that of the Romish Church.] —*Bagster.*

Ver. 39. *The worms shall eat them.*—This threatening has often been fulfilled, to the great disappointment of those who cultivate the vine. An insect called the vine-weevil, (a small beautiful beetle,) is extremely hurtful to vines; so is the caterpillar, which mines or cuts the leaves of the vine.

Ver. 49. *A nation from far, from the ends of the earth.*—Language in part very similar was applied by the prophet Jeremiah to the Chaldeans; (chap. v. 15.) but the whole is applicable to the Romans, and some parts almost exclusively; though it is very possible, that a prophecy, as well as a promise, may receive a double fulfilment. It is very remarkable, that the two great Roman commanders went from Britain (where they were stationed) to attack the Jews; and the eagle, it is well known, was the Roman standard. The Jews (with a few exceptions) were perfect strangers to their language.

Ver. 50. *A nation of fierce countenance.*—This, with what follows, may be applied to both the Chaldeans and Romans. Compare Matt. xxiv. 1, &c.

Ver. 53. *Thou shalt eat the fruit of thine own body.*—This was fulfilled in Samaria, 2 Kings vi. 28, 29. and in Jerusalem, when besieged by the Romans, as is related by Josephus.

Ver. 54. *Wife of his bosom.*—[The Roman armies at length besieged, sacked, and utterly desolated Jerusalem; and during this siege, the famine was so extreme, that even rich and delicate persons, both men and women, ate their own children, and concealed the horrible repast lest others should tear it from them! "Women snatched the food out of the very mouths of their husbands, and sons of their fathers, and (what is most miserable) mothers of their infants."—*Josephus.* "In every house, if there appeared any semblance of food, a battle ensued, and the dearest friends and relations fought with one another; snatching away the miserable provisions of life."—*Ibid.*] —*Bagster*

of the flesh of his children whom he shall eat: because he hath nothing left him in the siege and in the straitness wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her [b] young one that cometh out from between her feet, and toward her [c] children which she shall bear: for she shall [d] eat them for want of all *things* secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this [e] glorious and [f] fearful name, THE [g] LORD THY [h] GOD;

59 Then the LORD will make thy plagues [i] wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee all the [j] diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague which *is* not written in the book of this law, them will the LORD [k] bring upon thee, until thou be destroyed.

62 And ye shall be [l] left few in number, whereas ye were as the [m] stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, *that* as the LORD rejoiced over you to do you [n] good, and to multiply you; so the LORD will rejoice over you to [o] destroy you and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall [p] scatter thee among all people from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And [q] among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.

66 And thy life shall hang in doubt before thee: and thou shalt fear day and night, and shalt have none assurance of thy life:

67 In the [r] morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thy heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into [s] Egypt again with ships, by the way whereof I [t] spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy *you*.

A. M. 2553. B. C. 1451.

b *after birth.*
c Is.49.15.
d ver.53.
e Ne.9.5. Ps.72.19.
f Ps.111.9.
g Ex.6.2,3. Ps.83.18.
h Ex.20.2. Ps.50.7. Is.41.10.
i Da.9.12.
j c.7.15.
k *cause to ascend.*
l Ne.7.4. Is.1.9.
m Ne.9.23.
n c.30.9. Je.32.41.
o Pr.1.26. Is.1.24.
p Je.16.13. 50.17. Eze.11.16, 17.
q Am.9.4.
r Job 7.4.
s Ho.8.13. 9.3.
t c.17.16.
a c.5.2,3.
b Ex.8.12.
c c.4.34.
d Is.6.9,10. 63.17. Jn.8.43.
e c.8.4.
f Ex.16.35. Ps.78.24, 25.
g 1 Co.9.25.
h Nu.21.23.

CHAPTER XXIX.

2 Moses exhorteth them to obedience: 10 all are presented before the Lord to enter into his covenant. 29 Secret things belong unto God.

THESE *are* the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he [a] made with them in Horeb.

2 ¶ And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did [b] before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The great [c] temptations which thine eyes have seen, the signs, and those great miracles:

4 Yet the LORD hath not given you a [d] heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness: your [e] clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 Ye have not [f] eaten bread, [g] neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, [h] Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and gave it for an

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the CURSE of Almighty God. All events are absolutely at his disposal, all creatures are his servants, and he can make us as happy or as miserable as he pleases. If he determine to bless us, he can command a confluence of health, riches, and reputation; and will give fruitful fields, flourishing families, and peaceful habitations, in case these be good for us. . . . . On the other hand, if the Lord purpose to inflict vengeance, what miseries can his curse inflict, even in this present world! An assemblage of direful diseases, racking pains, pinching poverty, and dreary famine, with armies of victorious enemies, exercising every cruelty, enhanced by galling insult, are ready to obey his mandate! . . . . The sinner's own wretchedness will be also aggravated by witnessing the distress of friends, relatives, and children, rendered miserable through his crimes. And all this (alas!) is but the beginning of sorrows to those who are under the curse of God: what will then be their unabating and everlasting misery, in that world where the worm dieth not, and the fire is not quenched?" "God be merciful to us miserable sinners!"

CHAP. XXIX. Ver. 1—29. *Another review of the Lord's dealings with Israel, with farther exhortations to obedience.*—The Lord being about to confirm his covenant with the new generation, before their entrance on Canaan, warns them solemnly against trifling or hypocrisy; for, in proportion as their blessings were accumulated, the abuse of those mercies would bring upon them accumulated judgments, both as a nation and as individuals; for in both respects are we to consider them. The covenant renewed, was substantially the same as that made with their fathers at Horeb; a national covenant, founded on temporal promises. (See exposition of chap. v.) At the same time it must be recollected, that nations are composed of families, and families of individuals; personal piety must therefore be considered as the soul of national religion. Thus at the era of the Reformation we must by no means suppose the whole, or even the majority of the English nation, consisted of pious individuals; but through the circulation of the Scriptures, and the preaching of the Reformers and their agents, with the blessing of God, there was such a number of true Christians as gave a cast of seriousness and devotion to that generation of Protestants, which seldom has been equalled since. Thus our Lord teaches us that true believers are "the salt of the earth;" (Matt. v. 13.) and a happy mixture of them in any generation gives it, as it were, the relish of piety and devotion, and at the same time preserves the bulk of the people from degenerating to open profaneness and irreligion, as otherwise might be expected.

Rebellious as the former generation were, we are far from supposing that there were among them no true children of Abraham and of God. On the contrary, in the matter of Baal-peor, after all that had been slain by Phinehas and his host, and by the plague which followed, there were still upwards of 600,000 men, which shows, that though the insurgents were

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Ver. 62. *Ye shall be left few in number.*—To say nothing of the slaughter in former captivities and wars, Josephus calculates that 1,100,000 perished by the invasion of the Romans.

Ver. 63. *Plucked from off the land.*—Titus carried away 90,000; Adrian soon after slew 500,000, and the senate joined with him in a decree, that no Jew should ever come within Judea, on pain of death.

Ver. 64. *Gods, even wood and stone.*—Such were the gods of the Greeks and Romans; and they were also, on pain of death, more recently required to worship the images of saints, in Spain and Portugal.

Ver. 68. *The Lord shall bring thee into Egypt again.*—When Titus took Jerusalem many of the young were sent to the public works in Egypt; and great numbers were sold almost for nought. See Psalm xliv. 13.—*And no man shall buy.*—Adrian sold them in a fair, like horses; and they were proffered in such multitudes, that sometimes there were no buyers. See Bishop *Newton* on the Prophecies.

CHAP. XXIX. Ver. 1. *These are the words, &c.*—In some copies of the Hebrew Bible, this verse is added to the preceding chapter. So Dr. *Boothroyd.*

Ver. 3. *The great temptations, &c.*—See note on ch. vii. 19.

Ver. 5. *Your clothes are not waxen old.*—See note on ch. viii. 4.

Ver. 6. *Ye have not eaten bread.*—They lived chiefly on manna in the wilderness, and they had no opportunity to cultivate the vine.

inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

9 Keep [i] therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

10 ¶ Ye stand this day [j] all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from the [k] hewer of thy wood unto the drawer of thy water:

12 That thou shouldest [l] enter into covenant with the LORD thy God, and into his [m] oath, which the LORD thy God maketh with thee this day:

13 That he may [n] establish thee to-day for a people unto himself, and *that* he may be unto thee a God, as he hath said [o] unto thee, and as he hath sworn unto thy fathers, to [p] Abraham, to [q] Isaac, and to [r] Jacob.

14 Neither with you only do I make this covenant and this oath;

15 But [s] with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their [t] idols, wood and stone, silver and gold, which *were* among them:)

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that [u] beareth [v] gall and [w] wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the [x] imagination of my heart, to add [y] drunkenness [z] to thirst:

20 The LORD will not spare him, but then the [a] anger of the LORD and his [b] jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot [c] out his name from under heaven.

A. M. 2553. B. C. 1451.

i Jos.1.7,8.
j 2Ch.23. 16. 34.29, 32. Ne.8.2
k Jos.9.21, 27.
l *pass.*
m Ne.10.29
n c.28.9.
o Ex.6.7.
p Ge.17.7.
q Ge.26.3,4.
r Ge.28.13, 15.
s Ac.2.39.
t *dungy gods*
u *rosh*, or, *a poisonous herb.*
v Ac.8.23.
w He.12.15.
x or, *stubbornness.* Je.3.17. 7.24
y *the drunken to the thirsty.*
z Is.30.1. Ro.2.5.
a Ps.74.1
b Ps.79.5.
c c.9.14. Eze.14.7, 8.
d Mat.24. 51.
e *is written.*
f *wherewith the LORD hath made it sick*
g Je.17.6. Zep.2.9.
h Ps.107.34 Ge.19.24. Je.20.16
j 1 Ki.9.8,9 Je.22.8,9.
k or, *who had not given to them any portion.*
l *divided.*
m Da.9.11, 14.
n 1Ki.14.15.
o Je.23.18. Da.12.22, 28. 1 Co.2.16.
p Ps.78.2, 7. 2 Ti.3.16.
a 1 Ki.8.47, 48.
b Is.55.7. 1 Jn.1.9.

21 And the LORD shall [d] separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that [e] are written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses [f] which the LORD hath laid upon it;

23 *And that* the whole land thereof *is* brimstone, and [g] salt, *and* burning, *that* it is not sown, nor [h] beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD [j] overthrew in his anger and in his wrath:

24 Even all nations shall say, [k] Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and [k] *whom* he had not [l] given unto them:

27 And the [m] anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:

28 And the LORD [n] rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The [o] secret *things belong* unto the LORD our God: but those *things which are* [p] revealed *belong* unto us, and to our children for ever, that *we* may do all the words of this law.

CHAPTER XXX.

1 Great mercies promised unto the repentant. 11 The commandment is manifest. 15 Life and death are set before them.

AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to [a] mind among all the nations whither the LORD thy God hath driven thee,

2 And shalt [b] return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul;

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remarkably active and daring, and many of them, perhaps, persons of extensive influence, still they formed but a tithing, as it were, of the whole nation. And in the new generation, though there might be a much larger number of true believers, yet, speaking of the people *generally*, the Lord had not given them "a heart to perceive, and eyes to see, and ears to hear," unto the very day on which Moses wrote; but there were still among them both individuals and families in whom there was "an evil heart of unbelief," (Heb. iii. 12.) a root bearing "gall and wormwood." Such a one might "bless himself in his heart," and say, as all hypocrites are wont to do, "I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst," &c. Such may deceive themselves, but the Lord will not spare them in the day in which he visits, either for national sins or personal transgressions.

The closing verse of this chapter contains a most important admonition, though its connexion with the rest is not very clear. The author of this exposition would connect it thus: should any curiously inquire the time when these judgments might be expected, or question the equity of the divine proceedings in their infliction, the inspired writer silences all such inquiries by saying, "The secret things (such as he hath not revealed) belong unto the Lord our God, but those things which are revealed to us and to our children for ever, that we (and they) may do all the words of this law;" a reproof not unsimilar to that which our Lord, in a certain case, gave to his disciples, "What is that to thee? follow thou me." (John xxi. 22.) So again, when they asked him, "Lord, wilt thou at this time restore the kingdom to Israel?" his reply was, "It is not for you to know the times and seasons, which the Father hath put in his own power." (Acts i. 6, 7.) It is always impertinent for servants to inquire into the designs of their masters, or into the motives of their conduct; into those of the Almighty, angels dare not pry, and mortals ought not. Speaking of the volume of the divine decrees, which he represents as chained to the eternal throne, Dr. *Watts* beautifully represents Gabriel himself as not presuming to look therein.

> "Not Gabriel asks the reason why,
> Nor God the reason gives;
> Nor dare the favourite angel pry
> Between the folded leaves."—*Lyrics*, Hy. 8.

CHAP. XXX. Ver. 1—20. *Promises of mercy to Israel, on their repentance.*—This short recapitulatory chapter gives encouragement to hope, that after all the judgments that Israel had brought upon themselves, their destruction would not be final; and that hope is so much strengthened by various passages in the prophets, and especially in St. Paul's Epistle

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Ver. 12. *That thou shouldest enter into covenant.*—To *enter into* a covenant is, literally, to pass between the parts of the sacrifice slain on these occasions. See the exposition of Gen. xv. 12—21.

Ver. 18. *Gall.*—Margin, or, "a poisonous herb." A *gall*, in natural history, is an excrescence formed by insects on the trunks of trees, &c.; those of the oak are used in making black ink, and sometimes in medicine, as a powerful astringent; some are probably very bitter, whence the proverb.

Ver. 19 *Add drunkenness.*—[A very forcible metaphor, denoting the natural progress and increasing avidity of sinful passions and depraved inclinations; which lead men to drink down iniquity as the drunkard does his liquor, without regard to consequences. Some render, "to add thirst to drunkenness;" and then it implies the insatiableness of men's sinful passions, which hanker for more and more indulgences after the greatest excesses.]—*Bagster.*

Ver. 23. *The whole land is brimstone, and salt, and burning.*—The effect of salt, where it abounds, on vegetation, is described by burning. Thus *Volney*, speaking of the borders of the Asphaltic Lake, or Dead sea, says, "The true cause of the absence of vegetables and animals is, the acrid saltness of its waters, which is infinitely greater than that of the sea."—*Orient. Cust.* No. 71.

Ver. 26. *Whom he had not given unto them.*—Margin, Or, "who had not given (Hebrew, *divided*) unto them (any portion)" i. e. gods from whom they had received no benefits; no manna, no quails, no miraculous interferences no promised land.

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and [c] gather thee from all the nations whither the LORD thy God hath scattered thee.

4 If [d] *any* of thine be driven out unto the utmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thy heart, and the heart of thy seed, to love the LORD thy God with all thy heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine [e] enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And [f] the LORD thy God will make thee plenteous in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again [g] rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt [h] hearken unto the voice of the LORD thy God, to [i] keep his commandments and his statutes which are written in this book of the law, *and* if thou [j] turn unto the LORD thy God with all thy heart and with all thy soul.

11 ¶ For this commandment which I command thee this day, it *is* not [k] hidden from thee, neither *is* it far off.

12 It [l] *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 ¶ See, [m] I have set before thee this day life and good, and death and evil;

16 In that I command thee this day to [n] love the LORD thy God, to walk in his ways, and to [o] keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thy [p] heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I [q] denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.

19 I [r] call [s] heaven and [t] earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy [u] life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAPTER XXXI.

1 Moses encourageth the people: 7 he encourageth Joshua: 9 he delivereth the law unto the priests, to read it in the seventh year to the people. 14 God giveth a charge to Joshua. 19 and a song to testify against the people. 24 Moses delivereth the book of the law to the Levites to keep.

AND Moses went and spake these words unto all Israel.

2 And he said unto them, I *am* a [a] hundred and twenty years old this day; I can no more go out and come in: also the LORD hath [b] said unto me, Thou shalt not go over this Jordan.

3 The LORD thy God, [c] he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, as the LORD hath [d] said.

4 And the LORD shall do unto them as he [e] did to Sihon, and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And the LORD shall [f] give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be [g] strong and of a good [h] courage, fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee; he [i] will not fail thee, nor forsake thee.

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, Be [j] strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, [k] he *it is* that doth go before

A. M. 2553. B. C. 1451

c Je.32.37, &. Eze.36.24

d Ne.1.9.

e Is.14.1., 27. Ob.10

f c.28.11.

g Zep.3.17.

h Is.55.2,3.

i 1 Co.7.19.

j ver.2. Lev.26.40, 41. Eze.33.11, &c.

k Ps.147.19. Is.45.19.

l Ro.10.6, &c.

m c.11.26. ver.1,19.

n Mat.22. 37,38.

o Jn.14.21.

p Pr.14.14.

q c.8.19.

r c.4.26. 31.28.

s c.32.1. Is.1.2. Je.2.12,13

t Je.22.29. Mi.6.1,2

u Ps.27.1. 56.3. Ju.11.25. Ac.17.28.

a Ex.7.7. c.34.7.

b Nu.20.12. c.3.27.

c c.9.3. Ps.21.2,3.

d Nu.27.18., 21.

e Nu.21.24, 33.

f c.7.2,18.

g Jos.10.25. 1 Ch.22. 13.

h c.20.4. Is.43.1.,5.

i Jos.1.5. He.13.5.

j c.3.28. Jos.1.6. Ep.6.10.

k Ex.13.21, 22. ver.3.

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to the Romans, as to leave little or no doubt of a national repentance and return to God, though when, and to what extent, and by what particular means, are circumstances which remain unrevealed, or at least of difficult interpretation; and this does not seem the place for investigation. As a particular inducement to obey the divine command, it is particularly stated, that there is no difficulty either in obtaining or in understanding it. They were not to go up to heaven, to receive it "by the ministry of angels," as at mount Sinai; nor had they to cross the sea, to go back to Egypt. "It is very nigh unto thee, in thy mouth and in thy heart." So it was enjoined on them, (chap. vi. 6, 7.) "These words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, &c. (Compare Rom. x. 6, &c.)

The close of the chapter is particularly eloquent and sublime; and that fine sentiment, "The Lord is thy life, and the length of thy days," is equally applicable to us Christians as to the literal seed of Abraham. "In him we live, and move, and have our being," temporally; and spiritually, life and salvation are alone from God our Saviour.

CHAP. XXXI. Ver. 1—30. *Moses takes his farewell of the people, and delivers a charge to Joshua.*—Moses having brought the children of Israel to the very border of the promised land, is yet not permitted to enter it. "When we have finished what we came for, (says Bishop *Hall,*) it is time for us to be gone. This earth is made for action, not for fruition. The services of God's children would be ill rewarded, if they must stay here always. Let no man think much that those are fetched away which are faithful: their services would be ill rewarded, if they were to stay here always." The death of Moses out of the promised land, is denounced as a punishment, or correction of his fault at Meribah. (Numb. xx. 12.) But the mercy of God turns all our afflictions into blessings. Moses is excluded from the earthly Canaan, but he is admitted into

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CHAP. XXX. Ver. 4. *From thence,* &c.—[As this promise refers to a return from a captivity among all nations, consequently it cannot be exclusively the Babylonish captivity which is intended; and the repossession of their land must be different from that which was consequent on their return from Babylon. Nor at that period could it be said that they were *multiplied more than their fathers,* or, as the Hebrew imports, *made greater than their fathers,* when after their return, they were tributary to the Persians, and afterwards fell under the power of the Greeks, under whom they suffered much; nor have their hearts, as a nation, yet been *circumcised.*]—*Bagster.*

Ver. 11. *Is not hidden.*—Not wonderful, or difficult of comprehension: for though there are mysteries, and deep ones, in the doctrines of divine truth, there are none in the moral precepts here referred to; nothing can be plainer than the Ten Commands.

CHAP XXXI. Ver. 2. *A hundred and twenty years.*—[The life of Moses the great prophet of Jehovah and lawgiver of the Jews, was exactly the same in length as the time Noah employed in preaching righteousness to the antediluvian world. These *one hundred and twenty years* were divided into three remarkable periods. *Forty years* he lived in Egypt, in the court of Pharaoh, acquiring all the learning and wisdom of the Egyptians, (Ac. xxvii. 20, 23.) *forty years* he sojourned in Midian, in a state of preparation for his great and

thee; he will be with thee, he [i] will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 ¶ And Moses wrote this law, and [m] delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the year of [n] release, in the [o] feast of tabernacles,

11 When all Israel is come to [p] appear before the LORD thy God in the place which he shall choose, thou shalt [q] read this law before all Israel in their hearing.

12 Gather [r] the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And *that* their [s] children which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And the LORD said unto Moses, Behold, thy days approach that thou must [t] die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a [u] charge. And Moses and Joshua went and presented themselves in the tabernacle of the congregation.

15 And [v] the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the LORD said unto Moses, Behold, thou shalt [w] sleep with thy fathers, and this people will [x] rise up, and go a [y] whoring after the gods of the strangers of the land, whither they go *to be* among them, and will forsake me, and break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and I [z] will forsake them, and I will [a] hide my face from them, and they shall be devoured, and many evils and troubles [b] shall befall them, so that they will say in that day, Are not these evils come upon us, because our God *is* not [c] among us?

18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

A. M. 2553
B. C. 1451

i ver. 6.

m ver. 25, 26.

n c. 15. 1.

o Le. 23. 34.

p c. 16. 16.

q Jos. 8. 34. 2 Ki. 23. 2. Neh. 8. 1, 8.

r c. 4. 10.

s Ps. 78. 4, 8.

t c. 34. 5.

u Nu. 27. 19. ver. 23.

v Ex. 33. 9.

w *lie down.* 2 Sa. 7. 12.

x Ex. 32. 6.

y Ex. 34. 15. Ju. 2. 17., 20. Ps. 73. 27. Je. 3. 1. Eze. 16. 15.

z 2 Ch. 15. 2.

a Is. 64. 7. Eze. 39. 23, 24.

b *And.*

c Nu. 14. 42. Ju. 6. 13.

d c. 32. 15. Ne. 9. 25, 26. Ho. 13. 6.

e ver. 17.

f *before.*

g Ps. 139. 2. Hos. 5. 3.

h *do.*

i 2 Ki. 22. 8, &c.

j Ex. 32. 9.

k Ge. 49. 1, 2.

l c. 32. 1.

m Ju. 2. 19.

n 2 Ch. 34. 24.

a c. 30. 19. Ps. 50. 4.

b Ps. 72. 6. Is. 55. 10, 11. Mi. 5. 7.

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and [d] filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, [e] when many evils and troubles are befallen them, that this song shall [f] testify against them as a witness: for it shall not be forgotten out of the mouths of their seed: for I [g] know their imagination which [h] they go about, even now, before I have brought them into the land which I sware.

22 Moses therefore wrote this song the same day, and taught it the children of Israel.

23 ¶ And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be [i] there for a witness against thee.

27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been [j] rebellious against the LORD; and how much more after my death?

28 Gather [k] unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and [l] call heaven and earth to record against them.

29 For I know that after my death ye will utterly [m] corrupt *yourselves*, and turn aside from the way which I have commanded you; and [n] evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song until they were ended.

CHAPTER XXXII.

1 Moses' song which setteth forth God's mercy and vengeance: 46 he exhorteth them to set their hearts upon it. 48 God sendeth him up to mount Nebo, to see the land, and die.

GIVE [a] ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrine shall [b] drop as the rain, my speech shall distil as the dew, as the small

"a better country, even a heavenly one." Before his death, however, he is ordered to deliver a charge to Joshua, to "Be strong, and of good courage;' assuring him that the Lord would go before, to prepare his way.

Moses having finished his inspired writings, appoints the public reading of them every seventh or sabbatic year, at the feast of tabernacles, in the ears of all the people. He is then enjoined to compose a sacred song, or poem, containing a recapitulation of the history of Israel, and of the Lord's dealings towards them. This was to be learned by heart, and sung by them, in order to be a warning to them against the repetition of their former rebellions. This very beautiful composition we shall find in the following chapter.

CHAP. XXXII. Ver. 1—29. *Moses celebrates the divine per-*

important mission, (Ac. vii. 29, 30.) and *forty years* he guided, led, and governed the Israelites under the express direction and authority of God:—in all 120 years.]—*Bagster.*

Ver. 10. *At the end of every seven years.*—We read but of three instances of this being attended to, Josh. viii. 30. 2 Chron. xvii. 7.; xxxiv. 30. Neh. viii. 7. Those commentators are, however, too hasty, who conclude that these were the only instances in which this was done. These are recorded, probably, as instances of the practice being restored, after some considerable intermission.

Ver. 16. *Thou shalt sleep with thy fathers.*—Hebrew, "Shalt lie down;" ["lying down:" it signifies to rest, take rest in sleep, and metaphorically to *die*. Though much stress cannot be safely laid upon this expression to prove the immortality of the soul, or that the people, in the time of Moses, had a distinct notion of its separate existence; yet, it was understood in this sense by *Jonathan*, who paraphrases the words thus: "Thou shalt lie down in the dust with thy fathers; and thy soul shall be laid up in the treasury of the life to come, with thy fathers."]—*Bagster.*

Ver. 17. *Hide my face.*—[Though this may *allude* to the withdrawing of the Shechinah, or visible appearance of Jehovah, yet the general meaning of the expression in Scripture is, the withdrawing of his approbation and protection, of which his visible appearance was formerly the sign and pledge.]—*Bagster.*

Ver. 19. *Write ye this song.*—[The inimitable song which follows in the next chapter. Things of great importance, and of general concern, were, among the ancients, put into verse; as this was found, not only attractive and agreeable, but the best method of fixing and retaining them in the memory; especially in those early times when *writing* was but little practised. For this purpose, Jehovah was pleased to adapt his instructions. A sacred song, containing the substance of the preceding addresses, was appointed to be composed by Moses, doubtless under divine inspiration: which the people were required to learn, and teach to their children from generation to generation. This song would, when its predictions were verified, testify that they had been sufficiently warned; bear witness to the justice of God; and form a powerful call to repentance.]—*Bagster.* It is most certain that the ancients sang (or rather *chanted*) their poetry, and sometimes prose. Homer sung his poems to the harp, or lyre. So did the bards of the Druids, Celts, Germans, British, &c.—*Aristotle* says that the Greeks sung their laws and histories.

Ver. 26. *Take this book of the law.*—The original autograph, of which a copy was given to the priests. See ver. 9.

rain upon the tender herb, and as the showers upon the grass:

3 Because I will publish the name of the LORD: [c] ascribe ye greatness unto our God.

4 *He is* the [d] Rock, his work *is* [e] perfect: for all his [f] ways *are* judgment: a God of [g] truth and without iniquity, just and right *is* he.

5 They [h] have corrupted themselves, [i] their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation.

6 Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy [j] father *that* hath [k] bought thee? hath he not made thee, and established thee?

7 ¶ Remember the days of old, consider the [l] years of many generations: ask thy father, and he will show thee: thy elders, and they will tell thee.

8 When the Most High [m] divided to the nations their inheritance, when he [n] separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For [o] the LORD's portion *is* his people; Jacob *is* the [p] lot of his [q] inheritance.

10 He found him in a desert land, and in the waste howling wilderness; he [r] led him [s] about, he instructed him, he kept him as the apple of his eye.

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh [t] them, beareth them on her wings;

12 *So* the LORD alone did lead him, and *there was* no strange god with him.

13 He [u] made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck [v] honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

A M 2553. B C 1451.

c 1 Ch.29. 11. Re.7.11, 12.
d Ps.18.2.
e Ecc.3.11.
f Da.4.37.
g Re.15.3.
h *He hath corrupted to himself.*
i or, that they are *not his children, but* their blot
j Ex.15.16. 1 Ch.6.30.
k Ex.15.13
l *generation and generation.*
m Ac.17.26.
n Ge.11.8.
o Ps.79.5. Is.63.4.
p *cord.*
q Ps.78.71. Eph.1.18.
r or, *compassed.*
s Zec.2.8.
t Is.63.9.
u Is.58.14.
v Ps.81.16.

w Is.44.2
x 1 Sa.2.29. Ac.9.
y Ne.9.25, 26
z 1 Co.10.22
a 1 Co.10.20
b or, *which were not God* Ver.21.
c Is.17.10.
d or, *despised.*
e Ro.10.19.
f Lam.4.11.
g or, *hath burned.*
h or, *hath consumed* Zep.3.8.
i Eze.5.16.
k *roots* Hab.3.5.
l Eze.14.21.
m *from the chambers*
n *bereave.*

15 ¶ But [w] Jeshurun waxed fat, and [x] kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness;* then he [y] forsook God *which* made him, and lightly esteemed the Rock of his salvation.

16 They provoked him to [z] jealousy with strange *gods*, with abominations provoked they him to anger.

17 They [a] sacrificed unto [b] devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 Of the Rock *that* begat thee thou art unmindful, and hast [c] forgotten God that formed thee.

19 And when the LORD saw *it*, he [d] abhorred *them*, because of the provoking of his sons, and of his daughters.

20 And he said, I will hide my face from them, I will see what their end *shall be:* for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and I will [e] move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

22 For a [f] fire is kindled in mine anger, and [g] shall burn unto the lowest hell, and shall [h] consume the [i] earth with her increase, and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them; I will spend mine [j] arrows upon them.

24 *They shall be* burnt with hunger, and devoured with [k] burning heat, and with bitter destruction: I will also send the [l] teeth of beasts upon them, with the poison of serpents of the dust.

25 The sword without, and [m] terror within, shall [n] destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

fections, and laments the corruption of the people.—Greatness, justice, and truth, are primary attributes of the Deity, of whom "the rock" is the established emblem. David says, (2 Sam. xxiii. 3.) "The God of Israel said, the *Rock* of Israel spake to me:" and the same image was applied to the idols of the heathen: "For *their* rock is not as *our* Rock, our enemies themselves being judges." (ver. 31.) The leading idea of the figure is safety, or salvation; hence those words are often joined together, "The Lord is my rock and my salvation." He is a sure foundation for our hopes, a safe defence against our enemies, and a refuge from shipwreck and from storm. As the primitive rocks, moreover, are the very foundation of our earth, *Maimonides* and other critics have taken the figure in the sense of origin, or *first cause*, and this certainly corresponds best with the following sentence, "His work is perfect."

Of Israel it is said, "They have corrupted themselves, their spot is not the spot of his children;" the latter clause of which is attended with some difficulty, as may be seen in the notes: but our present version, compared with the margin, gives a very good sense, and probably the true meaning of the passage: "They have corrupted themselves," as flesh is corrupted by disease and death: their blemishes are not of that superficial nature as to be washed out, even "with nitre and much soap," but are the marks of putrefaction; "they are a perverse and

CHAP. XXXII. Ver. 5. *They have corrupted themselves,* &c.—Hebrew, "He (i. e. Israel) hath corrupted himself."——*Their spot is not the spot of his children.*—Margin, "They are not his children; that is their blot." The last clause is variously rendered and explained. Bishop *Lowth* renders it, "Their evil disposition hath corrupted his children, which indeed are no longer his;" but adds, in a note, that the sense adopted by the LXX., the Samaritan, and Syriac, is perhaps nearer the truth; "They are corrupted, they are not his; (they are) sons of error, or blemish;" which is also partly confirmed by Aquila, Vulgate, and Symmachus. Some explain the word *spot*, as referring to the *stigma*, or mark, impressed by idolaters on their foreheads; but nothing like this was allowed in Israel. They were not to cut or paint themselves. The sense given in the exposition was suggested by considering, that the word used for *corruption*, is applied to the change which takes place in a dead body, (Psalm xvi. 10.) and is, in fact, only the universal prevalence of that putrefaction which first appears in spots. The same idea is perhaps suggested in Jer. ii. 23, (above referred to,) where the Jews are described as *polluted* with idolatry, and their "iniquity marked" with a spot, or blot, that could not be eradicated.

Ver. 6. *Is he not thy father that hath bought thee?*—That is, who redeemed thee. See Isa. lxiii. 16.

Ver. 8. *According to the number of the children of Israel.*—The meaning is, (says Dr. *Boothroyd,*) "that when God fixed the boundaries of other nations, he allotted also a land sufficiently large to contain the children of Israel; and he so favoured them, by revealing his will to them, and dwelling among them, that they may be said to be his own inheritance." Hence it does not appear that the Canaanites had any claim to this country, but by possession, probably by conquest: and by the same means were they dispossessed. See the quotation from *Bryant*, in the introduction to this book.

Ver. 10. *He found him in a desert land.*—To this it has been objected, that the Lord did not *find* them in the desert, but led them thither. But the expression is poetical; the narrative begins, or finds them there. Compare Exod. xviii. 8. Numb. xx. 14. margin.——*He led him about.*—Margin, "Compassed him about." The same pillar of cloud and fire which directed, also protected them, as in the passage of the Red sea.

Ver. 13. *Honey out of the rock,*—(i. e. wild honey,) *and oil out of the flinty rock.*—*Maundrell,* speaking of Judea, says, "The most rocky parts of all, which could not well be adjusted for the production of corn, might yet serve for the plantation of vines and olive-trees, which delight to extract, the one its fatness, the other its sprightly juice, chiefly out of such dry and flinty places."

Ver. 14. *The fat of kidneys of wheat.*—In allusion to this expression, *Forbes* observes, that some of the greatest delicacies in India are made from the *rolong* of flour, which is called the heart, or kidney, of wheat.——*Pure blood of the grape.*—That is, wine not weakened by water.

Ver. 15. *Jeshurun.*—Hebrew, "the upright;" i. e. that nation whose ancestors were upright before God, became corrupt.

Ver. 17. *They sacrificed unto devils.*—The original word, *shedim*, has been variously interpreted. "The Vulgate, LXX., Arabic, Persic, Coptic, and Anglo-Saxon, have devils, or *demons.*"—Dr. *Clarke.* These were worshipped under the notion of their presiding over nature, and *shedding dotion* (as *Parkhurst* explains it) the blessings of rain and dew, &c. This was connected with the ancient astrology.

Ver. 19. *He abhorred them because of the provoking,* &c.—Margin, "He despised;" or, "He was disgusted with them, because of the *provocation*" or because his sons and daughters provoked him by their idolatries.

Ver. 20. *Children in whom is no faith.*—That is, faithless, fickle, not to be depended on.

Ver. 22. *The lowest hell.*—The deepest destruction; alluding to the earthquake and the volcano.

Ver. 23. *I will spend mine arrows upon them.*—The judgments of God in general are termed the arrows of God: Job vi. 4. Ps. xxxviii. 2, 3.; xci. 5. Ezek. v. 16. Jer. l. 14. 2 Sam. xxii. 14, 15. The heathens did the same. Apollo is ever represented as bearing a bow and quiver full of deadly arrows. —*Homer,* Il. i. 45.

The following beautiful passage, quoted by Dr. *Clarke* from an oriental writer, will well illustrate this metaphor. "It was once demanded of the fourth Khaleefeh, (on whom be the mercy of the Creator!) if the canopy of heaven were a *bow;* and if the earth were the *cord* thereof; if calamities were *arrows;* if mankind were the marks for those arrows, and if Almighty God, the tremendous and glorious, were the unerring *Archer;* to whom could the sons of Adam flee for protection?" The Khaleefeh answered, "The sons of Adam must flee unto the Lord"

A. M. 2553. B. C. 1451.

26 I said, I would [o] scatter them into corners, I would make the remembrance of them to cease from among men;

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, [p] Our hand *is* high, and the LORD hath not done all this.

28 For they *are* a nation void of counsel, neither *is there any* understanding in them.

29 Oh [q] that they were wise, *that* they understood this, *that* they would consider their latter end!

30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had [r] sold them, and the LORD had shut them up?

31 For [s] their rock *is* not as our Rock, [t] even our enemies themselves *being* judges:

32 For their vine [u] *is* of the [v] vine of [w] Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

33 Their wine *is* the [x] poison of dragons, and the cruel venom of [y] asps.

34 *Is* not this laid [z] up in store with me, *and* sealed up among my treasures?

35 To [a] me *belongeth* vengeance, and recompense; their [b] foot shall slide in *due* time: for the day of their calamity *is* at [c] hand, and the things that shall come upon them make haste.

36 For the LORD shall judge his people, and [d] repent himself for his servants; when he seeth that *their* [e] power is gone, and *there is* none shut up, or left.

37 And he shall say, Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink-offerings? let them [f] rise up and help you, *and* be [g] your protection.

39 See now that I, [h] *even* I, *am* he, and *there is* no god with me: I [i] kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering [j] sword, and my hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows [k] drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

43 Rejoice, [l] O ye nations, *with* his people: for he will [m] avenge the blood of his servants, and will render vengeance to his adversaries, [n] and will be merciful unto his land, *and* to his people.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he and [o] Hoshea the son of Nun.

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, [p] Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it *is* not a vain thing for you: because it *is* your [q] life; and through this thing ye shall prolong *your* days in the land whither ye go over Jordan to possess it.

48 ¶ And the LORD spake unto Moses that self-same day, saying,

49 Get [r] thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan which I give unto the children of Israel for a possession:

50 And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother [s] died in mount Hor, and was gathered unto his people:

51 Because ye [t] trespassed against me among the children of Israel at the waters of [u] Meribah-Kadesh, in the wilderness of Zin; because ye [v] sanctified me not in the midst of the children of Israel.

52 Yet thou shalt [w] see the land before *thee*, but thou shalt not go thither unto the land which I give the children of Israel.

o Is 63.16.
p or, *our high hand, and not the Lord hathdone*
q Ps 81.13.
r Is 50.1
s 1 Sa 2.2. 1 Sa 4.8.
u or, *worse than*
v Je 2.21
w Is 1.10.
x Ps 58.4.
y Ro 3.13.
z Je 2.22. Ro 2.5.
a He 10.30.
b Je 13.16.
c 2 Pe 2.3.
d Ju 10.15, 16. *e heard.*
f Ju 10.14.
g *a hiding for you.*
h Is 45.5, 6, 22.
i Ps 68.20. Re 1.17, 18.
j Eze 21.9.. 15.
k Ps 45.5.
l or, *sing ye (Heb. shout for joy) ye nations*
m Re 19.2.
n Ps 85.1.
o or, *Joshua.*
p Pr 3.1..4. Eze 40.4
q Le 18.5. Pr 4.22.
r Nu 27.12, 13.
s Nu 20.24 ..29.
t Nu 20.11, 12.
u or, *strife at Kadesh*
v Le 10.3. Is 8.13.
w c. 34.1..4.

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crooked generation," of whose reform there appeared no more hope, than of curing a body already putrefied.

The goodness of God is, in the writings of Moses, constantly contrasted with the baseness and ingratitude of his professing people. His care over them is compared to that of the royal bird, (the eagle,) in rearing and fostering her young; their ingratitude is compared to the ungrateful hind, "Jeshurun waxed fat and kicked;" and the more they were nourished, the more ingratitude they discovered, until at length they turned their back upon Jehovah, and sacrificed to demons, the idols of the heathen. Well might the prophet say, "They are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this! that they would consider their latter end!"

This, indeed, is a subject of universal interest, no less so to us than to them; but the ablest commentators are of opinion, as this refers to the nation, that it does not so properly refer to the death of individuals, as to the judgments denounced against them as a people; as if the prophet had said, "O that they would consider the consequences of their disobedience!" So the prophet Jeremiah laments over Jerusalem; "She remembered not her latter end, therefore she came down wonderfully." (Lam. i. 9.)

Ver. 30—52. *Moses laments over the ingratitude of Israel, and is himself ordered to prepare to die.*—The pathetic lamentation of Moses connects with this part of the chapter, as well as of the former. "O that they were wise, and that they understood this!" namely, the advantages of obedience, and the miseries which must necessarily result from a contrary conduct. Turning toward the idolatrous Canaanites, Moses justly says, "Their rock is not as our Rock;" their gods are not as our God, "even our enemies themselves being judges." So Rahab confessed to the spies; "We have heard how Jehovah dried up the water of the Red sea, when ye came out of Egypt," &c. (Josh. ii. 10, 11.)

As to the idolatrous nations, they are compared to the inhabitants of Sodom and Gomorrah, whose sins they copied: and are said, therefore, to have produced poisonous fruits, whose *wine* is compared to the poison of dragons and of asps; that is, the principles of idolatry are as destructive to pure

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Ver. 30. *One chase a thousand.*—This was promised Levit. xxvi. 7, 8. and would doubtless have been fulfilled, had the people remained faithful and obedient.—*Except their Rock had sold them.*—In slave countries, the slaves are penned up like cattle, till they are sold, and then delivered up to their purchasers. It is remarkable, that when Titus had taken Jerusalem, he was so struck with the strength of the place, that he acknowledged, if God had not delivered it into his hands, the Roman armies never could have taken it.

Ver. 32. *Their vine is of the vine of Sodom.*—Margin, "Is worse than the vine of S. dom." *Michaelis* thinks that the vine of Sodom is the solanum, or night-shade, which bears a considerable resemblance to the *vitis*, or white vine, in its leaves and fruit, which is vinous, but poisonous, and which the Arabs call fox-grapes.—*Poison of dragons.*—Many critics contend that the Heb. *Tannin*, here used, refers to the crocodile; but this creature, terrible as it is, is not poisonous; it is evident, therefore, that it must mean something else in this place. The late Editor of *Calmet* contends for the *Gecko*, a creature much like the chamelion, but whose poison is very fatal, and so is that of some species of serpents; but the moral sense, as above given, is unquestionable, and most important.

Ver. 34. *Is not this laid up in store with me?*—Namely, vengeance and recompense, as in the verse following.

Ver. 35. *Their foot shall slide in due time.*—"In the time their foot shall slide." (*Ainsworth.*) So the Psalmist tells us, the wicked stand in "slippery places," whence they are cast "down unto destruction."—Ps. lxxiii. 18. *Calmet* thinks this passage refers to the devoted nations, and we conceive justly.

Ver. 42. And that *with the blood*, &c.—The words " and that," are supplementary, and would be better omitted.—*From the beginning of revenge upon the enemy.*—[The word *paroth*, rendered *revenges*, a sense in which it never seems to be used, has rendered this passage very obscure. As the word *paira*, signifies the *hair of the head*, both in Hebrew and Arabic, *Parkhurst* and others render *mairoh paroth*, "from the hairy head;" but to have this sense, the words should rather have been *mipparoth rosh*, according to the Hebrew idiom. The word *faron*, in Arabic, however, also denotes a *prince* or *chief;* and the words may be literally rendered, with the LXX. "from the head of the chiefs of the enemies." The *hyperbaton*, or transposition of words from their grammatical order, is very observable in this verse; the third member forming a continuation of the first, and the fourth of the second.] —*Bagster.*

Ver. 43. *Rejoice, O ye nations.*—Margin, "Sing ye (or praise) his people ye nations." The textual reading is justified by St. Paul, as above quoted.

Ver. 44. *Hoshea.*—That is, Joshua. See note on Numb. xiii. 16

CHAPTER XXXIII.

1 The majesty of God. 6 The blessings of the twelve tribes. 26 The excellency of Israel.

AND this *is* the blessing wherewith Moses the man of God blessed the children of Israel before his death.

2 And he said, The LORD [a] came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he [b] came with ten thousands of saints: from his right hand *went* a [c] fiery law for them.

3 Yea, he [d] loved the people; all his saints *are* in thy [e] hand: and they sat down at thy feet, *every one* shall [f] receive of thy words.

4 Moses commanded us a law, *even* the inheritance of the congregation of Jacob.

5 And he was [g] king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 ¶ Let [h] Reuben live, and not die; and let *not* his men be few.

7 ¶ And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him, and be thou a [i] help *to him* from his enemies.

A. M. 2553.
B. C. 1451.

a Ex 19.18, 20. Ju.5.4,5. Hab.3.3.
b Psalm 68.17. Ga.3.19.
c or, *fire of.*
d Ho.11.1. 1Jo.4.19.
e 1Sa.2.9. Ps.31.15. Jn.17.11.. 15.
f 1Th.1.6.
g Ex.15.18, 19
h Ge.49.3, &c.
i Ps.146.5.

j Ex 28.30
k Ex.32.25.. 28.
l Mal 2.5..7
m or, *let them.*
n Ex.30.7,8
o *at thy nose.*
p Le 1.9,17. Ps.51.19.
q Jud.42.8. Eze.20.40, 41.
r Ge.27.28.

8 ¶ And of Levi he said, *Let* thy [j] Thummim and thy Urim *be* with thy holy one, whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

9 Who said unto his father and to his mother, I have not seen him, neither [k] did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy [l] covenant.

10 They shall teach Jacob thy judgments, and Israel thy [m] law; they shall put [n] incense [o] before thee, and [p] whole burnt-sacrifice upon thine altar.

11 Bless, LORD, his substance, and [q] accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ *And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of Joseph he said, Blessed of the LORD *be* his land, for the precious things of heaven, for the [r] dew, and for the deep that coucheth beneath,

morals, and to the true interests of mankind, as the venom of those creatures is to human life. The people of Israel are described by the prophet Isaiah as the vineyard of the Lord of hosts, which had been cultivated and fenced round; but, saith the Lord, "when I looked that it should bring forth grapes, it brought forth *wild* grapes." (Isa. v. 1—7.) But these idolaters brought forth not only wild but poisonous fruits; for idolatry not only violated the precepts of the first, but of the second table; it not only dishonoured the divine perfections, but it encouraged the crimes that poisoned the sources of human existence and of knowledge, and sapped the foundations of society. Against these vengeance is denounced. The Lord is arising to judgment; to avenge his people of their enemies, to give them their allotted inheritance, and dispossess the idolaters who had usurped it; and the poem concludes with calling upon the nations to unite with his people, and praise Jehovah for his mercies; "for he will be merciful to his land and to his people." This St. Paul quotes as a prophecy of the calling of the Gentiles; "Rejoice, ye Gentiles, with his people." And this justifies our interpretation of these verses as favourable to Israel, the surrounding nations (the Canaanites excepted) being called upon to rejoice *with* them.

Moses having recited this song in the ears of all the people, concludes with this pointed and pathetic address: "Set your hearts unto all the words which I testify among you this day . . . For it is not a vain thing, it is your *life;* and through this ye shall prolong your days in the land whither ye go over Jordan to possess it."

CHAP. XXXIII. Ver. 1—12. *Moses blesses the tribes of Israel.*—Moses, though not allowed to enter the promised land, was privileged before his death, not only to view that goodly country, but by the spirit of prophecy to foresee and to predict the fate and future circumstances of the several tribes, in which we shall now follow him: comparing, occasionally, his predictions with those of good old Jacob in circumstances very similar.

The introduction is very sublime, and places us at the foot of Mount Sinai, where the Lord first appeared in glory; and then successively at Seir, at Paran, and at Meribah Kadesh. St. Stephen tells us that "the Law was given by the disposition of angels," (Acts vii. 53.) with which "the ten thousands of saints," or "holy ones," seems here naturally to correspond, though in the following clause it appears to be applied to the people of Israel. The Hebrew term for *saints* signifies, 1st. persons separated for the service of God; and, therefore, 2dly. sanctified, or holy persons; in both which senses it is applicable, and actually applied, both to angels in heaven and saints on earth. To the latter he gave a "fiery law," or a law from the midst of Sinai's flame, and which law was as rigid in its enactments, as it was terrible in the form of its delivery.

The Law was "given by the hand," or instrumentality of Moses, but neither was he lawgiver, nor king, in any proper sense of these terms, both being appropriated to Jehovah; as saith the prophet Isaiah, "The Lord is our judge; the Lord is our lawgiver—our king; he will save us;" and so the apostle James, "There is one Lawgiver, who is able to save and to destroy." (Isa. xxxiii. 22. James iv. 12.) Notwithstanding, therefore, the fiery nature of this law, and the flaming glory with which it was accompanied, still "he loved the people." God showed his love in the gift of a law equally calculated to make his people happy as to make them holy: and we are required to show our love to him, by an obedience both implicit and universal.

If the term "King in Jeshurun," (that is, Israel,) be applied to Moses, it must be in the sense of God's viceregent, presiding, which he certainly did, "when the heads of the people and the tribes of Israel were gathered together," as appears to have been the case at this time, while Moses blessed them.

On *Reuben*, he pronounces the blessing of an extensive population, with which he certainly was favoured. (See note on Num. xxvi. 51.)

For *Judah*, he implores an answer to his prayers, which in this case are supposed to be for victory: so the *Chaldee* here explains it; "Receive, O Lord, the prayer of Judah, when he goeth forth to war." It may be recollected that Jacob had compared this tribe to "a lion's whelp;" (Gen. xlix. 9.) and it was doubtless for its bravery, as well as numbers, that Judah marched in the front of the army. On this account, also, probably Moses prays, "Bring him to his people!" that is, as the Targum of Jonathan explains it, "Bring him *from the battle in peace;*" for as his was the post of honour, so was it also the post of danger.

Of *Levi* he said, "Thy *Thummim* and thy Urim" (that is, the oracular breast-plate) "be with thy Holy One;" not Aaron the high priest, but the Angel of the Covenant, with whom the people strove at Massah and at Meribah; and in allusion to which the Apostle Paul says, "They tempted Christ, and were destroyed." (1 Cor. x. 8—12.) The following words (ver. 9.) are certainly difficult of interpretation; but they are supposed to refer to the indifference which this tribe showed to all the ties of nature and relationship, whenever those ties interfered with their duty toward God: of which some remarkable instances may be referred to, Levit. xxi. 11, 12. Exod. xxxii. 26—28; and in which particular (as well as many others) the high priest was typical of our Saviour Christ. (Matt. xii. 46—50.)

And of *Benjamin* he said, "The beloved of the Lord (alluding to Benjamin being his father's favourite) shall dwell in safety by (or near) him;" under his wing, as it were, and he "shall cover him all the day long; and he (Benjamin) shall dwell (or rest) between his shoulders;" *i. e.* rest upon his bosom. The imagery seems to refer to the care and fondness of his father Jacob, which he was now to receive from his heavenly parent, who had allotted him his portion in the centre of the kingdom, and in the vicinity of the temple.

Ver. 13—29. *Moses continues the prophetic blessings to the other tribes.*—The next tribe, that of *Joseph*, is a favourite subject for enlargement, as well with Moses as with Jacob,

CHAP. XXXIII. Ver. 2. *With ten thousands of saints*—Or holy ones. The original words here used are so similar to the proper names *Meribah Kodish*, (differing only in two letters, and one of them very similar,) that Dr. *Kennicott*, and other learned commentators, think it an error in transcribing, especially as Meribah Kadesh is mentioned in the close of the preceding chapter. But the allusions to this event by St. Stephen and St. Paul, above quoted, and some other passages, lead rather to the common reading. See Heb. ii. 2. Jude 14.—*From his right hand.*—That is, from the pillar of cloud.

Ver. 4. *Moses.*—Dr. *Kennicott* thinks this word introduced by the mistake of the transcribers (for which he very plausibly accounts,) but it is dangerous to alter the text merely from conjecture, without the support of MSS.

Ver 6. *Let* not *his men be few.*—Here it may be observed, our translators have introduced the word *not* in italics, which seems us great a license as rejecting the word *Moses* in ver. 4. The name of *Simeon*, we may observe, is not to be found among the tribes, some say, because already greatly diminished; namely, more than 17,000 in forty years. (See note on Numb. xxvi. 51.) Simeon's name is, indeed, to be found in several copies of the Septuagint, but was perhaps inserted only to get over the difficulty. The present text is very perplexing; Dr. *Clarke* says, probably the text anciently stood thus: "Let Reuben live and not die; and let the men of Simeon be few;" which certainly was the fact, though the emendation is very doubtful.

Ver. 8. *Thy Thummim and thy Urim be with thy holy one.*—That is, under his direction. On this mysterious subject we shall offer some inquiry on 1 Sam. xxviii. 6.

14 And for the precious fruits *brought forth* by the sun, and for the precious [a] things put forth by the [t] moon,

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the [u] bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His [v] glory *is like* the firstling of his bullock, and his [w] horns *are like* the horns of [x] unicorns; with them he shall [y] push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and Issachar, in thy tents.

19 They [z] shall call the people unto the mountain; there they shall [a] offer sacrifices of righteousness: for [b] they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

20 ¶ And of Gad he said, Blessed *be he* that enlargeth Gad: he dwelleth as a [c] lion, and teareth the arm with the crown of the head.

21 And he provided the [d] first part for himself, because there, *in* a portion of the lawgiver, *was he* [e] seated: and he came with the heads of the people, he [f] executed the justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan he said, Dan *is* a lion's whelp: he [g] shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, [h] satisfied with favour, and full with the blessing of the LORD, [i] possess thou the west and the south.

24 ¶ And of Asher he said, *Let* Asher *be* blessed with children; let him be acceptable to his brethren, and let him dip his foot in [j] oil.

25 Thy [k] shoes *shall be* iron and brass; and [l] as thy days, *so shall* thy strength *be*.

26 ¶ *There is* none [m] like unto the God of Jeshurun, *who* [n] rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God *is thy* [o] refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*.

28 Israel then shall dwell in [p] safety [q] alone, the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

29 Happy [r] *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the [s] shield of thy help, and who *is* the [t] sword of thy excellency! and thine enemies shall be [u] found liars unto thee; and thou shalt tread upon their high places.

CHAPTER XXXIV.

1 Moses from mount Nebo vieweth the land: 5 he dieth there: 6 his burial: 7 his age. 8 Thirty days' mourning for him. 9 Joshua succeedeth him. 10 The praise of Moses.

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the

A. M. 2553. B. C. 1451.

a or, *thrust.*
t *moons.*
u Ex. 3.2,4.
v 1 Ch. 5.1.
w Ps. 92.10.
x *a unicorn.*
y Ps. 44.5.
z Is. 2.3.
a Ps. 4.5.
b Is. 60.5,16.
c 1 Ch. 12.8.
d Nu. 32.1, &c.
e *ceiled.*
f Jos. 4.12, 13.
g Jos. 19.47.
h Ps. 36.8. 90.14. Je. 31.14.
i Jos. 19.32, &c.
j Job 29.6.
k or, *under thy.*
l Is. 41.10. 1 Co. 10.13
m Je. 10.6.
n Ps. 68.4, 33.
o Ps. 90.1. Is. 25.4.
p Je. 23.6.
q Nu. 23.9.
r Ps. 144.15.
s Ps. 115.9., 11.
t Re. 1.16.
u or, *subdued.*

though they employ different imagery. The blessing of Joseph comprehends the rains and dew from heaven; the springs within the earth; the fruits that the earth produces; the cedars that adorn the mountains, and the ores and precious stones that grow within; but, above all, "the good-will of Him that dwelt in the bush," (Exod. iii. 4—6.) which is the crowning blessing of the whole. The closing verse of this blessing compares Joseph to the "unicorn," and its two tribes to its horns, which possess a singular and irresistible strength in driving its enemies before it.

Zebulun and *Issachar* were both situated on the sea-coast; it is therefore promised, that, "they shall suck of the abundance of the sea, and of treasures hid in the sand," which is most usually explained of their enjoying abundance of fish, which seems, indeed, by the New Testament, to have been the chief food of the Galileans, their descendants. By "treasures hid in the sand," some, however, understand the *murex*, a shell-fish, from which the celebrated purple dye was extracted; and others, the *vitreous* sand of which glass is formed, and which, according to Tacitus, was found on the Jewish coast. But the following anecdote will illustrate the former interpretation, which seems the most natural, though it need not exclude the others.

"I recollect (says an ingenious writer) an instance in a history of some who fled from persecution to that then wild desert, America. Among many other hardships, they were sometimes in such straits for bread, that the very crusts of their former tables in England would have been a dainty to them. Necessity drove the women and children to the sea-side, to look for a ship expected to bring them provisions: but no ship for many weeks appeared; however, they saw in the sand vast quantities of shell-fish, since called clams, a sort of muscles. Hunger impelled them to taste, and at length they fed almost wholly on them, and to their own astonishment were as cheerful, fat, and lusty, as they had been in England with their fill of the best provisions. A worthy man, one day after they had all dined on clams without bread, returned God thanks for causing them to 'suck of the abundance of the seas, and of treasure hid in the sand;' a passage in Deuteronomy, till then unobserved by the company, but which ever after endeared the writings of Moses to them." *Robinson's* Vill. Disc.

Gad is compared to a lion, who secured for himself the first prey, the lands of Sihon and Og, of which he took possession before the tribes passed over Jordan; notwithstanding which he failed not to come over with the heads of the people and assist his brethren. The courage and fierceness of this tribe are particularly celebrated, 1 Chron. xii. 8.

Dan is compared to a lion's whelp, which leaped from Bashan, a well known retreat for lions; and Dan in fact did overleap his boundaries, and procured an accession to his territories. (Josh. xix. 47.)

Naphtali is described as rich and contented; Asher as fruitful, both in possessions and posterity: and the last clause, though difficult of interpretation, seems to imply diligence and perseverance, length of days, and vigour of constitution. All which, though in the first instance to be interpreted literally, may be properly and profitably improved with reference to our exertions for God, and the strength which he affords us under such exertions.

The concluding verses are no less sublime in diction than the beginning; and the last verse is the language of triumph and exultation. We indeed have a different class of trials and of conflicts; but he who armed Israel for the fight, and gave them the final victory, blessed be his name! hath promised us a more important conquest over sin and Satan, death and the grave. Thanks be to God who giveth us the victory, through our LORD Jesus Christ!

CHAP. XXXIV. Ver. 1—12. *The death and character of Moses.*—In the close of the 32d chapter, the prophet received his summons to prepare to die. "And Moses went out from the plains of Moab unto the mountain of Nebo, to the top of Pisgah. . . . And the Lord showed him all the land of Gilead," &c. "So Moses died, according to the word of the Lord," without a fear, and without a murmur; affording to us, Christians, a happy example both of faith and submission to the divine will.

Moses died, and was buried, and was lamented; such is the utmost we can say of the greatest man on earth. The pomps which follow them to the tomb may be admonitory to others, but is lost on them; and in this case there is an important reason for their omission; for such was the proneness of Israel to idolatry, that there is no room to doubt, but that the very men who so often slighted his authority and disobeyed his laws would have been the first to idolize him. For this reason, the

Ver. 14. *Precious things put forth by the moon.*—The ancients seem to have been of opinion, that the moon, as well as the sun, had a considerable influence on vegetation. But many expositors explain this of those vegetables which appeared almost every month in Palestine. So Drs. *Clarke* and *Boothroyd*.

Ver. 16. *Upon the head of Joseph.*—See Gen. xlix. 26.

Ver. 18. *Rejoice, Zebulun, in thy going out.*—That is, on maritime excursions.—*And, Issachar, in thy tents.*—Attending cattle.

Ver. 19. *They shall call the people to the mountains.*—That is, being a maritime people, they shall call the Gentiles to the worship of Jehovah. Isa. ii. 3.

Ver. 21 *In a portion of the lawgiver was he seated.*—That is, he was seated in a portion pointed out by Moses. See Numb. xxxii. 1—5.

Ver. 23. *Possess thou the west and the south.*—For west, the Hebrew is *yam*, the sea: but it does not appear that Naphtali had any possession on the coast of the Mediterranean, or Great Western sea. By the maps, this tribe appears to have been seated between the lake of Semachon on the N.E., and that of Genesareth on the south: consequently in the north of Judea. The Editor can only say with Dr. *Wall*, "How the word south' is to be applied, I know not: it was south from mount Lebanon."

Ver. 24. *Dip his foot in oil.*—See Job xxix. 6.

Ver. 25. *Thy shoes* (Margin, *Under* thy shoes) *shall be iron and brass.*—That is, as hardy military men, the soles of their sandals should be of these metals: a metaphorical expression, intimating hardihood and perseverance. Goliath wore greaves of (native) brass, 1 Sam. xvii. 6. Some refer it to mines within their territory.

Ver. 29. *Be found liars.*—That is, boasters, braggarts, cowards.

CHAP. XXXIV. Ver. 1. *Moses went up.*—It is evident that this chapter

top of [a] Pisgah, that *is* over against Jericho: and the LORD showed him all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

4 And the LORD said unto him, This *is* the land which I [b]sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but [c] thou shalt not go over thither.

5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but [d] no man knoweth of his sepulchre unto this day.

7 ¶ And Moses *was* a hundred and twenty years old when he died: his [e] eye was not dim, nor his [f] natural force [g] abated.

8 ¶ And the children of Israel wept for Moses in the plains of Moab [h] thirty days: so the days of weeping *and* mourning for Moses were ended.

9 ¶ And Joshua the son of Nun was full of the [i] spirit of wisdom; for [j] Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there arose not a prophet since in [k] Israel like unto Moses, whom the LORD knew face to face,

11 In all the [l] signs and the wonders which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land;

12 And in all that [m] mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

A. M. 2553
B. C. 1451

a or, *the hills*

o Ge.12.7.

c c.3.26,27.

d Jude 9.

e Jos.14.10, 11.

f *moisture.*

g *fled.*

h Nu.20.29.

i Da.6.3.

j Nu.27.18, 23

k c.18.15,18 He.3.5,6.

l c.4.34.

m c.7.19.

Lord buried him in a valley unknown to mortal eye; and "no man (says the historian) knoweth of his sepulchre unto this day;"—a phrase which evidently implies that this account of the death of Moses was written several years after the event; but whether by Joshua, or Samuel, or some other prophet, cannot now be certainly ascertained.

The age of Moses, at his death, is stated at 120 years, and his life was divided into three equal periods: 40 years in the court of Pharoah, 40 years in the land of Moab, and 40 years in the wilderness; and it is mentioned as a matter worthy of admiration, that, after all his years, his labours, and fatigues, neither his sight nor his strength failed him. Not his sight, this enabled him to view distinctly the land of promise; nor his strength, so that his death arose not from infirmity or decay; but he died according to the word of the Lord. For the character of Moses, see Chap. xviii. and exposition.

could not be written by Moses; and it is probable that it anciently formed the first chapter of Joshua.]—*Bagster.*—*Top of Pisgah.*—Margin, "The hill." See note on Numb. xxvii. 12.

Ver. 6. *Buried him in a valley.*—[It is probable, that the reason why Moses was buried thus *privately* was, lest the Israelites, prone to idolatry, should pay him divine honours. Almost all the gods of antiquity were deified *men*—great *lawgivers*, eminent *statesmen*, or victorious *generals*.]—*Bagster.*

Ver. 7. *Nor his natural force abated.*—Hebrew, (as per margin,) "Nor was his moisture fled;" or, as Job expresses it, "His bones were moistened with marrow." Job xxi. 24.

CONCLUDING REMARKS ON DEUTERONOMY.

[THUS ends the Book of *Deuteronomy*, and with it the PENTATEUCH, commonly called the LAW OF MOSES; a work every way worthy of God its author, and only less than the NEW TESTAMENT, the *Law* and *Gospel* of our Lord and Saviour Jesus Christ. Its *antiquity* places it at the head of all the writings in the world; and the various subjects it embraces render it of the utmost importance to every part of the civilized world. Its *philosophy*, *history*, *geography*, and *chronology* entitle it to the respect of the whole human race; while its system of *theology*, and religion demonstrably prove it to be a revelation from God. The *Law of Moses* is more properly the *Law of Jehovah*, *torah yehovah*, the grand title of the Pentateuch. Could we conceive Moses to have been the *author* of this system, we must consider him more than mortal:—no wisdom of man has ever yet invented such a *Code of Laws*. His merit, however, has been disputed, and his laws severely criticised, by persons whose interest it was to prove religion a cheat, because they had none themselves. To some, whose mental taste and feeling are strangely perverted, every thing in *heathenism* wears not only the most fascinating aspect, but appears to lay claim to, and possess every excellence; and hence they have called up Confucius, Menu, Zoroaster, and Mohammed himself, to dispute the palm with Moses!

On this subject in general, it may be just necessary to remark, that the utmost that can be said of all laws, merely *human*, is, that they *restrain vices*, through the terror of punishment. God's law not only restrains *vice*, but it infuses *virtue*. It alone brings man to the footstool of his Maker; and keeps him dependant on the strong for strength, on the wise for wisdom, and on the merciful for grace. It abounds with promises of support, and salvation for the *present life*, which no false system dared ever to propose: every where, Moses, in the most confident manner, pledges his God for the fulfilment of all the exceeding great and precious promises, with which his laws are so plentifully interspersed: and while they were obedient they could say, "Not one word hath failed us, of all the good things which the Lord our God spake concerning us." Who that dispassionately reads the *Pentateuch*, that considers it in itself, and in its reference to that glorious *Gospel* which it was intended to introduce, can for a moment deny it the palm of infinite superiority over all the systems ever framed or imagined by man? Well might the Israelitish people triumphantly exclaim, "There is none like the God of Jesburun!" and with what striking propriety does the glorious legislator add, "Happy art thou, O Israel! who is like unto *thee*? O people, saved of the Lord?"

Finally, the treasures of wisdom and knowledge, which are amassed in these *five* books, have enriched the whole civilized earth, and, indeed, greatly promoted that very civilization. They have been a kind of *text-book* to almost every writer on *geology*, *geography*, *chronology*, *astronomy*, *natural history*, *ethics*, *jurisprudence*, *political economy*, *theology*, *poetry*, and *criticism*, from the time of Moses to the present day. Books to which the choicest writers and philosophers in Pagan antiquity have been deeply indebted; and which were the text-books to all the *prophets*—books from which the flimsy writers against Divine Revelation, have derived their natural religion, and all their moral excellence:—books written in all the energy and purity of the incomparable language in which they are composed; and lastly, books, which for importance of matter, variety of information, dignity of sentiment, accuracy of facts, impartiality, simplicity, and sublimity of narration, tending to improve and ennoble the intellect, and ameliorate the physical and moral condition of man, have never been equalled, and can only be paralleled by the GOSPEL of the Son of God! Fountain of endless mercy, justice, truth, and beneficence! how much are thy gifts and bounties neglected by those who do not read *this law*; and by those who having read it, are not morally improved by it, and made wise unto salvation.]—*Bagster.*

THE BOOK OF JOSHUA.

IT is not certain whether this book received its name from Joshua as the *author*, or as the *hero* of it. It is reasonable to believe that Joshua would keep minutes of events in which he had so considerable a share; and yet, as several passages occur in this book which were evidently written after his time, it is likely that some subsequent prophet, most probably Samuel, collected and arranged these memorials, and added those passages which Joshua could not have written, and which yet must have been written before the times of David and Solomon. (See chap. xv. 63.; xvi. 10.)

However this may have been, "The Book of Joshua (as Dr. *Clarke* observes) is one of the most important writings in the Old Covenant, and should never be separated from the Pentateuch, of which it is at once both the continuation and completion. Between this book and the five books of Moses, there is the same analogy as between the four Gospels and the Acts of the Apostles. The Pentateuch contains a history of the acts of the great Jewish legislator, and the laws on which the Jewish church should be established. The Book of Joshua gives an account of the establishment of that church in the land of Canaan, according to the oft-repeated promises and declarations of God. The gospels give an account of the transactions of Jesus Christ, the great Christian Legislator, and of those laws on which his church should be established, and by which it should be governed. The Acts of the Apostles give an account of the actual establishment of that church, according to the predictions and promises of its great Founder."

The foundation of the Jewish church and polity being laid, there are two peculiar circumstances, which, though they have been already hinted at, now claim a more distinct remark.

1. The Hebrew government, as just established, was a *Theocracy*: that is, God (*Theos*) was himself the Supreme Governor of the nation; the high priest his prime minister (if we may so speak;) and Joshua, and his successors, the judges, his commanders in chief. Every tribe had its elders, who were magistrates, or members of the police; and the army was officered in the same way, by commanders of tens, of fifties of hundreds, and of thousands. (Exod. xviii. 21. Deut. i. 15.) These were in all cases to abide by the written Mosaic law, and if any case occurred which that did not appear to reach, the high priest was to put on his mysterious breast-plate, and to appear before the most holy place, (without-side the vail,) and there to receive an oracular answer. This was the original constitution of the Hebrew government; but as it was foreseen that a kingly government, and a human monarch, would be required in process of time, provision was made for such a change, as we have seen in the 17th chapter of Deuteronomy, and latter part. Still, however, the choice was with the Lord; and when chosen, the king had no right to make any alteration in the laws; but in all difficult cases, himself, as well as the judges, was to ask counsel of God, by the medium of the high priest. (1 Sam. xiv. 37.)

The Hebrew government, though divine, appears founded in *covenant* between God and Israel; (Exod. xix. 5—6. Deut. xix. 10—13.) the fundamental principle of which was, the worship of Jehovah, and the utter extirpation of idolatry from all the land of Israel. The sanctions of this law, both in its rewards and punishments, were all temporal, (as among ourselves,) and necessarily must be so, as nations have no existence in a future state. This does not prove, however, that the Hebrews had no knowledge of such a state, though it is probable that the bulk of the nation acted as little under its influence as the mass of nominal Christians among our countrymen.

The doctrine of a future state among the Hebrews, (as the progress of truth generally is,) was like the rising of the sun, which "shineth more and more unto the perfect day." It is impossible to account for the faith and piety of the early patriarchs, on the supposition that they knew nothing of a future state. Could Abel or Noah walk with God as they are represented to have done, under the impression that the moment of death should separate them from him for ever? Could Abraham, Isaac, and Jacob, die in faith, as the author of the Epistle to the Hebrews (chap. xi.) informs us they did, without any assurance of an hereafter? Could Moses "esteem the reproach of Christ greater riches than all the treasures of Egypt," because "he had respect to the recompense of reward," when his whole life was a series of "afflictions,"

when he was not even suffered to set his foot within the promised land, had he not "looked for a better country, even a heavenly" one? Indeed the apostle hath fully decided this question, when he tells us, God hath "prepared for them a city;" for what city was prepared for these venerable patriarchs, except that New Jerusalem to which we all aspire? Indeed, it is ridiculous to suppose that any man can live under the impression of a religious principle, who expects at his death to perish like a dog.

II. We are called to consider the true nature of the Hebrew Ritual. The enemies of revelation describe it as a mere round of ceremonies, unmeaning, if not ridiculous; but the learned and ingenious *Lowman*, who has deeply investigated this subject, has shown that it was calculated to answer the most important purposes; as, in particular, to represent the true character of the Deity, and to guard the Israelites against idolatry. On this subject we shall quote the following interesting extract, from his "*Rationale* of the Hebrew Ritual."

"It was far from the design of the ritual to teach only a ceremonial holiness; the intention of it appears plainly to set the holiness of God, as one of his governing perfections, in a full and strong light; to teach the high importance of being holy, *as* God is holy, as well as of being holy *because* God is holy; but this intention of the ritual will appear more clearly as we proceed.

"The wisdom of the ritual, to make the knowledge it teaches concerning the one only true God more useful, teaches him to be merciful, at the same time it represents him to be a holy God, therefore proclaimed his name, 'The Lord, gracious and merciful, long-suffering, abundant in loving-kindness, goodness, and truth; keeping mercy for thousands, forgiving iniquities, transgressions, and sins.' Not only is God represented as gracious and merciful, but his mercy and grace are exemplified in pardoning iniquity, transgressions, and sins; or all kinds of offences committed against him. The ritual, to encourage the hope of a sinner in the mercy of God, teaches him that there is mercy with God, that he may be feared; that when he shall return unto God with his whole heart, he shall be received graciously, and restored to favour. This ritual yet farther instructs in the wise method wherein God has appointed to show mercy, supporting, at the same time, the honour of his perfections and government. The ritual therefore appointed propitiatory sacrifices, or atonements, washings and purifications, to teach the guilt of sin, the punishment due to sin from a holy God, and righteous governor of the world; to teach the sinner to honour God by such acknowledgment and confession, which was to accompany his sin-offering and atonement; and also to express his hope in the mercy of God, his trust in the promise of God, that, returning to God with his whole heart, his sin shall be forgiven. Hence the Psalmist concludes, 'For thou, Lord, art good, and ready to forgive, and plenteous in mercy, to all them that call upon thee.' It is observable, that the Hebrew ritual encouraged the Hebrew nation to hope for mercy and favour as God's favourite people."

Mr. Lowman proceeds:—

"In like manner, the whole ritual very plainly taught, that a pure heart, as well as clean hands, were requisite in the worship of Jehovah. The very washings, which purified from the filthiness of the flesh, taught, by an easy meaning, the necessity of being cleansed from all filthiness of the spirit, to appear in the presence of the most holy God. The ritual actions were manifestly designed to express a moral and spiritual meaning. The bare consideration of the ritual itself, the general use of ritual actions in those times, the exposition of the ritual in the other parts of their law, and by their prophets, put it out of all doubt, that the outward actions were always to be accompanied with inward suitable tempers and affections."

Nor was this all. The Hebrew ritual must be considered as "a plan of a better state of religion in the times of the promised Messiah," as is fully shown by the inspired author of the Epistle to the Hebrews, who proves at length that all the Levitical sacrifices had reference to the atonement offered by our Saviour; and that the tabernacle, and all its holy utensils, in one way or other prefigured Christ, or some circumstance connected with Christianity. We have already noticed this as respects the paschal lamb, the scape-goat, the red heifer, and various other types; and when we come to the above Epistle, we shall have occasion to enter more fully into the subject; in the mean time, what is here said, may be enough to justify the divine character of the Mosaic ritual.

There is one circumstance, however, which demands our particular attention; namely, the minuteness and exactness with which all the directions must be complied with, and that under the severest penalties. How is this to be accounted for? There may be reasons unknown to us; but the following seems obvious and important. The apostle Paul represents the Jews before Christ as in a state of nonage, and under the law as a "schoolmaster." (Gal. iii. 23—25.) Now this not only suggests a state of severe discipline, but implies, that, like children, they were to be taught obedience on the authority of the schoolmaster, without being acquainted with the reasons on which his precepts were founded, and thus taught a system of implicit obedience, a circumstance of the highest importance in our Christian education: for as the apostle to the Hebrews argues, if, when children, we were subjected to the discipline and instruction of parents and preceptors, who chastised us for their pleasure, much rather should we be "in subjection to the Father of spirits, and live." (Heb. xii. 7—9.)

Moses died, and Joshua succeeded him, in the year of the world 2553, and 1451 years before the birth of Christ, as it is commonly reckoned. But respecting the time of the death of Joshua there is some doubt, as we shall notice when we come to that event.

CHAPTER I.

1 The Lord appointeth Joshua to succeed Moses. 3 The borders of the promised land. 5, 9 God promiseth to assist Joshua: 8 he giveth him instructions: 10 Joshua prepareth the people to pass over Jordan.

A. M. 2553. B. C. 1451.

NOW after the [a] death of Moses the servant of the LORD, it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' [b] minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 ¶ Every [c] place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From [d] the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

5 ¶ There [e] shall not any man be able to stand before thee all the days of thy life: [f] as I was with Moses, *so* I will be with thee: [g] I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for [h] unto this people shalt thou divide for an inheritance the land which I sware unto their fathers to give them.

7 Only [i] be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest [j] prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt [k] have good success.

9 Have not I commanded thee? [l] Be strong and of a good courage; [m] be not afraid, neither be thou dismayed: [n] for the LORD thy God *is* with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host and command the people, saying, Prepare you victuals; for [o] within three days ye shall pass over this Jordan, to go in to possess the land which the LORD your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember the word which Moses the servant of the LORD commanded you, [p] saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren [q] armed, all the mighty men of valour, and help them,

a De 34.5.
b Ex.24.13.
c De.11.24.
d Ge.15.18. Nu.34.2. 12.
e De.7.24.
f c.3.7. 6.27.
g De 31.6,8. He.13.5.
h or, *thou shalt cause this people to inherit.*
i De.31.7, 23. Ep.6.10. 2Ti.2.1.
j or, *do wisely.* De.29.9.
k or, *do wisely.* ver.7.
l 1Ch.28.20 Hag.2.4. Zec.8.9.
m Ge.26.15. Ps.27.1. Je.1.8.
n Ps.46.7. Is.43.1,5.
o c.3.2.
p Nu 32.20 . 28 c.22 1..4.
q *ma·shal-ed by five.* Ex.13.18.

CHAP. I. Ver. 1—18. *Joshua commissioned to lead Israel into Canaan.*—Joshua was now probably on some part of mount Nebo, where Moses died, and within view of the places here referred to; and the scene is thought to be "from the wilderness *south*, to Lebanon on the *north*; and from the Euphrates, *east*, to the great sea, *west*;" an extent of country which, however, the Israelites do not appear to have possessed before the time of David. (2 Sam. viii. 3; 2 Chron. ix. 26.) Of their enemies, the Hittites are particularly mentioned, as inhabiting the mountains on the south side of Canaan, and perhaps the most brave and hardy of all the Canaanites: of these, however, it was promised not a man should be able to stand before Joshua, if he would but strengthen himself in the Lord his God.

The two tribes and a half which had settled on the outside of Jordan, are here reminded of their engagement with Moses; (Numb. xxxii. 20—28.) and promise not only to fulfil that, but in all cases to obey the commands of Joshua, in which they were probably joined by the other tribes; and whoever disobeyed, or mutinied, was to be put to death, as is usual under martial law.

But the most interesting part of this chapter, is the injunction laid on Joshua to study the law of God for his direction. "This book shall not depart out of thy mouth; but thou shalt meditate in it by day and by night, that thou mayest observe to do all that is written therein; for then shalt thou make thy way prosperous, and then shalt thou have good success." On this passage we make remarks, 1. That if the five books of Moses were thus interesting and valuable, how much more the whole Scriptures, with which we are favoured. 2. The

CHAP. I. Ver. 10. *Commanded the officers.*—[The *shoterim*, or *officers*, were different from the *shophetim*, who were the *judges* among the people. The *shoterim* have been supposed to be subordinate officers, whose business it was to see the decisions of the *shophetim* carried into effect. *Calmet* conjectures, that the *shoterim* here may have been the *heralds* of the army, like those so often met with in *Homer*, who were called the *messengers both of the gods and men*; who bore sceptres; and whose persons were sacred.]—*Bagster.*

Ver. 11. *Prepare you victuals.*—Or provisions, for three days' march. This injunction was perhaps not given till after the return of the spies from Jericho.

Ver. 14. *Armed.*—Hebrew, "Marshalled by five," the number which probably marched abreast; but it implies military array.

15 Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sun-rising.

16 ¶ And they answered Joshua, saying, [r] All that thou commandest us, we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as [s] he was with Moses.

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he [t] shall be put to death: [u] only be strong and of a good courage.

CHAPTER II.

1 Rahab receiveth and conceileth the two spies sent from Shittim. 8 The covenant between her and them. 23 Their return and relation.

AND Joshua the son of [a] Nun sent out of Shittim two men to [b] spy secretly, saying, Go view the land, even Jericho. And they went, and came into a harlot's house, named [c] Rahab, and [d] lodged there.

2 And it was told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel, to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thy house: for they be come to search out all the country.

4 And [e] the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were:*

5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them.

6 But [f] she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

8 ¶ And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the LORD hath given you the land, and that your [g] terror is fallen upon us, and that all the inhabitants of the land [h] faint because of you.

10 For we have heard how the LORD [i] dried up the water of the Red sea for you, when ye came out of Egypt; and [j] what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had heard *these things*, our [k] hearts did melt, [l] neither did there remain any more courage in any man, because of you: for [m] the LORD your God, he *is* God in heaven above, and in earth beneath.

12 Now therefore, I pray you, swear unto me by the LORD, since I have showed you kindness, that ye will also show kindness unto my [n] father's house, and give me a true [o] token:

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our [p] life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal [q] kindly and truly with thee.

15 Then she [r] let them down by a cord through the window: for her house *was* upon the town-wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* [s] blameless of this thine oath which thou hast made us swear.

18 Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by:

A. M. 2553. B. C. 1451.

r De.5.27.

s ver.5. 1 Sa.20.13. 1 Ki.1.37.

t Ro.13.1...5

u ver 6,7,9. 1 Co.16.13

a or, *had sent.*

b Nu.13.2.

c Mat.1.5. He.11.31. Ja.2.25.

d *lay.*

e 2 Sa.17. 19,20.

f Ex.1.15.. 21.

g Ge.35.5. Ex.15.15, 16; 23.27. De.2.25. 11.25.

h *melt.* 1 Sa.14.16. 2 Sa.17.10.

i Ex.14.21.

j Nu.21.21 ..35.

k c.5.1. 7.5. Is.13.7.

l *rose up.*

m De.4.39

n Ge.21.23. 1 Sa.20.16, 17. Ru.1.31. 1 Ti.5.8.

o Ex.12.13. ver.18. Ezr.9.4.. 5.

p *instead of you to die*

q Ge.24.49. Jud.1.24. 1 Sa.20.8.

r Ac.9.25.

s Le.19.11, 12. Nu.30.2. 2 Sa.21.1, 2,7.

Bible is important to all ranks and classes, even to military men, and we are happy to find that there are some who duly estimate its excellency, both in our army and our navy. 3. That where the word of God is properly appreciated, it will give a relish to our conversation; it will be in our mouth. 4. That the Scriptures are not only to be read, but they must form the grand theme of our meditations, both by day and night. 5. That this is the way to prosperity in all our undertakings.

CHAP. II. Ver. 1—24. *Rahab entertains the spies, and secretes them.*—There is no doubt but Rahab kept a house of entertainment for travellers; and probably she had likewise been a woman of loose character, a harlot, as such persons among the heathen often were; at this time, however, she seems to have been under serious impressions, and a believer in the God of Israel, as we may infer from her own confession, as well as from the assurance of the author of the Epistle to the Hebrews. (Chap. xi. 31.) This led her to consider it her duty to conceal the spies sent to Jericho, even at the expense of truth: and those who know how often Christians have been tempted to make the same sacrifice, will not wonder that a heathen, who had so recently known the name of Jehovah, and perhaps had never heard of such a precept as, "Thou shalt not bear false witness," should have been tempted to "do evil that good might come." The example of this ignorant woman, however, but just convinced of the evil of idolatry, and that the God of Israel was the only true God, ought never to be pleaded in excuse by any person educated in the truths of Christianity: and who is there that could plead, as she might, that she did it to save not only the lives of the spies, but the lives of her parents, and of all her father's house? Nothing but infidel perversity can draw from such an extraordinary fact an apology for lying, for which certainly we can have no excuse.

> "Dare to be true: nothing can *need* a lie;
> The fault that needs it most grows *two* thereby."
> *G. Herbert.*

The spies were saved by being let down by a *scarlet* line, (probably the line that fastened her window-curtain,) and some ancient writers who are fond of allegory, have supposed this typical of salvation by the blood of Christ; but this seems rather fanciful than solid, though it certainly admits of a very ingenious interpretation, corresponding, in some respects, to the blood of the paschal lamb, that was placed upon the door-post of every Israelite, by way of protection, when the destroying angel was passing through Egypt. Such allusions

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CHAP. II. Ver. 1. *A harlot's house.*—"Some pretend, that in Joshua, &c. where Rahab is spoken of, the word should be interpreted a *hostess*; but the LXX. in all those places, render it (*porne*) a harlot, and so St. Paul and St. James. (Heb. xi. 31; James ii. 25.) Indeed nothing more may be intended by the epithet, than that she had formerly been so."—*Parkhurst.* Admitting this, however, it does not follow that she was not a hostess. *Buchanan* says, "Among the ancients, women generally kept houses of entertainment," particularly "among the Egyptians."

Ver. 3. *The king of Jericho sent.*—"Keeping a house of entertainment, the persons under her roof were sacred, according to the universal custom of the Asiatics, and could not be molested on any trifling grounds."—Dr. *Clarke.*

Ver 6. *With the stalks of flax.*—As Rahab appears to have been a person of some substance, it is probable she reared flax, and dried it on the top of her house, (all the houses having flat roofs,) and there being a considerable quantity of it, the spies were easily concealed. Flax stalks were probably dried to burn. See *Harmer's* Observations

Ver. 13. *Save alive,* &c.—[It is observable that in this enumeration of her kindred, there is no mention made of a *husband.* It is most likely that she was a single woman or a widow, who obtained an honest livelihood by keeping a house for the entertainment of strangers; and not a woman of ill fame, as some have supposed. The spies sent on this occasion were certainly some of the most confidential persons that Joshua had in his host, and their errand was of the greatest importance; is it then not most likely that they lodged at an *inn?*]—*Bagster.*

Ver. 15. *Upon the wall.*—Or, "above the wall," and having a window (or Kiosk) that looked over the surrounding country, she was hence enabled to afford the spies means of escape. Probably her house was close *against* the wall, for had it been built *on* it, it must have fell with it.

Ver. 18. *This line of scarlet thread.*—In the first epistle inscribed to Clemens Romanus, the companion of St. Paul, this circumstance is explained as "Showing that by the blood of our Lord, there should be redemption to all that believe and hope in God."

and [t] thou shalt [u] bring thy father, and thy mother and thy brethren, and all thy father's household home unto thee.

19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our [v] head, if *any* hand be upon him.

20 And if thou [w] utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your [x] words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, Truly the LORD hath [y] delivered into our hands all the land; for even all the inhabitants of the country do [z] faint because of us.

CHAPTER III.

1 Joshua cometh to Jordan. 2 The officers instruct the people for the passage. 7 The Lord encourageth Joshua. 9 Joshua encourageth the people. 14 The waters of Jordan are divided.

AND Joshua rose early in the morning; and they removed from [a] Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 ¶ And it came to pass after three days, that the officers [b] went through the host;

3 And they commanded the people, saying, When ye see the [c] ark of the covenant of the LORD your God, and the [d] priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 Yet there shall be a [e] space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go; for ye have not passed *this* [f] way heretofore.

5 ¶ And [g] Joshua said unto the people, Sanctify yourselves: for to-morrow the LORD will do [h] wonders among you.

6 And Joshua spake unto the priests, saying, Take [i] up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to [j] magnify thee in the sight of all Israel, that they may know that [k] as I was with Moses, *so* I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall [l] stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the [m] living God *is* among you, and *that* he will without [n] fail [o] drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the [p] LORD of all the earth passeth over before you into Jordan.

12 Now therefore take you [q] twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as [r] soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they shall [s] stand upon a heap.

14 ¶ And it came to pass, when the people

t c.6.23.
u *gather.*
v 1 Ki 2.32. Mat.27. 25.
w Pr.11.13.
x Mat.27. 24.
y Ex.23.31. c.21.44.
z *melt.* ver.9.
a c.2.1.
b c.1.10,11.
c Nu.10.33.
d De 31.9, 25.
e Ex.19.12.
f *since yesterday and the thirdday.*
g Ex.19.10, 11. Le.20.7. Nu.11.18. c.7.13. 1 Sa.16.5. Job 1.5. Joe 2.16. Jn.17.19.
h Ps.86.10.
i Nu.4.15.
j c.4.14. 1 Ch.29. 25. 2 Ch.1.1. Ps 18.35.
k c.1.5.
l ver.17.
m De.5.26. Mat.16. 16. 1 Th.1.9.
n c.21.45.
o Ex.33.2. De 7.1. Ps.44.2.
p ver.13. Is.54.5. Mic 4 13. Zec.4.14. 6.5.
q c.4.2.
r ver.15,16.
s Ps.78.13.

may sometimes afford beautiful illustrations, but must never be drawn into arguments; nor are they needed.

CHAP. III. Ver. 1—17. *Israel pass over Jordan, being preceded by the ark.*—Archbishop Usher fixes the date of this event on the 28th of April, in the year of the world 2553, being the fortieth year after the Exodus. The ark was to pass on about three quarters of a mile before the people, in order to render the miracle of passing the river more conspicuous and decided. For the same reason, the time of the river overflowing was fixed upon for the passage, that it might not be pretended to have been a natural event.

But it may be said, Why did not the Canaanites oppose their passage? In the first place, if they heard of the attempt, it would be likely to provoke their ridicule; and when they saw the miracle, they would naturally be intimidated and terrified, as it appears (by the account of Rahab) was the case with the inhabitants of Jericho, who had heard of the passage of the Red sea, and would not be willing to risk the same destruction as Pharoah and his host met with on that occasion. The primary object of this miraculous passage was, to convince both the people of Israel and their enemies, that JEHOVAH, their God, was with Joshua, as he had been with Moses; that the one might be animated with courage and with confidence, and the other intimidated in opposing them.

The New Testament authorizes us to consider Canaan as a type of heaven, though, like all other types, very inferior to the antitype, even as *Joshua* to our Saviour JESUS. Canaan was, indeed, vastly superior, as a residence, to the wilderness through which they had passed, and afforded more permanent supplies; still, however, it was a country of but very partial rest. There were difficulties to be surmounted, and enemies to be subdued, in which respects it corresponded more with our present imperfect state than with that *heavenly* country where sin and sorrow can never enter. There is, however, a striking correspondence between the passage of Israel over Jordan, and that of the Christian believer through the valley of the shades of death. Joshua, no doubt, as well as Moses, and probably others of the elders of Israel, surveyed the promised land before they passed over to it; and on their passage through the Jordan, were animated and encouraged by the divine presence, which always accompanied the ark that now went before them, and occasioned the waters to retire both on one side and on the other. Thus the Christian, animated by faith, and encouraged by the divine presence, may enter the stream without fear, and pass it in triumph; or should his faith waver, and his courage fail, his passage is no less secure under his divine Leader, and his arrival no less certain.

"O could we make our doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we love
With unbeclouded eyes!
Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore." *Watts.*

CHAP. III. Ver. 1. *Jordan.*—[Jordan, called by the Arabs *El Sharia*, takes its rise in Anti-Libanus, about twelve miles north of Cæsarea Philippi, now Banias; and, having run about twelve miles southward, it receives a considerable stream, which is now called the *Motet Hasbeia*. About 15 miles farther, it forms the waters of Merom or Semechon, now *Houle;* and, after running about 28 miles more, it passes through the lake of Gennesareth, and thence runs southward till it loses itself in the Dead sea; its whole course being about 160 miles.]—*Bagster.*

Ver. 3. *When ye see the ark.*—In all other cases, the ark was to move in the centre of the camp, (as shown in the Plate,) but now it was to move before them, at the distance of 2000 cubits, or nearly three quarters of a mile, that the whole camp might view it as their guide.

Ver. 4. *The priests bearing it.*—This office belonged in general to the Levites of the family of Kohath, Numb. iv. 15, but on this and some other special occasions, the priests were commanded to bear it, probably for the greater solemnity.

Ver. 8. *Ye shall stand still in Jordan.*—When the priests first entered the bed of the river, its course was immediately arrested, the waters collecting in a heap *above* the place where the priests stood, while the lower waters run off rapidly into the Dead sea, leaving the channel dry, to the extent of several miles, while the people passed safely over, to the number of 600,000 men, besides women and children.

Ver. 10. *The Canaanites, &c.*—Those called Canaanites chiefly inhabited what is called Phenicia, the environs of Tyre and Sidon; the Hittites occupied the mountains south of the promised land; the Hivites dwelt by Ebal and Gerizim, Sichem and Gibeon, towards the mountains of Hermon. The Perizzites were probably not a distinct nation or tribe, but rather *villagers* scattered through the country. The Girgashites possessed the country beyond the Jordan, toward the lake of Genesareth. The Jebusites possessed Jerusalem. The Amorites occupied the mountainous country in the vicinity of the western part of the Dead sea; also that part of the land of Moab, which the Israelites conquered from Sihon and Og.—*Calmet* and *Clarke.*

removed from their tents, to pass over Jordan, and the priests bearing the [t] ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the [u] feet of the priests that bare the ark were dipped in the brim of the water, (for [v] Jordan overfloweth all his banks all the time of harvest,)

16 That the waters which came down from above stood *and* rose [w] up upon a heap very far from the city Adam, that *is* beside [x] Zaretan, and those that came down toward the [y] sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on [z] dry ground, until all the people were passed clean over Jordan.

CHAPTER IV.

1 Twelve stones taken for a memorial out of Jordan. 9 Twelve other stones are set up in the midst of Jordan. 10, 19 The people pass over. 14 God magnifieth Joshua.

AND it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve [a] stones, and ye shall carry them over with you, and leave them in the lodging-place where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, *that* when [b] your children ask *their fathers* [c] in time to come, saying, What *mean* ye by these stones?

7 Then ye shall answer them, [d] That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a [e] memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 ¶ And Joshua set up [f] twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 ¶ For the priests which bare the ark [g] stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests in the presence of the people.

12 And [h] the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

13 About forty thousand [i] prepared for war passed over before the LORD unto battle, to the plains of Jericho.

14 ¶ On that day the LORD [j] magnified Joshua in the sight of all Israel; and they feared him as they [k] feared Moses, all the days of his life.

15 ¶ And the LORD spake unto Joshua, saying,

16 Command the priests that bear the [l] ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the soles of the priests' feet were [m] lifted

A. M. 2553. B. C. 1451.

t De.31.26. Je.3.16. He.9.4.

u ver.13.

v 1Ch.12.15. Je.12.5.

w Ps.114.3.

x 1 Ki.4.12. *Zartanah.* 1 Ki.7.46. *Zarthan.*

y De.3.17.

z Ex.14.29.

a De.27.2.

b Ex.13.14. De.6.20. ver.21. Ps.44.1. 78.3.-8.

c *to-morrow.*

d c.3.13,16.

e Nu.16.40. Ps.111.4.

f Ex.24.12. 28.21. 1Ki.18.31.

g c.3.13.

h Nu.32.20 ..29.

i or, *ready armed.*

j c.3.7.

k Ex.14.31. 1Sa.12.18. 1 Ki.3.28.

l Ex.25.16, 21.

m *plucked up.*

CHAP. IV. Ver. 1—24. *A memorial erected of this passage of the Jordan.*—In order to this, twelve picked men, one of each tribe, are commanded to bring up twelve stones out of the bed of the river, in order to erect a monument of this stupendous miracle, in the very spot where the ark rested, and twelve other stones, to erect a second monument in the spot where they encamped after passing over, and which was afterwards called Gilgal. (Chap. v. 8.) These stones were all, probably, of considerable size, as large as a strong man could carry. Those stones, both in the river and at Gilgal, were probably so cemented together as to form a lofty monument of this event.

The first observation that here offers itself is, the punctuality of the divine appointments. Israel, we read, left Egypt on the 15th day of the first month, (*Abib*) A. M. 2513, and actually entered Canaan on the 10th of the same month, in 2553, making forty years (within five days) from the Exodus to their entrance on the promised land, Numb. xiv. 33, 34. And their arrival was just in time to celebrate the passover on the 15th of the same month; so that it was exactly forty years from the first passover to that now celebrated in Canaan.

Another remark which here offers itself is, that we should never suffer the recollection of our mercies to be lost. "Thou shalt remember the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee;" and if we are to remember our trials, no less, certainly, ought we to recollect our mercies. "Bless the Lord, O my soul, and forget not all his benefits." Psal. ciii. 2. The patriarchs frequently recorded their mercies in the names of their children, and we have many *Ebenezers* among us which thus originated, and are living monuments of divine mercy. But stones, the rudest of all monuments, may serve to remind

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Ver. 15. *Jordan overfloweth all his banks all the time of harvest.*—This is what was called "the swelling of Jordan." (Jer. xii. 5.) [The ordinary current of the Jordan, near where the Israelites crossed, is said, by *Maundrell*, to be about 20 yards across, deeper than a man's height, and so rapid, as there is no swimming against it. It has, however, two banks; the first, or inner one, is that of the river in its natural state, and the second, or outer one, about a furlong distant, is that of its overflowings, which it does when the summer's sun has melted the snow on mount Lebanon and Hermon, in the months of March and April. And this was the time which God chose that the Israelites should pass over it; that a miraculous interposition might be necessary; and that by the *miracle*, they might be convinced of his omnipotence.]—*Bagster.*

Ver. 16. *The city of Adam, beside Zaretan.*—"The city *Adam* is wholly unknown.—Of *Zaretan*, see 1 Kings iv. 12; vii. 46."—Dr. *Clarke.*

Ver. 17. *On dry ground.*—"There are two obvious natural causes," says *King*, "by which the effect here described might be produced; though most certainly the bringing either one or both of them to act, on the precise occasion, and so very powerfully, could only be the immediate command of God, the great Creator of all those powers in nature. The one might be an earthquake. The other cause might be a strong south, or south-west wind, which might drive back, and retard the flowing of the waters above Jericho; whilst those below more easily found their way to the Dead sea, and left a fordable passage at the appointed place. Either or both these causes might operate. We are by no means without experience of instances of such natural causes sometimes producing similar effects, in what is called the natural course of things. We find on record, that in the year 1645, there arose, in the morning, so furious a wind at Geneva, that it laid dry the bed of the impetuous Rhone above the bridge; insomuch that many crossed quite over it dry, on foot; and the son of *M. D'Aubigny* even picked up some ancient medals therein; the passage continuing free during an hour's time.]—*Bagster.* But how could a body of men, requiring at least a space of 12 miles for their accommodation, with confidence pass over Jordan, on "dry ground," unless some palpable miracle was wrought. Besides, a direct miracle is as easy and satisfactory a solution as such an unprecedented operation of natural causes.

CHAP. IV. Ver. 9. *Twelve stones.*—That is, "Twelve (other) stones," different from those mentioned in ver. 3.—[These words might be written by Joshua at the close of his life, or perhaps be added by some later prophet. It seems from this verse, that there were *two sorts* of stones erected as a memorial of this great event: twelve at Gilgal, (v. 20,) and twelve in the bed of the Jordan; which last might have been placed on a base of strong stone work, so high as always to be visible, and serve to mark the very spot where the priests stood with the ark. Drs. *Kennicott* and *Shuckford*, however, would read here with the Syriac, *mittoch*, "*from* the midst," instead of *bethoch*, "*in* the midst;" and render, "And Joshua set up the twelve stones (taken) *from* the midst of Jordan," &c. But this reading is unsupported by any MS. yet collated; and it appears wholly unnecessary.]—*Bagster.*

Ver. 10. *The people hasted and passed over.*—This does not imply fear, as some suppose, but was highly necessary, considering the vast multitude with all their tents and baggage, to pass over in one day.

up unto the dry land, that the waters of Jordan returned unto their place, and [n] flowed [o] over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the tenth *day* of the first month, and encamped in Gilgal, in the east border of Jericho.

20 ¶ And [p] those twelve stones which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When [q] your children shall ask their fathers [r] in time to come, saying, What *mean* these stones?

22 Then ye shall let your children know, saying, Israel [s] came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God [t] did to the Red sea, which he dried up from before us, until we were gone over:

24 That [u] all the people of the earth might know the hand of the LORD, that it *is* mighty: that ye might fear the LORD your God [v] for ever.

CHAPTER V.

1 The Canaanites are afraid. 2 Joshua reneweth circumcision. 10 The passover is kept at Gilgal. 12 Manna ceaseth. 13 An angel appeareth to Joshua.

AND it came to pass, when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites [a] which *were* by the sea, [b] heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that [c] their heart melted; neither was there [d] spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee sharp [e] knives, and circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at [f] the hill of the foreskins.

4 And this *is* the cause why Joshua did circumcise: All [g] the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised; but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised.

6 For the children of Israel walked [h] forty years in the wilderness, till all the people *that were* men of war which came out of Egypt were consumed, because they obeyed not the voice of the LORD: unto [i] whom the LORD sware that he would not show them the land which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their [j] children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, when [k] they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away the [l] reproach of [m] Egypt from off you. Wherefore the name of the place is called [n] Gilgal unto this day.

10 ¶ And [o] the children of Israel encamped in Gilgal, and kept the passover on the [p] fourteenth day of the month at even in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes and parched *corn* in the self-same day.

12 ¶ And the [q] manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any [r] more; but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man [s] over against him with his [t] sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

14 And he said, Nay; but *as* [u] captain of the host of the LORD am I now come. And Joshua [v] fell on his face to the earth, and did worship, and said unto him, What [w] saith my lord unto his servant?

15 And the captain of the LORD's host said unto Joshua, [x] Loose thy shoe from off thy

A. M. 2553. B. C. 1451.

n *went.*
o c.3.15.
p ver.8.
q ver.6.
r *to-morrow.*
s c.3.17.
t Ex.14.21.
u 1 Ki.8.42, 43. 2 Ki.19.19. Ps.106.8. Je.10.6,7. Da.4.34, 35.
v *all days.*
a Nu.13.29.
b Ex.15.14, 15
c c.2.9,11. Ps.48.6. Eze.21.7.
d 1 Ki.10.5.
e or, *knives of flint.* Ex.4.25.
f or, *Gibeah-haaraloth.*
g Nu.26.64, 65.
h Nu.14.33. De.1.3. 2.7,14. 8.4.
i Ps.95.10, 11. He.3.11.
j Nu.14.31. De.1.39.
k *the people had made an end to be circumcised.*
l Ge.34.14. 1Sa.17.26.
m c.24.14. Eze.20.7, 8; 23.3,8.
n that is, *rolling.*
o c.4.19.
p Ex.12.6. Nu.9.5.
q Ex.16.35. Ne.9.20.
r Re.7.16, 17.
s Ge.32.24. Ex.23.23.
t Nu.22.23. 1 Ch.21. 27,30.
u or, *prince.* Ex.23.20. Da.10.13, 21; 12.1. Re.19.11.. 14.
v Ge.17.3. Nu.16.22
w 1 Sa.3.9, 10. Is.6.8. Ac.9.6.
x Ex.3.5. Ac.7.33.

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us of our mercies. Truth and gratitude are best written on the heart, but better recorded in a book or on a stone, than neglected or forgotten; and not only should we remember them ourselves, but be careful to teach them to our children.

CHAP. V. Ver. 1—15. *Israel are again circumcised, and eat the passover.*—The effect which we have anticipated, as to the alarm and terror which this miraculous passage through Jordan would occasion to the Canaanites, we see took place; "their hearts melted," that is, with fear and terror, immediately as they heard of it. A pause in the military narrative, however, occurs here, while the children of Israel celebrate their two great sacraments, circumcision and the passover. There is no circumstance, in their view of which the Asiatics and Europeans are more divided, than that of circumcision, which certainly suggests ideas very repugnant to European notions of delicacy, while the contrary raises in the mind of a Mussulman contempt, and even abhorrence; and a man uncircumcised, is with them no better than a *dog*.

The rite itself was certainly divine, and indispensable to all the seed of Abraham: but if so, how came it to be neglected in the wilderness? Much must be attributed to the perverseness of that generation; but this alone seems insufficient to account for it. Some have supposed it to have been dispensed with there, as not necessary to distinguish them from other nations; but that was not the only reason of the institution—it was a seal of God's covenant with Abraham. As, however, the fact only is recorded, and not the cause of it, we must be content to leave this among many other matters not revealed, and with which, therefore, we have no concern. There was probably a general performance of this rite previous to the first passover; and the like is here ordered previous to the first passover celebrated in the land of Canaan. By this means "the reproach of Egypt," uncircumcision, was rolled away, and the place of its performance was called *Gilgal*.

On the morrow after the passover, they began to eat of the old corn of the land, made into unleavened cakes; and also, on the self-same day, of *new* corn parched, which must have been barley, as no other grain was yet ripe. No sooner were

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Ver. 19. *Gilgal.*—[That is, the place afterwards called Gilgal; for it is so called here by anticipation. It was about ten furlongs east from Jericho, and fifty west from the Jordan. See *Josephus* and *Calmet*.]—*Bagster.*

Ver. 24. *All the people of the earth.*—Hebrew, "Of this land;" i. e. of the land of Canaan. The original (*arets*) meaning land as well as earth, often occasions ambiguity, as in this place.

CHAP. V. Ver. 1. *Until we.*—Above thirty MSS., six editions, both Talmuds, and all the ancient versions, read "Until they."—*De Rossi.*

Ver. 2. *Sharp knives.*—Margin, "Knives of flint." Such knives were once in general use among the ancients, and there is a tradition that no others might be used for this purpose, Exod. iv. 25. The Egyptians also, according to *Herodotus*, used such only for embalming. *Ludolf* mentions a tribe of Ethiopians which to his time used no other than knives of stone for circumcision; and perhaps the use of an iron tool in any sacred work was not permitted. See Ex. xx. 25. De. xxvii. 5. [Before the use of iron was common, our ancestors had their *arrows* and *spearheads* made of flint; which are frequently turned up by the plough.]—*Bagster.*

Ver. 6. *Give us.*—Several MSS. and ancient versions read, "Give them," to correspond with "they," in ver. 1.—*De Rossi.*

Ver. 10. *Day of the month.*—Many MSS. and some editions read, "of the *first* month," which, indeed, is generally understood; but, on account of the recent performance of circumcision, *Harmer* thinks the passover might have been kept in the second month, which in some cases was allowable.

Ver. 14. *Nay.*—Many MSS. read, by the variation of a letter, "to him" i. e. the angel said to Joshua.

Ver. 15. *Joshua did so.*—[There is scarcely a more unfortunate division of chapters than this; through which very circumstance, many persons have been puzzled to know what was intended by this extraordinary appearance of the angel to Joshua, because they supposed that the whole business ends with the chapter; whereas it is continued in the succeeding one, the first verse of which is a mere parenthesis, simply relating to the state of Jericho at the time when Joshua was favoured with this encouraging vision; by which he was shown that their help came from God alone; and that it was not by human might or power, but by the Lord *of hosts* they were to obtain the victory.]—*B*

foot; for the place whereon thou standest *is* holy. And Joshua did so.

CHAPTER VI.

[1] Jericho is shut up. 2 God instructeth Joshua how to besiege it. 20 The walls fall down. 22 Rahab is saved.

NOW [a] Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

2 And the LORD said unto Joshua, See, [b] I have given into thy hand Jericho, and the [c] king thereof, *and* the mighty men of valour.

3 And ye shall compass the city, all *ye* men of war, *and* go round about the city once: thus shalt thou do six days.

4 And seven priests shall bear before the ark seven [d] trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the [e] priests shall blow with the trumpets.

5 And it shall come to pass, that [f] when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great [g] shout; and the wall of the city shall fall down [h] flat, and the people shall ascend up every man straight before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, [i] Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and [j] compass the city, and let him that is armed pass on before the ark of the LORD.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 And the armed men went before the priests that blew with the trumpets, and the [k] rere-ward [l] came after the ark, *the priests* going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make [m] any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 And Joshua rose early in the morning and the priests took [n] up the ark of the LORD.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rere-ward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp. So they did six days.

15 And it came to pass on the [o] seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, [p] Shout; for the LORD hath given you the city.

17 ¶ And the city shall be [q] accursed, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because she [r] hid the messengers that we sent.

18 And ye, in any wise keep [s] *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and [t] trouble it.

19 But all the silver, and gold, and vessels of brass and iron, *are* [u] consecrated unto the LORD: they shall come into the [v] treasury of the LORD.

20 So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the [w] wall fell down [x] flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they [y] utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 ¶ But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye [z] sware unto her.

A. M. 2553. B. C. 1451.

a *did shut up, and was shut up.*

b c.2.9,24. 8.1.

c De.7.24. Ju.11.24.

d Ju.7.16, 22.

e Nu.10.8.

f 2 Ch.20. 21,22.

g 2 Ch.13. 14,15.

h *under it.*

i c.3.6.

j ver.3.

k *gathering host.*

l Nu.10.25.

m *your voice to be heard.*

n De.31.25. ver.6.

o ver.4.

p ver.5.

q or, *devoted.* Le.27.28. Mi.4.13.

r c.2.4.

s De.7.20. 13,17. c.7.1 2 Ch.6.17.

t c.7.25.

u *holiness.*

v 1 Ki.7.51.

w ver.5.

x *under it.*

y De.7.2,16. 20.16,17. 1 Sa.15.3, 18. 1 Ki.20.42. Ps.137.8, 9. Je.48.10. Re.18.21.

z c.2.14.

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they supplied with this, than their daily portion of manna ceased, and probably all other miraculous supplies; an incident this calculated to teach, that we are not to tempt God by requiring miracles, when they are no longer necessary.

A circumstance occurs in the close of this chapter, much too important to be passed over. It was another appearance of the great Captain and prince of Israel, the angel of the everlasting Covenant, in order to encourage and direct Joshua in the arduous campaign on which he was about to enter. It should perhaps be recollected here, that Joshua was not privileged, like Moses, to enter into the most holy place to inquire of the Lord, but could only do so through the medium of Eleazar the high priest. But to show how eminently he was favoured, the Lord himself here appears to him, in an angelic form, to give him encouragement and direction in the siege of Jericho, though by a most unhappy division of this chapter, infidels have represented the object of the vision as ridiculous:—as only directing him to *pull off his shoes*. In the next chapter, however, we shall find the vision continued, and the Jewish leader directed how he shall proceed.

CHAP. VI. Ver. 1—27. *The taking of Jericho, and its destruction.*—Jericho had now closed its gates, and was completely blockaded by the Israelites. Joshua, however, was not commanded to raise any military works against it, but to surround the city by a procession of priests, as much calculated to excite the ridicule of its Pagan inhabitants, as was the conduct of Noah to provoke that of the inhabitants of the old world. The ark was to be carried seven days round, with the sound of the Jubilee trumpets, and the last time to be accompanied with a shout from the whole army, at which shout the walls of Jericho, which appear to have been the whole hope and confidence of the inhabitants, fell down flat before the invaders.

The destruction which followed, is only to be justified by the command of heaven; and the authority of that command is proved by the miracle that accompanied it. Had the earth opened and swallowed up the city, none but an atheist would have dared to murmur; as it is, the power of God being no less conspicuous, and his authority the same, we murmur at our peril. The Supreme Being owes no account of his actions to the highest of his creatures, much less to "worms of the dust," as we are.

We should not here omit to notice the good faith that was kept with Rahab, the harlot, who was saved, with all her

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CHAP. VI. Ver. 4. *Trumpets of rams' horns.*—[The words *shopheroth hayyovelim*, should rather be rendered *jubilee trumpets*, i. e. such as were used on the jubilee, which were probably made of horn or silver; for the entrance of the Israelites into Canaan was indeed a *jubilee* to them; (see note on Lev. xxv. 11 :) instead of the dreadful trumpet of war, they were ordered to sound the trumpet of joy, as already conquerors.]—*Bagster*

Ver. 5. *Shall fall down flat.*—[The words *weenaphelah chomath hair tachteyha*, are literally, "and the wall of the city shall fall down *under itself*;" which appears simply to mean, that the wall shall fall down from its very foundation; which was probably the case, in every part though large breaches in different places might have been amply sufficient first to admit the armed men, after whom the host might enter to destroy the city. There is no ground for the supposition, that the walls sunk into the earth.

Ver. 9. *And the armed men.*—That is, a considerable detachment, probably the forty thousand mentioned ch. iv. 13.

Ver. 21. *Utterly destroyed.*—[In all public calamities infants are involved: and tens of thousands of infants die in great agony every year. Now, either God is not the agent in these calamities, (which opinion, though often *implied* in men's reasonings on these subjects, is not far from atheism;) or they must consist with the most perfect justice and goodness.]—*Bagster*

23 And the young men that were spies went in, and brought out Rahab, and [a] her father, and her mother, and her brethren, and all that she had; and they brought out all her [b] kindred, and left them without the camp of Israel.

24 And they [c] burnt the city with fire, and all that *was* therein: only the [d] silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved [e] Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in [f] Israel *even* unto this day; because [g] she hid the messengers which Joshua sent to spy out Jericho.

26 ¶ And Joshua adjured *them* at that time, saying, [h] Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest *son* shall he set up the gates of it.

27 So the LORD was with [i] Joshua; and his fame was *noised* throughout all the country.

CHAPTER VII.

1 The Israelites are smitten at Ai. 6 Joshua's complaint. 10 God instructeth him what to do. 18 Achan is taken by lot: 20 his confession: 25 he and all he had are destroyed in the valley of Achor.

BUT the children of Israel committed a [a] trespass in the accursed thing: for [b] Achan, the son of Carmi, the son of [c] Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which *is* beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let [d] about two or three thousand men go up and smite Ai: *and* make not all the people to labour thither: for they *are but* few.

4 So there went up thither of the people about three thousand men: and they [e] fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they [f] chased them *from* before the gate *even* unto Shebarim, and smote them [g] in the going down: wherefore the hearts of the people [h] melted, and became as [i] water.

6 ¶ And Joshua [j] rent his clothes, and fell to the earth upon his face before the ark of the LORD until the even-tide, he and the elders of Israel, and put [k] dust upon their heads.

7 And Joshua said, Alas! O Lord GOD, [l] wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O LORD, [m] what shall I say, when Israel turneth their [n] backs before their enemies!

9 For [o] the Canaanites and all the inhabitants of the land shall hear *of it*, and shall environ us round, and cut [p] off our name from the earth: and what wilt thou do unto thy great [q] name?

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore [r] liest thou thus upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I [s] commanded them: for they have even [t] taken of the accursed thing, and have also stolen, and [u] dissembled also, and they have put *it* even among their own stuff.

12 Therefore [v] the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were [w] accursed: neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, sanctify the people, and say, Sanctify [x] yourselves against to-morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought [y] according to your tribes: and it shall be, *that* the tribe which the [z] LORD taketh shall come according to the families *thereof;* and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought [a] folly in [b] Israel.

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

A. M. 2553.
B. C. 1451.

a c.2 18.
b *families.*
c De.13.16.
d ver.19.
e Ju.1 24, 25. He.11.31.
f Mat.1.5.
g Ja.2.25.
h 1Ki.16.34.
i De.31.6.
a ver.20,21.
b 1 Ch.2.7. *Achar.*
c or, *Zimri.* 1 Ch.2.6.
d *about two thousand men,* or, *about three thousand men.*
e Le.26.17. De.28.25.
f De.1.44.
g or, *in Morad.*
h Le.26.36.
i Ps.22.14.
j Ge.37.29, 34.
k 1 Sa.4.12. 2 Sa.1.2. 13.19. Ne.9.1. Jon.3.12.
l Ex.5.22. 2 Ki.3.10.
m Hab.2.1.
n *necks.*
o Ex.32.12. Nu.14.13.
p De.32.26, 27. Ps.83.4.
q Eze.36.22, 23
r *fallest.*
s c.6 17,18.
t ver.21.
u Ac.5.1,2.
v Nu.14.45. Ju.2.14.
w De.7.26. c.6.18. Hag.2.13, 14.
x c.3.5.
y 1 Sa.10. 19; 14.38., 42.
z Pr.16.33. Jon.1.7.
a or, *wickedness.*
b Ge.34.7. Ju.20.6. 1 Sa.25. 21.

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family; and thus was her kindness to the spies rewarded; indeed, neither under the Old Testament nor the New, does the Lord suffer any kindness to his people, though it were but "a cup of cold water," to go unremunerated. On the other hand, a curse is imprecated on those who should attempt to counteract the designs of God, by rebuilding that which he had devoted to destruction. But the purport of this execration seems rather to have been misunderstood. Jericho was a strong fortified town; its walls and gates were destroyed by miracle, and the imprecation laid on those who should rebuild them, which had been the glory of the city, and set up its gates, in which the people had hitherto trusted. This curse fell upon Hiel, in the days of Ahab, as we shall see, 1 Kings xvi. 34. In the meantime, it is thought (though not certain) that the place was occupied as an open unwalled town, and called "the city of palm trees," as it had been formerly. (Compare Deut. xxxiv. 3. Judges i. 16.)

The inference from this important conquest was, that "the Lord was with Joshua;" and it is indeed well when our successes are of that nature as to prove that the blessing and presence of the Lord is with us.

CHAP. VII. Ver. 1—26. *The sin and punishment of Achan.*—We read in the preceding chapter, that Israel had burnt the city; but there was one man who had done "the work of the Lord deceitfully." He is not charged with pity in sparing the inhabitants; but he coveted a Babylonish garment and a wedge of gold; and as the latter was devoted to the Lord, he was guilty of sacrilege also, which exposed him to the severest

Ver. 23. *Left them without the camp.*—That is, as unclean, till the rites of proselytism were gone through, and the males circumcised.

Ver. 26. *Joshua adjured them.*—[This is apparently a strange *execration;* but it may be regarded as a *prediction,* that he who rebuilded this city should lose all his children in the interim between the laying of the foundation to the completion of the walls. Such execrations were not infrequent in ancient times. *Strabo* says, "It is believed, that those who might have afterwards wished to build Ilium, were deterred from building the city in the same place, either by what they had suffered there, or because Agamemnon had pronounced a curse against him that should rebuild it: for this was an ancient custom. Thus Cressus, after he had destroyed Sidena, into which the tyrant Glaucias had thrown himself, uttered a curse upon him who should rebuild the walls of that place."]—*Bagster.*

CHAP. VII. Ver. 1. *Achan.*—Or "Achar." So the word is spelt, not only in 1 Chron. ii. 7. but even in the last verse of this chapter it is spelt Achor. Such variations often occur in Hebrew names, and even among ourselves.

Ver. 5. *In the going down.*—Namely, of the sun; or "in Morad," making the word a proper name, as in our margin.

Ver. 6 *Dust upon their heads.*—[Rending the clothes, beating the breast, tearing the hair, throwing dust upon the head, and falling prostrate, were usual signs of deep affliction and distress among many ancient nations. *Homer* describes Achilles lamenting the death of Patroclus, by throwing dust upon his head, and lying down in it. So Virgil, in the affecting picture of the distressed family of Latinus, represents the queen as beating her breast, tearing her purple vest with her hands: Lavinia, her daughter, rending her yellow hair and rosy cheeks: while the venerable king bewails his public and private misfortunes with torn garments, and with dust defiling his gray hairs.]—*Bagster.*

Ver. 11. *The accursed thing.*—Jericho being one of the accursed or devoted cities, Achan, in purloining this property, was implicated in the curse pronounced upon the city.

Ver. 16 *Tribe of Judah was taken.*—That is, the lot was drawn on which Judah's name was written. Compare chap. xv. 1, &c. also 1 Chron. xxiv. 7

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 And Joshua said unto Achan, My son, give, I pray thee, [c] glory to the LORD God of Israel, and make [d] confession unto him; and tell me now what thou hast done; hide *it* not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done.

21 When I saw [e] among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a [f] wedge of gold of fifty shekels weight, then I [g] coveted them, and [h] took them, and behold, they *are* [i] hid in the earth in the midst of my tent, and the silver under it.

22 ¶ So Joshua sent messengers, and they ran unto the tent, and behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and [j] laid them out before the LORD.

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou [k] troubled us? the LORD shall trouble thee this day. And all Israel [l] stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they [m] raised over him a great heap of stones unto this day. So the LORD [n] turned from the fierceness of his anger: wherefore the name of that place was called The [o] valley of [p] Achor, unto this day.

A. M. 2553. B. C. 1451.

c 1 Sa.6.5. Je.13.16.

d Nu.5.6,7. 2 Ch.30. 22, 33.12, 13. Ezr.10.10, 11. Ps.32.5. 51.3. Je.3.13, 13. Da.9.4. Ro.10.10. 1 Jn.1.8., 10.

e Pr.28.22.

f *tongue.*

g Ha.2.9. Ro.7.7. 1 Ti.6.10. Ja.1.15.

h Mi.2.1.

i Is.29.15.

j *poured.*

k 1 Ch.2.7. He.12.15.

l De.17.5.

m c.8.29. 2 Sa.18. 17.

n De.13.17.

o ver.24. Is.65.10. Ho.2.15.

p that is, *trouble.*

a c.6.21.

b De.20.14.

c ver.16. Ju.9.25. 20.29,33, 36. 1 Sa.15.2, 3. Ac.23.21.

d c.7.5.

e *pulled.*

f 2 Sa.13.28.

g ver.5.

CHAPTER VIII.

1 God encourageth Joshua. 3 The stratagem whereby Ai was taken. 30 Joshua buildeth an altar, 32 writeth the law on stones.

AND the LORD said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:

2 And thou shalt do to Ai and her king, as thou didst unto [a] Jericho and her king: only the [b] spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall [c] lie in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass when they come out against us, as at the [d] first, that we will flee before them,

6 (For they will come out after us,) till we have [e] drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. [f] See, I have commanded you.

9 ¶ Joshua therefore sent them forth; and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And [g] all the people, *even the people* of war that *were* with him, went up, and drew nigh,

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punishment. He had, however, contrived to secrete the property unknown to the people or the army; but as Moses said in another case, "Be sure your sin will find you out," so it proved. In an attack upon the small town of Ai, Israel met with a reverse of success, and the people were defeated, and some slain: upon this Joshua is led to inquire of the Lord the reason; and we may remark by the way, that it is well when our losses or misfortunes lead us to pause and inquire into the cause, and especially to inquire of the Lord by prayer.

We have no doubt but it was by recurrence to the use of lots, which was a practice divinely sanctioned, that the culprit was discovered; and when he found this, his conscience forced him to make confession, though he could not be ignorant of the consequence. The injustice of putting his family to death has, however, been strongly argued by the enemies of revelation; and indeed the fact is questionable. It was said, (ver. 15.) "He that is taken with the accursed thing shall be burnt with fire, and all that he hath;" but whether this included the persons of his family, or only his property, is still doubtful: nor can we pronounce on the equity of the punishment, supposing the former to be intended, unless we knew the age of his sons and daughters, whether in infancy, and unconscious of their father's crime, or grown up to maturity, and accomplices with him. We know that in barbarous nations, a man's children are considered as the father's property, and when he is punished, usually participate in his punishment. This however does not accord with our ideas of equity; and we are ready to say with Abraham, (Gen. xviii. 23—25.) "Wilt thou destroy the righteous with the wicked?—That be far from thee: Shall not the Judge of all the earth do right?" At all events, those "charge God foolishly," who censure his conduct in the dark. —(See exposition of Numbers xvi.)

CHAP. VIII. Ver. 1—35. *The city of Ai taken by stratagem, and destroyed.*—War can only be justified by the command of God, or by a case of special necessity. In this war against the Canaanites, the Israelites had the fullest sanction of the divine authority; and not only so, but also for employing those stratagems with which war is usually carried on. In order to give the greater importance to this expedition, and perhaps to suggest to the enemy that they were greatly alarmed at their strength and powers, the whole army is put in motion; and two powerful detachments were privately sent forward to lie in ambush, the one on the west, and the other on the north, to take advantage of circumstances. By a *feint*, therefore, common in all wars, the people of Ai being led to suppose that Israel had fled, as before, (chap. vii. 4.) instantly pursued them,

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Ver. 21. *A Babylonish garment.*—[*Addereth shinar*, "a splendid or costly robe of Shinar," the plain in which Babylon stood. *Bochart* and *Calmet* have shown at large, that Babylonish robes were very splendid, and in high reputation. *Calmet* says, they are generally allowed to have been of various colours, though some suppose they were woven thus; others that they were embroidered with the needle; and others that they were painted. *Silius Italicus* seems to think they were woven; *Martial* supposes them to have been embroidered with the needle; and *Pliny* and *Apuleius* speak of them as painted.]—*Bagster.*

Ver. 24. *His sons and his daughters.*—Probably to witness the punishment of their parent. In many nations, however, whole families were included in the punishment of their principal. So, on a certain occasion, the king of Pegu (East Indies) ordered several of his grandees to be burnt alive, with their wives and children. See *Orient. Lit.* No. 359.

Ver. 25. *All Israel stoned* HIM *with stones, and burned* THEM *with fire, after they had stoned* THEM.—There is certainly something peculiar in the use of these pronouns. Thus much is certain, that Achan was stoned, and afterwards burned, with all his ill-gotten property; but were his goods stoned?

certainly; they raised over both him and them "a great heap of stones:" but nothing is said of his children being either stoned or burnt. So the LXX., Vulgate, Syriac, &c.

CHAP. VIII. Ver. 1. *People of war.*—[It would seem, from this verse, that all that were capable of bearing arms were to march out of the camp on this occasion: 30,000 formed an ambuscade in one place; and 5000 were placed in another, who all gained their positions in the night; with the rest of the army, Joshua appeared the next morning before Ai, which the men of that city would naturally suppose was the whole of the Israelitish force; and, consequently, be the more emboldened to come out and attack them. Some, however, think that 30,000 men were the whole that were employed on this occasion, five thousand of whom were placed in ambush on the west of the city, between Bethel and Ai, (v. 12.) and, with the rest, Joshua appeared before the city in the morning. The king, seeing but about 25,000 coming against him, though he had but 12,000 persons in the whole city, (v. 25.) determined to risk a battle, issued out, and was defeated by stratagem.]—*Bagster.*

Ver. 10. *Numbered the people.*—Hebrew, "Visited;" that is, in modern language, reviewed the troops

and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west [h] side of the city.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and their [i] liers in wait on the west of the city, Joshua went that night into the midst of the valley.

14 ¶ And it came to pass when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain: but he [j] wist not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch [k] out the spear that *is* in thy hand toward Ai; for I will give it into thy hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted, and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and behold, the smoke of the city [l] ascended up to heaven, and they had no [m] power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let [n] none of them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

A. M. 2553. B. C. 1451.

h or, *of Ai.*

i *lying in wait* ver. 4.

j Ju. 20. 34, &c. Ec. 9. 12. Is. 19. 11, 13. Da. 4. 31. Mat. 24. 39, 50. 1 Th. 5. 1.. 3. 2 Pe. 2. 3.

k Ex. 8. 5.

l Ge. 19. 28. Is. 34. 10.

m *hand.*

n c. 6. 21. 10. 28. 11. 11, 12. De. 7. 2. Job 20. 5. Lu. 17. 26.. 30. 1 Th. 5. 3.

o Ex. 17. 11, 12.

p ver. 2. c. 11. 14. Nu. 31. 22, 26. Ps. 50. 10. Mat. 20. 15.

q ver. 2.

r De. 13. 16. 2 Ki. 19. 25. Is. 17. 1. 25. 2. Je. 9. 11. 49. 2. 50. 26. Mi. 3. 12.

s c. 10. 26. 28, 30, 33. De. 21. 22, 23. Ez. 7. 10. Ps. 107. 40. 110. 5. Je. 12. 23. Re. 19. 17, 18.

t c. 10. 26, 27.

u De. 21. 22, 23.

v c. 7. 26.

w De. 27. 4.. 6.

x Ex. 20. 25.

y De. 27. 2, 3, 8.

z De. 31. 9, 25. 1 Ch. 15. 11 ..15

a De. 31. 12.

b De. 11. 29. 27. 12.

c De. 31. 11. Ne. 8. 2, 3. 13. 1.

d Le. 26. 3, &c. De. 29. 15.. 26, 28, 29. 30. 15 .20.

e *walked.*

24 And it came to pass when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua drew [o] not his hand back wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only [p] the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which [q] he commanded Joshua.

28 And Joshua burnt [r] Ai, and made it a heap for ever, *even* a desolation unto this day.

29 And the [s] king of Ai he [t] hanged on a tree until even-tide: and as [u] soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and [v] raise thereon a great heap of stones, *that remaineth* unto this day.

30 ¶ Then Joshua built an altar unto the LORD God of Israel in mount [w] Ebal,

31 As Moses the servant of the LORD commanded the children of Israel, as it is [x] written in the book of the law of Moses, An altar of whole stones, over which no man hath lifted up *any* iron: and they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

32 And [y] he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which [z] bare the ark of the covenant of the LORD, as well the [a] stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded [b] before, that they should bless the people of Israel.

34 And afterward he [c] read all the words of the law, the [d] blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that [e] were conversant among them.

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while a party of the latter, lying in ambush, got behind them, and burnt their city, destroyed the inhabitants, and hung their king; but they had a special license to reserve for their own use the cattle, and other spoil.

In the close of the chapter, Joshua proceeds to fulfil the command of the Lord by Moses, (compare Deut. xxvii.) to build an altar, write upon it a certain part of the divine law, as there stated, (see exposition,) and to pronounce the blessings and the curses therein recorded, which he did with an exact attention to all the circumstances prescribed by Moses, in the hearing not only of the men, but also of the women and children, as equally interested in the divine commands and promises. And we may observe, that though their women were not distinguished by equal privileges with Christian females, they were far privileged beyond the Pagan women, who to this day are not supposed to possess souls, or to be endowed with reason. Woman, as the first transgressor, suffered, as it were, a double portion of the curse. And while she

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Ver. 17. *Not a man left in Ai or Beth-el.*—Beth-el was but about three miles from Ai, and being a weaker place, it is supposed the inhabitants fled to Ai. The LXX. however, omit the words "and Beth el," and it seems not without reason, as there was an ambush of 5000 men between the two towns, (see ver. 12.) which seems to forbid the supposition just named; it is therefore omitted, not only by Houbigant and Geddes, but also by Dr. Boothroyd; and it is certain Beth-el was not destroyed till many years afterward. See Judges i. 24. It might, however, be now deserted.

Ver. 18. *Stretch out the spear.*—(The word *keedon*, is rendered *clypeum*, a shield or buckler, by the Vulgate; but the LXX. translate it *gaison*, which *Suidas* says signifies a kind of weapon like a *spear*. It probably denotes a *short spear, javelin*, or *lance:* for it is evident that it signifies neither the *larger spear* nor the shield, because it is distinguished from both, 1 Sam. xvii. 41. 45. Job xxxix. 23. It is probable that Joshua had a *flag* or *ensign* at the end of the spear, which might be seen at a considerable distance when extended, which was the sign agreed upon between him and the ambush.]—*Bagster*

Ver. 24. *Israelites returned unto Ai.*—[This must refer to the women, children, and old persons left behind; for it seems that all the effective men had sallied out when they imagined the Israelites had fled: ver. 16.]—*Bagster.*

Ver. 26. *Joshua drew not his hand.*—[Joshua seems to have been not only the *General* but the *Standard-bearer* of the army, (ver. 18.;) and continued in this employment, by holding up or extending out his spear, during the whole of the battle; and did not slacken from the pursuit till the forces of Ai were utterly discomfited. Some commentators, however, understand this action in a *figurative* sense, like the holding up of Moses' hands, as if it implied that Joshua continued in *prayer* for the success of his troops, nor ceased till the armies of Ai were annihilated, and the city taken and destroyed.]—*B.*

Ver. 29. *King of Ai he hanged.*—[The kings of Canaan lay under the same curse as their subjects, and probably were more deeply criminal. The reserving of the king of Ai for a solemn execution, would tend to strike terror into the other kings, contribute to the success of Israel, and give their proceedings the stamp of a *judicial process*, and of executing the vengeance of God upon his enemies.]—*Bagster.*

CHAPTER IX.

[1] The kings combine against Israel. 3 The Gibeonites by craft obtain a league, 23 for which they are condemned to perpetual bondage.

A. M. 2553. B. C. 1451.

AND it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of the [a] great sea over against Lebanon, the [b] Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof;*

2 That they [c] gathered themselves together, to fight with Joshua and with Israel, with one [d] accord.

3 ¶ And when the inhabitants of [e] Gibeon heard what Joshua had done unto Jericho and to Ai,

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine-bottles, old, and rent, and bound up;

5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.

6 And they went to Joshua unto the [g] camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the [h] Hivites, Peradventure ye dwell among us; and how shall we make a [i] league with you?

8 And they said unto Joshua, We *are* thy [j] servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, From a very far [k] country thy servants are [l] come, because of the name of the LORD thy God: for we have [m] heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.

11 Wherefore [n] our elders and all the inhabitants of our country spake to us, saying, Take [o] victuals with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.

12 This our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine which we filled, *were* new, and behold they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And [p] the men took of their victuals, and asked not [q] *counsel* at [r] the mouth of the LORD.

15 And Joshua made [s] peace with them, and made a league with them, to let them live: and the princes of the congregation [t] sware unto them.

16 And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* [u] Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, because the princes of the congregation had [v] sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them: we will even let them live, lest [w] wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live; but let them be [x] hewers of wood, and drawers of water unto all the congregation; as the princes had promised [y] them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* [z] cursed, and there shall [a] none of you be freed from being bondmen, and [b] hewers of wood and drawers of water for the house of my God.

a Nu.34.6
b Ex.3.17. 23.23.
c 2 Ch.20.1, &c. Ps.83.3,5. Is.8.9,10. 54.15.
d *mouth.*
e c.10.2.
f c.6.27.
g c.5.10.
h c.11.19.
i Ex.23.32. De.7.2. Ju.2.2.
j De.20.11. 2 Ki.10.5.
k De.20.15.
l 1 Ki.8.41. Is.55.5. Ac.8.27.
m Ex.15.14. c.2.10. Nu.21.35.
n Est.8.17.
o *in your hand.*
p or, *they received the men by reason of their victuals.*
q Nu.27.21. 1 Ch.10. 13,14. Is.30.1,2.
r Ju.1.1. 20.18,23. 1 Sa.23. 10,11. 30.8 2 Sa.2.1. 5.19.
s c.11.19.
t 2 Sa.21.2.
u c.10.2. 18.25..28.
v Ps.15.4. Ec.5.6.
w 2 Sa.21.1.. 6 Eze.17.12 ..21. Zec.5.3,4. Mal.3.5.
x De.29.11. 2 Ch.2.17, 18.
y ver.15.
z Le.27.28, 29.
a *not be cut off from you.*
b ver.21,27.

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alone endured the miseries of child-bearing, she was in many nations reduced to a degree of degradation that left her little superior to the brutes, and subject to the capricious tyranny of the other sex. We are, doubtless, all under infinite obligations to the gospel, but more especially the fairer and the weaker sex. Woman is not only saved from future miseries, but raised by the incarnation of the Son of God, who was "born of a woman," to her original rank, as the partner and the friend of man. But not the woman only, but the children, are here brought forward to hear the blessings pronounced upon the obedient, and the curses denounced against the guilty.

CHAP. IX. Ver. 1—27. *The remaining kings of Canaan combine against Joshua; but the Gibeonites artfully obtain a treaty.*—It is a singular excellence in the sacred historians, that they generally confine themselves to facts, without apology or encomium. We must not therefore infer from this relation, either the criminality of this stratagem in the Gibeonites to preserve their lives, or the innocency of the falsehoods by which they gained their point. We have inspired authority for the fact; but their conduct must be judged by the divine law. "I commend (says Bishop *Hall*) their wisdom in seeking peace; I do not commend their falsehood in the manner of seeking it: but who can look for any better of Pagans? But as the faith of Rahab is so rewarded that her lie is not punished, so the fraud of these Gibeonites is not an equal match of their belief, since the name of the Lord God of Israel brought them to this suit of peace. "The sentence of death was gone out against all the inhabitants of Canaan. These Hivites acknowledge the truth and judgments of God, and yet seek to escape by a league with Israel. The general denunciations of the vengeance of God enwrap all sinners; yet we may not despair of mercy. If the secret council of the Almighty had not designed these men to life, Joshua could not have been deceived with their league. In the generality there is no hope. Let us come in the old rags of our vileness to the true Joshua, (Jesus,) and make our truce with him; we may live; yea, we shall live.

To return to the Gibeonites. Though by this duplicity they saved their lives, they lost their liberty. The oath of the rulers was the security of their lives; but they had made no attempt for farther conditions, or that attempt might have defeated their object. When the fraud was discovered, therefore, they were sentenced to the penalty of slavery; but their servitude, though laborious, and still more galling on account of it condemning their mighty men to the usual employ of women, was attended with this happy circumstance, that it

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CHAP. IX. Ver. 3. *The inhabitants of Gibeon.*—This city is supposed to have been the capital of the Hivites.

Ver. 4. *As if they had been ambassadors* from a very distant country.—[The word *tzir*, an ambassador, properly denotes a *hinge;* because an ambassador is a person upon whom the business turns as upon a hinge. So the Latin *Cardinales*, from *cardo*, a hinge, was the title of the prime minister of the emperor Theodosius, though now applied only to the Pope's electors and counsellors. ——*Wine bottles, old, and rent,* &c.—These bottles being made of skin were consequently liable to be rent, and capable of being mended; which is done, according to *Chardin*, by putting in a piece, or by gathering up the wounded piece in the manner of a purse; and sometimes by inserting a flat piece of wood.]—*Bagster.*

Ver. 5. *Clouted.*—[The word *clouted*, signifies here *patched*, from the Anglo Saxon *clut*, a *clout* or *rag;* and not *nailed*, from the French *clou*, a nail.] —*Bagster.*

Ver. 6. *Make a league with us.*—Hebrew, "Cut with us a covenant." The Gibeonites had probably heard of the patriarchal mode of making covenants, and feigned themselves familiar with it: or perhaps had rites of their own somewhat similar. See Note on Gen. xv. 10. and De. xxix. 12.

The circumstance of the Gibeonites taking this politic measure to save their lives, has been alleged to prove that the Israelites might in no case enter into any treaty with Canaanites to spare their lives: but if this were the case, it should seem that such a positive law would have invalidated any treaty that could have been made with them, since oaths are not binding to an action in itself absolutely unlawful.

Ver. 14. *And the men took of their victuals.*—(See Margin.) The eating with an enemy was the most solemn pledge of reconciliation, and security.—— *And asked not counsel.*—To this circumstance is attributed their being thus imposed upon.

Ver. 21. *Hewers of wood,* &c.—Dr. *Shaw*, and other travellers in the East,

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God [c] commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore [d] afraid of your lives because of you, and have done this thing.

25 And now, behold, we *are* in [e] thy hand: as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua [f] made them that day hewers of wood and drawers of water for the congregation and for the altar of the LORD, even unto this day, in the [g] place which he should choose.

CHAPTER X.

[1] Five kings war against Gibeon: 6 Joshua rescueth it. 12 The sun and moon stand still at the word of Joshua. 18 The five kings are inured in a cave. 23 They are brought forth, 26 and hanged. 28 Seven kings more are conquered.

NOW it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and [a] had utterly destroyed it; as he had done to Jericho and her king, so he had done to [b] Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they feared [c] greatly, because Gibeon *was* a great city, as one of the [d] royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

A. M. 2553. B. C. 1451.

c Ex 23:32 De 7:1,2.

d Ex 15:14-16

e 2 Sa.24. 14 ;1 Ch.21.13.

f *gave*, or, *delivered to be* Ezr 8:20.

g De 12:5. Ps.132.13, 14.

A. M. 2554. B. C. 1450

a c.8.22..28.

b c.6.21.

c c.9.15 Ex 15:14 ..16 De.11.25.

d *cities of the kingdom.*

e c.9.2. Is.8.9,10.

f c.9.6.

g c.11.6. Jud 14, 15.

h Ju 4.15.

i Is.28.21.

j Ex.9.22.. 26 Ps.18.13, 14. Is 30.30 Re.16.21.

k *be silent.*

l Joh 9.7. Hab.3.11.

m Ju.12.12.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of [e] Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua to the [f] camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, [g] Fear them not: for I have delivered them into thy hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, *and* went up from Gilgal all night.

10 And the LORD [h] discomfited them before Israel, and slew them with a great slaughter at [i] Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

11 And it came to pass as they fled from before Israel, *and* were in the going down to Beth-horon, that the LORD cast down great [j] stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

12 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, [k] stand thou [l] still upon Gibeon, and thou Moon, in the valley of [m] Ajalon.

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introduced them into the service of the true God, gave them an opportunity to know his will, and eventually many were probably incorporated among the chosen nation, and became the Lord's servants. The Israelites, on the other hand, came into the possession of their cities, and the Levites were relieved from some of their most laborious services,—"the hewing of wood, and the drawing of water."

One moral lesson, however, we must not fail to derive from the sequel—the importance of adhering to our engagements, and keeping our promises inviolate. It is said of the good man, that "he swereth to his own hurt, and changeth not;" (Psal. xv. 4.) and we find that neither the importunities nor the murmurings of the Israelites could induce Joshua and the elders to violate their promise of protection; nor did they listen to any of the subterfuges that might have influenced men of little minds, or yielding integrity, with power in their hands, to revenge the deception by which they had been duped. We must not deceive because we have been deceived.

CHAP. X. Ver. 1—14. *Five kings defeated.—The Sun and Moon stand still.*—The Gibeonites having made peace with Israel, five confederate kings of the Canaanites combine to attack them; in consequence of which, they apply to Joshua for protection and defence, which he considers himself bound to afford them, and, therefore, immediately flies with a powerful army to their relief. These five kings are in consequence defeated, and their armies destroyed; but in this narrative there are two circumstances which infidel writers have treated with a great deal of unfounded ridicule and contempt; namely, the shower of stones, and the standing still of the sun and moon.

We have already mentioned, (introduction to Deuteronomy,) that the Israelites, in their attack upon the Canaanites, had not only the divine command, but the divine co-operation; the Lord did actually, on this occasion, destroy more of the Canaanites, than "the children of Israel slew with the sword." Some have supposed that the shower of stones here mentioned, was composed of *aerolites*, or air-stones, of which Dr. *Clarke* has collected many authentic and well-attested instances; but as they are immediately after called "hail-stones," we are not warranted to look for any others, nor need we. The learned commentator just referred to, cites authority for stating, that Baldwin I. in his expedition to the Holy Land, in the vicinity of the Dead sea, suffered extremely from "horrible hail," frost, rain, and snow, insomuch that thirty of his men perished thereby. Dr. C. also mentions having in his possession a pane of glass perforated by a hail-stone, in 1780, as true as if cut with a diamond, three inches and a half in diameter, which certainly implies a prodigious force; and when these dreadful weapons of destruction were directed by a miraculous power, how terrible must have been the consequences!

But what shall we say to the stopping of the sun and moon? In the first place, we need feel no alarm for the safety of the solar system. Bishop *Watson* well observes, "The machine of the universe is in the hand of God; he can stop the motion of any part, or of the whole, with less trouble, and less danger of injuring it, than we can stop our watch." There is, how-

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represent these as the usual employments of women, and in this circumstance, *Harmer* thinks, consisted chiefly the "bitterness of their doom," that even their military and wealthy men were degraded to the rank of women.

CHAP. X. Ver. 1. *Jerusalem.*—This is the first time this name occurs: at this period and long after, it seems this place was called *Jebus*, and its inhabitants *Jebusites*, Josh. xv. 8.; xviii. 28. Judges xix. 10.

Ver. 2. *Gibeon.*—[Gibeon was situated on an eminence, as its name imports, 40 furlongs north from Jerusalem, according to *Josephus.*]—*Bagster.*

Ver. 3. *Hebron.*—[Hebron was situated on an eminence, 20 miles south of Jerusalem, and the same distance north of Beer sheba. It is now called *El Khalil*, "the well beloved," the usual epithet which the Turks and Arabs apply to Abraham, whose sepulchral cave they still show; over which Helena built a magnificent church. Its original site was on an eminence, at the southern foot of which the present village is pleasantly situated, on which are the remains of an ancient castle, its sole defence.]—*Bagster.*

Ver. 12. *Sun, stand thou still upon Gibeon.*—By this it should appear, that the sun was now about to set behind the mountains of Gibeon. The late earned Editor of Calmet remarks, (as Hutchinson had done long before,) that the Hebrew words *Shemesh*, (Sun,) and *Irech*, (Moon,) were not used for the orbs of the sun and moon, (for which the language has different names,) but for their light only. (Isa. lx. 20.) The word (*dum*) rendered *stand still*. he would explain, remain *level*—as the sunbeams shoot every morning and evening only, which determines the time of the miracle.—[Joshua doubtless acted, on this occasion, by an immediate impulse upon his mind from the Spirit of God. It would have been improper either that he should speak, or that the miracle should be recorded, according to the terms of modern astronomy. The sun appeared to the Israelites over Gibeon, and the moon over the valley of Ajalon, which is supposed to have been situated in a different direction: and there they appeared to be stayed in their course for "a whole day;" either for the space of about 12 or 14 hours, or for the time of one diurna. revolution. Many inquiries have been made concerning the way in which this miracle was wrought, and many difficulties and objections have been argued against understanding it *literally*. But the fact is authenticated by the divine testimony; and the manner in which it was accomplished, lies entirely out of our province, because beyond our comprehension.]—*Bagster.*

But, says *T. Paine*, "the tradition of it would have been universal; whereas there is not a nation in the world that knows any thing about it." Had this writer said that *he* "knew not any thing about it," he might have been believed. It is true that there are no collateral records which reach so high as this period. Bishop *Watson* remarks, however, that "a confused tradition

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of [n] Jasher? [o] So the sun stood still in the midst of heaven, and hasted not to [p] go down about a whole day.

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD [q] fought for Israel.

15 ¶ And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, and hid themselves in a [r] cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great [s] stones upon the mouth of the cave, and set men by it for to keep them:

19 And stay ye not, *but* [t] pursue after your enemies, and [u] smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into [v] fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his [w] tongue against any of the children of Israel.

22 Then said Joshua, Open the mouth of the cave, and [x] bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your [y] feet upon the [z] necks of these kings. And [a] they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, Fear [b] not, nor be dismayed, be [c] strong and of good courage: for thus [d] shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and [e] hanged them on five trees: and they were hanging upon the trees until the [f] evening.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly [g] destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah as he [h] did unto the king of Jericho.

29 Then Joshua passed from Makkedah, and all Israel with him, unto [i] Libnah, and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel: and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he [j] did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto [k] Lachish, and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had [l] done to Libnah.

33 ¶ Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

n or, *the upright.*
o 2Sa.1.18.
p Is.38.8.
q De.1.30.
r Ju.6.2. 1Sa.13.6. 24.3,5.
s Mat.27.60.
t Jer.48.10.
u *cut off the tail.*
v 2Sa.20.6. Je.5.14.
w Ex.11.7.
x 1Sa.15.32.
y Is.26.5,6. Mal.4.3.
z Ps.18.40.
a Ps.107.40. 149.8,9.
b De.31.6,8. c.1.9.
c Ep.6.10.
d De.3.21. 7.19. Ro.8.37.
e c.8.29.
f De.21.23.
g De.7.2,16.
h c.6.21.
i c.15.42. 21.13. 2Ki.8.22. 19.8
j ver.28.
k ver.3,5.
l ver.30.

ever, no reason to believe it was at all disturbed by this miracle, which regarded, not the bodies of either sun or moon, but the light only that issued from them, whereby that day was probably united to the following, without an intervening night. By the sun being "in the midst of heaven," we understand the horizon; for had it been in the meridian, the moon would not have appeared, nor could Joshua, at noon-day, have felt any uneasiness about the sun going down: but supposing the sun to be nearly in the horizon, on the point of setting, as the moon was rising in another direction, by a miraculous detention of the light of those luminaries in the same quarter, the Israelites would be able to pursue their victory, and their enemies find no refuge under the veil of night. This, in fact, agrees exactly with the language of the prophet Zechariah, who evidently alludes to this event, (chap. xiv. 6, 7.) when speaking of the victories, and the glory of Messiah in the latter days: "And it shall come to pass in that day, that the light shall not be clear (as in mid-day,) nor dark (as at night:) But it shall be ONE day (that is, perhaps, two days united in one) which shall be known unto the Lord, not day, nor night: but it shall come to pass, that at even-time it shall be light." That is, the light shall be continued, as in this case in the history of Joshua.

Ver. 15—43. *Seven more kings are conquered.*—This is a painful narrative, as indeed are all military annals, to a philanthropic mind; it may afford, however, some valuable instruction. There is no doubt but the system of warfare here exhibited, was that practised at this time by all nations; there was therefore an instance of the just judgment of God in retaliating upon them their own barbarities; an instance of which we find acknowledged in the case of Adoni-bezek, who, upon his thumbs and great toes being cut off, frankly confessed, "Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me." (Judges i. 7.) Though retaliation be not allowed to us, it is an essential feature in the divine government: "Vengeance is mine, says the LORD, and I will repay it."

Some little difficulties arise in this chapter, which may be removed without having recourse to criticism. The king of Hebron was one of the five kings that were slain and hung upon a tree, as we read in ver. 26. Yet in the latter part of the chapter (ver. 36.) we read again of the king of Hebron being slain; how could this be? A well known maxim in English law will explain this. "The king never dies:" that is, one king is no sooner dead than his successor reigns: this second king of Hebron was doubtless the successor of the former. But it is evident from Judges i. 10. that Hebron must have been repos-

concerning this miracle, and a similar one in the time of Ahaz, has been preserved among one of the most ancient nations," the Egyptians; and, he might have added, the Chinese.

Ver. 13. *In the book of Jasher.*—It has been asked, What book was this? The book is lost, and if we cannot describe it, it is a matter of no consequence. *Jasher* means "the upright," and, according to the Hebrew idiom, may very properly be understood to mean, "upright or authentic records, or chronicles;" probably those of the high priest, from which most of the Old Testament history was compiled. See Numb. xxi. 14.—*In the midst of heaven.*—This phrase does not mean the meridian, but simply the atmosphere. See Gen. i. 6. *Parkhurst* explains it of the horizon, which divides the heavens into the upper and lower hemisphere.

Ver. 15. *And Joshua returned . . . . to Gilgal.*—That is, after the conflict was all over, see ver. 43, which is the same verbatim, and some learned men think was inserted here by mistake in copying. *Scott* admits this. See Dr. *Wall's* Notes, and Dr. *Clarke's* Comment.

Ver. 24. *Put your feet on the necks of these kings.*—This was, in those early times, a very common method of triumphing over a conquered enemy. Q. *Curtius* relates, that "Dioxippus seized Horratas, tripped up his heels, and threw him with great violence to the ground. He then put his *foot on his neck*, drew out his sword, and lifting up his club, was about to dash out the brains of the overthrown champion, had he not been prevented by the king."

Ver. 26. *Smote . . . . and hanged.*—See note on Deut. xxi. 23.

Ver. 28. *Makkedah.*—[Situated, according to *Eusebius*, 8 miles east from Eleutheropolis. It was afterwards assigned to the tribe of Judah.]—*Bagster.*

Ver. 29. *Libnah.*—[This city was situated in the south of Judah; and in the district of Eleutheropolis, according to *Eusebius* and *Jerome*. It is probably the Libnah in the neighbourhood of which the Israelites encamped.]—*Bagster.*

Ver. 31. *Lachish.*—[Lachish was also situated in the south of Judah, seven miles south from Eleutheropolis, according to *Eusebius* and *Jerome*. It appears to have been anciently a very strong place; for though the people were panic struck, and the Israelites flushed with success, yet Joshua could not reduce it till the second day; and the king of Assyria afterwards was obliged to *raise the siege.*]—*Bagster.*

Ver. 33. *Gezer.*—[Gezer was situated on the confines of Ephraim and Manasseh, between Beth-horon and the sea; and is evidently the village of *Gazara* mentioned by *Eusebius*, 4 miles (north) from Nicopolis or Emmaus.]—*Bagster.*

34 ¶ And from Lachish Joshua passed unto [m] Eglon, and all Israel with him: and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to [n] all that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto [o] Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to [p] all that he had done to Eglon; but destroyed it utterly, and all the souls that *were* therein.

38 ¶ And Joshua [q] returned, and all Israel with him, to [q] Debir; and fought against it:

39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as [r] he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel [s] commanded.

41 And Joshua smote them from [t] Kadesh-barnea, even unto [u] Gaza, and all the country of [v] Goshen, even unto [w] Gibeon.

42 And all these kings and their land did Joshua take at one time; [x] because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

CHAPTER XI.

1 Divers kings overcome at the waters of Merom. 10 Hazor is taken and burnt. 16 All the country taken by Joshua. 21 The Anakims cut off.

AND it came to pass, when Jabin king of Hazor had heard *those things*, that he [a] sent to Jobab king of Madon, and to the king of [b] Shimron, and to the king of Achshaph,

2 And to the kings that *were* on the north of the mountains, and of the plains south of [c] Chinneroth, and in the valley, and in the borders of [d] Dor on the west,

3 *And to* the Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and *to* the [e] Hivite under [f] Hermon in the land of [g] Mizpeh.

4 And they went out, they and all their hosts with them, much people, even as the [h] sand that *is* upon the sea-shore in multitude, with horses and chariots very many.

5 And when all these kings were [i] met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the LORD said unto Joshua, [j] Be not afraid because of them: for to-morrow about this time will I deliver them up all slain before Israel: thou shalt [k] hough their [l] horses, and burn their [m] chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom [n] suddenly, and they fell upon them.

8 And the LORD [o] delivered them into the hand of Israel, who smote them, and chased them unto great [p] Zidon, and unto [q] Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining

9 And Joshua did unto them as the [r] LORD bade him: he houghed their horses, and [s] burnt their chariots with fire.

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them:* there was [t] not any left to breathe: and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, *and* he ut-

A. M. 2554. B. C. 1450.

m ver. 3.
n ver. 32.
o c. 14. 13. 15. 13. Ju. 1. 10. 2 Sa. 5. 1..5. 15. 9, 10. 1 Ch. 11. 4. 23, 28.
p ver. 35.
q c. 15. 15. Ju. 1. 11.
r ver. 37.
s De. 20. 16, 17.
t De. 9. 23.
u Ge. 10. 19. 1 Sa. 6. 17.
v c. 11. 16.
w ver. 2, 12. 1 Ki. 3. 5.
x ver. 14.

a c. 10. 3.
b c. 19. 15.
c Nu. 34. 11.
d c. 17. 11. Ju. 1. 27. 1 Ki. 4. 11.
e Ju. 3. 3.
f c. 13. 11.
g Ge. 31. 49.
h Ju. 7. 12. 1 Sa. 13. 5.
i *assembled by appointment.*
j c. 10. 8.
k 2 Sa. 8. 4.
l Ps. 20. 7. Is. 31. 1. Ho. 14. 3.
m Ps. 46. 9.
n c. 10. 9. 1 Th. 5. 3.
o c. 21. 44.
p or, *Zidon-rabbah.*
q *burnings,* or, *salt-pits.*
r ver. 6.
s Eze. 39. 9, 10.
t *any breath.* c. 10. 40.

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sessed by the Canaanites, from whom it was again taken, as was the case with Debir and other places:—a circumstance for which *Calmet* thus satisfactorily accounts: Joshua, in his rapid conquests, contented himself with taking, demolishing, and burning those cities; but did not garrison any of them for fear of weakening his army. In several instances, no doubt, the scattered Canaanites returned, re-peopled, and put those cities in a state of defence. Hence the Israelites had to conquer them a second time.

The rapid progress now made by Israel, contrasted with their previous slow procedure, may be accounted for by greater faith and confidence in God. They were not tried with defeats or disappointments, and therefore betrayed no discontent or murmuring, (ver. 21.) "None moved his tongue against any of the children of Israel." In applying the circumstances of this history to the life and spiritual conflict of the Christian, we may remark, that our progress in the divine life is always in proportion to our faith in the divine promises; and nothing more frequently retards this, than a murmuring and discontented temper. When Israel repined and murmured, they died in the wilderness; when they obeyed and trusted the divine promises, they went on conquering and to conquer.

CHAP. XI. Ver. 1—23. *More enemies, more battles, and more triumphs, ending in the complete subjugation of the promised land.*—It is proper here to remark, that this is not the history of a single campaign, for we are expressly told, that "Joshua made war *a long time* with all those kings;" not less, certainly, than six or seven years; which is inferred from the words of Joshua himself, chap. xiv. 10, which see. Though the chapter before us is much in the strain of the one preceding, it may afford some useful observations, sufficiently varied from the preceding.

First, we may remark, that in proportion to the vigour and success of the Israelites, so was the union and activity of their enemies. The latter were by no means dejected by their defeat; but instead of sinking into languor and despair, formed fresh combinations, and renewed their energies. It is an old but useful maxim, to "learn of an enemy;" and it is adopted in the sacred writings, for the apostle Peter encourages Christians to the greater vigilance from this consideration,

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Ver. 34. *Eglon.*—[This town appears to have been no great distance from Lachish, with which it is mentioned, ch. xv. 39. as one of the cities given to Judah.]—*Bagster.*

Ver. 38. *Debir.*—[Debir was situated in the south of the tribe of Judah, near Hebron. The expression of Joshua's *returning* to Debir, probably denotes, that having carried his conquests in the southern parts as far as Gaza, (ver. 41.) which was in the south-west angle of Canaan, he then marched back to besiege Debir.]—*Bagster.*

Ver. 41. *Goshen.*—[The country of Goshen, mentioned here, seems to have been in the south of Judah; and to have taken its name from the city Goshen situated in the same tribe.]—*Bagster.*

CHAP. XI. Ver. 1. *Jabin* was probably a common name, or the name of a dynasty of the kings of Hazor, as Pharaoh was of the kings of Egypt. See Judges iv.——*Shimron.*—[Supposed to be the same with *Symira*, in Cœle-Syria, joined to Maron or Marath by *Pliny* and *Pomponius Mela.*——*Achshaph.*—[Supposed by some to be the same as *Achzib* or *Ecdippa*; from which, however, it is distinguished in ch. xix. 25—29. It was in the northern part of the tribe of Asher.]—*Bagster.*

Ver. 2. *Chinneroth.*—[*Jerome* and others suppose this city to be the same as was afterwards called *Tiberias*, now *Tabaria*, situated on the western shore of the lake of the same name.]—*Bagster.*——*On the borders of Dor.*—Calmet supposes this to mean, the champaign country of the higher and lower Galilee.

Ver. 4. *Chariots, very many.*—Namely, war-chariots. It is generally supposed that among the Canaanites, they were armed with iron scythes, fastened to their poles, and to the naves of their wheels.—Dr. *Clarke.*

Ver. 5. *Merom.*—[This is what *Josephus* calls the lake Semechon, now called *Bahr-el-Houle*, (Lake Julias,) between the head of the Jordan and the lake of Tiberias. According to *Josephus* it was seven miles long; and, according to modern authorities, it is not above two miles broad, except at the north end, where it may be four.]—*Bagster.*

Ver. 8. *Great Zidon.*—Hebrew, "Zidon Rabbah;" probably the *Sidon* of the ancients, illustrious for its arts and wealth long before the Trojan war.——*Misrephoth-maim.*—The former word signifies "salt-pits," and the latter, "burnings." The place was probably famous for salt springs and for hot springs: *Luther* translates the latter, "hot waters."

Ver. 9. *He houghed their horses.*—Or "maimed" them: the word is twice rendered "troubled," in chap. vii. 25. To *hough* a horse is to cut the sinews of the hinder leg at the knee. The design was evidently to prevent their being employed in war.

terly destroyed [u] them, as Moses the servant of the LORD commanded.

13 But as *for* the cities that stood still [v] in their strength, Israel burned none of them, save Hazor only; *that* did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves: but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 ¶ As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua: he [w] left nothing undone of all that the LORD commanded Moses.

16 So Joshua took all that land, the [x] hills, and all the south country, and all the land of [y] Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

17 *Even* from [z] the mount [a] Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their [b] kings he took, and smote them, and slew them.

18 Joshua made war a long [c] time with all those kings.

19 There was not a city that made peace with the children of Israel, save the [d] Hivites the inhabitants of Gibeon: all *other* they took in battle.

20 For it was of [e] the LORD to [f] harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, as the LORD [g] commanded Moses.

21 ¶ And at that time came Joshua and cut off the [h] Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in [i] Gath, and in [j] Ashdod, there remained.

23 So Joshua took the whole land, according to all that the LORD said [k] unto Moses, and Joshua gave it for an inheritance unto Israel according to their [l] divisions by their tribes. And the land [m] rested from war.

A. M. 2554. B. C. 1450.

u Ne 33.52. De.7.2. 20.16,17.
v *on their heap* Je.30.18.
w *removed.*
x c.12.8.
y c.10.41.
z or, *the smooth mountain.*
a c.12.7.
b De.7.24. c.12.9–24.
c till 1445.
d c.9.3,7.
e Ju.14.4. 1 Sa.2.25. 1 Ki.12.15.
f De.2.30. Is.6.10. Ro.9.18.
g De.20.16, 17.
h Nu.13.22, 33. De.9.2. c.15.13,14
i 1 Sa.17.4. 2 Sa.21.22 1 Ch.18.1.
j c.15.46. 2 Ch.26.6. Ne.13.23, 24.
k Nu.34.2, &c.
l Nu.26.52.. 55. c.14.15,16
m c.21.41,45
a Nu.21.24. De.3.8,9.
b De.2.33, 36. 3.6,16,17.
c or, *Teman.*
d or, *the springs of Pisgah*, or, *the hill.* De.4.49.
e Nu.21.33.. 35.
f De.3.11.
g De.1.4.
h De.3.8..14
i Nu.32.29, 33.
j Ex.23.23.
k c.6.2.
l c.8.17,29.

CHAPTER XII.

1 The two kings whose countries Moses took and disposed of. 7 The one and thirty kings on the other side Jordan, which Joshua smote.

NOW these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river [a] Arnon, unto mount Hermon, and all the plain on the east:

2 Sihon [b] king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon;

3 And from the plain to the sea of Chinnereth on the east, and unto the sea of the plain, *even* the salt sea on the east, the way to Bethjeshimoth; and [c] from the south, under [d] Ashdothpisgah:

4 And the coast of [e] Og king of Bashan, *which was* of the [f] remnant of the giants, that [g] dwelt at Ashtaroth and at Edrei,

5 And reigned in mount [h] Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the LORD, and the children of Israel smite: and Moses the servant of the LORD gave [i] it *for* a possession unto the Reubenites, and the Gadites, and the half-tribe of Manasseh.

7 ¶ And these *are* the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon, even unto the mount Halak that goeth up to Seir; which Joshua gave unto the tribes of Israel *for* a possession according to their divisions;

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the [j] Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 ¶ The king of [k] Jericho, one; the king of [l] Ai, which *is* beside Beth-el, one;

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that Satan "goeth about as a roaring lion, seeking whom he may (or can) devour." (1 Pet. v. 8.) 2. The prodigious population of Canaan previous to its conquest, renders credible all we read on this subject afterwards. They, as well as the children of Abraham, are compared to the sands of the sea-shore for multitude. Josephus calculates, that in one of these engagements, "the Canaanitish army consisted of no less than 300,000 foot, and 10,000 horse, besides 20,000 chariots of war." But, 3. No enemy can be too numerous, or too powerful, for those who have the God of Israel on their side. He who commands the lightning and the hail, the hornet and the wasp, can meet with no repulse from feeble man. 4. We see the nature and character of the human heart, which is alike hardened either by judgments or by mercies, even as the ground is hardened either by the sun or by the frost. In many cases, God's sparing mercies harden the heart; "because judgment against an evil work is not executed speedily, therefore the hearts of the children of men are fully set in them to do evil." But in the case of Pharaoh and the Canaanites, judgments produced the like effect, and we well know, that nothing but the grace of God can effectually soften the obdurate heart of man. Lastly, In the close of this chapter, we may discern a noble instance of disinterestedness in the character of Joshua. No sooner had he conquered the land, than he "gave it for an inheritance to Israel," without any reserve for himself! insomuch, that when all was over, he had *to ask* a city for himself and family to dwell in. (See chap. xix. 49, 50.)

CHAP. XII. Ver. 1—24. *Kings subdued.*—This chapter connects the history of the conquest of Canaan with the subsequent account of its division to the tribes of Israel.

The Israelites utterly destroyed King Arad and his cities, in the lifetime of Moses, and called the name of them *Hôrmah*. Probably "the king of Arad," here mentioned is the same person. As his kingdom was on the *southern* border of Canaan, and not *east* of Jordan, it came into the possession of Israel under Joshua; and therefore he is numbered in that division of kings. Yet Hormah is here mentioned, as a distinct kingdom from that of Arad: and perhaps there was another place of that name. (Num. xiv. 45.)

Every considerable town or city was under the government of a king, who possessed the adjacent fields and villages, and ruled, as it is generally supposed, with despotic sway: and though the Canaanites doubtless waged frequent wars, and gained advantages over each other; yet no one had acquired the sovereignty of the whole.—When Julius Cæsar landed in Britain, he found four kings in the single county of Kent: how many then must there have been in the whole Island!—A single view of a good map of ancient Canaan will show the reader all that learned men have conjectured or determined concerning the relative situation of the several places, which

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Ver. 13. *The cities which stood in their strength.*—Hebrew, "On their heap." So it is promised, Jeremiah xxx. 18. "Israel shall be builded on her own heap;" i. e. on her old foundations, the same site as before. The meaning here seems to be, those cities which surrendered before their fortifications were destroyed, were left for the use of Israel, except Hazor only.—*Scott.*

Ver. 17. *Mount Halek.*—Margin, "The smooth mountain;" rather, "the divided mountain;" that is, "all the mountainous country that extends from the south of the land of Canaan, towards Seir, unto Baal-gad, which lies at the foot of Mount Libanus, or Hermon, which serve as a limit between the land of Canaan and that of Seir. See chap. xii. 7."—Dr. *Clarke.*

Ver. 18. *A long time.*—(Caleb was forty years old when sent from Kadeshbarnea to spy the land, and he was eighty-five at the conclusion of this war. (ch. 14. 10.) Almost thirty-nine years of this time were spent before Israel passed Jordan; which leaves between six and seven for the term of Joshua's wars.] —*Bagster.*

Ver. 21. *At that time came Joshua.*—This is evidently a recapitulation of the military operations detailed chap. x. ver. 36—41.

Ver. 22. *In Gaza, &c.*—The whole race of the Anakims (or giants) was extirpated in this war, except a few which took refuge among the Philistines. See 1 Sam. xvii. 4.

CHAP. XII. Ver. 1. *From the river Arnon unto Hermon.*—These descriptions can hardly be understood but by comparing them with some good map of Canaan.

Ver. 3. *Sea of Chinnereth.*—Or Gennesareth, called in the New Testament, the Lake of Tiberias.——*Salt sea on the east.*—Perhaps the sea of Sodom, or the Dead sea, remarkable for its saltness.

Ver. 5. *Geshurites.*—The LXX. read Gergesenes. See Matt. viii. 28.

10 The king of [m] Jerusalem, one; the king of Hebron, one;
11 The king of Jarmuth, one; the king of Lachish, one;
12 The king of Eglon, one; the king of Gezer, one;
13 The king of Debir, one; the king of Geder, one;
14 The king of Hormah, one; the king of Arad, one;
15 The king of Libnah, one; the king of Adullam, one;
16 The king of Makkedah, one; the king of [n] Beth-el, one;
17 The king of Tappuah, one; the king of [o] Hepher, one;
18 The king of Aphek, one; the king of [p] Lasharon, one;
19 The king of Madon, one; the king of [q] Hazor, one;
20 The king of [r] Shimron-meron, one; the king of Achshaph, one;
21 The king of Taanach, one; the king of Megiddo, one;
22 The king of Kedesh, one; the king of Jokneam of Carmel, one;
23 The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;
24 The king of Tirzah, one: all the kings thirty and one.

CHAPTER XIII.

The bounds of the land not yet conquered. 7 The inheritance of the nine tribes and a half. 15 of Reuben. 22 Balaam is slain. 24 The inheritance of Gad, 29 and of the half tribe of Manasseh.

NOW Joshua was old *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land [a] to be possessed.
2 This *is* the land that yet [b] remaineth: all the borders of the Philistines; and all [c] Geshuri,
3 From [d] Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: [e] five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the [f] Avites:
4 From the south, all the land of the Canaanites, and [g] Mearah that *is* beside the Sidonians, unto [h] Aphek, to the [i] borders of the Amorites:

A. M. 2551. B. C. 1450.

m c.10.23.. 33.
n Ju.1.22.
o 1 Ki.4 10.
p or, *Sharon* Is.33 9.
q c.11.10.
r c.11.1.

A. M. 2560. B. C. 1444.

a *to possess* it. De.31.3.
b Ju.3.1.
c 2 Sa.8 3. 13.37,38.
d Je.2.18.
e Ju.3.3. 1 Sa.6.4, 16. Zep 2.4,5.
f De.2.23.
g or, *the cave.*
h 1 Sa.4.1.
i Ju.1.36.

j 1 Ki 5 18. Ps.83.7.
k c.12.7.
l c.11.8.
m Ex.23.30, 31.
n c.14.1,2
o Nu.32.33.
p Nu 21.30. ver.16.
q c.12.5.
r Nu.21.34, 35.
s Nu 33.55. c.23.12,13. Ju.2.1..3.
t c.14.3,4.
u Nu.18.20 ..24.
v c.12.2.
w Nu.21.23, 30.
x *the high places of Baal, and house of Baalmeon.* Nu.32.38.

5 And the land of the [j] Giblites, and all Lebanon toward the sun-rising, from [k] Baal-gad under mount Hermon unto the entering into Hamath.
6 All the inhabitants of the hill-country from Lebanon unto [l] Misrephoth-maim, *and* all the Sidonians, them will I [m] drive out from before the children of Israel: only [n] divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.
7 Now therefore divide this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh,
8 With whom the Reubenites and the Gadites have received their inheritance, which Moses [o] gave them, beyond Jordan eastward, *even* as Moses the servant of the LORD gave them;
9 From Aroer that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain of [p] Medeba unto Dibon;
10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;
11 And [q] Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;
12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants. For these [r] did Moses smite, and cast them out.
13 Nevertheless, the children of Israel expelled not [s] the Geshurites, nor the Maachathites: but the Jeshurites and the Maachathites dwell among the Israelites until this day.
14 Only unto the tribe of Levi he gave none [t] inheritance; the [u] sacrifices of the LORD God of Israel made by fire *are* their inheritance, as he said unto them.
15 ¶ And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families.
16 And their coast was from [v] Aroer that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba:
17 Heshbon, [w] and all her cities that *are* in the plain; Dibon, and [x] Bamoth-baal, and Beth-baal-meon,

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are mentioned in this and the following chapters. And indeed that is the only method of obtaining a *clear* idea of the subject.—*T. Scott.*

CHAP. XIII. Ver. 1—33. *Joshua old, and much land yet remains to be possessed.* Joshua was now, it appears, about a century old, and might justly be called stricken in years; and his great activity since the death of Moses must necessarily have impaired his strength, so as to unfit him for the fatigues and dangers of military warfare. Still, however, much land remained to be conquered and possessed; the Lord therefore urges him to proceed with the division of the land, leaving the respective tribes to contend for their appropriate lots, with the promise that, in case of their persevering activity and obedience, they should be assisted to gain possession of the remainder. The condition here understood, is fully expressed in Joshua's farewell address to Israel, chap. xxiii. ver. 11—13.

This division of the land, though in some sense premature, was calculated to answer several valuable ends. It would guard them against making alliances with the present inhabitants, and stimulate them to fight for the different portions that were assigned to them; and as respected their brethren of Israel, it might prevent much jealousy and contention.

Let us, however, place ourselves in Joshua's situation, who, while he gave them these directions as to the earthly Canaan, was himself admonished to prepare to enter the Canaan that is above. "The Lord said unto him, thou art old and stricken in years." By how many infirmities and diseases (messengers from heaven) are the aged warned to prepare to die; and yet, alas! how backward are we to attend to the kind and merciful admonition.

But there is another useful view we should take of this passage; we that are "old and stricken in years," should inquire, what duties remain unaccomplished. When *Bede*, the venerable, was in the article of death, he was engaged in completing a translation of St. John's Gospel: his amanuensis, seeing he was ready to depart, cried, "My beloved master, there yet remains one sentence unwritten."—O for such a monitor, to

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Ver. 11. *Jarmuth.*—[Placed by *Eusebius* and *Jerome* four miles from Eleutheropolis, near Eshtaol: but, in *Jermus*, which is probably the same, they state it to be 10 miles from Eleutheropolis towards Jerusalem; which is supposed to be nearer the truth.]—*Bagster.*

Ver. 14. *Arad.*—[*Eusebius* places this city in the neighbourhood of Kadesh, 4 miles from Malathis, and 20 from Hebron.)—*Bagster.*

Ver. 23. *Nations of Gilgal.*—The higher Galilee, or "Galilee of the Gentiles," i. e. nations.

CHAP. XIII. Ver. 3. *From Sihor.*—This, in some places, seems to be the old name for the river Nile; but Dr. *Wall* observes, the borders of Canaan never came so far south. Perhaps some other river might be called *Sihor*, (or black,) as resembling the Nile, or supposed to have some connexion with it. See Dr. *Clarke.*

Ver. 4. *Aphek.*—[This is probably the Aphek spoken of in 1 Kings xx. 26. 2 Kings xiii. 18, as the capital of the kings of Syria; and the same as is mentioned by *Sozomen*, *Eusebius*, and *Theophanes*, as situated near the river *Adonis*, (now *Nahr Ibrahim*,) between Heliopolis and Byblos, and celebrated for the infamous temple of Venus the Aphacite. The village *Afka*, situated in the bottom of a valley, an hour and three quarters from Akoura, and three hours' distance from Lake Liemoun, is supposed to occupy its site. *Burckhardt*, however, could not hear of any remains of antiquity in its neighbourhood.]—*Bagster.*

Ver. 5. *Giblites.*—[Probably the inhabitants of the country around *Gebal* (Eze. xxvii. 9.) or *Byblos*, as the LXX. render, a city of Phœnicia, situated on the Mediterranean between Sidon and Tripoli, on the north of the river Adonis. It is now called *Gibyle*, or *Djebail*, situated about a day's journey south of Tripoli; its walls are about a mile in circumference, with square towers about every forty yards' distance.—Anciently, it must have been a place of no mean extent and of considerable beauty, from the ruins still visible.]—*Bagster.*

Ver. 6. *Them will I drive out.*—This was conditional,—Israel rebelled, and it was not wholly fufilled.

Ver. 17. *Bamoth*, the high places of *Baal.*—*Beth*, the house or temple of *Baal-meon.* See Num xxxii. 38.

18 And [y] Jahaza, and Kedemoth, and Mephaath,
19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley,
20 And Beth-peor, and [z] Ashdoth-pisgah, and Beth-jeshimoth,
21 And all [a] the cities of the plain, and all the kingdom of Sihon king of the Amorites which reigned in Heshbon, whom Moses smote with the princes of [b] Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.
22 ¶ Baalam [c] also the son of Beor, the [d] soothsayer, did the children of Israel slay with the sword among them that were slain by them.
23 And the border of the children of Reuben was Jordan, and the border *thereof.* This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.
24 ¶ And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.
25 And their coast was [e] Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before [f] Rabbah;
26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;
27 And in the valley, [g] Beth-aram, and Beth-nimrah, and [h] Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of [i] Chinneroth, on the other side Jordan eastward.
28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.
29 ¶ And Moses gave *inheritance* unto the half-tribe of Manasseh: and *this* was *the possession* of the half-tribe of the children of Manasseh by their families.
30 And [j] their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the [k] towns of Jair, which *are* in Bashan, threescore cities.
31 And half Gilead, and [l] Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one half of the children of Machir by their families.
32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan by Jericho eastward.
33 But [m] unto the tribe of Levi, Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, as he said [n] unto them.

A. M. 2560. B. C. 1444.

y Nu.21. 23.
z *springs of Pisgah, or, the hill.* c.12.3.
a De.3.10.
b Nu.31.8.
c Nu.22.5. 31.8.
d or, *diviner.*
e Nu.32.35.
f 2Sa.11.1.
g Nu.32.36.
h Ge 33.17. 1Ki.7.46.
i Nu.34.11.
j Nu.32.39 ..41.
k 1Ch.2.23.
l c.12.4.
m ver.14.
n De.18.1.

CHAPTER XIV.

1 The nine tribes and a half are to have their inheritance by lot. 6 Caleb by privilege obtaineth Hebron.

AND these *are the countries* which the children of Israel inherited in the land of Canaan, which [a] Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel distributed for inheritance to them.
2 By [b] lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half-tribe.
3 For Moses had given the inheritance of two tribes and a half-tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.
4 For the children of Joseph were [c] two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save [d] cities to dwell *in,* with their [e] suburbs for their cattle, and for their substance.
5 As [f] the LORD commanded Moses, so the children of Israel did, and they divided the land.
6 ¶ Then the children of Judah came unto Joshua in Gilgal: and [g] Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said [h] unto Moses the [i] man of God concerning me and thee in Kadesh-barnea.
7 Forty years old *was* I when Moses the

a Nu.34.17, 18.
b Nu 26.55. 33.54. 34.13. Ps 16.5,6.
c Ge 48.5. 1Ch.5.1,2.
d 1Ch.6.54 ..81.
e Nu.35.3
f Nu.35.2.
g Nu.32.12.
h Nu.14.30. De.1.36, 38.
i Nu.12.7,8.

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suggest to us what practical duty remains unperformed; and O for grace to perform it as Bede did, and then expire!

CHAP. XIV. Ver. 1—15. *The land distributed by lot, and Mount Hebron given to Caleb.*—"Though God had sufficiently pointed out by the predictions of Jacob and Moses what portions he designed for each tribe; yet we readily discern an admirable proof of his wisdom, in the orders he gave to decide them by *lot.* By this means, the false interpretations which might have been given to the words of Jacob and Moses were prevented; and by striking at the root of whatever might occasion *jealousies* and *disputes* among the tribes, he evidently secured the honesty of those appointed to distribute the conquered lands of Canaan. Besides, the success of this method gave a fresh proof of the divinity of the Jewish religion, and the truth of its oracles. Each tribe finding itself placed by *lot* exactly in the spot where Jacob and Moses foretold, it was evident that Providence had equally directed both the *predictions* and that *lot;* and it would be the greatest insolence and stupidity not to acknowledge the *inspiration* of God in the words of Jacob and Moses;—the *direction* of his *hand* in the lot, and his *providence* in the *event.*"—*Bagster.*

"The portion (says the learned *Massius*) fell to each tribe just as *Jacob* had predicted two hundred and fifty years before, in the last moments of his life, and *Moses* immediately before his death: for to the tribe of *Judah* fell a country abounding with vineyards and pastures: to *Zebulun* and *Issachar* sea-coasts: in that of *Asher* was plenty of oil, wheat, and metals: that of *Benjamin* near to the temple, was, in a manner, "between the shoulders" of the Deity. *Ephraim* and *Manassch* were distinguished with a territory blest in a peculiar manner by heaven. The land of *Naphtali* extended from the west to the south of the tribe of Judah. Since, therefore, the lot so well corresponded to these predictions, would it not be insolence and stupidity in the highest degree, not to acknowledge the inspiration of God in the words of Jacob and Moses; the direction of his hand in the lot, and his providence in the event?"

The application of *Caleb* for his inheritance, as related in this chapter, is very interesting. His name (as we have before remarked) signifies *all-heart;* and in respect both to character and constitution he was what we familiarly call *hearty,*—open, candid, generous, zealous, faithful, in short, *all-heart.* And as was his character, so also was his constitution: for he says at the advanced age of fourscore and five, "I am as strong this day as I was in the day that Moses sent me; [that is, to search out the promised land, forty-five years before.] As my strength was then, even so is my strength now, for war, both to go out, and to come in." This he says, in applying for Mount Hebron as an inheritance; for though Joshua had destroyed both the city and its inhabitants, it appears that it had been repossessed by the Anakims, a gigantic race, with whom he would now have to contend: but with the same faith and courage as on a former occasion, he cries out, "If so be the Lord will be with me, then I shall be able to drive them out, as the Lord said." (Compare Num. xiii. 30; xiv. 7, 8.)

Such a sentiment demands not only our admiration but adoption: opposed as the Christian is by spiritual enemies, temptations without, and corruptions within, he may boldly encourage himself in God, and declare, "If so be the Lord will

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Ver. 19. *Sibmah.*—[Called *Shibmah,* Num. xxxii. 38. and celebrated for its vines. Je. xlviii. 32. Is. xvi. 8, 9.; on which last place, *Jerome* says, there were scarcely 500 paces between it and Heshbon.]—*Bagster.*——*In the mount of the valley.*—Probably on the side of a hill.

Ver. 20. *Beth-peor.*—The house or temple of Peor. See Num. xxv. 13.

Ver. 22. *Balaam . . . . the soothsayer.*—Margin, "Diviner." For the history of Balaam, see Num. xxii., &c. Here we have his melancholy end!

Ver. 25. *Half the land of the children of Ammon.*—That half, probably, which had been taken from them by Sihon, king of the Amorites.

Ver. 27. *Beth-aram.*—[A city near mount Peor, and not far from the entrance of the Jordan into the Dead sea; rebuilt and called *Livias* by Herod, in honour of *Livia,* wife of Augustus.]—*Bagster.*

Ver. 30. *The towns of Jair.*—(Havoth Jair. Num. xxxii. 41.) There were sixty cities; 1 Chron. ii. 21, &c.

CHAP. XIV. Ver. 5. *They divided the land.*—The work was begun some time before, at Gilgal, and was finished some time after, at Shiloh. It must have required a considerable time, to make all the geographical arrangements that were necessary for this purpose.

servant of the LORD [j] sent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* [k] in my heart.

8 Nevertheless, my brethren that went up with me made the heart of the people [l] melt: but I [m] wholly followed the LORD my God.

9 And Moses sware on that day, saying, Surely the land whereon [n] thy feet have trodden shall be thine inheritance, and thy children's for ever; because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, as he [o] said, these forty and five years, even since the LORD spake this word unto Moses, while *the children of* [p] Israel wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old.

11 As yet I *am as* strong this day, as *I was* in the day that Moses sent me: [q] as my strength *was* then, even so *is* my strength now, for war, both to [r] go out, and to come in.

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how [s] the Anakims *were* there, and *that* the cities *were* great *and* fenced: if [t] so be the LORD *will be* with me, then I shall be able to drive them out, as the LORD said.

13 And Joshua blessed [u] him, and [v] gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day; because that he wholly followed the LORD God of Israel.

15 And the name of Hebron before *was* [w] Kirjath-arba; *which* [x] *Arba was* a great man among the Anakims. And [y] the land had rest from war.

A. M. 2564. B. C. 1440.

j Nu.13.6, 26.
k Nu.13.30. 14.6, 8.
l Nu.13.31, 32. De.1.28, 36
m Nu.14.24
n c.1.3
o Nu.14.30.
p *walked.*
q De.34.7. Ps.103.5.
r De.31.2.
s Nu.13.28, 33.
t 1 Sa.14.6. 2 Ch.14. 11. Ps.18.32., 34.; 27.1., 3.; 44.3. 60.12 118.10., 12. Ro.8.31. Ph.4.13 He.11.33.
u c.22.6. Ca.6.9.
v c.15.13.
w Ge.23.2.
x Ge.35.27.
y c.11.23.

A. M. 2561. B. C. 1443.

a Nu.26.55.
b Nu.34.3., 5.

CHAPTER XV.

1 The borders of the lot of Judah. 13 Caleb's portion and conquest. 16 Othniel, for his valour, hath Achsah, Caleb's daughter, to wife. 21 The cities of Judah. 63 The Jebusites not conquered.

THIS then was the [a] lot of the tribe of the children of Judah by their families; *even* [b] to the border of Edom, the wilderness of Zin southward *was* the uttermost part of the south coast.

2 And their south border was from the shore of the salt sea, from the [c] bay that looketh southward:

3 And it went out to the south side to [d] Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 *From thence* it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

5 And the east border *was* the salt sea, *even* unto the end of Jordan: and *their* border in the north quarter *was* from the bay of the sea, at the uttermost part of Jordan:

6 And the border went up to [e] Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the [f] stone of Bohan the son of Reuben:

7 And the border went up toward Debir from the valley of [g] Achor, and so northward looking toward [h] Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at [i] En-rogel:

8 And the border went up by the valley of the son of [j] Hinnom unto the south side of the Jebusite; the same *is* [k] Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end of the valley of the giants [l] northward:

9 And the border was drawn from the top of the hill unto the [m] fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to [n] Baalah, which *is* [o] Kirjath-jearim:

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which *is* Chesalon, on the north side, and went down to Beth-shemesh, and passed on to [p] Timnah:

11 And the border went out unto the side of [q] Ekron northward: and the border was drawn to Shicron, and passed along to mount

c *tongue.*
d or, *the going up to Acrabbim.*
e c.18.19.
f c.18.17.
g c.7.26.
h c.5.9.
i 2Sa.17.17 1 Ki.1.9.
j c.18.16 2Ki.23.10. Je.19.2,6.
k c.18.28. Ju.19.10.
l 2Sa.5.18, 22.
m c.18.15.
n 2Sa.6.2. 1 Ch.13.6.
o Ju.18.12.
p Ge.38.13. Ju.14.1.
q 1Sa.5.10. 7.14. 2Ki.1.2,3, 6,16.

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be with me, then shall I be able to conquer and to triumph." And as Joshua, the typical Saviour, not only gave Caleb a title to Mount Hebron, but his blessing with it; so will Jesus our Lord admit us to the heavenly country, with "Come, ye blessed of my Father."

CHAP. XV. Ver 1—63. *Boundaries and divisions.*—After some general survey of the land, Joshua proceeded to allot to Judah, Ephraim, and the half of Manasseh, their situations and inheritances, before they left Gilgal; and afterwards removing to Shiloh, a more extensive and accurate survey seems to have been made, and the other tribes had their portions assigned them by lot also. The inheritance which Judah actually possessed was large; for it was intended that this tribe should have the precedency, and it was the most numerous of all the tribes. But that which was at first allotted to them, contained half the southern part of Canaan, and was found too extensive: so that some deductions were afterwards made. The relative situation of the tribes seems to have been decided by lot: but the proportion of land for each, to have been determined, in some measure, by the discretion of the persons appointed for that service.—"Bohan the son of Reuben," was either one of Reuben's sons, who died before Jacob left Canaan, and had been buried in the place here mentioned; or some eminent person that had lately died there. Several of the places spoken of must have been, different from those called elsewhere by the same names. The portion, here marked out, was bounded, on the south, by the wilderness of Zin, and the southern coast of the salt sea; on the east by that sea, reaching to the place at which it receives the waters of Jordan; on the north, by a line drawn nearly parallel to Jerusalem, across from the northern extremity of the salt sea, to the south boundary of the Philistines and to the Mediterranean sea; which sea was its boundary, as far as the river of Egypt.

This transaction seems here introduced by anticipation, and it is recorded elsewhere. Caleb was doubtless desirous to excite the Israelites to obtain possession of their inheritance: but this proposal was also well calculated to secure the marriage of his daughter with a worthy man, who perhaps might have previously entertained an affection for her, and knew the

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Ver. 12. *Give me this mountain*, &c.—Some translate the words, "Though the Anakims be there, and the cities (namely, of the Anakims) strong and great; (yet) if the Lord be with me," &c. This implies that the Anakims had repaired or rebuilt the walls, &c. but we must not confound their fortifications with those of modern times, since the invention of artillery.—Dr. *Wall.*

Ver. 15. *Kirjath-arba*, i. e. the city of Arba) *which* (or who) *was a great man*, &c. *And the land had rest from war.*—That is, there were no more general wars; the inhabitants of Canaan, collectively, could make no longer any head, their confederacy being broken; and the land being divided, each tribe had to expel the inhabitants from their own territory.—Dr. *Clarke.*

CHAP. XV. Ver. 1. *Then was the lot.*—[The geography of the sacred writings presents many difficulties, occasioned by the changes which Canaan has undergone, especially for the last 2000 years. Many of the ancient towns and villages have had their names so totally changed that their former appellations are no longer discernible—several lie buried under their own ruins, and others have been so long destroyed, that not a vestige of them remains. On these accounts it is very difficult to ascertain the precise situation of many places mentioned in these chapters; but this cannot affect the *truth* of the narrative. Some of the principal cities in the universe, as Babylon and Troy are not only reduced to ruins, but so completely blotted out of the map of the world, that their situation cannot be ascertained. This circumstance cannot invalidate the history of the ancient world, in which they made such a conspicuous figure; nor can the authenticity of the sacred writers be impaired because several places no longer exist.]—*Bagster.*

Ver. 3. *Maaleh-acrabbim.*—Margin, "The going up to Acrabbim;" i. e. the mount of scorpions, where these noxious creatures probably abounded.—*Adar.*—[Probably the same as *Hazar-addar*, Nu. xxxiv. 4. Supposed to be the *Coracca* of *Ptolemy*, in Arabia Petræa. *Eusebius* places a castle, called *Carcaria*, at the distance of a day's journey from Petra.]—*Bagster.*

Ver. 4. *The river of Egypt.*—See note on chap. xiii. 3.

Ver. 6. *Beth-hogla.*—Beth, is a house, or temple, and most of those places, thus called, probably contained idol temples.—[Probably the Bethagla mentioned by *Jerome* is the same as "the threshing-floor of Atad," (Ge. l. 10.) situated 3 miles from Jericho, and two from Jordan; and belonging to the tribe of Benjamin, though serving as a frontier to the tribe of Judah.]—*Bagster.*

Ver. 8. *Valley of the son of Hinnom.*—Who this was, is utterly unknown, but from this name came *Gehenna:* by becoming the scene of the horrid rites of Molech, this valley became a figure of hell itself. See Matt. v. 22, 29 30.

Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west border *was* to the [r] great sea, and the coast *thereof:* this *is* the coast of the children of Judah round about, according to their families.

13 ¶ And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* [s] the city of Arba the father of Anak, which *city is* Hebron.

14 And Caleb drove thence the [t] three sons of Anak, Sheshai, and Ahiman, and Tolmai, the children of Anak.

15 And he went up thence to the inhabitants of [u] Debir: and the name of Debir before *was* Kirjath-sepher.

16 ¶ And Caleb said, [v] He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And Othniel the [w] son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

18 And it came to pass, as she came *unto him,* that she moved him to ask of her father a field. And she [x] lighted off *her* ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a [y] blessing; for thou hast given me a south land, give me also springs of water. And he gave her the upper springs, and the nether springs.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, [z] and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and [a] Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Bizjothjah,

29 Baalah, [b] and Iim, and [c] Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And [d] Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and [e] Ain, and Rimmon: all the cities *are* twenty and nine, with their villages:

33 *And* in the valley, [f] Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and [g] Adullam, [h] Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, [i] and Gederothaim; fourteen cities with their villages:

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and [j] Mizpeh, and [k] Joktheel,

39 Lachish, [l] and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages:

42 Libnah, [m] and Ether, and Ashan,

43 And Jiphtah, and Ashnah, and Nezib,

44 And [n] Keilah, and [o] Achzib, and Mareshah; nine cities with their villages:

45 Ekron, [p] with her towns and her villages;

46 From Ekron even unto the sea, all that *lay* [q] near Ashdod, with their villages:

47 Ashdod, [r] with her towns and her villages; Gaza, with her towns and her villages, unto the river of Egypt, and the great [s] sea, and the border *thereof:*

48 ¶ And in the mountains, Shamir, and Jattir, and Socoh,

49 And Dannah, and Kirjath-sannah, which *is* [t] Debir,

50 And Anab, and Eshtemoh, and Anim,

51 And [u] Goshen, and Holon, and Giloh: eleven cities with their villages:

52 Arab, and [v] Dumah, and Eshean,

53 And [w] Janum, and Beth-tappuah, and Aphekah,

54 And Humtah, and [x] Kirjath-arba (which *is* Hebron) and Zior; nine cities with their villages:

55 Maon, [y] Carmel, [z] and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah; ten cities with their villages:

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages:

60 Kirjath-baal [a] (which *is* Kirjath-jearim) and Rabbah; two cities with their villages:

61 ¶ In the wilderness, Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the city of salt, and [b] En-gedi: six cities with their villages.

63 As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out: but the [c] Jebusites dwell with the children of Judah at Jerusalem unto this day.

A M 2561. B.C. 1443.

r Nu.34.6, 7.
s *Kirjath-arba.*
t Nu.13.22. Ju.1.10, 20.
u c.10.38.
v Ju.1.6,12, 13.
w Nu.32.12.
x Ge.24.64. 1Sa.25.23.
y Ge.33.11. De.33.7.
z 1Sa.23.14, 24.
a Ne.11.26.
b ver.9.
c 1Ch.4.29.
d 1Sa.27.6.
e Nu.34.11.
f Ju.13.25.
g 1Sa.22.1. Mi.1.15.
h 1Sa.17.1.
i or, or.
j Ge.31.48, 49.
k 2Ki.14.7.
l 2Ki.18.14, 17.
m 2Ki.8.22.
n 1Sa.23.1, &c.
o Mi.1.14, 15.
p Am.1.8. Zep.2.4. Zec.9.5,7.
q *by the place of.*
r 1Sa.5.1,6. 2Ch.26.6. Ne.13.23, 24. Is.20.1.
s Nu.34.5,6.
t Ju.1.11.
u c.10.41. 11.16.
v Is.21.11.
w or, *Janus.*
x ver.13.
y 1Sa.23. 25.
z 1Ki.18.42.
a c.18.14.
b 1Sa.23.29.
c Ju.1.8,21. 2Sa.5.6. Ro.7.14.. 21.
a *went forth.*

CHAPTER XVI.

1 The general borders of the sons of Joseph: 5 the border of the inheritance of Ephraim. 10 The Canaanites not conquered.

AND the lot of the children of Joseph [a] fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that

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value of an alliance with a person so eminent for faith and piety, as Caleb was. Probably, Debir was also promised as her dower.—Fathers, among the Israelites, (and indeed among all the ancients,) seem to have exercised a more absolute authority, in disposing of their daughters in marriage, than is customary among us; and these generally acquiesced in the choice made for them. The case is the same in many countries at present. It seems the Canaanites had recovered the possession of Debir, after Joshua had taken it; but it was in this manner again taken out of their hands.—*T. Scott.*

CHAP. XVI. Ver. 1—10. *Joseph and Ephraim's allotment.*—Our situation and provision in this present life, as well as our future inheritance, are appointed by the only wise and righteous God: and we should learn to acknowledge his goodness with

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Ver. 16. *Will I give Achsah.*—Compare 1 Sam. xvii. 25.

Ver. 19. *A south land.*—Probably dry and parched.——*Upper and nether springs.*—Springs in the hills and in the valleys; a double blessing in that country.

The gift of Hebron to Caleb, is a repetition of what is mentioned chap. xiv. 13—15, for the sake of adding, that he drove out the sons of Anak, as he had anticipated: other circumstances here mentioned, are repeated in the first chapter of Judges.—"Caleb had his inheritance assigned him in a different way from the other Israelites; and his case being thus singular, his daughter, when married to a near relation, was allowed to inherit, though he had sons." See Numb. xxvii. 1—11.

Ver. 31. *Ziklag.*—"The Philistines seem to have kept possession of this city till the time of David, who received it from Achish, king of Gath, 1 Sam. xxvii. 6. after which, it remained in possession of the kings of Judah."—Dr. *Clarke.*

Ver. 32. *Twenty and nine.*—Thirty-eight are here enumerated, but nine of them are afterwards allotted to Simeon. See ch. xix. 1—9.

Ver. 36. *Fourteen cities.*—Fifteen are named, but it is supposed that Gederah and Gederothaim were united.

Ver. 62. *City of salt*—Or of Melach, near the Dead sea, where all the land is deeply impregnated with salt. Supposed to be the same as Zoar.——*En-gedi.*—[*En-gedi*, or *Hazazon-Tamah*, was situated, according to *Eusebius*, in the desert west of the Dead sea. *Josephus* says it was 300 stadia from Jerusalem, and not far from the lake Asphaltites; and consequently it could not have been far from Jericho and the mouth of the Jordan. It was celebrated for the abundance of its palm trees.]—*Bagster.*

Ver. 63. *The Jebusites dwell at Jerusalem to this day.*—The strong hold of Sion was not taken till David's time. 2 Sam. v. 7.

CHAP. XVI. Ver. 1. *The children of Joseph.*—That is, the two tribes of Ephraim and Manasseh.

goeth up from Jericho throughout mount Beth-el,

2 And goeth out from Beth-el to [b] Luz, and passeth along unto the borders of Archi to Ataroth,

3 And goeth down westward to the coast of Japhleti, unto the coast of [c] Beth-horon the nether, and to [d] Gezer: and the goings out thereof are at the sea.

4 So [e] the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim according to their families was *thus:* even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper;

6 And the border went out toward the sea to [f] Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the river [g] Kanah; and the goings out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

10 And [h] they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

CHAPTER XVII.

1 The lot of Manasseh: 7 his coast. 12 The Canaanites not driven out. 14 The children of Joseph obtain another lot.

THERE was also a lot for the tribe of Manasseh; for he *was* the [a] first-born of Joseph; *to wit,* for [b] Machir the first-born of Manasseh, the father of Gilead: because he was a man of war, therefore he had [c] Gilead and Bashan.

2 There was also *a lot* for the [d] rest of the children of Manasseh by their families; for the children of [e] Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.

3 ¶ But Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before [f] Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded [g] Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Asher to [h] Michmethah, that *lieth* before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah.

8 *Now* Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim:

9 And the coast descended unto the [i] river Kanah, southward of the river: these [j] cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the out-goings of it were at the sea:

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 And [k] Manasseh had in Issachar and in Asher [l] Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of [m] En-dor and her towns, and the inhabitants of [n] Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

A. M. 2561. B. C. 1443.

b Ge.28.19. c.18.13. Ju.1.26.

c 2 Ch.8.5.

d 1 Ch.7.28.

e c.17.14.

f c.17.7.

g c.17.9.

h Ju.1.29. 1 Ki.9.16, 21.

a Ge.41.51.

b Ge.50.23.

c De.3.15.

d Nu.26.29, 32

e Nu.26.30. *Jezer.*

f c.14.1.

g Nu.27.6, 7.

h c.16.6..8.

i or, *brook of reeds.*

j c.16.9.

k 1 Ch.7.29.

l 1 Sa.31.10. 1 Ki.4.12.

m 1 Sa.28.7. Ps.83.10.

n Zec.12.11.

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thankfulness, and be contented with our portion, whether more or less abundant; because he knows what is best for us, and we have far more than we deserve.—The distinctions of property accord to the appointment of God, and must therefore be conscientiously maintained: nay, so far from fraudulently or violently attempting to intrench on them, we must not *covet* any thing that is another's, nor envy his prosperity, but rejoice in it. Yet brotherly love is not tenacious, but freely imparts what is superfluous, for the good of those in want, saying, "What is that between me and thee?" We should, indeed in all things be more happy, did we more diligently obey our God.—*T. Scott.*

Ver. 2. *From Beth-el to Luz.*—By Gen. xxviii. 19. Beth-el and Luz appear to have been different names for the same place. Dr. *Clarke* thinks they might be connected, as London, Westminster, and Southwark, all which are often included under London. Beth-el was perhaps a field adjacent to Luz, and afterwards being built over, formed another town.

Ver. 3. *Beth-horon.*—[*Eusebius* says that the two *Beth-horons* were twelve miles from Jerusalem towards Nicopolis or Emmaus; of which the one, called upper Beth-horon, from its situation, was built (rebuilt) by Solomon, and the other, called nether Beth-horon, was given to the Levites. *Josephus* places *Beth-horon* about 100 furlongs from Jerusalem. Dr. *Clarke* mentions an Arab village called *Bethoor*, about twelve miles from Jerusalem, between Rama and Jeremiah, which he supposes, from its situation on a hill, to be *Beth-horon the upper.*]—*Bagster.*

Ver. 9. *The separate cities.*—That is, the cities that were separated from the tribe of Manasseh to be given to Ephraim, ch. xvii. 9.

Ver. 10. *The Canaanites that dwelt in Gezer.*—Were not wholly expelled before the time of Solomon, when the king of Egypt gave it to Solomon, as a portion with his daughter. 1 Kings ix. 16. They were, however, tributary from this time.

CHAP. XVII. Ver. 1. *For Machir.*—It is calculated, that if Machir was now alive, he must be nearly 200 years old, which is very possible; and that he was a superannuated warrior who was thus rewarded: most think, however, that these places were bestowed, in his honour, upon his children.

Ver 5. *Ten portions.*—Hebrew, "lines," or cords, referring to the instruments of measurement. [As there were *six* sons and *five* daughters, among whom this division was to be made, there should be *eleven* portions: but Zelophehad, son of Hepher, having left five daughters in his place, neither he or Hepher is reckoned. The lot of Manasseh therefore were divided into *ten* parts; five for the five sons of Gilead, Abiezer, Helek, Asriel, Shechem, and Shemida: and five for the five daughters of Zelophehad, Mahlah, Noah, Hoglah, Milcah, and Tirzah.]—*Bagster.*

Ver. 7. *Asher.*—[*Eusebius* says, this was a town in his time not far from Neapolis towards Scythopolis or Bethshan; between which towns it is also placed by the old Jerusalem Itinerary.——*Michmethah.*—Situated, probably, east of Shechem; though its precise situation, as well as that of many others, cannot, at this distance of time, be ascertained. Many of these towns were small, and we may rationally conclude, slightly built; and consequently have perished more than two thousand years ago. It would therefore be useless to look for such places *now:* though, in many instances, their ancient names have been preserved, and their sites identified. Several towns even in England, mentioned by Cæsar and other ancient writers, are no longer discernible: several have changed their names, and not a few their situation.]—*Bagster.*

Ver. 9. *River Kanah.*—[Or, brook of reeds. The brook *Kanah* seems to be what is now called *Nahr el Kasab*, which falls into the Mediterranean a few miles south of Cæsarea of Palestine, mentioned by the Hon. *C. L. Irby* and *J. Mangles.*—Ch. xvi. 8.]—*Bagster.*

Ver. 11. *Beth-shean.*—[*Beth-shean*, the *Scythopolis* of the Greek and Roman writers, was situated in the plain of Jordan, west of that river, 120 furlongs (south) from Tiberias according to *Josephus*, and 600 furlongs (north) from Jerusalem. (2 Mac. xii. 29.) It was the largest city of the Decapolis, and the only one on that side of Jordan. It is now called *Bisan*, 8 hours or 24 miles from Tiberias; and described by Dr. *Richardson*, exclusive of its ruins, as "a collection of miserable hovels, containing 200 inhabitants."——*Dor.*—Dor, according to *Eusebius*, was situated on the Mediterranean, nine miles from Cæsarea Palestine towards Carmel. The village of *Tortura*, 4 leagues north of Cæsarea, is supposed to nearly occupy its site.]—*Bagster.*

12 Yet [o] the children of Manasseh could not drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to [p] tribute; but did not utterly drive them out.

14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a great people, forasmuch as the LORD hath [q] blessed me hitherto?

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood-*country*, and cut down for thyself there in the land of the Perizzites and of the [r] giants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of [s] iron, *both they* who *are* of [t] Beth-shean and her towns, and *they* who *are* of the valley of [u] Jezreel.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only:*

18 But the mountain shall be thine; for it *is* a wood, and thou shalt cut it down: and the out-goings of it shall be thine: for [v] thou shalt drive out the Canaanites, though they have iron chariots, *and* though they *be* strong.

CHAPTER XVIII.

[c] The tabernacle is set up at Shiloh. 9 The remainder of the land is described, and divided by lot. 11 The lot and border of Benjamin. 21 Their cities.

AND the whole congregation of the children of Israel assembled together at [a] Shiloh, and set up the [b] tabernacle of the congregation there. And the land was subdued before them.

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long *are* ye [e] slack to go to possess the land which the LORD God of your fathers hath given you?

4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go [d] through the land, and describe it according to the inheritance of them, and they shall come *again* to me.

5 And they shall divide it into seven parts: [e] Judah shall abide in their coast on the south, and the house of [f] Joseph shall abide in their coast on the north.

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast [g] lots for you here before the LORD our God.

7 But the [h] Levites have no part among you; for the priesthood of the LORD *is* their inheritance: and [i] Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go, and walk [j] through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and described it by cities into [k] seven parts in a book, and came *again* to Joshua to the host at Shiloh.

10 ¶ And Joshua cast [l] lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

A. M. 2561. B. C. 1443.

o Jos.1.27, 28
p c.16.10
q Ge.49.22., 28. Nu.26.34, 37. De.33.13., 17.
r or, *Rephaims*. Ge.14.5. 15.20. 2 Sa.5.18, 22
s Jos.1.19 4.3.
t 1 Ki.4.12.
u 2 Ki.9.10, 37.
v De.20.1. Is.41.14, 16. Ro.8.31, 37. He.13.6.
a c.19.51. Je.7.12.
b Jos.18.31. 1 Sa.1.3, 24; 4.3,4.
c Jos.18.9. Pr.22.6. 10.4. 13.4. 15.19 Ec.9.10. Zep.3.16. Mat.20.6. Jo.6.67 Phi.3.13, 14. 2 Pe.1.10, 11
d ver.8.
e c.15.1,&c.
f c.16.1.,4.
g c.14.2 ver.10 Nu.26.54, 55; 33.54. 34.13. Ps.105.11. Pr.16.33. Is.17. Ac.13.19.
h c.13.33.
i c.14.3, 31. Nu.32.29 34. De.3.12 17; 4.47, 48
j Ge.13.17.
k Ac.13.19.
l Eze.47.22. 48.29.

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expect some special favour on that account. Their inheritance perhaps was less valuable than that of Judah; and as they thought, only sufficient for one tribe, and they were two: a considerable part of their land was held by the ancient inhabitants; and they supposed that if the Lord blessed and increased them in future, as he had in times past, they should be much straitened for room. These formed the grounds and encouragements of their petition. But they evidently undervalued the portion which the Lord had assigned them by lot; and they coveted what belonged to others, while they neglected to get possession of their own land. As a great people, they were better able to labour and to fight, to clear and cultivate the unimproved woodlands, and to dispossess the Canaanites. And as the Lord had blessed them hitherto, they had the more encouragement to confide in his assistance: nor would Joshua show partiality to his kindred, any more than Moses had done.

Joshua gently reproved the claimants for calling their portion "one lot," and pointed out the improvement of which it was capable; and the extensive tracts of land, which might be cleared, and rescued from the Canaanites: and he assured them, that if they exerted their valour, power, and industry, in dependance on the Lord, the iron chariots and the strength of the Canaanites would prove no bar to their success and prosperity.—The mountain, or wood, here spoken of, had perhaps not before been expressly allotted to these tribes; yet it lay within or near the assigned limits.—*T. Scott.*

CHAP. XVIII. Ver. 1—10. *The Tabernacle set up at Shiloh.*—This is the first mention of the Tabernacle, after Israel had entered Canaan about seven years. It should seem, that the people had been so occupied with war, and with the division of the land, that they had thought but little of either the tabernacle or its worship. It is the natural tendency of a life of great activity and bustle, and especially of a military life, to make us forget the service of God and our religious duties; and yet it must be confessed, that a life of indolence and luxury is not less inimical to habits of piety and devotion.

The Tabernacle had remained during the wars in the midst of the camp of Gilgal; but a more convenient place was now found for it at Shiloh, a city of Ephraim, situated nearly in the centre of the tribes, about ten miles from Shechem, and fifteen from Jerusalem, where it continued, as Usher calculates, 328 years. Its name means *tranquil, peaceful;* and was perhaps given it from the present peaceful circumstances of the times, when "the land rested from war." (Chap. xi. 23.)

The worship of God being first established in the midst of the people, Joshua now urges them to awaken their energies, in order to take possession of the good land which had been assigned to them of God. In order to this, he orders a correct survey to be taken of all the unconquered parts, and having marked it into seven suitable portions, he casts lots to divide it among the seven tribes not yet provided for, that each may maintain his own lot, and, subdue all opposing enemies.

Levi was here excepted, because the Lord was his portion;

Ver. 12. *Could not drive out; . . . . the Canaanites.*—If they could not, it must have been because they did not, like Caleb, rely on divine assistance, but reconciled themselves to their dwelling with them, on paying tribute.

Ver. 14, 15. *A great people.*—Though they could not drive out the Canaanites from their present possessions, they were still anxious for more territory; but Joshua reasons with them on their own principle: "If ye be a great people, show your power; cut down the wood, clear the mountain, and drive out the Canaanites. Show your greatness, (as if he said,) by your exertions."

CHAP. XVIII. Ver. 1. *Shiloh.*—[*Shiloh* was situated on a hill in the tribe of Ephraim, though near the borders of Benjamin; about fifteen miles north of Jerusalem, and according to *Eusebius* 12, or according to *Jerome*, 10 miles (south) from Shechem or Nablous. It was but a little north from Beth-el and Ai: and near the road from Shechem to Jerusalem. (Judges xxi. 19.) In *Jerome's* time, Shiloh was ruined; and nothing remarkable was extant, but the foundations of the altar of burnt-offerings which had been erected when the tabernacle stood there.]—*Baxter*

Ver. 5. *Judah shall abide in their coast on the south,* &c.—Not that Judah occupied the south of Canaan, or Joseph the north; but they were so situate in respect to *Shiloh*, where Joshua now was; and *Calmet* supposes the meaning of Joshua to be, in reference to these commissioners: "Go, and examine the whole of the country which yet remains to be possessed; do not take into consideration the tribe of Judah, which is on the south, nor the tribe of Ephraim, which is on the north of where we now are; but carefully divide the remaining land, which is not occupied by these tribes, into seven equal parts."

Ver. 9. *And describe it . . . . in a book.*—This is the first act of surveying upon record, and perhaps of mapping, though the late Editor of Calmet suspects, that some plan of the kind might be adopted in the original partition of the earth. [The surveyors seem to have formed some kind of map of the country, as well as a description of it in writing. The Egyptians, from the situation of their fields, as annually overflowed by the Nile, acquired great skill in mensuration and land-surveying; and some of the Israelites had, no doubt, learned these from them, without a knowledge of which they could not properly have divided the land. This is probably the first act of *surveying* on record.]—*Baxter*

12 And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz (which [m] *is* Beth-el) southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side of the nether [n] Beth-horon.

14 And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at Kirjath-baal (which *is* Kirjath-jearim) a city of the children of Judah. This *was* the west quarter.

15 And the south quarter *was* from the end of [o] Kirjath-jearim, and the border went out on the west, and went out to the well of [p] waters of Nephtoah:

16 And the border came down to the end of the mountain that *lieth* before the valley of the son of [q] Hinnom, *and* which *is* in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to [r] En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which *is* over against the going up of Adummim, and descended to the [s] stone of Bohan the son of Reuben,

18 And passed along toward the side over against [t] Arabah northward, and went down unto Arabah:

19 And the border passed along to the side of Beth-hoglah northward: and the out-goings of the border were at the north [u] bay of the salt sea at the south end of Jordan. This *was* the south coast.

20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families, were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and [v] Zemaraim, and [w] Beth-el,

23 And Avim, and Parah, and [x] Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon, [y] and [z] Ramah, and Beeroth,

26 And [a] Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and [b] Jebusi, (which *is* Jerusalem) Gibeath, *and* Kirjath; fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

CHAPTER XIX.

1 The lot of Simeon, 10 of Zebulun, 17 of Issachar, 24 of Asher, 32 of Naphtali, 40 of Dan. 49 The children of Israel give an inheritance to Joshua.

AND the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was [a] within the inheritance of the children of Judah.

2 And they had in their inheritance, [b] Beer-sheba, and Sheba, and Moladah,

3 And [c] Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and [d] Hormah,

5 And [e] Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen; thirteen cities and their villages:

7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:

8 And all the villages that *were* round about these cities to Baalath-beer, [f] Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too [g] much for them: [h] therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

11 And their border went up toward the [i] sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before [j] Jokneam,

12 And turned from Sarid eastward, toward the sun-rising, unto the border of [k] Chisloth-tabor, and then goeth out to [l] Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to [m] Gittah-hepher, to Ittah-kazin, and goeth out to [n] Remmon-methoar to Neah;

A. M. 2561. B. C. 1443.

m Ge.28.19. Ju.1.23.

n c.16.3.

o 1 Ch.13.5, 6.

p c.15.9.

q c.15.8. 2 Ki.23.10. 2 Ch.28.3. 33.6. Je.19.2. 32.35.

r c.15.7.

s c.15.6.

t or, *the plain.*

u *tongue.* Is.11.15.

v Ge.10.18. 2 Ch.13.4.

w 1 Ki.12. 29,32.

x 1 Sa.13. 17.

y 1 Ki.3.4,5.

z Je.31.15.

a Ju.10.17.

b c.15.8,63.

a ver.9.

b Ge.21.31. 1 Ch.4.28.

c c.15.28., 32.

d Ju.1.17.

e 1 Sa.27.6. 30.1.

f 1Sa.30.27.

g 2 Co.8.14, 15.

h ver.1.

i Ge.49.13.

j c.12.22.

k Ju.4.6,12. Ps.89.12.

l 1 Ch.6.72.

m 2 Ki.14. 25.

n or, *which is drawn.*

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and because a scattered residence among the tribes was better adapted to promote the spread of the knowledge of the true God.

We also have a Canaan to possess, but it is our mercy, that having once crossed the Jordan of death, we shall have no enemies to subdue—no land to conquer. Our great Forerunner has already taken possession for us; and as he assures us that "in his Father's house there are many mansions," he will doubtless prepare a place for us, where every thing will be provided conducive to our eternal happiness; we must not however sit down in indolence or inactivity; but like good soldiers, under the Captain of our salvation, march boldly forward; remembering the words of Joshua and of Caleb, "The land is an exceedingly good land; and if the Lord delight in us, then will he bring us into this good land, and give it us; a land which floweth with milk and honey." Num. xiv. 7, 8.

CHAP. XIX. Ver. 1—51. *Simeon, Zebulun,* &c.—If the true believer have entered into engagements which are likely to prove injurious to him, he will not retract, nor disappoint those who confide in him: but if he have obtained an undue advantage in any contract, he will recede from it without murmuring, in compliance with the requisitions of equity and kindness. For "love seeketh not her own," and "doth not behave unseemly." They are most favoured in Providence, who are placed nearest to the sanctuary, and have most advantages, and the fewest hinderances, to the salvation of their souls; though they do not possess worldly influence or distinctions; and as far as we have the choice referred to us, we should always decide by this rule. But a Sovereign God dispenses his favours as he pleases; and one man has his habitation assigned him in "the valley of vision," and another his "in the very region of the shadow of death;" "according to the good pleasure of his will."—Disinterestedness and an unassuming deportment shed a peculiar lustre upon eminent characters: and they who labour most to do good to others, will be indifferent about their own worldly interests, and willing to forego all things, rather than preclude themselves from

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Ver. 16. *Jebusi.*—Mount *Zion,* south of *Jerusalem:* for *Jebusi* or *Jebus* was the ancient name of that city: ver. 28.]—*Bagster.*

Ver. 17. *Geliloth.*—[*Geliloth* is probably the same as *Gilgal;* though as the word may signify *borders* or *limits,* some think that it is probably not the proper name of a place;—"And went forth towards the *borders* which are over against the ascent to Adummim." Others render Geliloth the *circuits* or *roundings* or the *hills* about Jordan.]—*Bagster.*

Ver. 19. *South coast.*—[The borders of this tribe on the north were the same as those of Ephraim on the south: and his southern boundaries the same as the northern borders of Judah; but drawn from west to east, instead of from east to west. (Ch. xv 1—12.; xvi.) As the inheritance of Benjamin did not extend to the Mediterranean sea, and no other sea or lake is known to have been in those parts, perhaps this expression, "compassed the corner of the sea southward," (ver. 14.) should be rendered, "made a circuit on the side next the sea towards the south;" for it seems to connect the *northern* border in the preceding verses, with the *southern* which follows.]—*Bagster.*

CHAP. XIX. Ver. 1. *The inheritance of Simeon fell within . . . . Judah*—And was very contracted, which occasioned them to seek employment as teachers in other tribes, whereby the words of Jacob were fulfilled, Gen. xliv.

Ver. 11. *To the river,* &c.—[The river *Kishon,* which empties itself into the Mediterranean near mount Carmel, in the vicinity of which Jokneam was situated.]—*Bagster.*

Ver. 12. *Daberath.*—[*Josephus,* who calls this town *Dabaritta,* or *Dabaritta,* places it in the plain of Jezreel or Esdraelon, in the confines of Samaria

14 And the border compasseth it on the north side to Hannathon: and the out-goings thereof are in the valley of Jiphthah-el:

15 And Kattath, and [o] Nahallal, and [p] Shimron, and Idalah, and [q] Beth-lehem; twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ *And* the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward [r] Jezreel, and Chesulloth, and [s] Shunem,

19 And Hapharaim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and [t] En-gannim, and En-haddah, and Beth-pazzez;

22 And the coast reacheth to [u] Tabor, and Shahazimah, and [v] Beth-shemesh; and the out-goings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was [w] Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal; and reacheth to [x] Carmel westward, and to Shihor-libnath;

27 And turneth toward the sun-rising to [y] Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great [z] Zidon;

29 And *then* the coast turneth to Ramah, and to the strong city [a] Tyre; and the coast turneth to Hosah: and the out-goings thereof are at the sea from the coast to [b] Achzib:

30 Ummah also, and [c] Aphek, and Rehob: twenty and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of [d] Asher according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the out-goings thereof were at Jordan:

34 And *then* the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sun-rising.

35 And the fenced cities *are* Ziddim, Zer and Hammath, Rakkath, and [f] Chinneroth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and [g] Beth-shemesh; nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ *And* the seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was [h] Zorah, and [i] Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and [j] Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and [k] Ekron,

44 And Eltekeh, and [l] Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border [m] before [n] Japho.

47 And [o] the coast of the children of Dan, went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

50 According to the word of the LORD they gave him the city which he asked, *even* [p] Timnath-serah in Mount Ephraim: and he built the city, and dwelt therein.

51 These *are* the inheritances which [q] Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in [r] Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

CHAPTER XX.

1 God commandeth, 7 and the children of Israel appoint the six cities of refuge.

THE LORD also spake unto Joshua, saying,
2 Speak to the children of Israel, saying, [a] Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth *any* person unawares *and* unwittingly, may flee thither: and they shall be your refuge from the avenger of blood.

A. M. 2561. B. C. 1443.

o Ju.1.30.
p c.11.1.
q Ru.1.19. 2Sa.23. 15. 2Ch.11.6.
r 1Ki.21.1.
s 1Sa.28.4. 2Ki.4.8, 12.
t c.21.29.
u 1Ch.6.77.
v 1Sa.6.9, &c. 2Ki.14.11.
w 2Sa.2.16.
x 1Sa.15. 12. 1Ki.18.20, 42. Ca.7.5. Is.33.9. 35.2. 37.24. Je.46.18.
y 1Sa.5.2.
z c.11.8. Ju.1.31.
a *Tzor.* 2Sa.5.11. Eze.27.2, &c.
b Ju.1.31. Mi.1.14.
c 1Sa.4.1. 1Ki.20.30.
d Ge.49.20. De.33.24.

e De.33.23.
f Ma.6.53.
g ver.22.
h 2Ch.11. 10.
i Ju.18.2.
j 1Sa.14.31.
k 1Sa.5.10. Am.1.8.
l 1Ki.15. 27.
m or, *over against.*
n or, *Joppa* Ac.9.36.
o Ju.18.1., 29.
p c.24.30.
q Nu.34.17. c.14.1.
r Ge.49.10. c.18.10. Ju.21.19, 21. 1Sa.1.3. Ps.78.60. Je.7.12., 14.
a Ex.21.13. Nu.35.6, 11, 14. De.19.2, 9.

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the sweet pleasure of communicating felicity. An inheritance in the Canaan above they must and do covet; but it will be soon enough to enter upon that, when they have done all the service to their brethren, of which they are capable; nor can any thing more effectually assure them of their title to it, than laying themselves out properly to bring others to desire, to seek, and to obtain possession of it. But Jesus has far outdone all others, in this and in every other respect. "Though he was rich, yet for our sakes he became poor, that we through his poverty might be rich." He would not enter upon his inheritance, till by his obedience unto death, he had secured the eternal inheritance for all his people! nor will he account his own glory completed, until every ransomed sinner is put in possession of his heavenly rest.—*T. Scott.*

CHAP. XX. Ver.1—9. *The six cities of refuge finally appointed.*—The nature and design of these cities have been already considered, both politically and typically (Numb. xxxv.;) but this chapter furnishes some other points of information. By ver. 4.

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and Galilee. It is probably the *Dabira* which *Jerome* places towards mount Tabor, in the district of Diocæsarea; and the *Debora* or *Daboura*, mentioned by travellers as a village at the foot of mount Tabor.]—*Bagster.*

Ver. 28. *Kanah.*—[This seems a different *Cana* from that in Lower Galilee; and to be that which is placed in some maps east of Tyre, between Libanus and Antilibanus, and south of the river Cassimer or Leitani.]—*Bagster.*

Ver. 34. *Judah upon Jordan.*—As the country of Judah was not near Jordan, this has greatly puzzled the commentators; but might there not at this time be a town or city named Judah?

Ver 41. *Zorah.*—[Situated on the frontiers of Dan and Judah, ten miles north from Eleutheropolis, towards Nicopolis, according to *Eusebius*, not far from Caphar-Sorek.—*Ir-shemesh.*—Supposed by some to be the same as *Beth-shemesh* in the tribe of Judah; but this latter city is evidently distinguished from it by being assigned by the tribe of Judah to the Levites, (ch. xxi. 16.) *Ir-shemesh* rendered *Polis Sammaus* by the LXX seems to be the same as *Emmaus* or *Nicopolis*, 22 miles south-east from Lydda, according to the Old Jerusalem Itinerary.]—*Bagster.*

Ver. 43. *Ekron.*—[*Ekron* is placed by *Eusebius* between Ashdod and Jamnia eastward; and probably the ruined village of *Tookrair*, mentioned by Dr. *Richardson*, situated on the top of a hill, and which he says seems to have been a place of considerable consequence, occupies its site.]—*Bagster.*

Ver. 47. *The children of Dan.*—This seems here inserted by way of anticipation, as the event did not occur till after the death of Joshua, and is related at length in the 18th chapter of Judges.

4 And when he that doth flee unto one of those cities shall stand at the [b] entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may [c] dwell among them.

5 And if the [d] avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 ¶ And they [e] appointed [f] Kedesh in Galilee in mount Naphtali, and [g] Shechem in mount Ephraim, and [h] Kirjath-arba, (which *is* Hebron) in the [i] mountain of Judah.

8 And on the other side Jordan by Jericho eastward, they assigned [j] Bezer in the wilderness upon the plain out of the tribe of Reuben, and [k] Ramoth in Gilead out of the tribe of Gad, and [l] Golan in Bashan out of the tribe of Manasseh.

9 These were the cities [m] appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, until he [n] stood before the congregation.

CHAPTER XXI.

1 Fight and forty cities given by lot, out of the other tribes, unto the Levites. 43 God gave the land, and rest unto the Israelites, according to his promise.

THEN came near the heads of the fathers of the Levites unto [a] Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at [b] Shiloh in the land of Canaan, saying, The LORD [c] commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and the children of [d] Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the rest of the children of [e] Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities.

6 And the children of [f] Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen cities.

7 The children of [g] Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun twelve cities.

8 And the children of Israel [h] gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* [i] mentioned by name,

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for theirs was the first lot.

11 And they [j] gave them [k] the city of Arba the [l] father of Anak (which *city is* Hebron) in the [m] hill-*country* of Judah, with the suburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to [n] Caleb the son of Jephunneh for his possession.

13 Thus [o] they gave to the children of Aa-

A. M. 2561. B. C. 1443.

b Ru.4.1,2. Pr.31.23.

c He.6.18.

d Nu.35.12, 25

e *sanctified*

f c.21.32. 1 Ch.6.76.

g c.21.21. 2 Ch.10.1.

h c.14.15. c.21.11,13.

i Lu.1.39.

j De.4.43. c.21.36. 1 Ch.6.78.

k c.21.38. 1 Ki.22.3, 4,6.

l c.21.27.

m Nu.35.15.

n ver.6.

a c.14.1. 17.4.

b c.18.1.

c Nu.35.2.

d ver.8,19. c.21.33.

e ver.20,&c.

f ver.27,&c.

g ver.34,&c.

h ver.3.

i *called.*

j 1 Ch.6.55.

k or, *Kirjath-arba* Ge.23.2

l c.15.13, 14.

m c.20.7,&c. Lu.1.39.

n c.14.14.

o 1 Ch.6.56, &c.

it appears, that when the manslayer arrived at the city of refuge, he passed a kind of trial before he was taken under the protection of the elders; and even afterwards, when the avenger of blood arrived, he was to stand before the congregation, who were to judge whether the fact committed were intentional or accidental, and in the latter case only was he to be protected. These regulations were certainly well calculated to prevent those abuses which have arisen from sanctuaries in other countries.

Another circumstance worthy of observation is, that all the cities of refuge were cities of the Levites, so that though the unhappy manslayer was prevented from going to the tabernacle, he would there receive all the instruction and consolation which it was the peculiar duty of that tribe to administer.

On the typical meaning of these cities of refuge, not to repeat our former remarks, we abridge the following hints from the good Matthew Henry, (on Numb. xxxv.) who remarks, that there is a great deal of good gospel couched under this type, to which the apostle to the Hebrews alludes, chap. vi. 18. when he speaks of New Testament believers as having "fled for refuge, to lay hold on the hope set before" them in the gospel.

1. These cities were so distributed in the country, that manslayers from every tribe had a ready and speedy access to them—so the means of salvation are "nigh unto us," and "now is the accepted time." 2. The refugee was safe, not only in any one of those cities, but even the suburbs pertaining to it—"There is no condemnation to them that are in Christ Jesus." 3. Not only native Israelites, but strangers and sojourners, and even the sons of strangers, had the benefit of their protection. Jews and Gentiles are "all one in Christ Jesus." 4. Though perfectly safe within its limits, if the culprit ever deserted these to return home, he lost all the benefit of protection, and was exposed to the avenger of blood wherever he might meet with him. We must not only "fly to Christ," but "abide in Christ," to derive the benefits of the redemption from him. Apostacy is the road to perdition. "If any man draw back, (says the Lord,) my soul shall have no pleasure in him." Heb. x. 31.

CHAP. XXI. Ver. 1—45. *Levites require their cities.*—The maintenance of the ministers of religion should be considered, as required by the command of God, and not as a matter of mere choice or discretion. They "who labour in the word and doctrine," have as good a title to a comfortable support, as other men have to their estates; and, on some occasions, must be allowed, without censure, to assert their claim against such as would defraud them: but this should always be done with evident reluctance as a matter of necessity; and with a willingness to refer themselves to the arbitration of impartial persons. And, in ordinary cases, it more accords to the examples of the New Testament, when they choose to "suffer all things," rather than to take any steps which may impede the success of their labours. Yet this excellent spirit in faithful ministers, is so far from excusing those who defraud them, that it greatly aggravates their sin.—It is very desirable that all the temporal concerns, relating to this sacred function, should be amicably settled, and arranged in such a manner as to subserve its grand object; to occasion to the clergy as

CHAP. XX. Ver. 7. *They appointed Kedesh.*—[*Kedesh*, called *Cadesa*, or *Caidesa*, by *Josephus*, was situated in Upper Galilee, twenty miles south-east from Tyre, according to *Eusebius*. The cities of refuge were distributed through the land at proper distances from each other, that they might be convenient to every part of the land; and it is said they were situated on *eminences*, that they might be easily seen at a distance; the *roads* leading to them being broad, even, and always kept in good repair. *Kedesh* and *Hebron*, were at the two extremities of the land—the former being in Galilee, and the latter in Judah, both in mountainous districts, and *Shechem* was in mount Ephraim nearly in the centre. *Bezer* was east of Jordan, in the eastern part of the plain opposite Jericho; *Ramoth* was about the midst of the country of the two tribes and a half; being about the middle of the mountains of Gilead; and *Golan*, the capital of Gaulonitis, was situated in the tribe of Manasseh in the land of Bashan.]—*Bagster.*

CHAP. XXI. Ver. 3. *And the children of Israel gave unto the Levites . . . these cities and their suburbs.*—It has been asked, in what sense did the Levites have these cities, seeing they had no inheritance? and seeing other tribes resided constantly among them? It may well be supposed, that they had a right here to choose what houses they pleased to reside in, which they were allowed to sell, but not finally to alienate; and the suburbs, for their cattle, they were not permitted to sell at all. Lev. xxv.

Ver. 4. *Tribe of Judah.*—[These tribes furnished more habitations to the Levites in proportion than any of the other tribes, because they possessed a more extensive inheritance, agreeably to what Moses had commanded (Nu.

ron the priest Hebron with her suburbs, *to be* a city of refuge for the slayer; and Libnah with her suburbs,

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And [p] Holon with her suburbs, and Debir with her suburbs,

16 And [q] Ain with her suburbs, and Juttah with her suburbs, *and* Beth-shemesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, Gibeon with her suburbs, [r] Geba with her suburbs,

18 Anathoth with her suburbs, and [s] Almon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And the families of the children of [t] Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Bethhoron with her suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, [λ] Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half-tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities.

26 All the cities *were* ten, with their suburbs, for the families of the children of Kohath that remained.

27 ¶ And unto the children of [u] Gershon, of the families of the Levites, out of the *other* half-tribe of Manasseh *they gave* [v] Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beesh-terah with her suburbs; two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Debareh with her suburbs,

29 [μ] Jarmuth with her suburbs, En-gannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

32 And out of the tribe of Naphtali, [w] Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.

34 ¶ And unto the families of the children of [x] Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, [y] Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazar with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.

41 All the cities of the Levites within the possession of the children of Israel *were* forty and eight [z] cities with their suburbs.

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

43 ¶ And the LORD gave unto Israel all the land which he [a] sware to give unto their fathers; and they possessed it, and dwelt therein.

44 And [b] the LORD gave them rest round about, according to all that he sware unto their fathers: and [c] there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 There [d] failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

A. M. 2561. B. C. 1443.

p 1 Ch.6.59. *Hilen.* c.15.51.

q 1 Ch.6.59. *Ashan.* c.15.42.

r c.18.24. *Gaba.*

s 1 Ch.6.60. *Alemeth.*

t ver.5. 1 Ch.6.66.

λ *Probably the Gabatha mentioned by Eusebius and Jerome, as situated in the south of Judah, 12 miles from Eleutheropolis, where the prophet Habakkuk's sepulchre was shown.*

u ver.6. 1 Ch.6.71.

v c.20.8.

μ *This seems to be the same city with Remeth, Jos. 19.19,21. and Ramoth, 1 Ch.6.73. mentioned with Engannim.*

w c.20.7.

x ver.7. 1 Ch.6.77.

y c.20.8.

z Nu.35.7.

a Ge.12.7. 13.15 15.13. 21. 26.3,4. 28. 4,13,14.

b c.11.23. 22.4.

c De.7.23, 24.

d c.23.14. Nu.23.19. 1 Ki.8.56. 1 Co.1.9. Tit.1.2.

CHAPTER XXII.

1 The two tribes and half with a blessing are sent home. 10 They build the altar of testimony in their journey. 11 The Israelites are offended thereat. 21 They give them good satisfaction.

THEN Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh,

2 And said unto them, Ye have kept all

few avocations, temptations, or discouragements, as may be; and to afford them every advantage of access to the people; that they may exhort, instruct, and reprove them, without falling under their contempt, or dreading their displeasure. As on this extraordinary occasion, the cities of the priests and Levites were assigned them immediately by God himself, through the casting of lots; so, in ordinary cases, every one should consider his station as determined by divine Providence, and should cheerfully continue to perform the duties of it, though he seem to have more discouragements and inconveniences than the rest of his brethren; and not venture to remove, till satisfied, after serious consideration, prayer, and consultation of his pious friends and seniors, that the Lord calls him to another place.—Happy is the land where faithful ministers of Christ are to be met with in every district! The people will not be impoverished by maintaining them: nor will they in general much complain in this respect; so long as ministers diligently apply themselves to dispel ignorance and error, and to diffuse the light of divine truth; to stop the progress of immorality, and promote the practice of universal holiness; and, by their doctrine, influence, example, and prayers, to render all within their sphere more wise, holy, and happy.—Persons of eminence should take the lead in every good work, that their examples may excite others: always remembering, that pre-eminence in real usefulness is the most valuable distinction.—In due season, all the promises of God will be accomplished to his true people: and their believing hope, and patient waiting, and self-denying obedience, will terminate in joyful songs of triumph, and thankful celebrations of his faithfulness, love, and power. Then will it be universally acknowledged that "there hath not failed aught of any good thing, which the Lord hath spoken;" nay, that he has exceeded their largest expectations, and made them more than conquerors, and brought them to their delightful rest and inheritance. May none of us at that season be found among his enemies, "who shall be destroyed for ever!"—Let no true believer despond, because of delays, tribulations, and temptations; for God has confirmed his promise and covenant "with an oath, that we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us." Let us then beg of him to enable us to confide in him entirely, to obey him unreservedly, and to wait for him patiently; for we have need of patience, that "after we have done the will of God, we might receive the promise."—*T. Scott.*

CHAP. XXII. Ver. 1—20. *Joshua dismisses the two tribes and a half to their possession on the east of Jordan.*—The three last verses of the preceding chapter may be here cited

xxxv. 8.) It is worthy of remark, that the principal part of this tribe, whose business was to minister at the sanctuary, which sanctuary was afterwards established at Jerusalem, had their appointment nearest to that city; so that they were always within reach of the sacred work which God had appointed them.)—*Bagster.*

Ver. 35. *Dimnah with her suburbs.*—This verse and the following are wholly omitted by the Massorah, and in some of the most correct printed Hebrew Bibles; but they are found in a great number of MSS., in various editions and in all the ancient versions: beside which, the cities here named are wanted, to make up the number mentioned in ver. 41. See *Kennicott* and *Boothroyd.*

Ver. 41. *Forty and eight cities, with their suburbs.*—These have been thought a great number for so small a tribe, being only 26,000; but it ought to be considered, 1. That many of these were probably small and inconsiderable, which may be inferred from their being not mentioned in any other part of Scripture. 2. Among these are reckoned the cities of refuge for man-slayers. 3. They were not exclusively appropriated to this tribe, so as to prevent Israelites of other tribes from residing with them. Thus in *Geba* (or Gebeah)

A. M. 2561. B. C. 1443.

that [a] Moses the servant of the LORD commanded you, and have obeyed my voice in all that I [b] commanded you:

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the land of your possession, which Moses the servant of the LORD gave [c] you on the other side Jordan.

5 But take [d] diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to [e] love the LORD your God, and to walk in all his ways, and to keep his commandments, and to [f] cleave unto him, and to [g] serve him with all your heart and with all your soul.

6 So Joshua [h] blessed them, and sent them away: and they went unto their tents.

7 Now to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan: [i] but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much [j] riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: [k] divide the spoil of your enemies with your brethren.

9 And the children of Reuben and the children of Gad and the half-tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto the country of [l] Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great [m] altar to see to.

11 ¶ And the children of Israel [n] heard say, Behold, the children of Reuben and the children of Gad and the half-tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard *of it*, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land of [o] Gilead, Phinehas the son of Eleazar the priest,

14 And with him ten princes, of [p] each chief house a prince throughout all the tribes of Israel; and each one *was* a [q] head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might [r] rebel this day against the LORD?

17 *Is* the iniquity of [s] Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and [t] it will be, *seeing* ye rebel to-day against the LORD, that to-morrow he will be [u] wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the LORD, wherein the LORD's tabernacle [v] dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

20 Did not [w] Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 ¶ Then the children of Reuben and the

a Nu.32.20, 29. De.3.16, 20.
b c.1.12, 13.
c De.29.8.
d De.6.6,17. 11.22. 1 Ch.28.7, 8. Je.12.16.
e De.10.12.
f Ac.11.23.
g c.24.14. 1Sa.12.20, 24.
h Ge.47.7. 2Sa.6.18. Lu.2.34. 24.50.
i c.17.5.
j De.8.10, 14.
k Nu.31.27. 1Sa.30.24. Ps.68.12.
l Nu.32.1, 26.29.
m Ge.28.18. 31.46,52. c.24.26, 27.
n De.13.12, &c. Ju.20.1, 12.
o Ex.6.25. Nu.25.7, 11, 13.
p *house of the father*
q Nu.1.4.
r Le.17.8,9
s Nu.25.3, &c. De.4.3.
t Ezr.9.13, 14.
u Nu.16.22.
v c.18.1.
w c.7.1, &c.

as a suitable preface to this chapter. "The Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it and dwelt therein." To this it has been objected, that much of the land remained yet to be possessed; (chap. xiii. 1.) and from many parts they had not been able to drive out the Canaanites. But it has also been replied, 1. That the whole land had been marked out, and divided to them by lot. 2. They had as much in actual possession as they could at that time occupy. 3. Those who were not expelled were rendered tributary. The land therefore was actually subdued, and the promise of the extirpation of the Canaanites depended only on their farther exertions and obedience. 4. A proof that it was so considered, appears in the dismissal of the two tribes and a half who had crossed the Jordan to assist their brethren, and were now about to be sent home in peace, their assistance being no longer judged necessary. 5. A still farther extension of their conquests took place in the reign of David, soon after the establishment of the Jewish monarchy. (1 Chron. xviii.)

We have already seen (chap. iv. 12, 13.) that the tribes of Reuben and Gad, and the half tribe of Manasseh, who had chosen their portion on the outside of Jordan eastward, had furnished a quota of 40,000 men to assist their brethren in the conquest of the promised land. The war being now considered as closed, and their contract with Moses honourably fulfilled, Joshua dismisses them with his blessing to their homes and families, from which they are supposed to have been absent full seven years, though only on the other side of Jordan. On this occasion Joshua gives them a full share of the spoil taken from their enemies, and they return laden with the riches they had acquired.

On their arrival on the other side of Jordan, they immediately erect a vast altar of earth and stones, as a conspicuous monument of gratitude to Jehovah for their safe return; but then brethren of the other tribes hearing of it, suspect it to be intended for an idolatrous purpose, and threaten to go to war with them on that account. It is agreed, however, that previously Phinehas and ten princes of the house of Israel should be deputed to visit them, and inquire into the truth of the report, remonstrating on the sin and folly of such a mode of conduct. From this circumstance, before we proceed farther, we may derive the very useful maxim of the town-clerk of Ephesus, to "dó nothing rashly," (Acts xix. 36.) especially in matters of religion. There is no doubt but many schisms have occurred in the church, and persecutions have been raised from them, merely from the want of a little dispassionate inquiry. Many orthodox hearts have been charged with heresy, merely through their ignorance of religious terms; and many divisions among those who are united in Christ their head, have taken place, through false reports and misunderstanding like that before us. Excellent is the Jewish proverb on another occasion: "Consider, take advice, and (then) speak." (Judges xix. 30.)

Ver. 21—34. *A serious misunderstanding rectified.*—The

ver. 17, "the men of the place were Benjamites." (Judg. xix. 16.) David, of Judah, also spent the first years of his reign at Hebron, another city of the Levites, ver. 11. See 2 Sam. iii. 2. So neither, on the other hand, were they forbidden to reside among the other tribes, for the performance of their official duties. See Deut. xviii. 6, &c.

CHAP. XXII. Ver. 10. *Borders of Jordan, that* are *in the land of Canaan.*—The reader may observe that the verb *are* is in the text in the Italic character, and we conceive this verb should be singular, (*is,*) to agree with the river Jordan, which is the proper antecedent.—*An altar by Jordan.*—That is, on the east side, after they had repassed the river, and within their own territory.

—*A great altar to see to*:—That is, to be conspicuous. The Vulgate calls it an altar of immense size.

Ver. 19. *Unclean.*—That is, less holy than the land on the other side Jordan, as not having been included in the original promise.

Ver. 21. *Children of Reuben.*—The conduct and answer of these Reubenites and their associates are worthy of admiration and imitation. Though conscious of their innocence, they permitted Phinehas to finish his speech, though composed of little else than accusations, without any interruption, and, taking in good part the suspicions, reproofs, and even harshness of their brethren, with the utmost meekness and solemnity they explain their inten-

children of Gad and the half-tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

22 The LORD [x] God of gods, the LORD God of gods, he [y] knoweth, and [z] Israel he shall know; if *it be* in [a] rebellion, or if in transgression against the LORD, (save us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering or meat-offering, or if to offer peace-offerings thereon, let the LORD himself [b] require *it;*

24 And if we have not *rather* done it for fear of *this* thing, saying, [c] In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; [d] ye have no part in the LORD: so shall your children make our children [e] cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar; not for burnt-offering, nor for sacrifice:

27 But *that* it *may be* a [f] witness between us and you, and our generations after us, that we might do the service of the LORD [g] before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the [h] pattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices; but it *is* a witness between us and you.

29 God [i] forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, beside the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it [j] pleased them.

A. M. 2561.
B. C. 1443

x De 10.17. Ps.95.3. 136.2. 1 Co.8.5. 1 Ti.6.15.

y 1 Ki.8.39. Job 23.10. Ps.1.6. 139.1, 2. Je.17.3. Joh 2.24. 2 Ti.2.19. Re 2.23.

z Mal 3.18.

a 1 Sa.15.23.

b De.18.19. 1 Sa.20.16. 2 Ch.24. 22.

c *to-morrow* Ex 13.14.

d Ne.2.20.

e 1 Ki.12.27, 28.

f ver.34.

g De.12.5, &c

h Ex.25.40. Eze.43.10, 11

i Ge 44.7, 17. 1 Sa.12.23. 1 Ki.2.,3. Ro.3.6.

j *was good in their eyes.*

k Le 26.11, 12 Zec 8.23. 1 Co.14. 25.

l *then.*

m Pr 25.13.

n 1 Sa.25.32, 33. 1 Ch.29. 20. Ne 8.6. Da 2.19. Ep 1.3

o i. e. *a witness:* So c.24.27.

a c.22.4.

b c.13.1.

c *come into days.*

d De 31.28. c.24.1 1 Ch.28.1.

e Ps.44.3.

f c.13.6,7. 18.10.

g *at the sunset.*

h De 11.23. Ps.41.2.

i Nu.33.53.

j c.1.7.

k De 5.32.

l De.7.2,3.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* [k] among us, because ye have not committed this trespass against the LORD: [l] now ye have delivered the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word [m] again.

33 And the thing pleased the children of Israel; and the children of Israel [n] blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar [o] *Ed:* for it *shall be* a witness between us that the LORD *is* God.

CHAPTER XXIII.

1 Joshua's exhortation before his death, 3 by former benefits, 5 by promises, 11 and by threatenings.

AND it came to pass a long time after that the LORD had given [a] rest unto Israel from all their enemies round about, that Joshua waxed [b] old *and* [c] stricken in age.

2 And Joshua [d] called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the [e] LORD your God *is* he that hath fought for you.

4 Behold, I have [f] divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea [g] westward.

5 ¶ And the LORD your God, [h] he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath [i] promised unto you.

6 Be ye therefore very [j] courageous to keep and to do all that is written in the book of the law of Moses, [k] that ye turn not aside therefrom *to* the right hand or *to* the left;

7 That [l] ye come not among these nations, these that remain among you; neither make

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children of Reuben, Gad, and Manasseh, seem to have been struck with horror at the charge of an idolatrous intention, and solemnly appeal to "the Lord God of gods" for the integrity of their intentions. They then explain the design of their altar, not to be for worship in any way, but merely as a monument and a witness that they also were Israelites, and worshippers of Jehovah, and therefore was this altar made after "the pattern of the altar of the Lord," and "not for burnt-offerings nor for sacrifices."

Phinehas and his companions seem delighted to discover that they had been misinformed, and that there was no just ground for their suspicions; and when they returned with their favourable report, the people also "blessed God," and gave up all their hostile prejudices. Upon this incident the excellent *Scott* founds the following judicious observations. "Happy will it be when all professed Christians shall learn in their differences to copy the example of Israel, recorded in this chapter; and to unite zeal and steady adherence to the cause of truth, with candour, meekness, a readiness to understand each other, to explain, and to be satisfied with the sufficient explanation and concessions of their brethren. Oh! how long shall acrimony, misrepresentation, ridicule, opprobrious epithets, and an obstinate pertinacity in defending every tittle, and carrying every sentiment to the utmost extreme—how long, I say, shall these things disgrace the very name of religious controversy, and confirm the prejudices of thousands against those precious truths, which have often been, and still are, contended for in so odious a manner!—May the Lord increase the number of those who endeavour to keep "the unity of the spirit in the bond of peace:" and may increasing grace and consolation be with all who love "the Lord Jesus Christ in sincerity, by whatever name they are distinguished!"

CHAP. XXIII. 1—16. *Joshua's farewell address to the heads of Israel.*—Joshua and Caleb appear to have been of one heart, and in all respects like-minded. Faithful and courageous in the cause of the God of Israel, Joshua encouraged his brethren

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tion, give all the satisfaction in their power, and with great propriety and reverence, appeal to that God against whom they were supposed to have rebelled.]—*Bagster.*

Ver. 22. *The Lord God of gods.*—Hebrew. *el Elohim*, JEHOVAH, three names of the Deity, which *Luther* renders, "The strong God the *Lord;* the Jehovah."

Ver. 34. *Ed.*—That is, a witness; our translators have placed this word in italics, as not found in the common editions of the Hebrew Bible, though it is in some of those more early printed, in several of Kennicott's and De Rossi's MSS., and in the Arabic and Syriac; there can therefore be no doubt of its being genuine.

CHAP. XXIII. Ver. 2. *Joshua called for all Israel.*—This verse gives some light into the form of government now established. He names four ranks of persons called together; 1. The elders, (*Zikenim,*) or princes of the tribes, who composed the senate. 2. The heads, (*Rashim,*) or chiefs of families. 3. The judges, (*Shophitim,*) who heard and decided causes; and, 4. Officers, (*Shoterim,*) who put the laws in execution.

Ver. 5. *He shall expel . . . . and drive them out.*—[He shall disinherit them . . . . and ye shall inherit."—Dr. *Clarke.*

Ver. 7. *Come not among.*—[Have no civil or social contracts with them, as these will infallibly lead to *spiritual* affinities—in consequence of which, ye will make honourable "mention of the name of their gods," "swear by them," and "serve them" in their abominable rites, and "bow yourselves unto them," as your creators and preservers. All this will follow by simply *coming among them.* He who *walks* in the counsel of the *ungodly*, will soon stand in the way of *sinners*, and *sit* in the seat of *scorners.*]—*Bagster*

[m] mention of the name of their gods, nor cause to [n] swear *by them*, neither serve them, nor bow yourselves unto them:

8 [o] But cleave [p] unto the LORD your God as ye have done unto this day.

9 [q] For the LORD hath driven out from before you great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.

10 One [r] man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, [s] as he hath promised you.

11 Take good heed therefore unto [t] yourselves, that ye love the LORD your God.

12 ¶ Else if ye do in any wise go [u] back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make [v] marriages with them, and go in unto them, and they to you:

13 Know for a certainty that the LORD your God will no more [w] drive out *any of* these nations from before you; but they shall be [x] snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from [y] off this good land which the LORD your God hath given you.

14 And, behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your [z] souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you [a] all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the [b] anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

A. M. 2561. B. C. 1443.

m Ps.16.4. Hos.2.17.
n Zep.1.4,6
o or, *For if ye will cleave.*
p c.22.5.
q or, *Then the Lord will drive*
r Le.26.8. Ju.7.19., 22.; 15.15.
s Ex.23.27, &c.
t *your souls.*
u Ps.125.5. Is.1.4. Zep.1.6 He.10.38, 39 2 Pe.2.20, 21.
v 2 Co.6.14.
w Ju.2.2,3
x 1 Ki.11.4.
y 2 Ki.17. 22,23
z c.21.45.
a Le.26.14, &c. De.28.15, 63
b 2 Ki.24.20.

CHAPTER XXIV.

1 Joshua assembleth the tribes at Shechem. 2 A brief history of God's benefits from Terah. 11 He reneweth the covenant between them and God. 26 A stone the witness of the covenant. 29 Joshua's age, death, and burial. 32 Joseph's bones are buried. 33 Eleazar dieth.

AND Joshua gathered all the tribes of Israel to Shechem, and [a] called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they [b] presented themselves before God.

2 ¶ And Joshua said unto all the people, Thus saith the LORD God of Israel, Your [c] fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods.

3 And I [d] took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave [e] him Isaac.

4 And [f] I gave unto Isaac Jacob and Esau: and I gave unto [g] Esau mount Seir, to possess it; but [h] Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and I [i] plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I brought your fathers out of Egypt:

a Le.25.14, &c. De.28.15, 63
b 2 Ki.24.20.
a c.23.2.
b 1 Sa.10.19.
c Ge.11.26, &c.
d Ge.12.1.
e Ge.21.2,3.
f Ge.25.24
g Ge.36.8. De.2.5.
h Ge.46.1..7
i Ex.c.7.to 12.

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to go forward and take possession of the territory allotted them; but at the same time he cautions them against temporizing in religion, or halting between God and Baal, assuring them that their success mainly depended on their obedience. "If ye shall in any wise go back, and cleave unto the remnant of these nations, and shall make marriages with them," &c. then "know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until you perish from off this good land, which the Lord your God hath given you." Of this we shall find many instances in the prosecution of their history.

Having thus warned them of the consequences of rebellion, their leader appeals to them for the truth and fidelity of the divine promises. "And behold, this day I am going the way of all the earth; and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you." Part of this respects Joshua himself, and part the Israelites. "I am," says the aged veteran, "I am going the way of all the earth." It has often been remarked by writers leaning to Deism, that the patriarchs on the approach of death say nothing of futurity; but speak simply of descending to the grave. Joshua, however, must here be considered as a national leader, and, as such, addressing the heads of the nation, who, *as such*, were not immortal, "Your fathers, where are they? and the prophets, do they live for ever?" (Zech. i. 5.)

It is not easy, however, to account for their tranquillity in death, but upon the principle that by faith they looked beyond the grave—as the New Testament assures us they all did; and laboured and suffered "that they might obtain a better resurrection;" which also our Lord himself strongly asserts in his confutation of the Sadducees. (Matt. xxii. 31, 32. Heb. xi. 35.) None, indeed, but the most ignorant of mankind, and hardly they, can contemplate the prospect of futurity without the forebodings of an hereafter. Even the untutored Indian looks for another state of existence beyond the great flood; and the unfortunate African anticipates a country where he shall be no more a slave; can we then suppose the ancient Hebrews, the only nation thus favoured with divine revelation, to have been totally ignorant on this momentous subject? It is true, that *national* obedience can look only to temporal rewards, because nations (as above remarked) exist not beyond the grave; but it is utterly incredible that men devoted to God, as were Moses and Joshua, should thus reconcile themselves to a state of non-existence, or to eternal separation from that Being to whom their whole lives had been devoted.

CHAP. XXIV. Ver. 1—33. In the preceding chapter we find all Israel summoned to *Shiloh*, and here to *Shechem*, which was at the distance of ten or twelve miles. This has given great perplexity to the commentators. After reading their various opinions, the present writer begs leave to submit the following solution of the difficulty. The army though drawn out at Shechem, might probably nearly reach to Shiloh. Here the heads of the tribes and of the families, &c. presented themselves before God—*i. e.* at the tabernacle; and were addressed by Joshua, as in the preceding chapter, which should perhaps conclude with the first verse of this, rendered in the following manner: "Now Joshua had gathered all the tribes of Israel to Shechem, and called for the elders," &c. "and they presented themselves before God;" that is, before the tabernacle in Shiloh, where he addressed them, as already stated.

In the second verse of this chapter, we are told that Joshua addressed "ALL the people;" that is, as many as could be collected together, and who, doubtless, came to meet him towards Shiloh: and when he had done speaking, he "took a great stone, and set it up under an oak that was by (or near) the sanctuary of the Lord;" but in Genesis (xxxv. 4.) we read of an oak that was "by (or near) Shechem:" Now, supposing this to be the same oak, and that it was situated nearly in the centre of the two places, the accounts seem easily reconciled, and Joshua might dismiss the people to their several stations, while he returned (or was carried back) to Shiloh.

This second address, which was to the people at large, and ended in a renewal of their covenant with Jehovah, contains a retrospect of the people's former conduct, and of the dealings of God towards them, which in general requires no comment, as we have already gone through the items. From ver. 2 to 13, Joshua speaks as a prophet, in the name of the Lord; in the following, he argues with them as a man and a brother, on the evils of idolatry, and on the necessity of serving the true God alone. And if they would not, still he gives them to understand that he and his family had made up their minds—"WE WILL serve the Lord:" a resolution well becoming every master of a family, who professes to know and fear God.

The people very readily promise all that he recommends: but

CHAP. XXIV. Ver. 1. *And Joshua gather'd.*—The Hebrew may certainly be rendered, "Now Joshua had gathered," the perfect tense being used for the imperfect, of which we remarked a very early instance: see note on Gen. ii. 2. Some copies of the LXX. read *Shiloh* in this place, but it wants the support of MSS., and seems merely a conjectural emendation.—*Shechem.*—[As it is immediately added, that "they presented themselves before God," which is supposed to mean at the *tabernacle;* some are of opinion that Joshua caused it to be conveyed from Shiloh to Shechem on this occasion, to give the greater solemnity to his last meeting with the people. The Vatican and Alexandrian copies of the Septuagint, however, read *Shiloh*, both here and in verse 25: which many suppose to have been the original reading. Dr. *Shuckford* supposes, that the covenant was made at *Shechem*, and that the people went to Shiloh to confirm it. But the most probable opinion seems to be that of Dr. *Kennicott*, that when all the tribes were assembled at Shechem, Joshua called the chiefs to him on that mount, which had before been consecrated by the law, and by the altar which he had erected.]—*Bagster*

and [j] ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a [k] long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and [l] they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and [m] sent and called Balaam the son of Beor to curse you:

10 But [n] I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And [o] ye went over Jordan, and came unto Jericho: and the men of [p] Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And I sent the [q] hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* [r] not with thy sword, nor with thy bow,

13 And I have given [s] you a land for which ye did not labour, and [t] cities which ye built not, and ye dwell in them; of the vineyards and olive-yards which ye planted not do ye eat.

14 ¶ Now [u] therefore fear the LORD, and serve him in [v] sincerity and in truth: and put [w] away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, [x] choose you this day whom ye will serve; whether [y] the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: [z] but as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

A. M. 2553. B. C. 1451.

j Ex.c.14.

k c.5.6.

l Nu.21.21.. 35.

m Nu.22.5, &c.

n De.23.4 Mi.6.5.

o c.3.14..17.

p c.6.

q Ex.23.28. De.7.20.

r Ps.44.3,6.

s c.21.45.

t De.6.10.. 12. c.11.13.

u 1Sa.12.24.

v Ge.17.1. De.18.13. Ju.4.24. 2Co.1.12. Ep.6.24.

w Le.17.7. Eze.20.18.

x Ru.1.15, 16. 1Ki.18.21. Jn.6.67.

y Eze.20.39.

z Ps.10; 2. 119.106.

a Ps.116.16. Lu.1.74, 75.

b Mat.6.24.

c Le.19.2. 1Sa.6.20. Is.6.3.

d Ex.20.5.

e Ex.34.7.

f 1Ch.28.9. Ezr.8.22. Is.65.11, 12.

g Eze.18.24.

h De.26.17.

i Ps.119. 173.

j Jn.10.15, 16. 1Sa.7.3.

k Pr.2.2. He.12.28, 29.

l De.5.28, 29.

m Ju.9.6.

n De.32.1.

o c.22.28, 34.

p c.19.50.

17 For the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* [a] will we also serve the LORD; for he *is* our God.

19 And Joshua said unto the people, Ye [b] cannot serve the LORD: for [c] he *is* a holy God he *is* a [d] jealous God; [e] he will not forgive your transgressions nor your sins.

20 If [f] ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, [g] after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye [h] *are* witnesses against yourselves that ye have [i] chosen you the LORD, to serve him. And they said, *We are* witnesses.

23 Now therefore [j] put away, *said he*, the strange gods which *are* among you, and incline your [k] heart unto the LORD God of Israel.

24 And the people said [l] unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there [m] under an oak, that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath [n] heard all the words of the LORD which he spake unto us: it shall [o] be therefore a witness unto you, lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* a hundred and ten years old.

30 And they buried him in the border of his inheritance in [p] Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash.

knowing their fickleness and proneness to idolatry, he stops them short, as it were, and puts them on reflection: "YE cannot serve the Lord"—*ye* who have served the gods of all the heathen round about you—*ye* who are so fickle in your disposition, and so unsanctified in heart—*ye* who have still idols secreted among you—*ye* serve the Lord! No: you must first put away your idols: for "he is a holy God and a jealous God; he will not forgive," or rather, he he will not "BEAR with your transgressions nor your sins." Such appears to be the spirit and drift of Joshua's address, and thus they evidently understood it, by their reply—"Nay:" notwithstanding he be so holy—so jealous, yet—"WE WILL serve the Lord."

This seems to have been Joshua's last public address: for after this—evidently at no great distance—Joshua "died, being a hundred and ten years old." We are told at the beginning of the preceding chapter, that it was a long time after the Lord had given Israel rest, that Joshua waxed old; this cannot therefore be supposed less than 25 years after the death of Moses, and about 7 after the division of the land among the tribes. We read of no public funeral, nor of any general mourning for this great man: perhaps, as he was buried in the border of his own inheritance, he may have ordered his funeral to be private, and have forbidden the mourning of the people.

His character lives in his history, and does not need enlargement. He was courageous, disinterested, upright; and a faith-

Ver. 14. *Put away the gods which your father's served.*—[From this exhortation of Joshua, we not only learn that the Israelites still retained some relics of idolatry, but what sort of gods they were, to the worship of which they were attached. 1. Those whom their fathers worshipped on the other side of the flood, or the river *Euphrates*, i. e. the gods of the *Chaldeans*, *fire*, *light*, the *sun*, &c. 2. Those of the *Egyptians*, *Apis*, *Anubis*, *serpents*, *vegetables*, &c.—3. Those of the *Amorites*, *Moabites*, *Canaanites*, &c., *Baal-peor*, *Astarte*, &c. How astonishing is it, that after all that God had done for them, and all the miracles they had seen, there should still be found among them both *idols* and *idolaters*.]—*Bagster*.

Ver. 19. *Ye cannot serve.*—"Some modern interpreters have supposed that the true reading here should be, 'Cease ye not to serve.' The conjecture is ingenious, but unsupported by any MSS. or ancient version; nor is it necessary. The original word does not always imply an impossibility. It here implies only a doubt; as if a general should say to his troops, ardently desirous to attack the enemy, Ye cannot conquer them!—while he seems to doubt their courage, he, in fact, exhorts them to display it."—Dr. *Boothroyd*. *Saurin* seems to understand it in a similar way.—*He will not forgive.*—Rather, "He will not bear" with you: this is a frequent sense of the original term. So *Boothroyd*.

Ver. 22. *Ye are witnesses.*—[Ye have been sufficiently apprized of the difficulties in your way—of God's holiness, and the nature of his service,—your own weakness, inconstancy, and insufficiency—your need of the Divine help, and the hope of assistance held out in the law,—and the awful consequences of apostacy: and now ye make your choice. Remember then that ye are witnesses against yourselves; and your own conscience will be *witness*, *judge*, and *executioner*.]—*Bagster*.

Ver. 27. *This stone shall be a witness.*—This is an eloquent figure of speech, not unusual either in the Scriptures or the classics. *Livy* relates, "The Æqui, notwithstanding the peace so lately concluded with the Romans, had made an excursion into the Roman territory and retired loaded with booty. Three ambassadors were sent from Rome to the camp of the Æqui, to complain of the offence, and to demand back the booty. The General of the Æqui informed the Roman ambassadors, that they might deliver their message to an oak which shaded his tent. On this, one of the ambassadors, turning away, said, 'This venerable oak and all the gods shall know that you have violated the peace; they shall now hear our complaints, and may they also soon be witnesses, when we revenge with our arms the violation of divine and human rites.'"

31 And [q] Israel served the LORD all the days of Joshua, and all the days of the elders that [r] overlived Joshua, and which had [s] known all the works of the LORD, that he had done for Israel.

32 ¶ And [t] the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob [u] bought of the sons of Hamor the father of Shechem for a hundred [v] pieces of silver: and it became the inheritance of the children of Joseph.

33 ¶ And Eleazar the son of Aaron died; and they buried him in a hill *that pertained to* Phinehas his son, which was given him in mount Ephraim.

A. M. 2561. B. C. 1443.

q Jud. 2. 7.
r *prolonged their days after.*
s De. 11. 2, 7. Ex. 13. 19. He. 11. 22.
t Ge. 50. 25. Ex. 13. 19. He. 11. 22.
u Ge. 33. 19.
v or, *lambs.*

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ful servant of Jehovah. In all these respects he resembled Moses, though not of equal rank, or admitted to equal privileges with his master. He was also a type of Christ, and in one respect exceeded Moses: His name, in Greek *Jesus*, signifies a Saviour: Moses left the people on the other side of Jordan; Joshua brought them into the land of Canaan.

CONCLUDING REMARKS ON JOSHUA.

[THE Book of Joshua is one of the most important documents in the Old Testament. The rapid conquest of the Promised Land, and the actual settlement of the Israelites in it, afford a striking accomplishment of the divine predictions to Abraham and the succeeding Patriarchs; and, at the same time, bear the most unequivocal and ample testimony to the authenticity of this sacred book. Several of the transactions related in it are confirmed by the traditions current among heathen nations, and preserved by ancient profane historians of undoubted character. Thus there are ancient monuments extant, which prove that the Carthaginians were a colony of Syrians who escaped from Joshua; as also that the inhabitants of Leptis in Africa came originally from the Sidonians, who abandoned their country on account of the calamities with which it was overwhelmed. PROCOPIUS relates, that the Phœnicians fled before the Hebrews into Africa, and spread themselves abroad as far as the pillars of Hercules, and adds, "In Numidia where now stands the city Tigisis, (Tanziers,) they have erected two columns, on which, in Phœnician characters, is the following inscription:—'We are the Phœnicians, who fled from the face of Jesus (or Joshua) the son of Naue (Nun.)'" The overthrow of Og, king of Bashan, and the Anakim, is considered as having given rise to the fable of the overthrow of the giants; and the tempest of hail-stones was transformed by the poets into a tempest of stones, with which Jupiter overwhelmed the enemies of Hercules in Arim, exactly the country where Joshua fought with the children of Anak.]—*Bagster.*

THE BOOK OF JUDGES.

THE term JUDGES, (Hebrew, *Shophetim*,) was originally applied to those whom Moses, by the advice of his father-in-law Jethro, appointed to assist him in hearing and redressing the complaints of the people; they also formed a kind of Legislature under Moses, and from them, in after times, originated the Jewish Sanhedrim. The Judges here mentioned, were not only magistrates, and some of them prophets, but generally military chiefs, and avengers of the people. Some appear to have exercised their office only in particular tribes, or districts, while the authority of others was more general and extensive. Of the former, some may have been contemporary.

The writer of this book is not known; but is generally supposed to have been the prophet *Samuel*, the last of the Judges, who resigned his authority, by the people's desire, to Saul, their first monarch. Hence it is repeatedly said, 'In those days there was no king in Israel;" which plainly indicates that the kingly government had begun before this book was written.

The history of this book is supposed to commence about 1443 years before Christ, and to extend over a period of nearly 320 years, to the time of Eli. It is sufficiently evident that the people soon degenerated, but it may be justly inferred from circumstances, that the degeneracy was not universal, nor continued throughout the whole period. The first sixteen chapters seem to follow nearly in chronological order, from the death of Joshua to the death of Samson, but the last five chapters contain some distressing incidents, which form a sort of appendix to the former part of the history.

The learned Dr. *Graves* remarks,—" By a superficial reader of the sacred history, the whole period under the Judges may be easily mistaken for an uninterrupted series of idolatries and crimes, from his not observing that the lapses which incurred punishment, and the divine deliverances which attended repentance, are related so fully and distinctly as to occupy almost the whole narrative; while long periods, when under the government of the Judges, the people followed God, and the land enjoyed peace, are passed over in a single verse, as productive of no event which required a particular detail."

CHAPTER I.

1 The acts of Judah and Simeon. 6 Adoni-bezek justly requited. 8 Jerusalem taken. 10 Hebron taken. 13 Othniel hath Achsah to wife for taking of Debir. 16 The Kenites dwell in Judah. 17 Hormah, Gaza, Askelon, and Ekron taken. 21 The acts of Benjamin. 22 Of the house of Joseph, who take Beth-el. 27 Of Manasseh. 30 Of Zebulun. 31 Of Asher. 33 Of Naphtali. 34 Of Dan.

NOW after the [a] death of Joshua it came to pass, that the children of Israel [b] asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the LORD said, [c] Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with [d] thee into thy lot. So Simeon went with him.

4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in [e] Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having [f] their thumbs and their great toes cut off, [g] gathered *their meat* under my table: [h] as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

8 ¶ Now the children of Judah [i] had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

9 And [j] afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the [k] valley.

A. M. 2561. B. C. 1443.

a Jos. 24. 29.
b Nu. 27. 21. c. 20. 18.
c Ge. 49. 8, 9.
d ver. 17.
e 1 Sa. 11. 8.
f *the thumbs of their hands and of their feet.*
g or, *gleaned.*
h Le. 24. 19. 1 Sa. 15. 33. Is. 33. 1. Mat. 7. 1, 2 Ja. 2. 13.
i Jos. 15. 63.
j Jos. 11. 21.
k or, *low country.*

CHAP. I. Ver. 1—16. *The conquest of Canaan resumed.*—Joshua, before his death, had exhorted Israel to fresh activity in subduing the Canaanites, and after his death, his words seem to have made a greater impression upon them than before; they therefore inquire of the Lord, (probably by Urim and Thummim,) who should lead the attack; and the answer was *Judah:* and Judah invited Simeon to accompany him; which was the more proper, as the land of Simeon lay within the territory of Judah, and they had a common interest in the war. Their first attack was on Adoni-bezek, (or the lord of Bezek,) who, though he was not distinguished by the title of king, was a notorious tyrant, and delighted in maiming and torturing the neighbouring chiefs, (or kings of towns,) who fell into his hands; of whom he acknowledges that threescore and ten, deprived by him of their thumbs and great toes, had been reduced to gather up their food, like dogs, beneath his table. The Hebrew general, knowing this, retaliates his cruelty upon himself, who is indeed compelled to acknowledge, that he was justly served, and considers it as the righteous visitation of heaven upon his crimes. Judah next attacked Jerusalem, and having gained possession at least of some part of the city, set fire to it; and the troops having brought with them the miserable tyrant Adoni-bezek, probably left him to perish, with as little pity as he had been accustomed to show to others.

Some difficulty has been found in reconciling this account with other passages of Scripture on this subject, and particularly with the 21st verse of this chapter, which speaks of the city as jointly occupied by the Benjamites and the Jebusites. The fact appears to us thus: Jerusalem (or Jebus) bordered on the territories both of Judah and of Benjamin, and both seem to have had claims to it, or to different parts of it; for being situated on several hills, separately fortified, they might be possessed by different powers at the same time, and this

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CHAP. I. Ver. 4. *Bezek.*—[*Eusebius* and *Jerome* mention two villages of this name, near each other, about 17 miles from Shechem, towards Scythopolis.]—*Bagster.*

Ver. 7. *Having their thumbs and great toes cut off.*—Heb. "The thumbs of their hands and of their feet." [This was not an unusual act of cruelty in ancient times towards enemies.—*Ælian* informs us, that "the Athenians, at the instigation of Cleon, son of Cleœnetus, made a decree that all the inhabitants of the island of Ægina should have the thumb cut off from the right hand, so that they might ever after be disabled from holding a spear; yet might handle an oar." It was a custom among those Romans who did not like a military life, to cut off their thumbs, that they might be incapable of serving in the army; and for the same reason parents sometimes cut off the thumbs of their children. *Suetonius*, Vit. Aug. 24.]—*Bagster.*

Ver. 8. *The children of Judah had fought against Jerusalem.*—This city

A. M. 2554. B. C. 1450.

10 ¶ And Judah went against the Canaanites that dwelt in [l] Hebron: (now the name of Hebron before *was* Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai.

11 ¶ And from thence he went against the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher:

12 And [m] Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came *to him*, that she moved him to ask of her father a field: and she lighted from off *her* ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a [n] blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

16 ¶ And the children of the [o] Kenite, Moses' father-in-law, went up out of the [p] city of palm trees with the children of Judah into the wilderness of Judah, which *lieth* in the south of [q] Arad; [r] and they went and dwelt among the people.

17 ¶ And [s] Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called [t] Hormah.

18 Also Judah took [u] Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 And the [v] LORD was with Judah; and he drave [w] out *the inhabitants of* the mountain; but could not drive out the inhabitants of the valley, because they had [x] chariots of iron.

20 And they gave [y] Hebron unto Caleb, as Moses [z] said: and he expelled thence the three sons of Anak.

21 ¶ And the children of [a] Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the house of Joseph, they also went up against Beth-el: and [b] the LORD *was* with them.

23 And the house of Joseph sent to descry [c] Beth-el. (Now the name of the city before *was* [d] Luz.)

24 And the spies saw a man come forth out of the city, and they said unto him, Show us, we pray thee, the entrance into the city, and [e] we will show thee mercy.

25 And when he showed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the [f] Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

27 ¶ Neither did [g] Manasseh drive out *the inhabitants of* Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the [h] Canaanites would dwell in that land.

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ Neither did Ephraim drive out the Canaanites that dwelt in [i] Gezer; but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun drive out the in-

[l] Jos. 15 13.
[m] Jos. 15.15, &c.
[n] Ge. 33 11. 1 Pe 3 9.
[o] c 4.11.17. 1 Ch. 2 55.
[p] De 34.3.
[q] Nu 21.1.
[r] Nu.10.29., 32. 1 Sa 15 6.
[s] ver.3.
[t] Nu.21.3.
[u] Jos.11.22.
[v] ver 2. 2 Ki 18 7. Ps.60.12. Ec.9.11.
[w] or, *possessed the mountains.*
[x] Ex.14.7, &c. Jos 17 16. Ps.46.9.
[y] Jos.14.9., 14.
[z] Nu 14.24. De.1 36.
[a] Jos.15.63. 18.28.
[b] Ge.49.24. ver.19.
[c] Jos.7.2.
[d] Ge.28.19.
[e] Jos.2.12. 1Sa.30.15.
[f] 2 Ki.7.6.
[g] Jos.17.11., 13
[h] Ro.7.21.
[i] Jos.16 10. 1 Ki.9.16.

fact will reconcile the different accounts. 1. Joshua captured and slew the king of Jerusalem, when he combined with the four other kings against Gibeon; but there is no mention of his taking the city, (Josh. x. 23.) 2. Judah (as mentioned in ver. 4. of this chapter) took the city, or at least part of it, burned the houses, and put the inhabitants to the sword. 3. The children of Benjamin took that part of the city which belonged to the Jebusites, but the latter held "the strong hold of Zion," and therefore could not be dispossessed till the time of David, for whom Providence seems to have reserved the conquest. (2 Sam. v. 6—9.) Thus difficulties which at first seem appalling, may often easily be removed by a little calm reflection, which is alike necessary in the comprehending all ancient histories.

Several pleasing incidents follow in this chapter; as, 1. The interview between Caleb and his daughter, which while it affords an interesting picture of ancient manners, at the same time may teach us the unsatisfactory nature of all temporal blessings: a south land requires springs of water, and upper and nether springs are both essential to our happiness. 2. Though Hobab, the Kenite, at first refused to go with Israel, we here find his children have an inheritance in the promised land; a strong indication that he afterwards repented, and either accompanied or followed Moses.

Ver. 17—36. *Farther prosecution of the war, and some partial failures.*—The first and most remarkable of these was that of Judah, of whom we read, "The Lord was with Judah, and he drave out (the inhabitants of) the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron." This has been quoted by Deistical writers as a reproach, not only to Judah, but to Jehovah; for which, however, there can be no just ground, for it is impossible that a Hebrew, whether prophet or not, who believed that the Lord had carried Israel through the Red sea, or even the river Jordan, or who had arrested in their favour the light of the sun and of the moon, could find it impossible, or even difficult, to destroy a few iron chariots. The plain fact appears to be, that when "the Lord was with Judah, he (Judah) drave out the inhabitants of the mountain;" or, as the margin more literally reads, "he possessed the mountain;" but *afterwards* having vainly, perhaps, trusted too much in their own strength, and not having the Lord now with them, "they could not drive out (or dispossess) the inhabitants of the valley, because they had chariots of iron," with which, without a miracle, they could not cope.

It was for the same reason, doubtless, that the other tribes were not able to drive out all their enemies. But what was it, it may be asked, that so discouraged the tribes of Israel, and at the same time occasioned their great Protector to withdraw from them? There were many things, doubtless, in the gaudy and licentious rites of Paganism, that suited the taste of the great majority of the people much better than the strict devotions and severe morals of the law of Moses. And Joshua had himself warned them in one of his last addresses, of this consequence: (Josh. xxiii. 13.) "Know for a certainty, if ye in any wise go back, (that is, degenerate,) and cleave to the remnant of these nations, that afterwards the Lord your God will no more drive" them out.

The imperfect state in which the conquest of Canaan was now left, may suggest to us the importance of attending to our duty while we have the time and means; and whatever we find to do, to do it with all our might. Had Judah, while the Lord was with them, persevered in subduing the land, we should not have heard of so many parts unconquered, nor

appears to have been of that importance, as to be the subject of continual struggle between the Canaanites and Israel. Joshua had slain the king of Jerusalem some years before. (Josh. x 23.)

Ver 16. *City of palm-trees.*—That is, Jericho: see De. xxxiv. 3. The descendants of Hobab first pitched their tents in the vicinity of Jericho; but, after the destruction of that city, removed into "the borders of the wilderness of Judah."

Ver. 17. *The name of the city was called Hormah.*—That is, accursed, or devoted to destruction.

Ver. 18. *And Judah took Gaza.*—[There is the following remarkable variation here in the Septuagint; "But Judah did not possess Gaza, *nor* the coasts thereof; *nor* Askelon, *nor* the coasts thereof; *nor* Ekron, *nor* the coasts thereof; *nor* Ashdod, *nor* the coasts thereof." *Procopius* and *Augustine* read the same; and *Josephus* says that the Israelites only took Askelon and Ashdod; but not Gaza or Ekron: and from ch. iii. 3. and the whole succeeding history, it appears that these cities were not in the possession of the Israelites but of the Philistines.]—*Bagster*

Ver. 19. *He drave out,* &c.—Margin, "Or, He possessed the mountain." &c. "The expression is elliptical, (says Dr. *Boothroyd.*) and we ought to supply in such a manner as to vindicate the divine character," which has been in this case reproached. The learned translator just named renders it, "He drave out the inhabitants of the mountain; but *went* not to drive out the inhabitants of the valley, because," &c. Another modern critic renders the passage thus, "He (i. e. Judah) drave out the inhabitants of the mountain, but not (so as) to drive out the inhabitants of the valley;"—did not push the conquest farther, because intimidated by their chariots of iron, &c.

Ver. 26. *The land of the Hittites.*—"The Scripture does not any where show where this land of the Hittites was situated; but it was without the boundaries of the promised land. (2 Kings vii. 6.) This (incident) confirms the opinion, that the Israelites might spare the lives of such Canaanites as either submitted to become slaves and renounced idolatry, or emigrated into other regions. Josh. vi. 2.; ix. 3—5.; xi. 19, 20."—*Scott.*

Ver. 30. *Kitron.*—[The Talmudists say, *Kitron,* is "*tzippor,*" that is, *Sepphoris,* or *Diocæsarea,* a celebrated city of Galilee now the village *Safoury.*

habitants of Kitron, nor the inhabitants of [j] Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did [k] Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they [l] did not drive them out.

33 ¶ Neither did [m] Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became [n] tributaries unto them.

34 ¶ And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in mount Heres in [o] Aijalon, and in Shaalbim: yet the hand of the house of Joseph [p] prevailed, so that they became tributaries.

36 And the coast of the Amorites *was* from [q] the going up to Akrabbim, from the rock, and upward.

CHAPTER II.

1 An angel rebuketh the people at Bochim. 10 The wickedness of the new generation after Joshua. 14 God's anger and pity toward them. 20 The Canaanites are left to prove Israel.

AND an [a] angel of the LORD came up from Gilgal to [b] Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and [c] I said, I will never break my covenant with you.

2 And [d] ye shall make no league with the inhabitants of this land; [e] ye shall throw down their altars: but [f] ye have not obeyed my voice: why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be [g] *as thorns* in your sides, and [h] their gods shall be a [i] snare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place [j] Bochim: and they sacrificed there unto the LORD.

6 ¶ And when [k] Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that [l] outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

8 And Joshua the son of Nun, the servant of the LORD, died, *being* a hundred and ten years old.

9 And they buried him in the border of his inheritance in [m] Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 ¶ And also all that generation were gathered unto their fathers: and there arose another generation after them, which [n] knew not the LORD, nor yet the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the LORD, and served Baalim:

12 And they [o] forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and [p] bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth.

14 ¶ And the [q] anger of the LORD was hot against Israel, and he [r] delivered them into the hands of spoilers that spoiled them, and he [s] sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever [t] they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

16 ¶ Nevertheless the LORD raised up [u] judges, which [v] delivered [w] them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they went a [x] whoring after other gods, and bowed themselves unto them: they

A. M. 2561. B. C. 1443.

j Jos.19.15.
k Jos.19.24.. 30.
l Ps.106.35.
m Jos.19.32 ..39.
n ver.30. Ps.18.44.
o Jos.10.12. 19.42.
p *was heavy.*
q or, *Maaleh-Akrabbim.* Nu.34.4. Jos.15.3.
a or, *messenger.*
b ver.5.
c Ge.17.7. Ps.89.34.
d De.7.2.
e De.12.3.
f ver.20. Ps.106.34 ..36.
g Jos.23.13.
h c.3.6.
i Ex.23.33. De.7.16.
j i.e. *weepers.*
k Jos.24.28, &c.
l *prolonged days after.*
m Jos.19.50. 24.30. *Timnath-serah.*
n Ex.5.2. 1 Ch.28.9. Ps.92.5,6. Je.9.3. 22.16. Ga.4.8. 2 Th.1.8. Tit.1.16.
o De.31.16.
p De.5.9.
q c.3.7,8. 10.7. Ps.106.40 ..42.
r 2 Ki.17.20.
s c.4.2. Ps.44.12. Is.50.1.
t Le.26.17. De.28.15.
u Ac.13.20.
v *saved.*
w Ps.106.43 ..45.
x Ex.34.15, 16.

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would Israel have had the pain of these thorns in their flesh and in their eyes. Our losses and sufferings as Christians, from supineness and disobedience, are altogether incalculable. "Be not slothful, but followers of those who through faith and patience inherit the promises." (Heb. vi. 12.)

CHAP. II. Ver. 1—23. *Israel reproved, by an angel, for their apostacy and idolatry.*—The term *angel* certainly signifies a *messenger*, whether terrestrial or celestial; and many commentators, both Jewish and Christian, consider this as of the former class—a prophet from Gilgal. But the language is so much like that of the great Angel of the Covenant, who appeared to Abraham, to Moses, and to Joshua, that it is difficult, if not impossible, to suppose these the words of any inferior being. (Josh. v. 13.) It is remarkable also, that at a subsequent period, when the Lord sent a prophet unto the children of Israel, he is not called an angel, but, in the original, "a *man*, a *prophet*:" and when he delivers his message, it is not in the first person, "I made you to go up," &c. but, "Thus saith the Lord," &c. See Chap. vi. 8.

This angel "came from Gilgal," and it is observable, that it was near the camp at Gilgal, in the plains of Jericho, that the Lord appeared to Joshua, to animate and encourage him, soon after entering upon his office, and the mention of Gilgal seems intended to lead to the idea of this being the same person; and to remind them (as Bishop *Patrick* remarks) "of the solemn covenant they made with him by the renewing of circumcision in that place."

The substance of the message is two-fold; first, reproof for forming alliances with the Canaanites, and countenancing their idolatries; and secondly, a threat which we now find fulfilled, in no longer driving out the heathen from before them.

The effect of this message is a temporary grief, even to weeping. They wept plentifully, insomuch that the place was called *Bochim*, the place of *weepers*; and here they sacrificed unto the Lord; yet it does not appear that any general or permanent reformation was produced: their vows to Jehovah were soon forgotten, and they followed other gods, the idols of the nations which surrounded them, and with whom they mingled in religious rites. The anger of the Lord was then kindled against them, and he delivered them into the hands, first of one oppressor and then of another; yet when they were distressed by their enemies, and *groaned* under their oppressions, the Lord repented him of his punishments upon them, and raised them up judges and deliverers; still no sooner were they delivered, than they forgot his mercies, and returned to their idolatries; thus alternately sinning and repenting, till the Lord is at length provoked to withdraw his protecting providence, and will no more drive out the Canaanites, but leave them among them, as the punishment of their

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situated in the plain of Esdraelon, 20 miles (north-west) from Tiberias, according to Benjamin of Tudela.]—*Bagster.*

Ver. 31. *Accho.*—[*Ptolemais* of the Greeks and Romans, and called *Saint John of Acre* by the Crusaders, is situated on the Mediterranean, in a fine plain, at the north angle of a bay to which it gives name, and which extends in a semicircle of 3 leagues as far as Carmel, and nine leagues from Tyre.—*Zidon.*—Another celebrated city of Phœnicia, now *Saide*, situated in a fine country on the Mediterranean, 400 stadia from Berytus, and 200 (north) from Tyre, according to *Strabo*, one day's journey from Paneas, according to *Josephus*, and sixty-six miles from Damascus, according to *Abulfeda.*]—*B.*

CHAP. II. Ver. 9. *Timnath-heres.*—[This was his own inheritance; and *Eusebius* says it was celebrated in his time for the tomb of Joshua.]—*Bagster.*

Ver. 11—13. *Baalim and Ashtaroth.*—(Both plural) the gods and goddesses of the Canaanites.

Ver. 16. *Raised up judges.*—[The *Shophetim*, were not judges in the usual sense of the term; but were heads or chiefs of the Israelites, raised up on extraordinary occasions, who directed and ruled the nation with sovereign power, administered justice, made peace or war, and led the armies over whom they presided. Officers with the same power, and nearly the same name, were established in New Tyre, after the termination of the regal state, and the *Suffetes* of the Carthaginians, the *Archons* of the Athenians, and *Dictators* of the Romans, appear to have been nearly the same.]—*Bagster*

turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD: *but* they did not so.

18 And when the LORD raised them up judges, then [y] the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it [z] repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

19 And it came to pass, [a] when the judge was dead, *that* they returned, and [b] corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; [c] they ceased not from their own doings, nor from their stubborn way.

20 ¶ And the anger of the LORD was hot against Israel; and he said, [d] Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 That through them I may [e] prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep *it*, or not.

23 Therefore the LORD [f] left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

CHAPTER III.

1 The nations which were left to prove Israel. 6 By communion with them they commit idolatry. 8 Othniel delivereth them from Chushan-rishathaim. 15 Ehud from Eglon. 31 Shamgar from the Philistines.

NOW these *are* the nations which the LORD left, to prove Israel by them, *even* as many *of Israel* as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;

3 *Namely*, [g] five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they [h] took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and the groves.

8 ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of [i] Chushan-rishathaim king of [j] Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

9 And when the children of [k] Israel cried unto the LORD, the LORD raised up a [l] deliverer to the children of Israel, who delivered them, *even* [m] Othniel the son of Kenaz, Caleb's younger brother.

10 And the [n] Spirit of the LORD [o] came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of [p] Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years. And Othniel [q] the son of Kenaz died.

12 ¶ And the children of Israel [r] did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the [s] city of palm trees.

14 So the children of Israel [t] served Eglon the king of Moab eighteen years.

15 But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, [u] a Benjamite, a man [v] left-handed: and by him the children of Israel sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had

A. M. 2561. B. C. 1443.

y Jos.1.5.

z Ge.6.6 Ge.32.36. Ho.11.8.

a c.4.1. 8.33.

b *were corrupt.*

c *let nothing fall off.*

d Jos.23.16.

e Ps.66.10.

f *suffered.*

a Jos.13.3.

b De.7.3,4.

c Hab.3.7.

d *Aram-naharaim.*

A. M. 2599. B. C. 1405.

e 1 Sa.12.10. Ne.9.27. Ps.107.13, 19.

f *saviour.*

g c.1.13.

h c.6.34. 11.29.

i *was.*

j *Aram.*

k ver.9.

A. M. 2662. B. C. 1342.

l c.2.19.

m c.1.16.

n De.28.48.

A. M. 3679. B. C. 1325.

o or, *the son of Jemini.*

p *shut of his right hand.*

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crime. Nor is this conduct of the Lord confined to ancient times, or to God's dealings with the Jews. It is a usual law of Providence, to punish sinners by their own vices; indolence, luxury, and licentiousness, produce a great part of the evils that men suffer in the present life, and may well be compared to thorns in the eyes, while the stings of a guilty conscience are like daggers in their hearts.

Many good writers in viewing the Mosaic dispensation as typical of the Christian, have considered the remnant of Canaanites left in the land, as figurative of the remains of sin and corruption in believers; and we see no practical evil likely to arise from this idea, while it is remembered, that their extermination was decreed, and that every attempt to screen or to spare them, was sinful in the sight of God. As good soldiers of Jesus Christ, we are commanded to make war with all the sinful propensities of flesh and blood; but "we wrestle not against flesh and blood (only,) but against principalities and powers; against the rulers of the darkness of this world; against spiritual wickedness in high places." (Ephes. vi. 12.)

CHAP. III. Ver. 1—31. *Sundry nations left to prove Israel: and various successive deliverances.*—It is well remarked by *Scott*, that "the more the heart of man is tried, the worse it proves;" and we have here explained the manner in which these Canaanites tempted Israel, which was by forming family alliances with them. "They (the Israelites) took their daughters to be their wives, and gave their daughters to their sons;" that is, the sons of the Canaanites; and perhaps they flattered themselves that by such means they might eventually gain possession of the country, without the labour or the danger of fighting. But the consequence invariably was, that the children of Israel were drawn into their idolatries; one great means of which probably was, the music and dancing which always formed a considerable part of their idolatrous festivals. By these compliances, however, the Lord's anger was provoked against Israel, and "he sold them" into the hands of the king of Mesopotamia. This expression has an evident allusion to the authority which the ancient laws gave to the creditor to sell his debtor, and to the judge to sell a criminal, to make reparation either for the debt or the offence. (See Exod. xxii. 3. 2 Kings iv. 1.) But the Lord has a perpetual right of redemption over his people: after eight years, therefore, when they became sensible of their guilt, and cried for mercy, the Lord raised up a deliverer (or saviour) to the children of Israel, who delivered them, even Othniel, son of Kenaz, Caleb's younger brother; "and the Spirit of the Lord came upon him, and he judged Israel, and the land had rest forty years."

The next judge to Othniel was Ehud, of whom we know nothing but what is here related; and the manner in which he stabbed Eglon, has been represented as a base assassination. The merit of the action, however, depends entirely upon the authority under which he acted. The sacred writer represents him as a prophet especially raised up for the deliverance of this people, and sent by God with a message of death to their oppressor. But there are in this case some special circumstances to be considered. Jehovah was the King, not only of all the earth, but of Israel in a peculiar sense—as a Theocracy: every invasion or resistance of his authority was therefore properly treason; and as He was the head both of the executive and judicial power, he had equal authority to execute his warrants by a prophet, or by an angel, or by Death, the great executioner of mankind. On this subject, our readers may turn to our remarks on the destruction of the Canaanites;

Ver. 18. *It repented the Lord.*—That is, "He altered the course of his providence."—Bp. *Patrick.* See note on Gen. vi. 6, 7.

CHAP. III. Ver. 2. *To teach them war, at the least such,* &c.—An additional reason is here given why certain remains of the Canaanites were left in Israel. For a similar reason, "Scipio Nasica voted, in the Roman Senate, against the destruction of Carthage, that Rome might not by the destruction of her rival, become disused to war, and sink into effeminacy."

Ver. 8. *Mesopotamia.*—(*Aram-naharayim,* "Syria of the two rivers," or

two edges, of a cubit length; and he did gird it under his raiment upon his right thigh

17 And he brought the present unto Eglon king of Moab: and Eglon *was* a very [q] fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the [r] quarries that [s] *were* by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in [t] a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of *his* seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and [u] the dirt came out.

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he [v] covereth his feet in his summer chamber.

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened *them:* and, behold, their lord *was* fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the [w] quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he [x] blew a trumpet in the [y] mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

A. M. 2679. B. C. 1325.

q Ps. 73.7, 19

r or, *graven images.*

s Jos. 4.20.

t *a parlour of cooling* Am. 3.15.

u or, *it came out at the fundament.*

v or, *doeth his easement.* 1 Sa. 24.3.

w ver 19.

x c. 6.34. 1 Sa. 13.3.

y Jos. 17.15.

28 And he said unto them, Follow after me: for the LORD hath [z] delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all [a] lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

31 ¶ And after him was [b] Shamgar the son of Anath, which slew of the Philistines six hundred men with [c] an ox goad: and he also delivered [d] Israel.

CHAPTER IV.

4 Deborah and Barak deliver them from Jabin and Sisera. 18 Jael killeth Sisera.

AND the children of Israel [a] again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD [b] sold them into the hand of Jabin king of Canaan, that reigned in [c] Hazor; the captain of whose host *was* Sisera, which dwelt in [d] Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD: for he had nine hundred [e] chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm tree of [f] Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, *saying*, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And [g] I will draw unto thee to the river [h] Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

z c. 7.9, 15.

a *fat.* Ps. 17.10.

b c. 5.6.

c c. 5.8. 15.15. 1 Sa. 17.47.

d *So part is called Israel.* c. 4.1, 3, &c. *It seems to concern only the country next to the Philistines.*

A. M. 2699. B. C. 1305.

a c. 2.19.

b 1 Sa. 12.9. *It seems to concern only North Israel.*

c Jos. 11.1, 10.

d ver. 13, 16.

e c. 1.19.

f Ge 35.8.

g Ex. 14.4.

h c. 5.21.

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but on this objection we may add, that it comes but with an ill grace from those who admire and eulogize the character of Brutus, who thus stabbed Cæsar in the senate-house, though he professed to be his friend.

Immediately on the death of Eglon, Ehud blew a trumpet in Mount Ephraim, and roused the nation to arms; the consequence of which was, the total defeat of Moab, and the slaughter of ten thousand men. The death of Eglon, who had perhaps been a great soldier, while it dispirited the Moabites on the one hand, equally animated the Israelites on the other: and the land had rest fourscore years, reckoning from the forty years before mentioned.

Shamgar, the next judge of Israel, was probably contemporary with Ehud. He appears to have been a farmer, like Cincinnatus, and by an extraordinary act of bravery, aided, as it should seem, by miraculous assistance, obtained, during the same period, an extraordinary victory over the Philistines.

Thus He who woundeth, healeth; and he who punished Israel severely for their idolatries, was no less prompt to deliver them on their repentance. "For the Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger for ever." Psal. ciii. 8, 9.

CHAP. IV. Ver. 1—24. *Deborah and Barak deliver Israel from Jabin and Sisera.*—We have in this chapter another melancholy instance of the proneness of mankind, and especially of this stiff-necked nation, Israel, to rebel against their best friend and benefactor. No sooner was Ehud dead, by whose influence they had been restrained, than "they again did evil in the sight of the Lord;" that is, apostatized to idolatry: and the Lord again "sold them into the hand of Jabin king of Hazor, the captain of whose host was Sisera; and he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel." Jabin, a former king of Hazor, who confederated against the children of Israel, had been slain by Joshua, and his city burnt. (Josh. xi. 10, 11.)

Mesopotamia, "between the rivers," is a famous province, situated between the Tigris and Euphrates. It is called by Arabian geographers, *Maverannaher*, "the country beyond the river;" and is now called Diarbek.]—*Bagster.*

Ver. 16. *Of a cubit length.*—This word is only here used, and, according to some, means a short cubit or *span*. So most of the versions.

Ver. 18. *When he had made an end to offer the present.*—It is plain by ver. 17. that Ehud introduced himself to Eglon with a present, which is often attended with a great deal of parade and ceremony. Perhaps this present from Israel was the tribute exacted of them, with some gifts in addition, to throw him off his guard. When Ehud had presented his gifts or tribute, he dismissed his attendants, and turning back, demanded a private audience, which he obtained: and "all that stood by Eglon (his attendants) went out," on the injunction to "keep silence," which seems to mean, Retire; a matter of etiquette, when a private message was to be delivered.

Ver. 19. *The quarries.*—Margin, "Graven images," i. e. of stone; but some think this refers to the monument of rough stones which Joshua erected in Gilgal. Josh. iv. 20.

Ver. 20. *A summer parlour.*—[Heb. a parlour of cooling.—The *aleeyah*, or *upper chamber*, seems to have been of the same description as the *oleah* of the Arabs, but properly ventilated, described by Dr. *Shaw*, who says, that to most of their houses there is a smaller one annexed, which sometimes rises one story higher than the house; at other times, it consists of one or two rooms only, and a terrace; while others that are built, as they frequently are, over the porch or gateway, have, if we except the ground floor, which they want, all the conveniences that belong to the house itself. There is a door of communication from them into the gallery of the house; besides another, which opens immediately from a *privy staircase*, down into the porch or street, without giving the least disturbance to the house. In these back houses strangers are usually lodged and entertained; and to them likewise the men are wont to retire from the noise and hurry of their families, to be more at leisure for meditation or diversions.]—*Bagster.*

Ver. 24. *He covereth his feet.*—Margin, "He doth his easement." So several versions; but perhaps the simple meaning is, he *retired to sleep*, when it was customary to cover up the feet. See Ruth iii. 7.

Ver. 31. *With an ox-goad.*—*Maundrell* saw, in this country, ox-goads eight feet long, and, at the bigger end, six inches in circumference. They were armed at the lesser end with a sharp prickle, for driving the oxen, and at the other end with a small spade, or paddle of iron, for cleansing the plough from the clay that encumbers it in working."—*Orient. Lit.* No. 79.—*Harosheth of the Gentiles*, (or nations.)—A woody part of the country, where great numbers of the defeated Canaanites took refuge, and in which they built afterwards various towns and cities.

CHAP. IV. Ver. 5. *The palm-tree of Deborah.*—"It is common for the Hindoos to plant trees in the names of themselves and friends; and some religious mendicants live for a considerable time under trees."—*Ward's* Hindoos.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And she said, I will surely go with thee: [j] notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a [j] woman. And Deborah arose, and went with Barak to Kedesh.

10 ¶ And [k] Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

11 Now Heber the [l] Kenite, *which was* of the children of [m] Hobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of [n] Zaanaim, which *is* by Kedesh.

12 And they showed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera [o] gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: [p] is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the LORD [q] discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before [r] Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; [s] *and* there was not [t] a man left.

17 ¶ Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 And [u] Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a [v] mantle.

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of [w] milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael Heber's wife took a nail of the tent, and [x] took a hammer in her hand, and went softly unto him, and smote the nail into his [y] temples, and fastened it into the ground: for he was fast asleep and weary. So he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

23 ¶ So [z] God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel [a] prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

CHAPTER V.

The song of Deborah and Barak.

THEN [a] sang Deborah and Barak the son of Abinoam on that day, saying,

2 Praise ye the LORD for the [b] avenging of Israel, when the people [c] willingly offered themselves.

3 Hear, [d] O ye kings; give ear, O ye princes; I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

4 LORD, [e] when thou wentest out of Seir, when thou marchedst out of the field of Edom, [f] the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The mountains [g] melted [h] from before the LORD, *even* that [i] Sinai from before the LORD God of Israel.

6 In the days of [j] Shamgar the son of Anath,

A. M. 2719 B. C. 1285.

i 1 Sa.2.30.

j ver.18..20.

k c.5.18.

l c.1.16.

m Nu.10.29.

n *Zaanannim.* Jos.19.33, 37.

o *gathered by cry, or, proclamation.*

p De.9.3. 2 Sa.5.24. Ps.68.7,8. Is.52.12.

q Is.83.9,10. Jos.10.10.

r He.11.32.

s Is.43.17.

t *unto one.*

u 2 Ki.6.19.

v *or, rug, or, blanket.*

w c.5.25,26.

x *put.*

y Ps.3.7.

z Ps.18.47.

a *going, went and waxed hard.*

a Ex.15.1. Ps.18. *title.*

b De.32.43. Ps.18.47.

c 2 Ch.17. 16.

d Ps.2.10.

e Ps.68.7,8.

f 2 Sa.22.8. Is.64.3. Hab.3.3, 10.

g *flowed.*

h Ps.97.5.

i Ex.19.18.

j c.3.31.

Since then, however, it had been rebuilt, and now another king of Hazor, more mighty than the former, had reduced the Israelites under his power. Most of the remaining Canaanites, probably, enlisted into his army, and rendered it numerous as well as powerful; but neither strength nor numbers can frustrate His design, when the Lord arises for the salvation of his people.

CHAP. V. Ver. 1—31. *The triumphal ode of Deborah.*—This beautiful poem is divided by Bishop *Lowth* into three parts; First, The exordium; next, a recital of the circumstances which preceded and accompanied the victory; lastly, a fuller description of the concluding event, the death of Sisera, and the disappointed hopes of his mother, which is embellished with all the choicest flowers of poetry. . . . . The subject of this ode is, the triumph of the Israelites over their enemies, through the divine assistance, and the establishment of their liberty. At the very opening of the poem, this is proposed as the ground-work of it, and, after inviting the kings and princes of the neighbouring nations to attend to this miracle of the divine goodness, the author proceeds to celebrate the praise of God, not commencing with the benefit so recently received, but with the prodigies formerly exhibited in Egypt." (*Lowth's* Lectures.)

In adverting to recent circumstances, we read that such was the state of Israel in the days of Shamgar, the judge who preceded Deborah, that the villages were deserted, and the public roads infested with banditti, and full of danger, until the late deliverance afforded to Israel, which gave them both freedom and security: for what security can any people enjoy while both their liberties and lives are at the mercy of a lawless tyrant.

After the animated exclamation in ver. 12, "Awake, awake, Deborah," &c. we have some account, though confessedly obscure, of the part which the different tribes had taken in this action: Ephraim, and Benjamin, and Zebulun, and Issachar, and Naphtali, are particularly distinguished: while Reuben, and the inhabitants of Gideon, Dan, and Asher, are reproached for their inactivity.

What is meant by "the stars in their courses" fighting against Sisera? It was a principle in the ancient philosophy, that the stars (or planets) influence the weather, and produce storms and floods: (see ver. 21.) and though a poet does not always require the foundation of a correct philosophy for his images, in the present instance, it is natural to believe, that these phenomena may be produced by a cause similar to that of the tides, which we are taught to believe are governed by the moon. These images, however, have a more permanent foundation in scriptural theology, which represents the whole

Ver. 13. *Chariots of iron.*—[Probably chariots armed with *iron scythes*, projecting from the axle on each side, by which the infantry might be easily cut down, or thrown into confusion. The ancient Britons are said to have had such chariots.]—*Bagster.*

Ver. 14. *Mount Tabor.*—[*Mount Tabor*, called by the Arabs *Djebel Tour*, is almost entirely insulated, and rises up in the plain of Esdraelon, about six miles from Nazareth, in a conical form, somewhat like a sugar loaf. *Josephus* states its height to be thirty stadia, with a plain of 26 stadia in circumference on its top, on which was formerly a city, which was used as a military post. It is described as an exceedingly beautiful mountain, having a rich soil, producing excellent herbage, and adorned with groves and clumps of trees.]—*Bagster.*

Ver. 19. *A bottle of milk.*—Probably sour camel's milk, which was not only cooling, but inebriating.

Ver. 21. *A nail of the tent.*—Dr. *Shaw* says, the tents of the Arabs "are kept firm and steady by bracing, or stretching down their eves with cords, tied down to hooked wooden pins, *well pointed*, which they drive into the ground with a *mallet*."—*Orient. Cust.* No. 81. Those nails are generally supposed to have been pointed with iron.

CHAP. V. Ver. 1. *On that day.*—That is, at that time, on that occasion. Dr. *Kennicott* supposes this ode was sung in dialogue by Deborah and Barak, with a chorus. We rather conceive it to have been sung by choristers of the tribe of Levi, divided into two bands, personating Deborah and Barak, and uniting to form a chorus in certain parts.

Ver. 2. *For the avenging of Israel.*—"For the leaders who took the lead in Israel—for the people who offered themselves willingly, bless ye Jehovah."—*Kennicott. Green* renders it, "When they set Israel free, and the people willingly offered themselves," &c. Drs. *Geddes* and *Boothroyd* read, "For the voluntary exertions of the people, in the naked, defenceless state of Israel" There seems no good authority for giving to the original the idea of avenging; but *Parkhurst* translates, "For the deliverances wrought for Israel," bless, &c. It may be added, that the LXX and eight Hebrew MSS. read, "For

in the days of [k] Jael, the [l] highways were unoccupied, and the [m] travellers walked through [n] byways.

7 *The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose [o] new gods; then *was* war in the gates: [p] was there a shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.

10 [r] Speak, ye [s] that ride on white asses, ye that sit in judgment, and walk by the way.

11 *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse [t] the [u] righteous [v] acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

12 Awake, [w] awake, Deborah: awake, awake, utter a song: arise, Barak, and [x] lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the [y] LORD make me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them against Amalek: after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that [z] handle the pen of the writer.

15 And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on [a] foot into the valley. [b] For the divisions of Reuben *there were* great [c] thoughts of heart.

16 Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? [b] For the divisions of Reuben *there were* great [d] search [e] ings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the [f] sea-shore, and abode in his [f] breaches.

18 Zebulun and Naphtali *were* a people *that* [g] jeoparded their lives [h] unto the death in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; [i] they took no gain of money.

20 They fought from [j] heaven; the stars in their [k] courses fought against Sisera.

21 The river of [l] Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast [m] trodden down strength.

22 Then were the horsehoofs broken by the means of the [n] prancings, the prancings of their mighty ones.

23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; [o] because they came not to the help of the LORD, to the [p] help of the LORD against the mighty.

24 Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

25 He [q] asked water, *and* she gave *him* milk, she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and [r] with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

27 At [s] her feet he bowed, he fell, he lay

A. M. 2719. B. C. 1285.

k c.4.17.
l Le.26.22.
m *walkers of paths.*
n *crooked ways.*
o De.32.17.
p 1Sa.13.19, 22.
q ver 2.
r or, *meditate.*
s c.10.4.
t Ps.145.7.
u *righteousnesses.*
v 1Sa.12.7.
w Ps.57.8.
x Ps.68.18.
y Ps.75.7.
z *draw with.*
a *his feet.*
b or, *In.*
c *impressions.*
d Ps.4.4. 77.6 La.3.40, 41.
e or, *port.*
f or, *creeks.*
g *exposed to reproach.*
h Re.12.11.
i Ge.14.23.
j c.4.15.
k *paths.*
l c.4.7. 1Ki.18.40. Ps.83.9,10
m Ps.44.5.
n *tramplings*, or, *glungings.*
o Ne.3.5.
p 1Sa.18.17.
q c.4.19, &c.
r *she hammered.*
s *between.*

creation as taking part with the Creator, who "walketh upon the tempest, and sitteth on the floods."

The latter part of this chapter, as Bishop *Lowth* remarks, is highly poetical. It contains a curse against Meroz, and a blessing upon Jael, both of which require observation. Of the crime of the people of Meroz we know no particulars, nor even its situation with certainty; but it is probable they had been something more than indolent, perhaps also treacherous: but the blessing of Jael is more difficult to explain, as she evidently had acted treacherously, and violated the laws of hospitality. It is most certain that the curse of God always implies guilt: but his blessing does not equally imply merit, or even a full approbation of the character blessed. God blessed Ishmael, though he suffered him not to be raised to equality with Isaac, much less to supplant him. (Gen. xvii. 20.) But the blessing here named, is not the blessing of God, but of the people; and instead of marking the divine approbation upon all her conduct, merely predicts the high esteem in which her country should regard her, as a patriot and the deliverer of Israel from tyrannic power; and there can be no doubt that her memory was held in the same veneration among the Hebrews as that of Brutus was among the Romans.

As to the beautiful imagery here employed, after marking the anxious solicitude of Sisera's mother for his return, and the causes she anticipates for his delay, namely, that he stopped to divide the spoil,—Bishop *Lowth* thus proceeds: "Let us now observe, how well adapted every sentiment, every word, is to the character of the speaker. She takes no account of the slaughter of the enemy, of the valour and conduct of the conqueror, of the multitude of the captives, but

> 'Burns with a female thirst of prey and spoils.'

"Nothing is omitted, which is calculated to attract and engage the attention of a vain and trifling woman—slaves, gold, and rich apparel. Nor is she satisfied with the bare enumeration of them: she repeats, she amplifies, she heightens every circumstance; she seems to have the very plunder in her immediate possession; she pauses, and contemplates every particular:

> 'Have they not found? Have they not divided the spoil?
> To every man a damsel; yea, a damsel or two?
> To Sisera a spoil of divers colours,
> A spoil of needlework of divers colours,
> A spoil for the neck of divers colours of needlework on either side?'

"To add to the beauty of this passage, there is also an uncommon neatness in the versification, great force, accuracy, and perspicuity in the diction, the utmost elegance in the repetitions, which, notwithstanding their apparent redundan-

taking away the vail of Israel;" that is, the terror which Jabin and Sisera had spread over Israel. See Isa. xxv. 7. Perhaps the version of Dr. *Kennicott* is the most natural and simple.

Ver. 6. *Through by-ways.*—Hebrew, "The walkers of paths (i. e. foot passengers walked through crooked ways."—Margin. Dr. *Pococke* in his Travels to Jerusalem, under the care of an Arabian guide, says, his journey "was by night, and not by the high road, but through the fields;" and he "observed his guide avoided, as much as he could, going near any village or encampment, and sometimes stood still, as I thought, (says he,) to *hearken.*" *Harmer* remarks, "Just in that manner were people obliged to travel in Judea, in the days of Shamgar and Jael."

Ver. 10. *Speak,* (Heb. "Meditate,") *ye that ride on white asses.*—Whether the asses here mentioned were delicately *white,* as some think, or as others, beautifully streaked, like the zebra, the animals alluded to (the *atonoth*) are such as were rode only by the higher classes. Balam rode one, Numb. xxii. 23. Jacob presented twenty to his brother Esau, Gen. xxxii, 15. David had an officer over his asses of this species, probably, answering to our master of the horse, 1 Chron. xxvii. 30. Those who "walk by the way," are foot passengers, or the common people; both were annoyed by "the sound of archers," who often waylaid them at the places where they stopped to water their cattle. See Note on ver. 6. above.

Ver. 11. *Places of drawing water.*—[Dr. *Shaw* mentions a beautiful rill of water in Barbary, which runs into a large basin, called *shrub we krub,* "drink and be off," because of the danger of meeting with robbers and assassins in this place, who fall upon those who come to drink.]—*Bagster.*

Ver. 13. *Then he made him that remaineth,* &c.—This is both obscure and contrary to the ancient versions. *Weston* reads, "Then when the remainder descended after their chiefs, the people of Jehovah descended with me against the mighty."

Ver. 14. *Out of Ephraim there was a root.*—We should rather read, "Out of Ephraim, their root, (came forth thy sons,) in Amalek." The LXX. and others consider Amalek as the name of a mountainous tract in the territory of Ephraim, which had been formerly occupied by the Amalekites.

Ver. 15. *For the divisions of Reuben,* &c.—Margin, "In the divisions of Reuben there were great impressions of heart," or "deliberations." "This (says Dr. *Boothroyd*) is a severe irony; they deliberated much, but did nothing."

Ver. 19. *They took no gain of money.*—Rather, "No fragment of silver;" alluding to small pieces put in the scale to make weight, at a time when all money was paid by weight.—*Parkhurst.*

Ver. 21. *That ancient river.*—Heb. "That first" or "prince of rivers."—*Thou hast trodden down strength.*—Or, "the strong."

Ver. 22. *Horse-hoofs.*—[Anciently, horses were not shod; nor are they at the present day in some parts of the East. The flight was so rapid, that the hoofs of their horses were splintered and broken by the roughness of the roads; in consequence of which they became lame, and could not carry off their riders. —*Mighty ones.*—Or, as Dr. *Waterland* renders, "mighty horses," or "strong steeds," as Dr. *Kennicott,* i. e. their war-horses, which gives great energy to the text, and renders it perfectly intelligible.]—*Bagster.*

Ver. 23. *Curse ye Meroz.*—The same perhaps with Merom, mentioned Josh. xi. 5. now inhabited by Israelites, but who refused to join the battle.—*Said the Angel.*—See Ps. xxxv. 5.

Ver. 25. *Butter.*—Rather, *buttermilk,* which in the East is considered as a great dainty. See *Harmer's* Observations on Gen. xviii. 8. and compare Job xx. 17.

Ver. 26. *Smote off his head.*—The word *off* is here improper, (*Mahak*) the original term. means to smite, to break. to destroy, but not to *cut off*—*Parkhurst. Leigh.* &c.

down: at her feet he bowed, he fell: where he bowed, there he fell down [t] dead.

28 The mother of Sisera looked out at a window, and cried through the [u] lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned [v] answer to herself,

30 Have they not sped? have [w] they *not* divided the prey; [x] to every man a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?

31 So let all thine enemies [y] perish, O LORD: but *let* them that love him *be* as the sun [z] when he goeth forth in his [a] might. And the land had rest forty years.

CHAPTER VI.

1 The Israelites for their sin are oppressed by Midian. 8 A prophet rebuketh them. 11 An angel sendeth Gideon for their deliverance. 17 Gideon's present is consumed with fire. 24 Gideon destroyeth Baal's altar, and offereth a sacrifice upon the altar Jehovah-shalom. 28 Joash defendeth his son, and calleth him Jerubbaal. 33 Gideon's army. 36 Gideon's signs.

AND [a] the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian [b] seven years.

2 And the hand of Midian [c] prevailed against Israel: *and* because of the Midianites the children of Israel made them the [d] dens which *are* in the mountains, and caves, and strong holds.

3 And *so* it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

4 And they encamped against them, and [e] destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither [f] sheep, nor ox, nor ass.

5 For they came up with their cattle and their tents, and they came as [g] grasshoppers for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel [h] cried unto the LORD.

7 ¶ And it came to pass, when the children of Israel cried unto the LORD, because of the Midianites,

8 That the LORD sent [i] a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and [j] drave them out from before you, and gave you their land;

10 And I said unto you, I *am* the LORD your God; [k] fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

11 ¶ And there came an angel of the Lord, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abi-ezrite: and his son [l] Gideon threshed wheat by the winepress, [m] to hide *it* from the Midianites.

12 And the [n] angel of the LORD appeared unto him, and said unto him, The LORD *is* with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh my LORD, [o] if the LORD be with us, why then is all this befallen us? and [p] where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, Go in this thy [q] might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, [r] my family *is* poor in Manasseh, and I *am* the [s] least in my father's house.

16 And the LORD said unto him, [t] Surely I will be with thee, and [u] thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then [v] show me a sign that thou talkest with me.

18 Depart [w] not hence, I pray thee, until I

A. M. 2719. B. C. 1285.
t *destroyed.*
u Ca.2.9.
v *her words.*
w Ex.15.9, 10.
x *to the head of a man.*
y Ps.92.9.
z 2Sa.23.4. Ps.37.6. Pr.4.18.
a Ps.19.5.
A. M. 2752. B. C. 1252.
a c.2.19.
b Hab.3.7.
c *was strong.*
d 1Sa.13.6.
e Le.26.16. De.28.30. or, *goat.*
g c.7.12. Je.46.23.
h Hos.5.15.
A. M. 2759. B. C. 1245.
i *a man a prophet.*
j Ps.44.2,3.
k 2Ki.17.35, 39.
l He.11.32. *Gedeon.*
m *cause it to flee.*
n c.13.3.
o Ge.25.22.
p Ps.77.7, 9; 89.49.
q He.11.32.
r *my thousand is the meanest.* Mi.5.2.
s 1Sa.9.21.
t Ex.3.12.
u Is.41.15, 16.
v 2Ki.20.8. ver.36,40. Ps.86.17. Is.7.11.
w Ge.18.3,5.

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cy, are conducted with the most perfect brevity. In the end, the fatal disappointment of female hope and credulity, tacitly insinuated by the sudden and unexpected apostrophe: "So let all thine enemies perish, O Jehovah!' is expressed more forcibly by this very silence of the person who was just speaking, than it could possibly have been by all the powers of language."—*Lowth.*

CHAP. VI. Ver. 1—24. *Israel rebel, and are reproved. Gideon beholds an angel.*—Perhaps after all the difficulties that have been urged respecting the history of the Israelites, the most surprising is, to find a people so frequently the subjects of the miraculous protection of Jehovah, turning aside to worship the lying vanities of the heathen; and it is an objection not to be completely obviated, but in the experience of those who know "the plague of their own hearts," and deeply feel a like propensity to turn aside from God, to connect themselves with a world they have professed to renounce, and to indulge in pleasures which they know to be either incompatible, or at least very injurious, to the Christian life.

On the other hand, we can never sufficiently admire the long-suffering and compassion of God, who no sooner beholds a prodigal son returning—a sinner forsaking his iniquities—than he meets him in a way of mercy and forgiveness.

In the instance before us we find, that when the children of Israel cried to the Lord, under the weight of oppression from their enemies, he first sends a prophet, to reprove and remonstrate with them, and then an angel, to point out a deliverer. This angel appears to Gideon while engaged in his secret agricultural labour, beating out with a stick the small pittance of corn which he had reared, and gives him a commission to deliver Israel. Gideon knew him not; but considering him first as a respectable traveller, treats him with the accustomed hospitality of the east, and gives him some immediate temporary refreshment, while he prepares a kid for his farther entertainment. In the mean time the conversation turns on the circumstances of the nation, and the angel assures him that the Lord was with him. Gideon, instead of taking this personally to himself, understands it as spoken of the nation generally, and replies, "Oh my Lord, if the Lord be with us, why is all this befallen us? and where be all the miracles which our fathers told us of?" How is it that he who delivered them from the Egyptians, suffers us to pine in slavery under the Midianites? Thus do we often reason, inferring from our afflictions the unkindness and neglect of divine providence; and not considering that all our afflictions originate in sin, and that while we are sinners, we can have no claim on him whom we have offended. Gideon's misconception is soon corrected. He knew not to whom he spake; but the angel, who is here called the Lord, looked upon, and, in a tone of authority, again commissioned him to save Israel, with this gentle reproof, "Have not I sent thee?"—"Surely I will be with thee, and thou shalt smite the Midianites as one man." Still Gideon seems insensible of the high dignity of his illustrious guest, and though he treats him with great respect, he argues the impropriety of *his*

CHAP. VI. Ver. 2. *Made them dens in the mountains.*—[Dr. *Shaw* says, that a great way on each side of Joppa, on the sea-coast, there is a range of mountains and precipices; and in these high situations are generally found the dens, holes, or caves, which are so frequently mentioned in Scripture; and which were formerly the lonesome retreats of the distressed Israelites.]—*Baxter.* "Baldwin I. presenting himself, with some troops, before Ascalon, the citizens were afraid to venture out to fight with him. On this, finding it would be of no advantage to continue there, he ranged about the plains, between the mountains and the sea, and found villages, whose inhabitants, having left their houses, had retired with their wives and children, their flocks and herds, into subterraneous caves." See 1 Sam. xiv. 11.

Ver 3. and 33. *The children of the East.*—In this history are the descendants of the other sons of Keturah, (beside Midian,) who had settled themselves in the eastern parts, adjoining Midian."—*Wells's* Geography.

Ver. 11. *To hide it.*—Heb. "to cause it to flee;" i. e. to keep it out of sight of the Midianites. But was a wine-press a place for secrecy? The late *C. Taylor* suggests, that as the wine-press was used only during a short period, and then shut up, and probably had not been used at all for some years, it was as private a place as he could find on this occasion. The original term means, to *beat* with a *stick*, which method was probably used only in threshing small quantities.—*Fragments*, No. xlviii.

Ver. 14. *And the Lord looked, &c.*—Here, as in many other places, the same person is called Jehovah who is called an angel; a sufficient proof surely, that he was more than an angel.

come unto thee, and bring forth my [x] present, and set *it* before thee. And he said, I will tarry until thou come again.

19 And Gideon went in, and made ready [y] a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.

21 Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and [z] there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord GOD! for [a] because I have seen an angel of the LORD face to face.

23 And the LORD said unto him, Peace *be* unto thee; fear not: thou [b] shalt not die.

24 Then Gideon built an altar there unto the LORD, and called it [c] Jehovah-shalom: unto this day it *is* yet in Ophrah of the Abi-ezrites.

25 ¶ And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, [d] even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut [e] down the grove that *is* by it:

26 And build an altar unto the LORD thy God upon the top of this [f] rock, [g] in the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

A. M. 2759. B. C. 1245.

x or, *meat-offering.*

y *a kid of the goats.*

z Le.9.24. 1Ki.18.38. 2Ch.7.1.

a c.13.22, 23. Is.6.5..8.

b Ge.32.30.

c i.e. *The LORD send peace.* Ge.22.14. Ex.17.15. Je.33.16. Eze.48.35.

d or, *and.*

e De.7.5.

f *strong place.*

g or, *an orderly manner.*

h i.e. *Let Baal plead.*

i 1Sa.12.11. 2Sa.11.21. *Jerubbesheth.* i.e. *Let the shameful thing plead.* Ho.9.10.

j ver.3.

k c.3.10.

l *clothed.*

m Nu.10.3.

n *called.*

o Ex.4.1, &c.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.

29 And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

32 Therefore on that day he called him [h] Jerubbaal, [i] saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then all [j] the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.

34 But [k] the Spirit of the LORD [l] came upon Gideon, and he [m] blew a trumpet; and Abiezer [n] was gathered after him.

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, If thou wilt save Israel by my hand, as thou hast said,

37 Behold, [o] I will put a fleece of wool in the floor; *and* if the dew be on the fleece only and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by my hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together,

making the attempt, who was himself the least of the meanest family of one of the smallest tribes of Israel. To silence his objections, and to convince him of his divine authority, the apparent angel now shows his true character, producing fire from the rock to consume his present, thereby turning it into a sacrifice; and then vanishes out of his sight. Gideon was at length convinced that he had received a heavenly visitant, and became alarmed, from the apprehension that such a vision might be fatal; he was assured, however, to the contrary, and built an altar, which he named *Jehovah Shalom*, the Lord send peace! This altar does not appear to have been intended for sacrifice, but as a memorial of the Lord's appearing to him on this occasion. (Josh. xxii. 26, 27.)

Ver. 25—40. *Gideon commences war against Baal and the Midianites.*—The circumstances under which Gideon was favoured with the vision of the angel of the Lord may be worthy of our remark, as analogous to those under which the Lord usually bestows his presence and his blessing. He was in a state of retirement from the world, laudably and industriously employed, deeply impressed with the distresses of his brethren and of his country, and becomingly sensible of his own unworthiness and insignificance; it is under such circumstances that we may reasonably hope to enjoy the divine presence and blessing.

To return, however, to the history of Gideon: the vision he had seen by day is confirmed by a divine dream by night, and he is enjoined to declare war against Baal, whose worship had been introduced even into his father's family. With the assistance of ten of his own servants he fulfilled his orders; and in consequence, in the morning, a great alarm was spread, and the author of this supposed impiety being soon known, the people of the town apply immediately to his father, to deliver him up to death. His father, however, demurred to this demand; not only influenced by paternal feelings, but also deeply self-convicted that he had been himself an idolater, and, as a Israelite, deserved punishment rather than his son; instead, therefore, of delivering up his son, he retaliates upon them the charge of idolatry, and puts the divinity of Baal to this test—if he be a god, he is able to defend himself. This suggestion probably came from Gideon, and therefore the name *Jerubbaal* was given to him; and he was afterwards called *Jerub-besheth*, the word *Baal* being put out, and *Besheth*, that is, shame, put in; which implies that this was the same Baal worshipped at Peor. (See Numb. xxv. 3. Hosea ix. 10.)

This opposition to idolatry excited the Midianites to revenge the cause of Baal, while the Spirit of God in Gideon roused the Israelites to self-defence. The young warrior was, however, still diffident and incredulous. That he, a stripling unaccustomed to war, without arms or troops, should be able to deliver Israel, seems to him so wonderful, that he thinks another miracle necessary, to satisfy him fully of the divine appointment, and to animate him to the work. Unreasonable as this may appear to us, the Lord condescended to silence all his doubts, and remove all his fears, by the double miracle of the fleece,

Ver. 18. *My present.*—Hebrew, *Mincha*, or "meat-offering;" rather, an offering of bread and flour. See note on Levit. ii. 1. Some have supposed this was intended for a sacrifice; but it is plain Gideon did not yet know the divine dignity of his visiter. He intended it as an hospitable entertainment, but the angel turned it into a sacrifice, and thereby Gideon discovered who he was. The following passage from Dr. *Shaw's* Travels, Harmer calls "a perfect commentary on this text:"—"Besides a bowl of milk, and a basket of figs, raisins, or dates, which upon our arrival were presented to us to stay our appetites, the master of the tent where we lodged, fetched us from his flock, according to the number of our company, a kid or a goat, a lamb or a sheep; half of which was immediately seethed by his wife, and served up with cuscasoo; the rest was made *kab-ab*; i. e. cut in pieces, and roasted; which we reserved for our breakfast or dinner next day."

Ver. 25. *Even the second bullock.*—Margin, "and the second bullock." By this it should seem both were offered; the one as a simple sin-offering, of which himself and his men might partake; the other as a burnt-offering, for which the grove he cut down would furnish wood.

Ver. 31. *Let him plead for himself.*—[The words are very emphatic: "Will *ye plead in earnest, tereevoon*, for Baal? Will *ye really save, tosheeoon*, him? If he be God, *Elohim*, let Him contend for Himself, seeing His altar is thrown down." *Tacitus*, mentioning the letter of Tiberius to the consuls in behalf of Cassius and Rubrius, two Roman knights, one of whom was accused of having sold a statue of Augustus, who had been deified, and the other of having sworn falsely by his name; said, "That divine honours were not decreed to his father (Augustus) to lay snares for the citizens; and if his statue, in common with the images of the gods in general, was put up to sale with the houses and gardens, it could not be considered an injury to religion: That and false oath must be considered as an attempt to deceive Jupiter himself; but the gods must take cognizance of the injuries done unto them."]—*Bagster*

Ver. 32. *Jerubbaal.*—That is, "Let Baal plead."

and wringed the dew out of the fleece, a bowl full of [p] water.

39 And Gideon said unto God, [q] Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God [r] did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAPTER VII.

1 Gideon's army of two and thirty thousand is brought to three hundred. 9 He is encouraged by the dream and interpretation of the barley cake. 16 His stratagem of trumpets and lamps in pitchers. 24 The Ephraimites take Oreb and Zeeb.

THEN [a] Jerubbaal, who *is* Gideon, and all the people that *were* with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel [b] vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, [c] Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand, and there remained ten thousand.

4 And the LORD said unto Gideon, The people *are* yet *too* [d] many; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, [e] By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

9 ¶ And it came to pass the same [f] night, that the LORD said unto him, Arise, get thee down unto the host; for [g] I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host:

11 And [h] thou shalt [i] hear what they say; and afterward shall thy hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the [j] armed men that *were* in the host.

12 And the Midianites and the Amalekites and all the children of the east lay along in the valley like [k] grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a [l] cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, This *is* nothing else, save the sword of Gideon the

A. M. 2759. B. C. 1245.

p Is.35.7.

q Ge.18.32.

r Ps 107.33.. 35. Is.35 6,7. 43.19,20 50.2 Mat.1 8.12. 21.43. Ac 13.46. 22.21 28.28. Re 11.12 ..22.

a c.6.32.

b De.8 17. Is 10.13. Re.1.18. 1 Co.1.29. 2 Co.4.7.

c De.20.8.

d Pa.33.16.

e 1 Sa.14.6.

f Ge.46.2,3.

g Jos.1.5,9.

h Ge 24.14. 1 Sa.14.9, 10.

i ver.13..15.

j or, *ranks by five.* Ex.13.18.

k c 6 5,33. 8.10. 2 Ch 14 9 ..12 Ps 3 1. 33 16 Is 10 10 12. Is 8 9,10.

l c.3.15,31. 5.9,21. 6.15. Is 41.14, 15. 1 Co.1.27.

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which, though simple, must have been doubly satisfactory, when it is known that the night dews in that country are very heavy. We are not warranted, under the Christian dispensation, to require any miraculous intimation of the divine will; for the word of God is now alone our guide and warrant. But there we have "line upon line, and precept upon precept;" besides the voice of Providence and the influence of Grace, which are as a word behind us, saying, "This is the way, walk ye in it." (Isa. xxx. 21.)

CHAP. VII. Ver. 1—25. *Gideon defeats the Moabites, and delivers Israel.*—Gideon being now fully satisfied that he should be the deliverer of Israel, collects his forces, which amounted to 32,000 men; only a third part of which, however, appear fit for soldiers; for, on the proclamation that all the fearful might leave the camp, 22,000 immediately return home; still the remaining 10,000, who appear willing to fight, are pronounced too many for the purpose; "Lest Israel vaunt themselves against me, (saith the Lord,) saying, Mine own hand hath saved me." These ten thousand are therefore reduced to three hundred, and those armed only with pitchers and with lamps, or torches; for "the battle was the Lord's." On the night before the expected engagement, Gideon is directed to go down privately into the camp of the enemy; and there he overhears a Midianite relate his dream, which is interpreted by his companion as ominous of their discomfiture. The former dreamed that "a cake of barley bread tumbled" into one of their tents, and overturned it; and his companion instantly interprets this of "the sword of Gideon," who, in himself, was no more able to cope with them than a cake of barley meal to overturn a tent. Gideon no sooner heard this, than he concluded both the dream and interpretation to be of the Lord, and immediately "worshipped;" that is, offered to God thanksgivings for this encouragement, and prepared his men with lamps, and pitchers, and trumpets, for the attack. The blaze of light at once bursting from three hundred lamps, or torches, amidst the darkness; the blast of three hundred trumpets, and the shout of three hundred men, amidst the stillness of the night, were certainly calculated both to surprise and to alarm; it should seem, also, that there were cowards among the Midianites, as well as in Israel; and a panic of this nature would spread like lightning among undisciplined troops; yet had it not been for a spirit of terror poured upon them from on high, it is reasonable to believe that some part of the Midianitish army might have rallied to the fight; instead of which, they all "ran, and cried, and fled;" and, in their confusion, unable to distinguish friends from foes, they fall upon each other. The force of Midian being thus broken, the whole army of Gideon appears to have been re-collected, to pursue the victory, and to destroy their enemies.

This history has afforded a favourite subject for allegory to

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CHAP. VII. Ver. 1. *Jerubbaal.*—[It appears that *Jerubbaal* had now become the surname of Gideon. He is mentioned by *Sanchoniathon*, who lived in the reign of Ithobal, king of Tyre, and consequently a little after the time of Gideon, by the name of *Jerombalus*, a priest of *Jevo*.]—*Bagster.*

Ver. 3. *Mount Gilead.*—[Gideon was certainly not at mount *Gilead*, east of Jordan, at this time; but rather near mount *Gilboa*, west of Jordan. *Calmet* thinks there must either have been two Gileads, which does not appear from Scripture, to be the case; or that the Hebrew text is corrupt, and that for *Gilead* we should read *Gilboa*. This reading, though adopted by *Houbigant*, is not confirmed by any MS. or version. Dr. *Hales* endeavours to reconcile the whole, by the supposition that in Gideon's army there were many eastern Manassites from mount Gilead, near the Midianites; and therefore proposes to read, "Whosoever from mount Gilead is fearful and afraid, let him return (home) and depart early."]—*Bagster.* Not Gilead beyond Jordan, but some other mountain of the same name.—Dr. *Wall.*

Ver. 5. *Every one that lappeth*, &c.—[The original word *yalok*, is precisely the sound which the dog makes in *lapping*. It appears that it is not unusual for the Arabs to drink water out of the palms of their hands: and, from this account, we learn that the Israelites did so occasionally. Dr. *A. Clarke*, in his edition of *Harmer*, has presented us with the following curious MS. note from Dr. *Russell*. "When they take water with the palms of their hands, they naturally place themselves on their hams to be nearer the water; but when they drink from a pitcher, or gourd, fresh filled, they do not sit down on purpose to drink, but drink standing, and very often put the sleeve of their shirt over the mouth of the vessel, by way of strainer, lest small leeches might have been taken up with the water. For the same reason they often prefer taking the water with the palm of the hand, to lapping it from the surface." From the letters of *Busbequius*, we learn, that the Eastern people are not in the habit of drinking standing. The 300 men, who satisfied their thirst in the most expeditious manner, by this sufficiently indicated their spirit and alacrity to follow Gideon in his dangerous enterprise; while the rest showed their love of ease, self-indulgence, effeminacy, and want of courage.]—*Bagster.* It was not uncommon among the ancients, when unprovided with vessels, to take up the water in their hands, and lap it thence, like a dog; and it is remarkable that the Hottentots, at this day, have a custom very similar. *Campbell* says, when they come to water, they stoop down; but no farther than is sufficient to allow the right hand to reach the water, by which they throw it up so dexterously, that their hand seldom approaches nearer to the mouth than a foot. On such occasions, I never observed any of the water to be spilt, so as to wet their breasts. They perform it nearly as quickly as the dog, and satisfy their thirst in half the time taken by another man.—Mr C.'s First Travels in Africa.

son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

15 And it was *so*, when Gideon heard the telling of the dream, and [m] the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

16 ¶ And he divided the three hundred men *into* three companies, and he put [n] a trumpet in every man's hand, with empty pitchers, and [o] lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the LORD, and of Gideon.

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly [p] set the watch: and they blew the [q] trumpets, and brake the [r] pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal:* and they cried, The sword of the LORD, and of Gideon.

21 And they [s] stood every man in his place round about the camp: [t] and all the host ran, and cried, and fled.

22 And the three hundred [u] blew the trumpets, and the [v] LORD set every man's sword against his [w] fellow, even throughout all the host: and the host fled to Beth-shittah [x] in Zererath, *and* to the [y] border of Abel-meholah, unto Tabbath:

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount [z] Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto [a] Beth-barah and Jordan.

25 And they took [b] two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine-press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

A. M. 2759. B. C. 1245

m *breaking thereof.* Ge.40.8. 41.11.

n *trumpets in the hand of all of them.*

o or, *fire-brands*, or, *torches.*

p 1 Th.5.3.

q ver.8.

r ver.16.

s Ex.14.13, 14. 2Ch.20.17.

t 2Ki.7.6,7.

u Jos.6.16, 20.

v Ps.83.9. Is.9.4.

w 1Sa.14.20. 2Ch.20.23.

x or, *toward.*

y *lip.*

z c.3.27,28.

a Jn 1.28.

b c.8.3. Ps.83.11, 12.

a c.12.1. 2Sa.19.41.

b *what thing is this thou hast done unto us?*

c *strongly.*

d *spirit.*

e Pr.15.1. 25.15

f Ge.33.17. Ps.60.6.

g Ge.25.13. 37.25,28.

h ver.16.

i *thresh.*

j Ge.32.30. 1Ki.12.25.

CHAPTER VIII.

1 Gideon pacifieth the Ephraimites. 4 Succoth and Penuel refuse to relieve Gideon's army. 10 Zebah and Zalmunna are taken. 13 Succoth and Penuel are destroyed. 17 Gideon revengeth his brethren's death on Zebah and Zalmunna. 22 He refuseth government. 21 His ephod cause of idolatry. 28 Midian subdued. 29 Gideon's children, and death. 33 The Israelites' idolatry and ingratitude.

AND the [a] men of Ephraim said unto him, [b] Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him [c] sharply.

2 And he said unto them, What have I done now in comparison of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their [d] anger was abated [e] toward him, when he had said that.

4 ¶ And Gideon came to Jordan, *and* passed over, he, and the three hundred men that *were* with him, faint, yet pursuing *them.*

5 And he said unto the men of [f] Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, [g] *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

7 And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into my hand, [h] then I will [i] tear your flesh with the thorns of the wilderness and with briers.

8 And he went up thence to [j] Penuel, and spake unto them likewise: and the men of

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the Christian fathers, both of ancient and modern times; and without going into any of their extravagances, we know that the trumpet is an established emblem of the preaching of the gospel; that its preachers are frail as earthen vessels; that the treasures of which they are the depositaries are treasures of light and of fire, of wisdom and of zeal; and it is only by the display of heavenly light and holy love, that they can fulfil their mission with success, and promote the salvation of mankind.

CHAP. VIII. Ver. 1—21. *The Ephraimites, being offended with Gideon, are pacified, and the men of Succoth punished for inhospitality.*—The tribe of Ephraim chide sharply with Gideon, for not being called earlier into the conflict, as if they were ambitious of military glory on the occasion; and their language fully justifies the Lord's intimation to Gideon, that Israel were disposed to "vaunt themselves" in such circumstances. (Chap. vii. 2.) The God of Israel will, however, suffer "no flesh to glory in his presence." But the Hebrew chief, while he intimates that the victory was the Lord's, at the same time softens them by an apology more flattering to their feelings; acknowledging that "the gleanings of Ephraim," that is, the capture of the two generals, Oreb and Zeeb, had rendered more service to the cause than "the vintage of Abi-ezer;" that is, than all his own exertions. (See Chap. vi. 11.) Thus "a soft answer turneth away wrath." The incident mentioned, however, in the first three verses, must have occurred after the capture of the princes of Midian, at the conclusion of the conflict, and consequently after the dispute with the men of Succoth, which here follows; for as yet, (ver. 4.) he had not passed over Jordan.

The reason that the people of Succoth, and of Penuel, refused to feed Gideon and his army, is stated to be the fear of Zebah and Zalmunna, who might revenge it on them, if they prevailed; the Hebrew chief, however, confident of success, threatens them on his return, and did not fail to execute his threat. War, "in its best estate," is cruelty; among uncivilized nations it is of course more barbarous, and more the result of personal feelings of hatred and revenge. In this war there fell 120,000 men, and though many, perhaps, escaped in flight, few, probably, without wounding, which rendered them miserable for life. Oh for that day when men shall "learn war no more!"

We are sorry to see so brave and good a man as Gideon intent upon revenge; but such is human nature; and "an eye for an eye, and a tooth for a tooth," is a maxim of the Mosaic law, under the influence of which he now acted. First, he shows them his captives, Zebah and Zalmunna, and taunts them with the language they had used toward him, when he had applied to them for bread for his famished troops. He then "tore," or scourged them with the "thorns and briers of the wilderness;"—next he avenges himself of the people of Penuel by throwing down their tower, and slaying the men of the city, who probably defended it. He then proceeds to judge the captive princes; and, finding that Zebah and Zalmunna had slain his own brethren, and as they probably were his *younger* brethren, he calls upon his eldest son, as the natural avenger of their blood, to slay them. Jether was not, however, yet a soldier, and shrinking from the task, Gideon himself slew them; which, indeed, they preferred, as more honourable to themselves.

Ver. 15. *The interpretation.*—Hebrew, "The breaking thereof." N. B. The interpretation of a secret, or mystery, is, figuratively, breaking it open.

Ver. 18. *The sword of the Lord.*—The word *sword* is not now found in our printed Hebrew Bibles; but it is in the Chaldee, Syriac, and Arabic, and in eight Hebrew MSS., also in the printed text of verse 20. There can therefore be no doubt but it has been here omitted by transcribers.

Ver. 24. *Take before them the waters,* &c.—Many of the Midianites fled to the fords of Jordan, in hopes, probably, of finding a passage through them; but being met by the Ephraimites, who resided on the other side, they were there destroyed, their two chief generals slain, and their heads sent to Gideon.

Ver. 5, 8. *Succoth . . and Penuel.* were both cities on the east side of Jordan

Penuel answered him as the men of Succoth had answered *him*.

9 And he spake also unto the men of Penuel, saying, When I [k] come again in peace, [l] I will break down this tower.

10 ¶ Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for there fell [m] a hundred and twenty thousand men that drew sword.

11 And Gideon went up by the way of them that dwelt in tents on the east of [n] Nobah and Jogbehah, and smote the host: for the host was [o] secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and [p] took the two kings of Midian, Zebah and Zalmunna, and [q] discomfited all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun *was up*,

14 And caught a young man of the men of Succoth, and inquired of him: and he [r] described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with [s] whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thy hand, that we should give bread unto thy men *that are* weary?

16 And he took the elders of the city, and thorns of the wilderness and briers, and with them he [t] taught the men of Succoth.

17 And he beat down the [u] tower of Penuel, and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at [v] Tabor? And they answered, As thou *art*, so *were* they; each one [w] resembled the children of a king.

19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his first-born, Up, *and* slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is*, *so is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the [x] ornaments that *were* on their camels' necks.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the ear-rings of his prey. (For they had golden ear-rings, because they *were* [z] Ishmaelites.)

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred *shekels* of gold; beside ornaments, and [a] collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks.

27 And Gideon made [b] an ephod thereof, and put it in his city, *even* in [c] Ophrah: and all Israel went thither a [d] whoring after it: which thing became a [e] snare unto Gideon, and to his house.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had [f] threescore and ten sons [g] of his body begotten: for he had many wives.

31 And his concubine that *was* in Shechem, she also bare him a son, whose name he [h] called [i] Abimelech.

32 ¶ And Gideon the son of Joash died in a good [j] old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

33 And it came to pass, as [k] soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made [l] Baal-berith their god.

34 And the children of Israel remembered [m] not the LORD their God, who had delivered

A. M. 2759. B. C. 1245.

k 1Ki.22.27.

l ver.17.

m or, 120,000, *every one drawing a sword.*

n Nu.32.35, 42.

o c.18.27. 1Th.5.3.

p Ps.83.11.

q *terrified.*

r *writ.*

s ver.6,7.

t *made to know.*

u ver.9.

v c.4.6. Ps.89.12.

w *according to the form.*

x or, *ornaments like the moon.* Is.3.18.

y 1Sa.8.7. 10.19. 12.12. Is.33.22. 63.19.

z 1Sa.25.11. 1Ki.20.11.

a or, *sweet jewels.*

b c.17.5.

c c.6.24.

d. Ps.106.39.

e De.7.16.

f c.9.2,5.

6 *going out of his thigh.*

h *set.*

i c.9.18.

A. M. 2768. B. C. 1236.

j Ge.25.8. Job 5.26.

k c.2.17,19.

l c.9.4.

m Ps.78.11, 42. 106.13,21.

Ver. 22—35. *The Israelites propose to make Gideon king; but he rejects the offer.*—The men of Israel, that is, the army, for every man was now a soldier; the men of Israel offer to make Gideon an hereditary sovereign; but he declines, both for himself and posterity, and councils them to make the Lord alone their king; a circumstance which shows him not to have been ambitious of power, though he was not so free from the desire of riches. The Midianites, being the children of Ishmael, wore golden ear-rings, and the Hebrew chief begs for himself those which the army had taken in prey, amounting, in the whole, to 1,700 shekels of gold, "besides ornaments and collars, and purple raiment, and chains upon their camels' necks." His riches, however, soon became a snare to him, and eventually to all Israel: and thus riches, suddenly acquired, generally prove to professors of religion, when they have not a generous heart to bestow them, either on the cause of God, or in relief of the distressed. Gideon's first object was, indeed, of a religious nature. He made a superb ephod, probably for himself, or his domestic priest; and it is generally supposed that he imitated some other of the splendid ornaments of the tabernacle, a circumstance decidedly unlawful; but whether he had sufficient acquaintance with the law to know this, is doubtful. He seems, however, to have been ambitious of a splendid religious establishment at Ophrah, and

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Ver. 10. *Zebah and Zalmunna were in Karkor.*—No such place is elsewhere mentioned in Scripture; but the Vulgate translates the word, "they rested," which agrees with the next verse, "the host was secure," and therefore was taken by surprise.

Ver. 11. *Nobah.*—[*Nobah* took its name from an Israelite who conquered it; and is said by *Eusebius* to have been, in his time, a forsaken place eight miles south from Heshbon. *Jogbehah* was probably near it.]—*Bagster.*

Ver. 12. *Discomfited.*—Hebrew, "terrified." When terror, or a panic, seizes an undisciplined army, they generally fly in all directions.

Ver. 13. *Before the sun* was up.—It should be rendered, from the ascent (or height) of Chares." So the LXX., Syriac, and Arabic.—Dr. *Clarke.* So Dr. *Bothroyd.*

Ver. 14. *He described.*—Hebrew, "He writ," or rather "wrote" down the names, probably, of those who had been principally concerned in offending Gideon.

Ver. 16. *He taught.*—[Heb. made to know.—Instead of *vayyoda, Houbigant, Le Clerc,* and others, read *vayyadosh,* "and he tore or threshed;" and this is not only agreeable to what Gideon threatened, (ver. 7.) but is supported by the LXX., Vulgate, Chaldee, Syriac, and Arabic. The Hebrew text might easily have been corrupted simply by the change of *shin.* into *ayin,* letters very similar to each other.]—*Bagster.*

Ver. 18. *Each of them resembled.*—Hebrew, "according to the form," &c. Perhaps this was intended to flatter Gideon, though it had a contrary effect. Compare the conduct of Pallas to Turnus.

Ver. 21. *Rise and fall on us.*—[It was disgraceful to fall by the hands of a *child;* and death by the blows of such a person must be much more lingering and tormenting. Some have employed children to dispatch captives. *Tacitus,* says of Civilis, a Roman knight who headed a revolt of the Gauls against Rome, "He is said to have given to his little son some prisoners, as butts to be shot at with little darts and arrows."]—*Bagster.*——*Ornaments.*—Margin, "like the moon;" i. e. crescents. The camels and horses of the chiefs were always richly dressed.

Ver. 26. *Seven hundred shekels.*—[Taking the shekel at half an ounce, the sum of the gold ear-rings was 73*lbs.* 4*oz.*, and worth about $14,625. This computation will bring to the Reader's mind the slaughter of the Roman knights by the Carthaginians at the battle of *Cannæ;* from whose spoils Hannibal sent *three bushels* of gold rings to the city of Carthage!]—*Bagster.* ——*Purple raiment.*—See Es. viii. 15. 1 Macc. iv. 23.; viii. 14.; x. 20, 62, &c.

Ver. 27. *An ephod.*—See Exod. xxviii 4, &c. xxxix. 21, &c.

Ver. 33. *Baal-berith.*—[Literally, "the lord of the covenant;" the same as *Jupiter fœderis,* or *Mercury,* among the Romans; the deity, whose business was to preside over *compacts, treaties, leagues, covenants,* &c.]—*Bagster.*

them out of the hands of all their enemies on every side:

35 Neither [n] showed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had showed unto Israel

CHAPTER IX.

1 Abimelech by conspiracy with the Shechemites, and murder of his brethren, is made king. 7 Jotham by a parable rebuketh them, and foreteth their ruin. 22 Gaal conspireth with the Shechemites against him. 30 Zebul revealeth it. 34 Abimelech overcometh them, and soweth the city with salt. 46 He burneth the hold of the god Berith. 50 At Thebez he is slain by a piece of a millstone. 56 Jotham's curse is fulfilled.

AND Abimelech the son of Jerubbaal went to [a] Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, [b] Whether *is* better for you, either that all the sons of Jerubbaal, *which are* [c] threescore and ten persons, reign over you, or that one reign over you? remember also that I *am* [d] your bone and your flesh.

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined [e] to follow Abimelech; for they said, He *is* our brother.

4 And they gave him threescore and ten *pieces* of silver out of the house of [f] Baal-berith, wherewith Abimelech hired [g] vain and light persons, which followed him.

5 And he went unto his father's house at Ophrah, and slew [h] his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the [i] plain of the pillar that *was* in Shechem.

7 ¶ And when they told *it* to Jotham, he went and stood in the top of mount [j] Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 The [k] trees went forth *on a time* to anoint a king over them; and they said unto the olive-tree, Reign thou over us.

9 But the olive-tree said unto them, Should I leave my fatness, [l] wherewith by me they honour God and man, and [m] go to be promoted over the trees?

10 And the trees said to the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, which [n] cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the [o] bramble, Come thou, *and* reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my [p] shadow: and if not, let fire [q] come out of the bramble, and devour the [r] cedars of Lebanon.

A. M. 2768. B. C. 1236

n c.9.16..19.

a c.8.31.

b *what is good? whether,* &c.

c c.8.30

d Ge.29.14.

e *after.*

f c.8.33.

g c.11.3. 2 Ch.13.7. Pr.12.11. Ac 17.5.

h 2 Ki.11.1, 2.

i or, *oak* Jos.24.26.

j Jos.8.33. Jos.8.30.

k 2 Ki.14.9.

l Ps.104.15.

m *up and down for other trees.*

n Pr.31.6. Ec 10.19.

o or, *thistle.*

p Is.30.2. Da.4.12. Ho.14.7.

q ver 20 Nu 21.28. Eze.19.14.

r Is 2.13 Eze.31 3.

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probably neglected his attendance of the tabernacle, which led eventually to open idolatry. Thus it often happens that indifference to public worship leads to apostacy from true religion.

It is said, (ver. 27.) speaking of this ephod, that all Israel went "a whoring after it;" but, as it does not appear that they acknowledged any god besides Jehovah during Gideon's life, it may be said, how could this be spiritual adultery, which is always understood to be idolatry? In answer to this, we may remark, that the God of Israel was not only jealous of idol-worship, but of any worship contrary to his commands; if, therefore, Gideon presumed to wear the garments, or perform the duties of Aaron, or of his sons, it was a crime that subjected to the penalty of death, though it might not always be inflicted. Thus the worship of Jehovah himself, with rites not of his own appointing, and in a manner contrary to his express law, was a crime analogous to idolatry, or spiritual adultery, which includes every manner of preferring the creature to the Creator, or our inventions to his appointments.

Gideon, we are told, lived to a good old age, and the land had rest and peace during his government; but after his death, Israel soon forgot both their deliverer and their God, and the very ephod, with whatever it implied, which he had made at first, probably with no criminal design, was employed in the service of various idols, and especially of *Baal-berith*, their favourite god, to whom they probably gave this name, which means, "the Lord of the covenant," in mimicry of Jehovah, who was the Covenant God of Israel; and with a view to smooth the way, or to make the transition more easy from the service of the true God to idolatry. Apostacy is seldom sudden; the way to it is generally prepared by various gradations; principles are relaxed; men are conformed a little, and a little more, to the fashions and customs of the world, till it is at last found scarcely worth while to keep up a distinction, and all the restraints of religion are thrown off.

CHAP. IX. Ver. 1—33. *Abimelech assumes the kingdom, and murders his brethren.*—Though Gideon had many sons by his various wives, it was the son only of his concubine and slave who aspired to reign. This probably originated in the folly of his mother, who had called him *Abimelech*, (my father is king,) it is not unlikely with a view to excite his ambition for the kingdom, which his father had refused both for himself and his family. Ambition is bounded by no ties of justice or humanity. When a throne is in view, the power to attain it will never be restrained by scruples of right or equity; and when attained by violence, it will be secured, if possible, by the same means as here: the murder of all his father's other sons, though threescore and ten, was not thought too dear a price for the security of the usurper. The instruments of his cruelty were "vain and light persons"—"worthless and dissolute," says Dr. *Clarke*, assassins "hired" for the occasion. Thus his throne was founded in artifice and blood; how it prospered we shall see in the sequel, for "there is a God in heaven that judgeth righteously."

With all the art, and with all the cruelty of Abimelech, Jotham, one of his father's sons, far more worthy, and a man evidently of superior intelligence, providentially escapes by concealment; and probably lived to see the reward of his brother's cruelty and baseness. Jotham, however, particularly claims our notice as author of the oldest, and one of the most beautiful parables in existence, independent of its inspired authority. It is the nature of a parable, or fable, to give "tongues to trees," and here we find them in conversation. The trees resolve to choose a king, and apply successively to the olive, the fig-tree, and the vine, to reign over them; but they each plead excuses, and decline the intended honour, excusing themselves in a manner which might directly bring to the recollection of the hearers, the conduct of Gideon in refusing to take the office; and intimating that he who aspired to it was not likely to prove a blessing, like the olive, the fig-tree, or the vine; but would prove a mere bramble, and eventually destroy them.

What is here figuratively said of *wine*, that it "cheereth the heart of God and man," has been cavilled at as false and improper; but admits of an easy and beautiful explanation. Libations of wine formed a part of the sacrifices offered to Jehovah, and being of his appointment, must be acceptable

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Ver. 35. *Jerubbaal.*—[Rather, *Jerubbaal Gideon;* as we say, *Simon Peter;* or call a person by his *Christian* and *surname*. Gideon was a *mighty man of valour*, a *true patriot*, evidently *disinterested* and *void of ambition*. He loved his country, and hazarded his life for it; but refused the kingdom, when offered to him and his heirs. The *act* of making the ephod was totally wrong; yet, probably it was done with no reprehensible *design*. Of his private character we know little:—it does not appear to have been very exemplary.]—*Bagster.*

CHAP. IX. Ver. 4. *Vain and light persons.*—"Worthless and dissolute men;" persons who were living on the public, and had nothing to lose. Such was the foundation of his Babel government. By a cunning management of such unprincipled men most revolutions are brought about.]—*Bagster.*

Ver. 5. *On one stone.*—On the great sacrificial stone belonging to the idol temple of Mexico, which is now exhibiting by Bullock, at the Egyptian Hall, Piccadilly, London, 30,000 human beings are said to have been sacrificed at the coronation of their last emperor. See *Cullen's* Mexico.

Ver. 8. *Olive tree.*—[The *zayith*, or *olive tree*, in the Linnean system, is a genus of the diandra monogynia class of plants. It is of a moderate height, and grows best in sunny places. Its trunk is knotty; bark smooth, of an ash colour; wood solid and yellowish; leaves oblong, almost like those of the willow, of a dark green colour on the upper side, and whitish below. In June it puts forth white flowers, growing in bunches, each of one piece, widening towards the top, and dividing into four parts. After this succeeds the fruit, which is oblong and plump; first green, then pale, and when quite ripe, black. Within it is enclosed a hard stone, filled with oblong seeds. It was the most *useful* of all the trees in the field or forest; as the *bramble* was the meanest and most worthless.]—*Bagster.*

Ver. 9. *Go to be promoted over the trees,* &c.—See Margin; intimating that the office of a king was to watch over, and care for all his subjects.

Ver. 15. *The bramble.*—"Margin, "Thistle;" a kind of thorn-bush, of which the particular species is uncertain, and of no consequence. See *Harris's* Natural History, in *Bramble* and in *Thorn*, and compare Psal. lviii 9

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands;

17 (For my father [s] fought for you, and [t] adventured his life far, and delivered you out of the hand of Midian:

18 And [u] ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the [v] son of his maidservant, king over the men of Shechem, because he *is* your brother;)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* [w] rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, let [x] fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to [y] Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years over Israel,

23 Then God sent [z] an evil spirit between Abimelech and the men of Shechem; and the men of Shechem [a] dealt treacherously with Abimelech:

24 That [b] the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which [c] aided him in the killing of his brethren.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made [d] merry, and went into the house [e] of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, Who *is* [f] Abimelech, and who *is* Shechem, that we should serve him? *is* not *he* the son of Jerubbaal? and Zebul his officer? serve the men of Hamor [g] the father of Shechem: for why should we serve him?

29 And [h] would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was [i] kindled.

31 And he sent messengers unto Abimelech [j] privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field:

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them [k] as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, thou seest the shadow of the mountains as *if they were* men.

A. M. 2768. B. C. 1236

a c. 7.

t *cast.*

u c. 8.35. ver. 5,6.

v c. 8.31.

w Is. 8.6. Phi. 3.2. Ja. 4.16.

x ver. 15,56, 57

y 2 Sa. 20.14.

A. M. 2771. B. C. 1233.

z 1 Sa. 16.14. 1 Ki. 12.15. 22.22,23. Is. 19.14. 2 Th. 2.11, 12.

a Is. 33.1.

b 1 Ki. 2.32. Ez. 9.25. Ps. 7.16.

c *strengthened his hands to kill.*

d or, *songs* Is. 16.9,10. Je. 25.30.

e ver. 4.

f 1 Sa. 25.10. 1 Ki. 12.16.

g Ge. 34.2,6.

h 2 Sa. 15.4. Ps. 10.3.

i or, *hot.*

j *craftily*, or, *to Tormah.*

k *thine hand shall find.* 1 Sa. 10.7. 25.8. Ec. 9.10.

to him, who is therefore poetically represented as gratified thereby. So, in a preceding verse, the olive is said to "honour God," as well as man, because of the oil burnt before his presence in the sacred chandelier of the tabernacle. Some critics, however, considering that Jotham was addressing idolaters, choose to render the word *Elohim* plural, *gods*, and apply it to their idols, to whom it certainly may easily be accommodated, as they offered a similar tribute of oil and wine to the objects of their worship.

Ver. 34—57. *Strife breaks out between Abimelech and the Shechemites.*—Jotham had imprecated, or at least predicted, the discord and hatred between Abimelech and his besotted subjects, and that they should devour each other. Accordingly, after three years' reign, which seem to have produced nothing worth recording, the fire begins to break out; and that we may not refer the circumstance to the mere natural course of events, we are expressly informed that the hand of Providence was in it. That God, who has all the affairs of the universe under his control, has equal command over good and bad men, and pure and fallen spirits, and often employs the worst of them to fulfil his will, and makes them the instruments of punishment to each other. So in this instance, "God sent an evil spirit between Abimelech and the men of Shechem;" and that with the express design, "that the cruelty done to the sons of Jerubbaal (Gideon) might come" home to them; and their blood be laid on Abimelech their murderer, and the men of Shechem who "aided" and assisted him. This evil spirit created mutual jealousies between them; on the one part suspicion, and on the other treachery and treason. The men of Shechem, we are told, set liers in wait for their king in the top of the mountains, doubtless to assassinate him, and in the meantime they robbed all that came that way. The very men who had so lately raised Abimelech to power, were now no less ready to pull him down. A party of the disaffected meeting to keep their vintage festival, one Gaal, a factious demagogue of the same unprincipled character as Abimelech, conspires against him, and endeavours to supplant him. But Zebul, faithful to his unworthy master, sends him secret intelligence, whereby he comes upon the city by surprise, and Gaal, who had vaunted himself against him, is constrained to go out and fight with him. He is however discomfited. Abimelech takes the city, and the people flying for shelter to an idol temple, the temple and all whom it contained, being above 1000 persons, are consumed to ashes.

Abimelech now flushed with victory, besieges Thebez, and the people, as in the other instance, take refuge in the tower of the city, which he attempts to burn also; but while in the act of holding a firebrand against the door, a woman on the top

Ver. 17. *Adventured* (Heb. "cast") *his life.*—Namely, in the war with the Midianites, chap. viii.

Ver. 20. *The house of Millo.*—This is supposed to have been a sort of townhall, where all the principal persons were accustomed to assemble.

Ver. 21. *Beer.*—[Probably the *Beer* mentioned by *Maundrell*, three hours and a half, or about ten miles, north of Jerusalem, towards Shechem. It is situated toward the south, on an easy declivity; and has a *fountain* of excellent water, at the bottom of the hill, from which it has taken its name. Close to the well are the mouldering walls of a ruined khan; and on the summit of the hill two large arches still remain of a ruined convent. Dr. *Richardson* says, that it seems to have been once a place of considerable consequence.]—*Bagster.*

Ver. 27. *Trode the grapes and made merry.*—(Margin, "songs.") This festivity (the vintage) was usually accompanied with singing and shouting. (See Isa. xvi. 10.)

Ver. 28. *Zebul his officer.*—The governor of Shechem, ver. 30.

Ver. 29. *And he said.*—[Rather, "and I would say to Abimelech," as the LXX. renders; for, as Dr. *Wall* observes, this was not said in the presence of Abimelech, as our translation imports; but at an intemperate feast in his absence, when he boasted he would challenge him.]—*Bagster.* That is, boasted behind his back, for he was absent: perhaps he sent, or pretended to send, a challenge to that effect to Abimelech.

Ver. 31. *Fortify the city.*—[Under pretence of repairing the walls and towers, they were actually putting the place in a state of defence, intending to seize on the government as soon as they found Abimelech coming against them.]—*Bagster.*

Ver. 35. *Gaal.*—[Of this person we know no more than is here recorded. He was probably one of the descendants of the Canaanites, who hoped, from the state of the public mind, and their disaffection to Abimelech, to cause a revolution, and thus to restore the ancient government as it was under Hamor, the father of Shechem. *Josephus* says he was a man of authority, who sojourned with them, with his armed men and kinsmen: and that the Shechemites desired that he would allow them a guard during the vintage.]—*Bagster.*

Ver. 36. *Shadow of the mountains.*—*Harmer* quotes a traveller in the Holy Land as saying, that there are many fragments of rocks scattered up and down the country, which may easily be imagined to look like parties of men at a distance. The fact is, Zebul wished to deceive Gaal, and lull him into security

37 And Gaal spake again and said, See there come people down by the [l] middle of the land, and another company come along by the plain of [m] Meonenim.

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou [n] saidst, Who *is* Abimelech, that we should serve him? *is* not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and [o] he took the city, and slew the people that *was* therein, and beat down [p] the city, and sowed it with [q] salt.

46 ¶ And when all the men of the tower of Shechem heard *that*, they entered into a hold of the house of the god [r] Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount [s] Zalmon, he and all the people that *were* with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen [t] me do, make haste, *and* do as I *have done*.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And [u] a certain woman cast a piece of a millstone upon Abimelech's head, and all to break his scull.

54 Then [v] he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendered [w] the wickedness of Abimelech, which he did unto his father in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the [x] curse of Jotham the son of Jerubbaal.

CHAPTER X.

1 Tola judgeth Israel in Shamir. 3 Jair, whose thirty sons had thirty cities. 6 The Philistines and Ammonites oppress Israel. 10 In their misery God sendeth them to their false gods. 15 Upon their repentance he pitieth them.

AND after Abimelech there arose to [a] defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

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[l] *navel.*

[m] or, *the regarders of the times.* De.18.14.

[n] ver.28,29.

[o] ver.20. Jg.9.23. 1Ki.12.25. 2Ki.3.25. Ps.107.34.

[p] 2Ki.3.25.

[q] De.29.23. Eze.47.11. Zep.2.9.

[r] ver.4,27. c.8.33. 1Ki.18.26. 2Ki.1.2, 4. Ps.115.8. Is.28.15, 18; 57.38.

[s] Ps.68.14.

[t] *I have done.*

[u] 2Sa.11.21.

[v] ver.15,20. 2Sa.11.21. 20.21. Job 31.3. Je.49.20. 50.45.

[w] ver.24. Job 34.3. Ps.9.12. 11.6. 58.10,11. 94.23. Pr.5.22. Mat.7.2. Ac.28.4. Ga.6.7. Re.19.20, 21.

[x] ver.20,45.

A. M. 2772. B. C. 1232.

[a] *save*, or, *deliver.*

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cast down part of a mill-stone upon his head, and fractured his skull: on which, finding his case hopeless, and still anxious to avoid the supposed disgrace of dying by the hands of a woman, he directs his armour-bearer to thrust him through, and dies.

Thus God (says the inspired writer) rendered the wickedness of Abimelech and of the men of Shechem, upon their own heads: and "upon them came the curse of Jotham the son of Jerubbaal." And thus we see, that though crimes of the most atrocious nature may succeed for a time, yet the sins of wicked men will sooner or later "find them out;" and there is no escape from the righteous vengeance of the God of all the earth.

CHAP. X. Ver. 1—18. *The governments of Tola and of Jair, and the oppression of the Philistines and the Ammonites.*—The governments of Tola and of Jair afford no event for historical record, except that the latter had thirty sons who rode on asses colts (a mark of honour) and who possessed thirty cities, which were called Havoth-jair, or "the villages of Jair," and therefore certainly places of no great consequence. It is lamentable to observe that the children of Israel adhered to the worship of Jehovah no longer than they were either in affliction or under the strong control of some pious supreme magistrate. This however may serve to show the great importance of a wise and efficient magistracy; and no sooner, indeed, are any people liberated from the controls of law and government, than they fall into anarchy and irreligion, which generally go together, and soon sink the people into the lowest degradation, and reduce them under slavery to the nearest despot. This was the case with Israel: the tribes west of Jordan fell into the hands of the Philistines, and those on the east of that river, into the hands of the children of Ammon.

It is the natural tendency of trouble, whether national or personal, to set us on reflection; such was the case with Israel on this and many other occasions. And they no sooner reflected, than they perceived that all their misfortunes originated in their apostacy. They therefore resolve immediately to forsake their idols and return unto Jehovah; but he replied, (either by the high priest, or by some accredited prophet,) "Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation." While, however, the Lord appears to turn a deaf ear to their complaints, his heart melts with pity over them; "his soul was grieved for the misery of Israel," and he provided for them a deliverer.

Let us turn our attention now from Israel to ourselves, and we shall find here, 1. A faithful picture of the fickleness and rebellion of the human heart. 2. A representation of the nature of true penitence, which casts the sinner at the footstool of divine mercy, in an unconditional surrender: "We have sin-

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Ver. 37. *By the plain of Meonenim.*—Some translate this, "By the way of the oaks," or oaken groves; others, "By the way of the *magicians*," or "regarders of times," as in our own margin. "Probably (says Dr. *Clarke*) it was a place in which augurs and soothsayers dwelt;" and it is not improbable that they dwelt, like the Druids, among the *oaks*.

Ver. 45. *And sowed it with salt.*—(Salt in small quantities renders land extremely fertile; but too much of it destroys vegetation. Every place, says *Pliny*, in which salt is found, is barren, and produces nothing. Hence the sowing of a place with *salt* was a custom in different nations to express *permanent desolation*. *Adrian*, (A. D. 118,) resolving to level Jerusalem with the ground, not to be rebuilt, strewed salt on the foundations. *Sigonius* observes, that when Milan was taken, A. D. 1162, the walls were razed, and it was *sown with salt*. And *Brantome* informs us, that it was an ancient custom in France, to *sow the house* of a man *with salt*, who had been declared a traitor to his king. Charles IX. king of France, the most base and perfidious of human beings, caused the house of Admiral Coligni (whom he and the Duke of Guise caused to be murdered, with thousands more of Protestans, on the eve of St. Bartholomew, 1572,) to be *sown with salt*.]—*Bagster.*

Ver. 50. *Thebez.*—According to *Eusebius*, 13 miles from Shechem, towards *Scythopolis*.]—*Bagster.*

Ver. 53. *And all to break his skull.*—[An antiquated expression, meaning "full intention" to complete an object. "All to," observes Dr. *Johnson*, "is a particle of mere enforcement." The original is *wattaritz eth gulgalto*, which is simply, as the LXX. render, "and she brake his skull." *Plutarch* relates, that Pyrrhus was killed at the siege of Thebes, by *a piece of a tile*, which a *woman* threw upon his head.]—*Bagster.*

Ver. 56. *God rendered.*—[Both the fratricide Abimelech and the unprincipled men of Shechem had the iniquity visited upon them of which they had been guilty. Man's judgment may be avoided; but there is no escape from that of God. How many houses have been *sown with salt* in France, by the just judgment of God, for the massacre of the Protestants on the eve of St Bartholomew. See note on ver. 45.]—*Bagster.*

3 ¶ And after him arose Jair, [b] a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that [c] rode on thirty ass colts, and they had thirty cities, which [d] are called [e] Havoth-jair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 ¶ And [f] the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of [g] Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

7 And the anger of the LORD was hot against Israel, and he [h] sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and [i] oppressed the children of Israel eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which *is* in Gilead.

9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore [j] distressed.

10 ¶ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, *Did* not *I deliver you* from the [k] Egyptians, and from the [l] Amorites, from the children of [m] Ammon, and from the Philistines?

12 The [n] Zidonians also, and the [o] Amalekites, and the Maonites, did [p] oppress you; and ye cried to me, and I delivered you out of their hand.

13 Yet ye have forsaken [q] me, and served other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have chosen; let them [r] deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, We have sinned: do thou [s] unto us whatsoever [t] seemeth good unto thee; deliver us only, we pray thee, this day.

16 And they put away [u] the [v] strange gods from among them, and served the LORD: and his soul was [w] grieved [x] for the misery of Israel.

17 ¶ Then the children of Ammon were [y] gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in [z] Mizpeh.

18 And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

CHAPTER XI.

1 The covenant between Jephthah and the Gileadites, that he should be their head. 12 The treaty of peace between him and the Ammonites is in vain. 29 Jephthah's vow. 32 His conquest of the Ammonites. 34 He performeth his vow on his daughter.

NOW Jephthah [a] the Gileadite was [b] a mighty man of valour, and he *was* the son of [c] a harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not [d] inherit in our father's house; for thou *art* the son of a strange woman.

3 Then Jephthah fled [e] from his brethren, and dwelt in the land of Tob: and there were gathered vain [f] men to Jephthah, and went out with him.

4 ¶ And it came to pass [g] in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, Did [h] not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we turn again [i] to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head [j] over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, The [k] LORD [l] be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head [m] and captain over them: and Jephthah uttered all his words before the LORD in [n] Mizpeh.

A. M. 2795. B. C. 1209.

b Ge.31.48. Nu.32.29.
c c.5.10. 12.14.
d De.3.14.
e or, *the villages of Jair.* Nu.32.41.
f c.2.11..14. 3.7; 4.1. 6.1, 13.1.
g 1Ki.11.33.
h 1 Sa.12.9, 10.
i *crushed.*
j 1Sa.28.15.
k Ex.14.30.
l Nu.21.21 ..26.
m c.3.12., 13,31.
n c.5.19.
o c.6.3.
p Ps.106.42.
q Je.2.13.
r De.32.37, 38. 2 Ki.3.13. Je.2.28.
s 1 Sa.3.18. 2Sa.15.26.
t *is good in thine eyes.*
u 2 Ch.7.14. 15.8.
v *gods of strangers.*
w *shortened.*
x Ps.106.44, 45. Is.63.9.

y *cried.*
z Ge.31.49. c.11.11,29.
a He.11.32 called *Jephthæ.*
b c.6.12. 2 Ki.5.1.
c *a woman, a harlot.*
d Ge.21.10. Ga.4.30.
e *from the face of.*
f c.9.4. 1 Sa.22.2.
g *after days.*
h Ge.26.27.
i Lu.17.4.
j c.10.18.
k Je.42.5.
l *the hearer.*
m ver.8.
n c.20.1. 1Sa.10.17.

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ned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day." And, 3. A just representation of the goodness and grace of God. Like the father of the returning prodigal, his heart yearns over the repentant sinner; and no sooner does he sink at his heavenly father's feet, than he falls upon his neck, and kisses him. (Luke xv. 11, &c.)

CHAP. XI. Ver. 1—33. *The early history of Jephthah, and his defeat of the Ammonites.*—In the close of the preceding chapter, we see the people and princes of Gilead advertising (as it were) for a captain to lead them against the children of Ammon. At length they recollect Jephthah, whom they had banished for his illegitimacy, or perhaps (as some understand it) for his being the son of a foreigner, a Canaanitish woman. This circumstance seems to have led him, being naturally of a bold and enterprising disposition, to a kind of predatory life, with a number of followers, certainly not of the best character; and he became "a mighty man of valour." Hearing this, they resolve to sacrifice their private feelings to the public cause, and entreat him to become their captain. After some reproach on his part, for their former unkindness, and on their part a solemn promise of fidelity to him and to the cause, he engages in the design; but, knowing with whom he had to do, he is careful to recapitulate the terms of their agreement before the Lord in Mizpeh, and of course before all the people, who were there in camp assembled, by whom his appointment was confirmed and ratified.

These preliminaries settled, Jephthah immediately sends messengers to the king of Ammon, to demand an explanation of his conduct, in sending an army into their country; and argues very forcibly with him, on the ground that the land was theirs, having been assigned to them by the Lord of the whole earth, who had also put them in possession of it by a series of miracles, of which the king could not be ignorant. Moreover, they had not taken their land from the Ammonites, but from the Amorites; from Sihon king of Heshbon, and Og king

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CHAP. X. Ver. 3. *Jair*, here named, was probably a descendant of the Jair mentioned Num. xxxii. 41. and inherited his possessions.

Ver. 12. *Maonites.*—[The LXX. has "the Midianites," which Dr. *Wall* thinks the true reading. But the Maonites might be a tribe of Arabs, inhabitants of Maon, (Jos. xv. 55. 1 Sa. xxiii. 24. 25.; xxv. 2.) which assisted Moab.]—*B.*

CHAP. XI. Ver. 1. *Son of a harlot.*—[Probably *zonah* should be rendered, as in Jos. ii. 1: *a hostess* or *innkeeper*; so Targum of Jonathan, *wehoo bar ittetha pundekeetha*, "and he was the son of a woman, a *tavern-keeper*." She was very probably a Canaanite, as she is called, ver. 2. a *strange* woman, *ishah achereth*, "a woman of another race," and on this account his brethren drove him from the family, as not having a full right to the inheritance.]—*B.*

Ver. 3. *Tob.*—[Probably the same as *Ish-Tob*: and appears to have been a part of Syria, near Zobah, Rehob, and Maachah, east of Jordan, and in the most northern part of the portion of Manasseh. If so, it could not be far from Gilead, the country of Jephthah. This country is called *Tobie* or *Tubin*, 1 Mac. v. 13. and the Jews who inhabited this district, *Tubieni*, 2 Mac. xii. 17.] —*Bagster.*——*Vain men.*—Much such an army, probably, as David collected, 1 Sam. xxii. 2.

Ver. 11. *Mizpeh.*—[This *Mizpeh* was east of Jordan, in the mountains of Gilead, (Ge. xxxi. 49.) and hence called Mizpeh of Gilead, (ver. 29.) to distinguish it from another place of the same name, west of Jordan, in the tribe of Judah. Jos. xv. 38.]—*Bagster.*

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, Because [o] Israel took away my land, when they came up out of Egypt, from Arnon even unto [p] Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, Israel took not [q] away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and walked [r] through the wilderness unto the Red sea, and came to [s] Kadesh;

17 Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab: but he would not *consent:* and Israel abode in Kadesh.

18 Then they went along through the wilderness, and compassed [t] the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border [u] of Moab: for Arnon *was* the border of Moab.

19 And Israel sent [v] messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land [w] into my place.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which [x] Chemosh thy god giveth thee to possess? So [z] whomsoever the LORD our God shall drive [y] out from before us, them will we possess.

25 And now *art* thou any thing better than Balak [z] the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in [a] Heshbon and her towns, and in [b] Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge [c] be judge [d] this day between the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then the [e] Spirit of the LORD came upon [f] Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah vowed [g] a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into my hands,

31 Then it shall be, that [h] whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall [i] surely be the LORD's, and [j] I will offer it up for a burnt-offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

33 And he smote them from Aroer, even till thou come to [k] Minnith, *even* twenty cities, and unto [l] the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to [m] Mizpeh unto his house, and, behold, his daughter came out to meet him with [n] timbrels and with dances: and she *was his* only child; [o] beside her he had neither son nor daughter.

A. M. 2817. B. C. 1187.

o Nu.21.24.
p Ge.32.22.
q De.2.9,19.
r Nu.14.25. De.1.40. Jos.5.6.
s Nu.20.1, 14, &c.
t Nu.21.4, &c.
u Nu.22.36.
v Nu.21.21, &c. De.2.26, &c.
w Nu.21.29. 1 Ki.11.7. Je.48.7.
x Mi.4.5.
y De.18.12. Ps.78.55.
z Nu.22.2, &c.
a Nu.21.25.
b De.2.36.
c Ge.18.25. Ps.75.7. Ec.12.14.
d Ge.16.5. 31.53. 1Sa.24.12, 15.
e c.3.10.
f *Jephthah seems to have been judge only of North-east Israel.*
g Ge.28.20. 1Sa.1.11. Ec.5.2,4,5
h *that which cometh forth, which shall come forth.*
i Le.27.2,3. 1 Sa.1.11, 28. Ps.66.13, 14.
j or, *or.*
k Eze.27.17.
l or, *Abel.*
m ver.11.
n Ex.15.20. 1 Sa.18.6. Ps.68.25. 150.4. Je.31.4.
o *of himself,* or, *he had not of his own either son or daughter.*

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of Bashan, and were not bound to inquire how they came by it; but having been put in possession of it by the God of Israel, and having now enjoyed peaceable possession for three hundred years, to him they appealed for the maintenance of their right. So Jephthah, animated by the Spirit of the Lord, in confidence of the divine support, goes to war with the Ammonites, gains a complete victory over them, and liberates his country, that is, the land of Gilead, and all their territory east of Jordan.

From what is said of Chemosh, (ver. 24.) *Voltaire* and other infidel writers have pretended, that Jephthah here acknowledges the divinity of their idol, and that they had received possessions from him. In answer to this, however, Bishop Horne very properly remarks, that his was what "logicians style an argument *ad hominem;* (that is) an argument formed upon the principles of the adversaries, and therefore conclusive to *them.* (As if he had said,) You deem yourselves entitled to any possession acquired, as you imagine, by the assistance of him (Chemosh) whom you call your god, and cannot reasonably expect us to yield that which we know the Lord our God has awarded to us."

Ver. 34—40. *Jephthah's vow, and its fulfilment.*—In the preceding chapter we made no remarks on the vow of Jephthah, there mentioned, that we might connect it with its fulfilment. It has been a matter of much controversy, in what sense Jephthah's vow should be understood. Deistical writers have urged this as an instance of *human sacrifice* among the Jews, and some interpreters, both Jewish and Christian, have agreed with them, as to the fact; but we are most decidedly of the opposite opinion, and for the following reasons:

1. His *vow* did not *require* it. That was, (ver. 31.) "When I return in peace, whatsoever cometh forth of the doors of my house to meet me, shall surely be the Lord's; *and,*" or, "*or* I will offer it up for a burnt-offering." Taking the translation in the margin, (for which we have given sufficient authority in the note,) there is no difficulty; who, or whatsoever came forth, was to be the Lord's; that is, devoted to his service in the tabernacle; *or,* if a clean beast, offered up in sacrifice. But suppose that even this were not admissible, (though allowed by all the learned,) still the latter clause completely exonerates Jephthah from offering up his daughter; for the text (upon very good authority) may be read thus: "And I will offer HIM (*i. e.* Jehovah) a burnt-offering;" that is, in *addition* to devoting the person who shall come to meet me to the Lord's service, "I will offer to him a clean beast for a burnt-offering:" so that on no rational mode of interpretation was the death of

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Ver. 12. *Sent messengers.*—[In this Jephthah acted in accordance with the law of Moses: and hence the justice of his cause would appear more forcibly to the people.]—*Bagster.*

Ver. 31. *And I will offer it*—Margin, "OR I will offer it."—[*vehaaleetheehoo olah*, rather, as *Dr. Randolph* and others contended, "and I will offer him (or to Him, i. e. *Jehovah,*) a burnt-offering;" for *hoo* may with much more propriety be referred to the *person* to *whom* the sacrifice was to be made, than to the *thing* to be sacrificed. Unless understood in this way, or as the *marginal* reading, it must have been the vow of a *heathen* or a *mad-man.* If a *dog,* or other unclean animal, had met him, he could not have made it a *burnt-offering;* or if his neighbour's wife, sons, &c., his vow gave him no right over them.]—*B.* The Hebrew *Vau* is, and ought to be, frequently translated *or;* see Ex. xxi. 17. "His father *or* his mother;" Ge. xli. 44. "Hand *or* foot;" Nu. xxii. 26. "Right hand *or* left;" De. iii. 24. "In heaven *or* in earth:" and so frequently.——*I will offer it.*—Some have supposed a letter dropped in the text, which would render the personal pronoun him, obligatory. But for this supposition there is no need, since, as *Parkhurst* remarks, the word *hu* (as it stands) is often used for a personal pronoun, and the preposition *to* is implied, as in our own language; of which that ingenious lexicographer gives the following instances: Ge. xxxvii. 4. "Could not speak peaceably (to) him;" 2 Sam. xv. 4. "Do (to) him justice;" xx. 5. "Appointed (to) him." See also Dr. *Clarke's* comment, and Dr. *Randolph's* celebrated Sermon on Jephthah's Vow.

Ver. 33. *Minnith.*—[Situated, according to *Eusebius,* 4 miles from Heshbon, towards Philadelphia or Rabbath.]—*Bagster.*

35 And it came to pass, when he saw her, that he rent [p] his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot [q] go back.

36 And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as [r] the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: Let me alone two months, that I may [s] go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who [t] did with her *according* to his vow which he had vowed: and she knew no man. And it was a [u] custom in Israel,

40 *That* the daughters of Israel went [v] yearly [w] to lament the daughter of Jephthah the Gileadite four days in a year.

A. M. 2817. B. C. 1187.

p Ge.37.29, 34.

q Nu.30.2. Ps.15.4.

r 2Sa.18.19, 31.

s *go and go down.*

t ver 31. 1 Sa.1.22, 24; 2.18.

u or, *ordinance.*

v *from year to year.*

w or, *talk with.* c.5.11.

a c.8.1.

b *were called.*

c 1 Sa.19.5. 28.21. Job 13.14. Ps.119. 109.

d Jos 22.11. c.3 28. 7.24.

CHAPTER XII.

1 The Ephraimites, quarrelling with Jephthah, and discerned by Shibboleth, are slain by the Gileadites. 7 Jephthah dieth. 8 Ibzan, who had thirty sons and thirty daughters, 11 and Elon, 13 and Abdon, who had forty sons and thirty nephews, judged Israel.

AND [a] the men of Ephraim [b] gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thy house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered *me* not, I put [c] my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites *are* fugitives of Ephraim among the Ephraimites, *and* among the Manassites.

5 And the Gileadites took the passages [d] of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped said, Let me go over; that the men

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his daughter called for. What has led commentators to this interpretation, seems to be the law, Levit. xxvii. 29, "None *devoted*, which shall be devoted of man, shall be redeemed; but shall surely be put to death." But the original term there used is *cherem*, which implies an *anathema*, or curse; but Jephthah employs no anathema; his was a simple vow, and could not be brought under that law. (See exposition and note on the above passage.)

2. The *law* did not *permit* it. Nothing unclean might be offered up on the sacred altar, much less a human victim. The heathen offered their children unto Moloch, but the law expressly says, "Thou shalt not do so unto the Lord thy God; for every abomination to the Lord, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods." (Deut. xii. 30. See also Isa. lxvi. 3.) Nor had parents, in any case, authority to take the lives of their children; for in cases when a son was most disobedient and refractory, and actually incurred the penalty of death thereby, yet must not the parent inflict it, but he must take him before the judge for punishment. (Deut. xxi. 18—21.) And suppose Jephthah's slave had met him, neither had the master power over the life of his slave, Exod. xxi. 20, 26, 27; and in the case of a *Hebrew* slave, at least, it would be murder, for he was bound to set him free at the end of seven years.

3. There is nothing in the narrative to prove that he sacrificed her. It is only said, that he did with her according to his vow, and his vow was, to devote her to the Lord. Now it appears that there were females residing at the tabernacle, and some way assisting in its duties, probably as singers. (See Ezra ii. 65.) Thus of the Midianitish virgins captured in war, thirty-two of them were devoted to this service. (Num. xxxi. 35—40.) But why, it may be said, was he so dejected at the loss of his daughter, if this were all? This objection is not difficult to answer. Is it no trial to an affectionate father to lose the company and services of an only daughter? and especially to lose all chance of his name and family being perpetuated in Israel; and that too at the moment that his name had become distinguished by military glory, and his alliance was likely to be sought for by the first families in Israel?

There are also circumstances in the narrative that, to say the least, render her sacrifice, in a literal sense, very improbable. In the first place, when she came forth to meet her father, it was at the head of a band of virgins, with timbrels and with dances; secondly, when she went to bewail her virginity on the mountains, it is likely she was attended by the same "virgins, her companions;" and, *lastly*, after she left her father, still the same virgins, probably, went to visit her at the tabernacle, and "lament with her" four days in every year, by an "ordinance," or appointment, doubtless, of her father, who was now judge in Israel. All this was natural, supposing his daughter to be alive, and probably continued during his lifetime: but we believe there is no instance in Scripture of commemorating in this manner any person's death.

Upon a view of the whole, though Jephthah's vow was certainly a very rash one, and in no way to be justified, or imitated, yet we see no reason to represent him as a murderer, and of his own daughter, whom the author of the Epistle to the Hebrews has enrolled among those Old Testament worthies most remarkable both for their faith and for their valour. (Heb. xi. 32.) See an able exposition of this difficult passage in the works of President Edwards, vol. 9. page 300—308.

CHAP. XII. Ver. 1—15. *The quarrel between Jephthah and the Ephraimites.*—Well doth the Psalmist say, "It is a good thing for brethren to dwell together in unity," (Psalm cxxxiii. 1.) for quarrels among strangers are seldom so trivial in their rise, or so serious in their consequences, as those of brethren. Most lamentable is the history now before us. About a century before, the Ephraimites had complained against Gideon, for not calling them to go to war with him against the Midianites; now they are no less angry with Jephthah for not inviting them to assist him against the Ammonites. At first he reasons with them; "Are you come to fight against *me*, who have just risked my life for the deliverance of the country?" But to fight they are determined, and since Jephthah did not call them to fight with him against the Ammonites, they will now fight against him. The greatest talkers, however, are not always the greatest doers: Jephthah gives them a hint of this. He had sent to them on some former occasion, and they had done nothing; and now they would burn his house, because he did not send for them again. First they abuse him, and then they fight him; but quarrelsome people are not always valiant. They are defeated and flee, and now the Gileadites seek revenge; forty and two thousand are slain, which are more than the whole tribe consisted of at the setting up the tabernacle; so that it must have been now reduced very low.

The slaughter was indeed dreadful, but the incident which took place at the ford of Jordan, has to some seemed incredible, since the men of Ephraim certainly spake the same language with the Gileadites. But in all countries there are various shades of pronunciation.

The judges here named, after Jephthah, seem to have possessed only a local authority in the north-east of Canaan, and nothing is said of their administration, good or evil, but that they had large families, and rode on "asses' colts;" a mark of dignity, as before mentioned. (Chap. v. 10. and x. 4.)

This chapter may, however, afford us a beautiful moral lesson—to cultivate peace among brethren, in the first instance, and when differences unhappily arise, not to insist on our own peculiarities, the *Shibboleths* of our party, to the injury of our brethren, and the ruin of the church. It has been justly observed, that in the church of Christ, those differences have

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Ver. 39. *Did with her according to his vow.*—[That Jephthah did not *sacrifice* his daughter, but *consecrated* her to the service of God in the tabernacle, in a state of *celibacy*, will, we imagine, be sufficiently evident from the following considerations:—1. *Human sacrifices* were ever an abomination to *Jehovah*, of which Jephthah could not be ignorant; and consequently he would neither have made such a vow, nor carried it into execution. 2. We are expressly told (ver. 29.) that Jephthah was under the influence of the Spirit of God, which would effectually prevent him from imbruing his hands in the blood of his own child. 3. He had it in his power to redeem his daughter at a very moderate price, (Le. xxvii. 4.;) and surely the blood of his daughter, his only child, must have been of more value than *thirty* shekels. 4. Besides, who was to perform the horrid rite? Not Jephthah himself, who was no priest, and in whom it would have been most unnatural and inhuman; and the priests would certainly have dissuaded him from it. 5. The sacred historian informs us, that *she bewailed her virginity*, that *she knew no man*, and that the Israelitish *women* went yearly, *lethannoth*, to comfort or lament with the daughter of *Jephthah*.]—*Bagster.*

CHAP. XII. Ver. 4. *Fugitives of Ephraim.*—This, probably, is a reflection on

of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;

6 Then said they unto him, Say now [e] Shibboleth: and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

7 ¶ And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 ¶ And after him [f] Ibzan of Beth-lehem judged Israel.

9 And he had thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him [g] Elon, a Zebulonite, judged Israel; and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in [h] Aijalon in the country of Zebulun.

13 ¶ And after him [i] Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons and thirty [j] nephews, that rode [k] on threescore and ten ass colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount [l] of the Amalekites.

CHAPTER XIII.

1 Israel is in the hand of the Philistines. 2 An angel appeareth to Manoah's wife. 8 The angel appeareth to Manoah. 15 Manoah's sacrifice, whereby the angel is discovered. 24 Samson is born.

AND the children of Israel [a] did evil again [b] in the sight of the LORD; and the LORD delivered [c] them into [d] the hand of the Philistines forty years.

2 ¶ And there was a certain man of [e] Zorah, of the family of the Danites, whose name *was* Manoah; and his wife *was* barren, and bare not.

3 And the [f] angel of the LORD appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean *thing:*

5 For, lo, thou shalt conceive, and bear a son; and no [g] razor shall come on his head: for the child shall be [h] a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

6 ¶ Then the woman came and told her husband, saying, [i] A man of God came unto me, and his [j] countenance *was* like the countenance of an angel of God, very terrible: *but* I asked him not whence he *was*, neither told he me his name:

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing:* for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah entreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.

10 And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am*.

12 And Manoah said, Now let thy words come to pass. [k] How shall we order the child, and [l] *how* shall we do unto him?

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

14 She [m] may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing:* all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, [n] let us detain thee, until we shall have made ready a kid [o] for thee.

16 And the angel of the LORD said unto Ma-

A. M. 2823. B. C. 1181.

e Which signifieth, a stream, or flood. Ps.69.2,15. Is.27.12.

f He seems to have been only a civil judge, to do justice in North-east *Israel.*

g A civil judge in North-east *Israel.*

h 1 Ch.8.13.

i A civil judge also in North-east *Israel.*

j *sons' sons.*

k c.5.10. 10.4.

l c.3.13,27. 5.14.

a *added to commit.* Ro.2.6.

b Je.13.23.

c This seems a partial captivity.

d 1 Sa.12.9.

e Jos.19.41.

f Lu 1.11, &c.

g 1 Sa.1.11.

h Nu.6.2, &c.

i 1 Ki.17.24.

j Mat.28.3. Ac.6.15.

k *What shall be the manner of.*

l What shall be *his work*, or, *what shall he do.*

m ver.4.

n c.6.18, &c.

o *before.*

been most fatal, that have arisen from the least considerable and important grounds of difference.

CHAP. XIII. Ver. 1—25. *An angel appears to Manoah, and predicts the birth of Samson.*—We find Israel again in the hands of their enemies; and why? Because they had again turned their backs upon their best friend; and a continual propensity to forsake their God, as constantly made them a prey to their enemies. In fact, those who forsake God, throw themselves into the arms of their enemies. Professors who go back into the world are, of course, exposed to its stings; and those who sow to the flesh, must expect to reap its fruits; for as naturally as a bad tree bringeth forth bad fruit, so naturally doth sin "bring forth death." (Rom. vii. 5.) This captivity of Israel, however, appears but partial; certain of the tribes of Dan and Simeon, residing in the vicinity of the Philistines, probably joined in their sports, and were of course partakers of their idolatries and vices. This intermixture of the nations produced, to the Israelites, much vexation; and in the issue, destruction to the Philistines. From what period, however, these forty years are to be reckoned, and how far the power of the Philistines extended over Israel, are points not easy to be ascertained, and in a popular work like this, by no means necessary.

The prominent object in this chapter is an angelic vision which predicts the birth of Samson, who, more than twenty years hence, was to be their deliverer. This man was a Nazarite from his birth, the laws of which institution will be found, with some remarks in reference to this instance, Numb. vi. 2, &c. The appearance, also, so fully accords with those to Gideon, to Joshua, and to the more ancient patriarchs, that we cannot hesitate a moment in pronouncing this angel to be the same illustrious person as appeared to them. (Compare chap. vi.) There are some circumstances, however, which may throw light upon the other appearances, as well as this; as, 1. "His countenance was like the countenance of an angel of God, very terrible!" (ver. 6.) From this we may infer, that he was attended with a glory like Moses, whose face shone so that the people could not bear to look at him, till he put on a vail. (Exod. xxxiv. 29, &c.) Manoah's wife, possibly, had heard of this circumstance, and therefore addressed him as a man of God; that is, a prophet. 2. Manoah's wife, however, did not dare to inquire his name, but Manoah himself did, under the pretence that he might do him honour when his words came to pass. The angel declines this, declaring that his name was *secret*, "wonderful," or mysterious; too much so for them to comprehend it. 3. Manoah offers a burnt-offer-

Jephthah, who was banished from Gilead, and collected an army (or banditti rather perhaps) around him by the report of his valour in the land of Tob; among whom, probably, might be some of both the tribes, Ephraim and Manasseh.

Ver. 6. *Sibboleth.*—[*Which signifieth* a stream, *or* flood. Ps. lxix. 2, 15. Is. xxvii. 12. Heb. *shibboleth*, also means an *ear of corn.* (Job. xxiv. 24.); and *sibboleth* signifies a *burden* (Ex. vi. 6.) and a heavy burden were they obliged to bear who could not pronounce this *test* letter. It is well known that several nations cannot pronounce certain letters. The sound of *th* cannot be pronounced by the Persians, no more than by some European nations; though it is a common sound among the Arabians. To this day, many of the German Jews cannot articulate *th*, for which they substitute *ss*; thus for *taith*, a house, they say *taiss.*]—*E* The exact sound of this S, (*samech*) is perhaps not easily ascertained. Dr. *Greg. Sharp* contends that it was that of X, which is not far different from Z. The writer once witnessed the great difficulty of teaching a Somersetshire boy to pronounce Sunday; he called it Zunday.—*Forty and two thousand.*—[*Arbaim ooshenayim aleph*, "forty *and* two thousand," here the (*Raish*) *and*, may mean simple addition; and this number may denote 2040, and not 42,000. At the last census of the Israelites (Nu. xxvi. 37.) the whole tribe of Ephraim only amounted to 32,500, compared with which this last number appears far too great.]—*Bagster.*

CHAP. XIII. Ver. 6. *I asked him not.*—[The *Vulgate* renders this clause very differently, the negative *not* being omitted; "Whom when I asked who he was, and whence he came, and by what name he was called, would not tell me; but this he said." &c. The negative is also wanting in the Septuagint, as

noah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou must offer it unto the LORD. For Manoah knew not that he *was* an angel of the LORD.

17 And Manoah said unto the angel of the LORD, [p] What *is* thy name, that when thy sayings come to pass we may do thee honour?

18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it *is* [q] secret?

19 So Manoah took a kid with a meat-offering, [r] and offered *it* upon a rock unto the LORD: and *the angel* did wonderously; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on *it*, and [s] fell on their faces to the ground.

21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he *was* an angel of the LORD.

22 And Manoah said unto his wife, We [t] shall surely die, because we have seen God.

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands, [u] neither would he have showed us all these *things*, nor would as at this time have told us *such things* as these.

24 ¶ And the woman bare a son, and called his name [v] Samson: and [w] the child grew, and the LORD blessed him.

25 And the [x] Spirit of the LORD began to move him at times in [y] the camp of Dan between [z] Zorah and Eshtaol.

A. M. 2867.
B. C. 1137.

p Ge.32.29

q or, *wonderful* Is.9.6.

r c.6.19.,23.

s Le.9.24. 1 Ch.21. 16,26. Ezr.1.28. Mat.17.6.

t Ex.33.20. De.5.26.

u Ps.25.14. 27.13. Pr.3.32. Jn.15.15.

v He.11.32.

w 1 Sa.3.19.

x c.3.10.

y *Mahaneh-dan*, as c.18.12.

z Jos.15.33. c.18.11.

a Ge.38.13. Jos.15.10.

b Ge.34.1,2.

c Ge.24.3,4.

d Ge.34.14. Ex.34.12, 16. De.7.3.

e *to right in mine eyes.*

f Jos.11.20. 2 Ki.6.33. 2 Ch.10. 15; 22.7. 25.20.

g c.13.1.

h *in meeting him.*

i c.13.25. 1 Sa.11.6.

j 1Sa.17.34, 35.

k 1 Sa.14.25 .30 Pr.25.16.

CHAPTER XIV.

1 Samson desireth a wife of the Philistines. 5 In his journey he killeth a lion. 8 In a second journey he findeth honey in the carcass. 10 Samson's marriage feast. 12 His riddle by his wife is made known. 19 He spoileth thirty Philistines. 20 His wife is married to another.

AND Samson went down to [a] Timnath, and saw [b] a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy [c] brethren, or among all my people, that thou goest to take a wife of the uncircumcised [d] Philistines? And Samson said unto his father, Get her for me; for she [e] pleaseth me well.

4 But his father and his mother knew not that it *was* of the [f] LORD, that he sought an occasion against the Philistines: for at that time the [g] Philistines had dominion over Israel.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared [h] against him.

6 And the [i] Spirit of the LORD came mightily upon him, and [j] he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 ¶ And after a time he returned to take her, and he turned aside to see the carcass of the lion: and, behold, *there was* a swarm of bees and honey in the carcass of the lion.

9 And [k] he took thereof in his hands, and went on eating, and came to his father and

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ing; not to the angel, who forbids it, because he knew him not; but to Jehovah. The angel, however, ascended in the flame of the sacrifice, and thus doing wondrously, the pious couple are thereby convinced that their visiter was more than human—that he was divine; for they said, "we shall surely die, because we have seen God."

This fear, as *Jay* excellently remarks, is not difficult to be accounted for: "Ever since man became a sinner, an enemy to God, every approach of the Deity has wakened in him terror and confusion. Our consciences naturally tell us, that we deserve nothing but heavy tidings from the invisible world; we therefore dread every messenger from thence. And even when God comes to us in mercy, the same sentiment occurs, and sometimes leads us, like Manoah, to mistake his design, and draw a fearful conclusion from it." But we must not omit to admire the reasoning of Manoah's wife, who argues their safety, as the same writer justly remarks, on two grounds; "1. The acceptance of their sacrifice. It is not his manner to accept the offering and reject the person. 'The Lord had respect unto Abel and his offering; but unto Cain and his offering he had not respect.' 2. The secrets with which he had favoured them; 'Neither would he have shown us all these things, nor would, as at this time, have told as such things as these.' This regards the birth of their son, his education, his deliverance of their country: if the accomplishment of this be certain, our destruction is impossible."

CHAP. XIV. Ver. 1—20. *Samson marries, makes a feast, quarrels with the Philistines, and is revenged.*—The close of the preceding chapter informed us of the birth and growth of Samson. This chapter opens with his courtship and marriage, which was very properly reproved by his parents, as contrary to the Mosaic law. Samson, as is often the case with only and darling sons, was wayward; he had not been subjected to control, and would not now submit to it. The matter, however, was "of the Lord:" not by his direction or approbation, but by the permission of his providence; and it formed an essential link in that chain of events which led to the liberation of Israel from the Philistines.

But there are several circumstances in this part of Samson's history, which may afford us practical and useful hints.—1. Samson's motive in the choice of a wife, was the same that most young men are influenced by to the present day, she *pleased* him; that is, in all probability, he was captivated with her beauty; and what was the consequence? She seduced and betrayed him: an issue always to be feared, when beauty is not guarded by religious, or at least by virtuous principles. "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised." (Prov. xxxi. 30.) 2. Samson made a marriage feast, "for so used the young men to do." And such a custom has the highest sanction, that of our Lord himself, who wrought his first miracle on such an occasion in Cana of Galilee. (John ii. 1, &c.) 3. On these occasions, it seems, the whole time was not spent in eating and drinking, or in music and dancing; but the young people exercised each other's wit by riddles or conversation. The plan here adopted is not, even now, uncommon among young people: but in all references to chance, there is great danger of exciting the angry passions, especially where the shame is considerable, as in this instance. Indeed the relations of Samson's wife, seeing the feast half over, and unable to make out the riddle, begin to be outrageous, and threaten to burn her and her father's house with fire, if she did not elicit its meaning from her husband. On the other hand, Samson felt himself perfectly secure, but could not resist her importunity and tears. She at length teazed him out of the secret, and told it to the Philistines, just in time for them to win their reward. Samson, seeing himself betrayed, is now equally irritated; vows vengeance against the Philistines, and slays and strips thirty of them, to pay his companions their reward; and then returns in anger to his father's house.

As to the *riddle* itself, the historian sufficiently explains it.

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it is in the Complutensian Polyglott: "And I asked him whence he was, and he is name, but he did not tell me." This is also the reading of the Codex Alexandrinus; but the Septuagint in the London Polyglott, the Chaldee, Syriac, and Arabic, read the *negative* particle with the Hebrew text; *I asked not his name*, &c.]—*Bagster*.

Ver. 18. *It is secret.*—[It was because his name was *secret* that Manoah wished to know it. But the angel does not say it was *secret*, but *hoo pelee*, "it is *wonderful*;" the very character given to the Messiah:—"His name shall be called *pelial, wonderful*," Is. ix. 6.]—*Bagster*.

Ver. 19. *He did wondrously.*—That is, he acted suitably to his name. (ver. 20.)

CHAP. XV. Ver. 5. *A young lion roared against him.*—Hebrew, "in meeting him." A similar instance occurred to David, 1 Sam. xvii. 34. The most extraordinary circumstance is, the ease with which Sampson slew the lion: "He rent him as he would have rent a kid." [Now it is not intimated that he did this by his own natural strength; but by the supernatural strength communicated by *the Spirit of the Lord coming mightily upon him*; which strength was not at his own command, and was, by the will of God, attached to his *hair* and *nazarate*.]—*Bagster*.

Ver. 8. *A swarm of bees and honey in the carcass of the lion.*—[It is probable, that the flesh had been entirely consumed off the bones, which had become dry; and the body having been thrown into some private place, (for Samson *turned aside* to visit it,) a swarm of bees had formed their combs in the cavity of the dry ribs, or region of the thorax:—nor was it a more improper place than a hollow rock: nor was the thing unfrequent, if we may credit ancient writers: *Herodotus, Seranus*, and *Aldrovanus*.]—*Bagster*.——A similar instance is alluded to by *Virgil*, of honey in the carcasses of oxen. This

mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.

10 ¶ So his father went down unto the woman: and Samson made there a [l]feast; for so used the young men to do.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

12 ¶ And Samson said unto them, I will now put forth a [m]riddle unto you: if ye can certainly declare it me within the [n]seven days of the feast, and find *it* out, then I will give you thirty [o]sheets and thirty change [p]of garments:

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, [q]Entice thy husband, that he may declare unto us the riddle, [r]lest we burn thee and thy father's house with fire: have ye called us to [s]take that we have? *is it* not *so?*

16 And Samson's wife wept before him, and said, [t]Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him [u]the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because [v]she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not ploughed with my heifer ye had not found out my riddle.

19 ¶ And [w]the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their [x]spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

20 But Samson's wife was *given* [y]to his companion, whom he had used as his [z]friend.

A. M. 2867. B. C. 1137.

l Ge.1.7, &c. Ec.10.19.

m Pr.1.6. Eze.17.2. Lu.14.7.

n Ge.29.27. 2 Ch.7.8.

o or, *shirts.*

p Ge.45.22.

q c.16.5. Pr.1.10.

r c.15.6.

s *possess us*, or, *impoverish us.*

t c.16.15.

u or, *the rest of the.*

v Lu.11.8. 18.4,5.

w ver.

x or, *apparel.*

y c.15.2.

z Je.9.4. Mi.7.5. Jn.3.29.

CHAPTER XV.

1 Samson is denied his wife 3 He burneth the Philistines' corn with foxes and firebrands 6 His wife and her father are burnt by the Philistines 7 Samson smiteth them hip and thigh. 9 He is bound by the men of Judah, and delivered to the Philistines 14 He slayeth them with a jawbone. 18 God maketh the fountain En-hakkore for him in Lehi.

BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore [a]I gave her to thy companion: *is* not her younger sister fairer than she? [b]take her, I pray thee, instead of her.

3 ¶ And Samson said concerning them, Now shall I be [c]more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught three hundred foxes, and took [d]firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, he let *them* go into the standing corn [e]of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son-

a c.14.20.

b *let her be thine.*

c or, *blameless from.*

d or, *torches.*

e 2Sa.14.30.

Some expositors have spiritualized it, than which nothing is more easy; but, as we are not fond of unwarranted allegories, we shall only deduce from it one general observation; namely, that our sweetest enjoyments often arise from our greatest difficulties and dangers; and delightful is it, when we can look back on all the way which the Lord has led us through the wilderness, and say, "Hitherto the Lord hath helped us."

CHAP. XV. Ver. 1—20. *Samson, going to visit his wife, and finding her given to another, burns the corn of the Philistines, and destroys a thousand men.*—There is no doubt that Samson loved his wife, even to dotage; and, therefore, though he left her in anger and disgust, he wishes to return, and make it up with her; for which purpose he takes her a kid in the time of wheat-harvest. On arriving at her father's house, however, he is informed that she was given to another, who was his friend; that is, "the friend of the bridegroom" at his marriage. Samson now considers himself justified in any revenge that he might take, and therefore he concerts the following plan. Having collected three hundred *foxes*, (or jackals,) he fastens firebrands to their tails, and sends them blazing among their corn, by which means it is consumed: and not only their corn but their vineyards and oliveyards are greatly damaged. There is no reason in revenge; the Philistines, in their turn, burn his wife and her father, though they had both sided with them against Samson. He again, burning with resentment, smote them "hip and thigh," with a great slaughter. The Philistines now gather together in great force, and the men of Judah, terrified by their threatenings, persuade Samson to suffer them to bind him, and to deliver him up for the preservation of his country. Partly through being wearied out with importunity and contention, and knowing, perhaps, that all their binding would be in vain, when "the Spirit of the Lord," in his miraculous power, came upon him, he submits, and is delivered into the hands of the Philistines, who raise a shout of triumph on the occasion: but no sooner does he hear the shout, than the Spirit of the Lord returns upon him, and with the first weapon that came to hand, which happened to be the jawbone of an ass, he slew, or at least discomfited, a thousand men.

Samson is now exhausted with fatigue, which produced great thirst, and he seemed ready to faint and die, when the Lord clave a hollow place—not in the jawbone, as our translators have rendered it by mistake, but in *Lehi*, rendered in ver. 17, *Ramath-lehi*, from the circumstance of his there casting down his weapon—and a spring of water immediately arose, which quenched his thirst, and saved his life; and in gratitude for this mercy, Samson called it *En-hakkore*, "the well of him that called," or cried, unto the Lord.

This history has been made the subject of so much profane wit, that it seems to require some farther notice. It has been asked, Where could Samson collect three hundred foxes? but the foxes here meant were not exactly the foxes of our

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must have been some considerable time after his former visit, as some think, when the bones had become dry; but Virgil allows only nine mornings for such a phenomenon.

Ver. 12. *Sheets.*—[Or, *shirts.* This will receive illustration from *Jackson's* description of the Moorish dress:—"It resembles that of the ancient patriarchs, as represented in paintings; (*but the paintings are taken from Asiatic models:*) that of the men consists of a *red cap* and turban, a (*kumja*) shirt, which hangs outside of the drawers, and comes down below the knee; a (*caftan*) coat, which buttons close before, and down to the bottom, with large open sleeves; over which, when they go out of doors, they throw carelessly, and sometimes elegantly, a *hayk*, or garment of white cotton, silk, or wool, five or six yards long, and five feet wide. The Arabs often dispense with the caftan, and even with the shirt, wearing nothing but the hayk."]—*Bagster.*

Ver. 15. *On the seventh day.*—Not of the feast, but of the week, which was probably the fourth day of the feast; indeed the LXX, Arabic, and Syriac, read "the fourth day" in the text. See *Boothroyd.*

Ver. 18. *If ye had not ploughed with my heifer.*—Calmet explains this as referring to the corruption and infidelity of his wife. See various instances in Orient Lit. No 409.

Ver. 20. *His companion.*—That is, "the friend of the bridegroom," so called, who had supplanted him.

CHAP. XV. Ver. 4. *Caught three hundred foxes.*—[Dr. *Kennicott* and others contend that for *shualim*, "foxes," we should read, *shoalim*, "handfuls," or sheaves of corn. But, 1. The word *lachad*, rendered *caught* never signifies simply to *get* or *take*, but always to *catch, seize*, or *take by assault* or *stratagem*. 2. Though the proposed alteration is sanctioned by seven MSS. yet all the versions are on the other side. 3. Admitting this alteration, it will be difficult to prove that the word means either a *sheaf* or a *handful of corn in the ear and straw*. It occurs but thrice in Scripture (1 Kings xx. 10. Is. xl. 12. Eze. xiii. 9.:) where it evidently means as much as can be contained in the *hollow of the hand*; but when *handfuls* of grain in the shock, or *sheaves* are intended, very different words are used. See Ru. ii. 15, 16. &c. 4. It is not hinted that Samson collected them *alone*, or in *one day*; he might have employed many hands and several days in the work. 5. The word *shual*, properly denotes the *Jackal*, which travellers describe as an animal between the wolf and fox, gregarious, as many as 200 having been seen together, and the most numerous of any in eastern countries; so that Samson might have caught many of them together in nets. —*Firebrands.*—Had he put a fire-brand to each

in-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt [f] her and her father with fire.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in [g] Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah [h] went to the top of the rock Etam, and said to Samson, Knowest thou not that [i] the Philistines *are* rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ *And* when he came unto Lehi, the Philistines shouted against him: and [k] the Spirit of the Lord came mightily upon him, and the [l] cords that *were* upon his arms became as flax that was burnt with fire, and [l] his bands [m] loosed from off his hands.

15 And he found a [n] new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

16 And Samson said, With the jawbone of an ass, [o] heaps upon heaps, with the jaw of an ass have I slain a thousand men.

A. M. 2869. B. C. 1136.

f c.14 15.
g ver 19.
h *went down.*
i c.14 4.
j Ps.106.41.
k c.14 6.
l Ps.18.34.
m *were melted.*
n *moist.*
o *a heap, two heaps*
p i.e. *the lifting up of the jawbone,* or, *the casting away of the jawbone.*
q Ps.3.7.
r or, *Lehi.*
s Is.44 3.
t Is.40 29
u i.e. *the well of him that called* or *cried* Ps 34 6.
v *He seems to have judged South-west Israel during 20 years of their servitude to the Philistines* c.13.1.
a *a woman, a harlot.*
b 1Sa.23.26. Ps.18.40 ..42.
c *silent.*
d *with the bar.*
e 1 Ki 11.1.
f or, *by the brook.*
g c.14 15. Ps 2 16.. 19 5.3..11. 6.24..26. 7.21..27. 1 Co 6.15.. 18.
h or, *humble.*

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place [p] Ramath-lehi.

18 ¶ And he was sore athirst, and called on the LORD, and said, [q] Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave a hollow place that *was* in [r] the jaw, and there came [s] water thereout, and when he had drunk, his spirit came [t] again, and he revived: wherefore he called the name thereof [u] En-hakkore, which *is* in Lehi unto this day.

20 And he judged [v] Israel in the days of the Philistines twenty years.

CHAPTER XVI.

1 Samson at Gaza escapeth, and carrieth away the gates of the city. 4 Delilah, corrupted by the Philistines, enticeth Samson. 6 Thrice she is deceived. 15 At last she overcometh him. 21 The Philistines take him, and put out his eyes. 22 His strength renewing, he pulleth down the house upon the Philistines, and dieth.

THEN went Samson to Gaza, and saw there [a] a harlot, and went in unto her.

2 *And it was told* the Gazites, saying, Samson is come hither. And they compassed [b] *him* in, and laid wait for him all night in the gate of the city, and were [c] quiet all the night, saying, In the morning, when it is day, we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, [d] bar and all, and put *them* upon his shoulders, and carried them up to the top of a hill that *is* before Hebron.

4 ¶ And it came to pass afterward, that he loved a [e] woman [f] in the valley of Sorek, whose name *was* Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, [g] Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to [h] afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.

6 And Delilah said to Samson, Tell me, I

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country, but rather *jackals*, a smaller animal, which the celebrated traveller *Hasselquist* calls "the little eastern fox;" which is always gregarious, and goes in troops, and of which, therefore, with some assistance, such a number might easily be collected. The brands were probably formed of some slow-burning material, which would allow them to get among the corn, whether standing or in sheaves; and in that country, at certain times, all vegetation was so dry as to be combustible; hence large fields of grass, or forests of trees, were often set on fire and consumed. The slaying of a thousand men with such a weapon as the jawbone of an ass, has also been thought ridiculous; but it is not so much the weapon, as the hand that wields it, or rather, the power by which that hand was strengthened, that must be considered. The circumstances in which he was placed are also to be remarked. His enemies behold him led, bound with cords, into the midst of their army, without the least apprehension of an attack; when, all at once, the cords burst like tow, and seizing upon the first weapon that comes to hand, he falls upon his enemies, and utterly routs them before they are aware, and they fly in all directions. (See note on ver. 16.)

But the character of Samson also calls for observation. This is the first time we find him calling "on the name of the Lord," and that in great extremity. In such circumstances, it is hard to draw any decisive estimate of character. His present feelings were perhaps temporary, but when his eyes were put out, and he was sent to grind in the prison-house, then these temporary feelings were, we may surely hope, matured to settled piety, and a steady faith in God.

CHAP. XVI. Ver. 1—31. *Samson enticed by harlots, betrays his own secret, and is subdued, but finally avenged of all his enemies.*—We have just mentioned, that Samson's religious character was not yet formed, though he had cried to the Lord so vehemently in his distress; for in this chapter we find him going after harlots, and instead of having the firmness to deny their solicitations, he betrays his own secret, and they betray him into the hands of his enemies. With them also he prevaricates in a manner inconsistent with the character of a wise and good man. He had a right to refuse to discover the truth; yet he had no right to tell a falsehood. But he paid dearly for this conduct in the end. Through the force of his passions, and the weakness of his resolution, he lost all his supernatural strength, and became weak as another man. *Calmet* remarks, that the weakness of his heart was more astonishing than the strength of his body.

Falling now into the hands of his enemies, he is treated with all the cruelty which, in those barbarous times, was commonly displayed to conquered enemies. First, his eyes

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as Dr. *Kennicott* thinks more reasonable, they would have taken to *cover*, and thus defeated the design of Samson.]—*Bagster.*

Ver. 8. *Hip and thigh.*—This is supposed to refer to the practice of wrestlers, "hip and thigh men," who, by the intwisting of their limbs, threw each other, with great violence, to the ground. Thus, it is possible, Samson threw the Philistines with great force, who, like the modern Turks, were perhaps expert at this exercise.—*Taylor's* Fragments, No. 143.—*Top.*—Rather, "cleft" of the rock. The word usually signifies a cleft. See the Lexicons.

Ver. 15. *Thousand men.*—[Some would render the words *aileph ish*, "a chief;" but it is *alluph*, and not *aileph*, which signifies a *chief;* besides which the Hebrew idiom would, even in that case, require it to be *ish alluph*, "a man, a chief," and not *alluph ish*, "a chief, a man." Add to which, that every version renders it "a thousand men."]—*Bagster.*

Ver. 16. *Heaps upon heaps.*—This makes good sense in English, but hardly answers to the original. *Parkhurst* renders it, "I have put them into the utmost confusion." Dr. *Boothroyd* better, "I have utterly routed them."

Ver. 20. *Twenty years.*—Our translators, in a marginal note, say, "He (Samson) seems to have judged *South-west* Israel." These are included in the forty years of Eli's judicature as high priest.

CHAP. XVI. Ver. 1. *Gaza.*—[Gaza, a city of great antiquity, was situated between Raphia and Askelon, twenty-two miles north of the former, and sixteen south of the latter, according to the Antonine Itinerary; three miles from the sea, according to *Arrian*, and thirty-four from Ashdod or Azotus, according to *Diodorus Siculus*. It was a place of great strength and importance; and successively belonged to the Philistines, Hebrews, Chaldeans, and Persians; which latter defended it for two months against Alexander the Great, who finally took and destroyed it. It was afterwards rebuilt; and alternately possessed by the Egyptians, Syrians, and Jews. The present town, which the Arabs call *Razza*, is situated on an eminence, and is rendered picturesque by the number of fine minarets which rise majestically above the buildings, with beautiful date trees interspersed. It contains upwards of 2000 inhabitants.]—*Bagster.*—*A harlot.*—Hebrew, "A woman a harlot" Dr. *Clarke* supposes that she also kept a public house. See Note on Joshua ii. 1.

Ver. 3. *A hill before Hebron.*—The LXX render it, "A hill that looketh to-

pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, if they bind me with seven [i] green withs that were never dried, then shall I be weak, and be as [j] another man.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

9 Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it [k] toucheth the fire. So his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with new ropes [l] that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened *it* with the pin, and said unto him, the Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, [m] How canst thou say, I love thee, when thy heart *is* not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

16 And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was [n] vexed unto death;

17 That he [o] told her all his heart, and said unto her, there hath not come a razor upon my head; for [p] I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath showed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And [q] she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, [r] I will go out as at other times before, and shake myself. And he wist not that the LORD was [s] departed from him.

21 ¶ But the Philistines took him, and [t] put out his eyes, and brought him down to Gaza, and [u] bound him with fetters of brass; and he did grind in the prison house.

22 Howbeit the hair of his head began to grow again [v] after he was shaven.

23 ¶ Then the lords of the Philistines gathered them together for to offer a great sacrifice unto [w] Dagon their god, and to [x] rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they [y] praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, [z] which slew many of us.

25 And it came to pass, when their hearts were [a] merry, that they said, Call for Samson, that he may make us [b] sport. And they called for Samson out of the prison house; and he made [c] them sport: and they set him between the pillars.

26 ¶ And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines *were* there; and *there were* upon the roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called [d] unto the LORD, and said, O Lord GOD, [e] remember me, I pray thee,

A. M. 2887. B. C. 1117.

i *moist, or, new cords.*

j *one.*

k *smelleth.*

l *wherewith work hath not been done.*

m c.14.16.

n *shortened.*

o Pr.12.23. Mi.7.5.

p Nu.6.5. c.13.5.

q Pr.7.26. Ec.7.26.

r Ho.7.9.

s Nu.14.42, 43. 1Sa.28.15.

t *bored out.*

u Je.2.19.

v *or, as when.*

w 1 Sa.5.2, &c.

x Job 30.9, 10. Ps.35.15, 16. Pr.24.17, 18.

y Da.5.4.

z *and who multiplied our slain.*

a c.9.27.

b He.11.36.

c *before them.*

d Ps.91.15. La.3.31, 32. Jo.2.1,2, 7.

e Ps.74.18,. 23. Je.15.15.

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were "bored out," and then he was put to grind corn in his prison-house, like a common slave. Nor was this all. In celebrating a feast to their idol Dagon, they send for him to insult him and make them sport. Yes: those who fell under the weight of his arm, or fled from him in confusion but a little time before, have now the meanness to insult him in their cups, and, probably, the impiety to blaspheme the God of Israel also; but they likewise paid dearly for their folly.

Patriotism was certainly a prominent virtue among the Hebrews, especially under the Theocracy; and they had some special reasons to regard their country with peculiar satisfaction:—it was assigned to them immediately by God—it was rescued from their enemies by a miraculous power, and they were favoured with laws and institutions incomparably preferable to those of other nations. We need not, therefore, wonder at their anxiety for its prosperity, nor their indignation against its enemies, though they carried the latter to a degree inconsistent with the philanthropic principles of the gospel, which will not allow us to imprecate vengeance against our enemies; on the contrary, we are required to love and pray for them. This was not, however, the case with Samson: he lived under the old dispensation, when many things were suffered, "through the hardness of their hearts." (Matt. xix. 8.)

The Jewish hero was now oppressed with anguish, and worn out with the taunts and cruelties of the Philistines; it was very natural and lawful for him, therefore, to pray for deliverance; but with this, as we shall find was often the case with David and other Old Testament worthies, he mingles a petition for revenge: "And now, O Lord God, remember me, I pray thee, and strengthen me only this once, that I may be avenged of the Philistines for my two eyes!"

From the prayer of this petition being granted, some divines have hastily inferred that it was wholly acceptable to God; but we doubt this inference. The Lord often hears and answers the prayers of his people, though mingled with much

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ward Hebron." *Boothroyd* renders it, "Opposite to Hebron;" but Hebron itself was twenty miles off.

Ver. 7. *Seven green withs*—Margin, "New cords." Strong cords are in some countries formed from osiers, &c. but the LXX. seem to understand it of cords formed of the nerves of cattle, which are also very strong.—Dr. *Clarke.*

Ver. 13. *If thou weavest the seven locks of my head with a web.*—This verse seems to end abruptly; but the LXX. has here an addition, which we insert, without presuming to decide whether it should be considered as text or comment. "If thou weavest the seven locks of my head with the web, *and shalt fasten them with the pin in the wall, I shall become like other men: and so it was, that when he slept, Delilah took the seven locks of his head, and wove them with the web, and fastened it with the pin to the wall,* and said unto him," &c. The addition is in Italics. See Dr. *Clarke.*

Ver. 21. *Put out his eyes*—Hebrew, "Bored out." There are two ways in which this cruel operation was performed; either by piercing the sight, or by digging out the eye-balls with a dagger; which, cruel as it is, is by no means uncommon in the East.

Ver. 23. *Dagon their god.*—Of this idol we shall give some account on 1 Sam. v. 2, &c.

Ver. 25. *He made them sport.*—Probably they exacted from him some feats of strength and agility, which made him weary.

Ver. 27. *Upon the roof* 3000.—[Samson therefore, says Dr. *Shaw*, must have been in a court or area below; and consequently the temple will be of the same kind with the ancient sacred enclosures, which were only surrounded either in part, or on all sides, with some plain or cloistered buildings. Several palaces, *doutwanas*, (as the courts of justice are called in those countries,) are built in this fashion. On their public festivals and rejoicings, the roofs of these cloisters are crowded with spectators. I have often seen numbers of people diverted in this manner on the roof of the dey's palace at Algiers; which, like many others, has an advanced cloister, over against the gate of the

and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and [f] on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let [g] me die with the Philistines. And he bowed himself with *all his* might; and the house [h] fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought *him* up, and buried him between [i] Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years.

CHAPTER XVII.

1 Of the money that Micah first stole, then restored, his mother maketh images, 5 and he, ornaments for them. 7 He hireth a Levite to be his priest.

AND there was a man of [a] mount Ephraim, whose name *was* Micah.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me; I took it. And his mother said, [b] Blessed *be thou* of the LORD, my son.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make [c] a graven image and a molten image: now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took two hundred *shekels* of silver, and [d] gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

A. M. 2887. B. C. 1117.

f or, *he leaned on them.*

g *my soul.*

h Job 20.5. Ps 62.3. Ec 9.12.

i c.13.25.

a Jos.17.14, 18.

b Ge 14.19. Ru 3.10. Ne 13.25. 2 Jn 11.

c Ex.20.4, 23. Le.19.4.

d Is.46.6.

e c 8.27.

f Ge.31.19, 30. Ho.3.4.

g *filled the hand.* Ex. 29.9. 1Ki.13.33.

h c.18.1,7. 19.1. 21.3,25.

i De.12.8. Pr.16.2. Ec.11.9.

j Ru.1.1,2.

k *in making his way.*

l c.18.19.

m *an order of garments*, or, *a double suit.*

n ver.5.

o c.18.30.

p Pr.14.12.

a c.17.6.

5 ¶ And the man Micah had a house of gods and made an [e] ephod, and [e] teraphim, and [g] consecrated one of his sons, who became his priest.

6 In those days *there was* no [h] king in Israel, *but* every man did *that* [i] *which was* right in his own eyes.

7 ¶ And there was a young man out of Beth-lehem-judah of the family of Judah, who *was* a Levite, and he sojourned there.

8 And the man departed out of the city from [j] Beth-lehem-judah to sojourn where he could find *a place:* and he came to mount Ephraim to the house of Micah, [k] as he journeyed.

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place.*

10 And Micah said unto him, Dwell with me, and be unto me a [l] father and a priest, and I will give thee ten *shekels* of silver by the year, and [m] a suit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah [n] consecrated the Levite; and the young man became [o] his priest, and was in the house of Micah.

13 Then said Micah, Now [p] know I that the LORD will do me good, seeing I have a Levite to *my* priest.

CHAPTER XVIII.

1 The Danites send five men to seek out an inheritance. 3 At the house of Micah they consult with Jonathan, and are encouraged in their way. 7 They search Laish, and bring back news of good hope. 11 Six hundred men are sent to surprise it. 14 In the way they rob Micah of his priest and his consecrate things. 27 They win Laish, and call it Dan. 30 They set up idolatry, wherein Jonathan inherited the priesthood.

IN [a] those days *there was* no king in Israel: and in those days the tribe of the Danites

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imperfection and alloy: so far as they accord with his will they are granted, and where they do not, they are forgiven.

Some have represented Samson as an illustrious type of Christ; but, we believe, without authority from Scripture, and with little honour to our Saviour. There is only one point which we think will bear notice in characters so morally dissimilar. Samson "conquered when he fell;" and so did our Lord Jesus. "Through death he destroyed him that hath the power of death, that is, the devil. Having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." (Heb. ii. 14. Coloss. ii. 15.)

CHAP. XVII. Ver. 1—13. *Micah restores money to his mother which he had previously stolen, and she devotes it to promote idolatry.*—It is impossible to fix the date of the event related in this chapter; but it must have been when religion was at a very low ebb, and the worship of Jehovah, though not renounced, mingled with idolatrous rites. The government was also in a state of anarchy, for there was "no king," nor any supreme governor, "in Israel, but every man did that which was right in his own eyes." At this period, an Ephraimite, named Micah, it seems, had robbed his mother of 1100 shekels of silver, and was not suspected; but his conscience smote him, and her bitter imprecations on the unknown thief, led him to restore it. She then as loudly blessed her son, partly rejoicing to see the money, and partly in his reform. As, however, the money had been devoted to religious purposes, (whether before or after it was stolen, the narrative does not say,) she takes 200 shekels to the founder, for a graven and molten image; Micah also procures an ephod and teraphim, and, in short, a complete house of God, and consecrates one of his sons to be his priest. The custom seems to have been, for those who resided at a distance from the tabernacle in Shiloh, to imitate its sacred furniture and rites—to form a little tabernacle of their own, for domestic worship for themselves and neighbours; to have a priest of their own to perform the sacred rites, and thus save the trouble and expense of a journey to the tabernacle at Shiloh three times in the year. But as all this apparatus seems intended for the worship of Jehovah, our translators seem to have erred in calling this "a house of gods," in the plural; and even the graven image might be no more than an imitation of the cherubim in the most holy place. One thing, however, troubled Micah: he had made his son a priest, who was not a Levite, and he seems to have known that no other tribe was entitled to the priesthood; he was, therefore, highly gratified when a young Levite called on him and offered his services, which were immediately accepted on terms satisfactory to both parties. Micah comforted himself from this circumstance—"Now I know that the Lord will do me good, seeing I have a Levite to my priest." Here, however, he was mistaken; he was only adding sin to sin; for though every priest must be a Levite, yet only those of the family of Aaron were entitled to the priesthood; and his pretending to ordain him who certainly had no right, made the matter still worse. After all, had the whole been regular and legal, it is but a poor ground on which to assure ourselves of the divine blessing, that we attend his house and hear his ministers, if the heart be not right with God.

CHAP. XVIII. Ver. 1—31. *Micah sets up a schismatic and idolatrous worship, but the Danites rob him of his priest and*

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palace, like a long pent-house, supported by one or two contiguous pillars in front, or centre.]—*Bagster.*

Ver. 29. *Two middle pillars.*—It is plain there were more pillars; but the centre pillars being removed, on which the weight mainly rested, the rest gave way. The fall of so large a building, by the removal of two pillars, has been objected to; but Dr. *Shaw* describes buildings in the form of cloisters, made for a similar purpose, in which "the pulling down the front or centre pillars only, which supported it, would be attended with a like catastrophe."—See Orient. Cust. Nos. 86. and 791. From the History of Samson, it is generally supposed, was derived that of Hercules; and M. *De Lavour*, an ingenious French writer, has drawn out the parallel at full length, an abridgment of which may be seen in Dr. *Clarke's* Commentary.

CHAP. XVII. Ver. 1. *There was a man.*—[It is extremely difficult to fix the chronology of this and the following transactions. Some think them to be here in their natural order; others that they happened in the time of Joshua, or immediately after the ancients who outlived him. All that can be said with certainty is, that they happened when there was no king in Israel; that is, about the time of the *judges*, or in some time of the anarchy. ver. 6.]—*Bagster.*

Ver 4 *A graven and a molten image.*—The second article (a) should be omitted, as it appears to have been but one image; for "it (not they) was in the house of Micah." *Boothroyd.*

Ver. 5. *A house of gods.*—We have repeatedly remarked, that the word *Elohim* is plural, and when applied to idols, is rightly so translated; but as here is no mention of any god but Jehovah, we conceive it should be rendered, "A house of God." So *Scott*, and many others.—*Teraphim.*—See 1 Sam. xix 13, 16, and note. They were probably an imitation of the cherubim.

Ver. 7. *Of the family of Judah.*—Many suppose these words an interpolation, (see *Boothroyd's* Heb. Bible,) for how could a Levite belong to Judah? He is not, however, said to be of the *tribe*, but of the "*family* of Judah;" and were there not other Judah's beside the patriarch? In after times, we read of a Judah among the Levites, Ezra x. 23, and might not the immediate father of this young Levite have borne that name? Some, however, suppose him related to the tribe of Judah by his mother's side; but the text does not say *tribe.*

CHAP. XVIII. Ver. 1. *No king.*—[The word *malech*, which generally means a *king* is sometimes taken for a supreme *ruler, governor*, or *judge*, (see Ge. xxxvi. 31. De. xxxv. 5.;) and it is probable it should be so understood here, and in the parallel passages.]—*Bagster.*

A. M. 2585. B. C. 1419.

[b] sought them an inheritance to dwell in; for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, [c] men of valour, from [d] Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.

3 When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place?* and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, [e] Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, [f] Go in peace: before the LORD *is* your way wherein ye go.

7 ¶ Then the five men departed, and came to [g] Laish, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no [h] magistrate in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man.

8 And they came unto their brethren to [i] Zorah and Eshtaol: and their brethren said unto them, What *say* ye?

9 And they said, [j] Arise, that we may go up against them: for we have seen the land, and, behold, it *is* very good: and *are* ye still? be not slothful to go, *and* to enter to possess the land.

10 When ye go, ye shall come unto a people [k] secure, and to a large land: for [l] God hath given it into your hands; a place where [m] *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men [n] appointed with weapons of war.

12 And they went up, and pitched in [o] Kirjath-jearim, in Judah: wherefore they called that place [p] Mahaneh-dan unto this day: behold, *it is* behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses [q] an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and [r] saluted him.

16 And the [s] six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

17 And the five [t] men that went to spy out the land went up, *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men *that were* appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, [u] lay thy hand upon thy mouth, and go with us, and be [v] to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

22 ¶ *And* when they were a good way from the house of Micah, the men that *were* in the

[b] Jos.19.47.
[c] *sons.*
[d] c.13.25. 16.31. 1ec.42.9. Nu.13.17. Jos.2.1.
[e] Ho.4.12.
[f] 1 Ki.22.6.
[g] Jos.19.47. called *Leshem.*
[h] *possessor, or, heir of restraint.*
[i] ver.2.
[j] Nu.13.30. 1 Ki.22.3.
[k] ver.7,27.
[l] Jos.2.23, 24.
[m] De.8.9.
[n] *girded.*
[o] 1 Ch.13.5, 6. 2 Ch.1.4.
[p] c.13.25.
[q] c.17.5.
[r] *asked him of peace.* Ge.43.27. 1Sa.17.22.
[s] ver.11.
[t] ver.2,14.
[u] Job 21.5. 29.9. 40.4. Pr.30.32. Mi.7.16.
[v] c.17.10.

idols.—When we read repeatedly in this book, that "in those days there was no *king* in Israel;" we must understand it to import, that the country was in a state of anarchy, without any settled government; and must therefore be prepared to read of crimes, disgraceful not only to that country, but (some of them) to human nature, even in its present depraved state.

In the preceding chapter, we read of a young man, a Levite, who had been engaged irregularly (not being of the family of Aaron) as a priest in the house of Micah, the Ephraimite, and who had set up a private chapel, in imitation of the sacred tabernacle. Some of the tribe of Dan, finding their present territory too contracted, send out five of their valiant men to seek new territory. On coming to mount Ephraim, in their way they call at the house of Micah, and recognise the voice of the young man, the Levite: either they had met with him before, and recollected something remarkable in his voice; or else, observing that he did not speak as an Ephraimite, they are curious to know from what part of the country he had come, and what occupation he had in that place, of both which he readily informs them. They then state to him the business they were upon, and desire him to inquire of the Lord whether they should succeed in their design. What means the young man had to make such an inquiry, it is difficult to say, since the Urim and Thummim were with the tabernacle at Shiloh; he brings them, however, an answer of peace, and they accordingly succeed in their design, by finding a place occupied by a colony of Canaanites, well adapted to their wishes. Of this they make a full report to their brethren on their return, and excite them to go and take possession; urging, that it was a good country, and as the people dwelt secure and at ease, there would be no difficulty in taking them by surprise. Upon this, six hundred emigrants set forward, well armed, and accompanied by the spies. Coming again to the house of Micah, on mount Ephraim, the spies inform their brethren of his religious establishment; and making no conscience of plundering either friends or foes, they take with them Micah's priest, and teraphim, and all his finery, to form a similar establishment of their own. As to the priest, who was evidently a mercenary character, he is easily persuaded it was better for him to be the priest of a whole tribe, than of an individual.

Micah, indeed, is not so soon satisfied; but, collecting his servants and neighbours together, he pursues after the Danites, and complains piteously of the injury he had received: "Ye have taken away my *Elohim* which I made, and the priest, and are gone away, and what have I more?" The Danites, however, like true *banditti*, bid him hold his tongue, on the penalty of his life; and make off with their booty.

They now came to Laish, or Leshem, smote the people with the edge of the sword, and having burnt their city, built another in its neighbourhood, which "they called after the name of Dan their father."

As to the young priest, though at first pleased with his situation, he appears not to have continued long in favour; for

Ver. 3. *Knew the voice.*—They knew, by his pronunciation, that he was not an Ephraimite. See chap. xii. 6. and note.

Ver. 6. *Before the Lord* is *your way.*—By this it is evident that the young priest professed to ask counsel of the true God only, though he did it by improper means, his priesthood being merely a mockery of that of Aaron.

Ver. 7. *Laish.*—Called "Leshem," Josh. xix. 47. These people, it is supposed, were a colony of Zidonians, (or Sidonians,) at a great distance from the parent country. Sidon was a rich seaport town; and to live after the Zidonians, was to live in ease and luxury.—*No magistrate.*—Hebrew, "Possessor (or heir) of restraint;" which is certainly the object of the magistracy.

—*No business with* (any) *man.*—For *Adam*, (man,) the LXX. read *Aram*, meaning Syria. The difference between the Hebrew words is much less than in English. But Dr. *Boothroyd* reads, "No intercourse with other men."

Ver. 12. *Mahaneh-Dan.*—That is, "the camp of Dan." See chap. xiii. 25. which seems to intimate that this event took place before the time of Samson.

Ver. 19. *Lay thy hand upon thy mouth.*—This was the token of *silence*, The god of silence, Harpocrates, is represented on ancient statues with *his fingers pressed on his lips.* These men were evidently very ignorant: and absurdly concluded, that they should, by taking Micah's gods, secure the presence and favour of the God of Israel, in their expedition and settlement.

houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah, [w] What aileth thee, [x] that thou comest with such a company?

24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what *is* this *that* ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest [y] angry fellows run upon thee, and thou lose thy life, with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 ¶ And they took *the things* which Micah had made, and the priest which he had, and [z] came unto Laish, unto a people *that were* at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire.

28 And *there was* no [a] deliverer, because it *was* far from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* by [b] Beth-rehob. And they built a city, and dwelt therein.

29 And [c] they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

30 ¶ And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the [d] day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, all the time that the house of God [e] was in Shiloh.

CHAPTER XIX.

1 A Levite goeth to Beth-lehem to fetch home his wife. 16 An old man entertaineth him at Gibeah. 22 The Gibeonites abuse his concubine to death. 29 He divideth her into twelve pieces, to send them to the twelve tribes.

AND it came to pass in those days, when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him [a] a concubine out of Beth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there [b] four whole months.

3 And her husband arose, and went after her, to speak [c] friendly unto her, *and* to bring her again, having his servant with him, and a [d] couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, [e] Comfort thy [f] heart with a morsel of [g] bread, and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thy heart be merry.

7 And when the man rose up to depart, his father-in-law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thy heart, I pray thee. And they tarried [h] until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father in-law, the damsel's father, said unto him Behold, now the day [i] draweth toward [j] even ing, I pray you tarry all night: behold, [k] the day [i] groweth to an end, lodge here, that thy heart may be merry; and to-morrow get you early on your way, that thou mayest go [m] home.

10 But the man would not tarry that night, but he rose up and departed, and came [n] over against [o] Jebus, which *is* Jerusalem; and *there were* with him two asses saddled, his concubine also *was* with him.

11 *And* when they *were* by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will

A. M. 2585. B. C. 1419.

w Ge.21.17. 2 Ki.6.28. Ps.114.5. Is.22.1.

x *art gathered together.*

y *bitter of soul* 2 Sa.17.8.

z ver.7,10 De.33.22.

a ver.1,7.

b Nu.13.21. 2 Sa.10.6.

c Ge.14.14. Jos.19.47. 1Ki.12.29, 30; 15.20.

d 1 Sa.4.2, &c. Ps.78.60.

e Jos.18.1. c.19.18.

a *a woman, a concubine,* or, *a wife, a concubine.*

b *days four months,* or, *a year and four months.*

c *to her heart.* Ge.34.3.

d Je.3.1.

e *strengthen.* Ge.18.5. ver.8.

f Ps.104.15.

g ver.22.

h *till the day declined.*

i *is weak.*

j Lu.24.29.

k It is *the pitching time of the day.*

l Ge.6.4.

m *to thy tent.*

n *to over-against.*

o Jos.15.8, 63; 18.28. 2 Sa.5.6.

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they employed one Jonathan, the son of Gershom, and set up a sort of rival worship at Dan, which continued all the time that the tabernacle remained at Shiloh.

Some commentators have endevaoured to clear both Micah and the Danites from the charge of idolatry, because they worshipped not the idols of the heathen, but only the teraphim, which were probably, in part, at least, copied from the cherubim in the most holy place; but the cherubim themselves were never intended to be worshipped; for all use of images in worship was, by the second commandment, made idolatry. Thus in the Roman Catholic controversy, we consider the adoration of the crucifix as idolatry, not because Christ is an idol, (God forbid!) but because all image worship is forbidden.

CHAP. XIX. Ver 1—30. *The Levite and his concubine.*—How changeable are human affairs! Our brightest prospects are often unexpectedly clouded, and the deepest calamities suddenly overtake us. We should therefore learn to moderate our affections, to lower our hopes as to this world, and to stand prepared for the worst.—They who teach others, should put themselves to any inconvenience to enforce their precepts by their own example.—More inhumanity and villany may be found among degenerate professors of Christianity, than among infidels: and in general, where we expect the most kindness, we meet with the greatest injuries, that we may learn to "cease from man."—An unfeeling disregard to the wants of others generally accompanies sensuality and ungoverned lusts: and there are *numbers* who imitate the example of those, whose shameful crimes have been recorded in their punishment, to *one* who copies the examples of hospitality, integrity, and piety, mentioned with commendation in the Scriptures. When men have cast off the fear of God, they are frequently given up to their own

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They perhaps supposed the *piety* of their *motives*, and the *goodness* of their *end*, would justify the means. But it was a base robbery of Micah, aggravated by the Levite's ingratitude, and their menaces.]—*Bagster.*

Ver. 30. *Gershom the son of Manasseh.*—As Manasseh had no such son, and Moses had, there has been a strong suspicion that we should here read Moses, as the original names differ but in one letter; and the Jews themselves have given countenance to this, by placing the N (*nun*) over, instead of between, the other letters, as they say, in honour of Moses, that he might not be disgraced with such a grandson! The question is, however, of very little consequence.—*Until the day of the captivity.*—Namely, of the ark. See 1 Sam. iv. 11. which agrees with the next verse. "All the time that the house of God was in Shiloh."

CHAP. XIX. Ver. 2. *Played the whore.*—A concubine was a secondary wife; infidelity in her, therefore, was adultery; the ancient versions, however, soften the crime, by representing her as having left her husband only from some "dislike," or disgust. They, as well as many modern commentators, seem to have been influenced by the idea, that if she had been criminal, her husband would never have gone after her, "to speak friendly to her, or comfort her." This, however, is not certain; such instances have been known; and her crime might have been a single act of turpitude, and under some palliating circumstances: moreover, her husband might have heard of her showing signs of penitence, which his affection led him to cherish. The conduct of her father, in wishing him to stay, seems to intimate an anxiety to have them perfectly reconciled before he parted with them.

Ver. 9. *Draweth toward evening—The day groweth to an end.*—Hebrew, "It is pitching (time) of the day;" that is, when travellers pitch their tents: or, as others, "The day (i. e. the sun) is about to pitch its tent." See Psal. xix. 4. [Dr. *Shaw* observes, "Our constant practice was to rise at break of day, set forward with the sun, and travel to the middle of the afternoon; at which time we began to look out for encampments of Arabs; who, to prevent such parties as ours from living at free charges upon them, take care to pitch in woods, valleys, or places the least conspicuous."]—*Bagster.*

Ver. 11. *Jebus.*—That is, Jerusalem, where the Jebusites held the strong hold of Zion. See note on chap i. 8.

not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in [p] Ramah.

14 And they passed on and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man that took them into his house to [q] lodging.

16 ¶ And, behold, there came an old man from his [r] work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the [s] house of the LORD; and there *is* no man that [t] receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, Peace [u] *be* with thee; howsoever *let* all thy wants *lie* upon me; only lodge not in the [v] street.

21 So [w] he brought him into his house, and gave provender unto the asses: and they washed their [x] feet, and did eat and drink.

22 ¶ *Now* as they were making their hearts [y] merry, behold, the men of the city, certain [z] sons of Belial, [a] beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, [b] Bring forth the man that came into thy house, that we may know him.

A. M. 2585. B. C. 1419.

p Jos.18.25. 1 Sa.7.17.

q Mat.25. 43. He.13 2.

r Ps.104 23.

s Jos.18.1. 1 Sa.1.3,7.

t *gathereth.* ver.15. Jn.15 6.

u Ge.43.23, 24. c.6.23.

v Ge.19 2.

w Ge.24.32.

x Ge 18 4. Jn 13.5, 14. 1 Ti.5.10.

y ver 6,9. c.16 25.

z De.13.13. 2 Sa.23.6, 7.

a Ge.19.4, &c. c.20.5. Hos.9.9. 10.9.

b Ro.1.26, 27.

c 2Sa.13.12.

d Ge.34.2. De.21.14.

e *the matter of this folly.*

f c.20.6,7. 1 Sa.11.7.

g c.20.7.

h Pr 11 14. 24 6

a Jos.22.12. ver.11. c.21.5 1 Sa.11.7.

b 1 Sa.3.20. 2 Sa 3.10. 24 2.

23 And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into my house, do not this [c] folly.

24 Behold *here is* my daughter a maiden, and his concubine; them I will bring out now, and [d] humble ye them, and do with them what seemeth good unto you: but unto this man do not [e] so vile a thing.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going. But none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and [f] divided her, *together* with her bones, into twelve pieces, and sent her into all the coast of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider [g] of it, take [h] advice, and speak *your minds*.

CHAPTER XX.

1 The Levite in a general assembly declareth his wrong. 8 The decree of the assembly. 12 The Benjamites, being cited, make head against the Israelites. 18 The Israelites in two battles lose forty thousand. 26 They destroy by a stratagem all the Benjamites except six hundred.

[a] THEN all the children of Israel went out, and the congregation was gathered together as one man, from [b] Dan even to Beer-

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vile lusts, even to disgrace human nature, and to exceed the very beasts in brutishness: and Israelites especially, who rebel against the light, and grow hardened under the means of grace, will become as abandoned as the inhabitants of Sodom, and far more inexcusable.—When iniquity becomes generally triumphant, few will dare to protest against it; and it is safer to venture into a den of lions than into such recesses of iniquity. Yet in the worst of times, there are some who venture scorn and reproach, in being kind to the servants of God for his sake; and who do not grudge the expense of hospitality: for while idleness and sensual lusts waste a man's substance, honest labour and frugality afford the means of being liberal. But such persons live as strangers in this world, and must expect to be abused by their wicked neighbours, except when an equitable government affords them benign protection. —In imitating the good actions of God's people, men are very liable to be betrayed into their faults, against which they need be doubly circumspect: and an unbelieving policy often induces them to make unwarrantable concessions; but committing sin to avoid danger will generally involve them in still greater difficulties.—The righteous Lord permits transgressors to execute his just vengeance on one another: and if the scene described in this chapter appears exceedingly horrible, what will be the discoveries of the day of judgment! Yet such is human nature! And though few believe the humbling truth, the seeds of all this wickedness are in every human heart! and if we have not committed such abominations in our lives, we owe the more gratitude to the Lord, for the restraints of his providence, or the influences of his grace. While therefore it behoves those in authority to "consider, take advice, and speak their minds," by what means crimes may be best prevented, or so punished that others may "hear, and fear, and do no more such wickedness;" we may each of us consider, how to escape from the wrath to come, to mortify the sins of our own hearts, to resist Satan's temptations, and to avoid the pollutions that are in the world; and how we may best be prepared for meeting temporal calamities, and enabled to extract benefit from them. —*T. Scott.*

CHAP. XX. Ver. 1—48. *Outrage of the men of Gibeah.*—The abhorrence of the crime here expressed, and the determination of the Israelites to punish the criminals, were very

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Ver. 15. *No man took them in.*—[There was probably no *inn*, or house of public entertainment in this place; and therefore they could not have a lodging unless furnished by mere hospitality. But these Benjamites seem to have added to their other vices, avarice and inhospitality, like the inhabitants of Akoura in mount Lebanon, mentioned by *Burckhardt.*]—*Bagster.*

Ver. 18. *House of the Lord.*—[The LXX., "I am going to my *own* house;" which is probably the true reading, as we find (ver. 29.) that he really went home; yet he might have gone previously to Shiloh, or to "the house of the Lord," because that was also in mount Ephraim.]—*Bagster.*

Ver. 20. *All thy wants.*—[Here was genuine hospitality:—"Keep your bread and wine for yourselves, and your straw and provender for your asses; you may need them before you finish your journey: I will supply all your wants for this night; only do not lodge in the street."]—*Bagster.*

Ver. 24. *Here is my daughter.*—We have no hesitation in admitting, that sodomy is the worst species of uncleanness; and we know the high point of honour to which hospitality is carried in the East; but how to account for the "righteous Lot" and this hospitable stranger offering their own daughters to pacify these detestable ruffians, we do not know; still less can we account for the conduct of this Levite, in going so far to fetch home his concubine, in treating her with so much kindness all the way, and then sacrificing her to the brutal lust of these wretches. There are mysteries in human conduct, as well as in nature and religion, which we cannot explain; but that day in which "God shall judge the secrets of men's hearts,"—that day "shall declare it." Rom. ii. 16. 1 Cor. iii. 13.

Ver. 29. *Divided her . . . . into twelve pieces.*—[It is probable, that with the pieces he sent to each tribe a circumstantial account of the barbarity of the men of Gibeah; and that they considered each of the pieces as expressing an *execration*. That a similar custom prevailed in ancient times is evident from 1 Sa. xi. 7. And *Lucian*, speaking of the Scythians and Molossians says, "When any one had received an injury, and had not the means of avenging himself, he sacrificed an ox, and cut it in pieces, which he caused to be dressed and publicly exposed; then he spread out the skin of the victim, and sat upon it with his hands tied behind him. All who chose to take part in the injury which had been committed, took up a piece of the ox, and swore to supply and maintain for him, one five horses, another ten, others still more, some infantry; each according to his strength and ability. They who had only their

sheba, with the land of Gilead, unto the LORD in [c] Mizpeh.

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that [d] drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us*, how was this [e] wickedness?

4 And [f] the Levite, the husband of the woman that was slain, answered and said, I [g] came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: and my concubine have they [h] forced, that she is dead.

6 And [i] I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly [j] in Israel.

7 Behold, ye *are* all children of Israel; [k] give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house.

9 But now this *shall be* the thing which we will do to Gibeah; *we will go up* by lot against it;

10 And we will take ten men of a hundred throughout all the tribes of Israel, and a hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, [l] knit together as one man.

12 ¶ And the tribes of Israel sent [m] men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

13 Now therefore deliver *us* the [n] men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away [o] evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

A. M. 2885. B. C. 1119.

c c.11.11. 1 Sa.7.5. 10.17.

d c.8.10.

e c.19.22., 27.

f *the man, the Levite.*

g c.19.15, &c.

h *humbled.*

i c.19.29.

j ver.10. c.19.23. Jos.7.15. 2 Sa.13. 12,13.

k c.19.30. Jos.9.14. Pr.20.18. 24.6. Ja.1.5.

l *fellows.*

m De.13.14. Jos.22.13, &c.

n c.19.22. De.13.13. 1Sa.30.22. 2 Sa.20.1. 23.6. 1Ki.21.13. 2 Ch.13.7.

o De.17.7, 12. 19.19. 21.21. 22.21,24. 24.7. Ec.11.10.

p c.3.15. 1 Ch.12.2.

q ver.23,26 Joel 1.14.

r Nu.27.21. c.1.1.

s Ge.49.27. Ho.10.9.

t ver.26,27. Ps.78.34. Ho.5.15.

u ver.21.

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men [p] left-handed; every one could sling stones at a hair *breadth*, and not miss.

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

18 ¶ And the children of Israel arose, and [q] went up to the house of God, and asked [r] counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah *shall go up* first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and [s] destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 ¶ And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And [t] the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed [u] down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

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proper; but they seem to have acted with too much precipitation and resentment. There were "with them also sins against the Lord:" the abomination of Gibeah was both an evidence and effect of national degeneracy; and it called for deep humiliation and lamentation, that such wickedness had been wrought in Israel, as well as for indignation against the criminals. They ought, therefore, to have begun with repentance and reformation; with solemn sacrifices, and earnest supplications. This was required in other wars, and much more in such a war as this. No absolute resolution should have been made, till these things had been thoroughly attended to; or till inquiry had been made of the Lord, what he would have them to do on so melancholy an occasion. They were not commanded to levy war against any tribe or city in Israel, except for idolatry: and they had attempted nothing against the idolatrous Danites; whose conduct, though less destructive to the peace of society, more immediately struck at the honour of God and the interests of religion; and more directly belonged to the injunction given by Moses. Not attending to these previous duties and considerations, but going forth to battle under the guilt of their own unrepented sins; confiding in their superior numbers, and the goodness of their cause; and elated with self-preference, on account of their exemption from this crime, and their zeal to punish it; they

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persons, engaged to march themselves. Now, an army composed of such soldiers, far from retreating or disbanding, was invincible, as it was engaged by oath."]—*Bagster.*

CHAP. XX. Ver. 1. *Unto the Lord in Mizpeh.*—The extraordinary conduct of the Levite respecting his concubine was, it should seem, understood, and had the effect intended. A grand council of the tribes of Israel is collected at Mizpeh, on the confines both of Judah and Benjamin, when the Levite relates his case before them, and the people unanimously resolve on vengeance. They therefore send deputies to the children of Benjamin, in whose country Gibeah was, demanding that the murderers should be delivered up to justice; instead of which, however, the Benjamites prepare for battle, to defend them; a circumstance that seems to indicate a very great degree of depravity among them.

Ver. 16. *Left-handed.*—By 1 Chron. xii. 2. it should rather seem that these Benjamites were *ambidexters*; i. e. persons who could use both hands alike.

—*Sling-stones.*—[The *sling* was a very ancient warlike instrument; and, in the hands of those who were skilled in the use of it, produced astonishing effects. The inhabitants of the islands of *Baleares*, now Majorca and Minorca, were the most celebrated slingers of antiquity. They did not permit their children to break their fast, till they had struck down the bread they had to eat from the top of a pole or some distant eminence. *Vegetius* tells us, that slingers could, in general, hit the mark at 600 feet distance.]—*Bagster.*

Ver. 18. *House of God.*—Hebrew, *Beth-el*; (so ver. 26 and 31.) Dr. *Boothroyd* supposes the ark which was sometimes taken from the tabernacle, might be now at Beth-el, which was in the way to Gibeah, and Phinehas with it. See ver. 28. Others, however, suppose that they went to Shiloh.—*Which of us shall go up first?*—It is observable, the inquiry was not whether they should go to battle, this was determined by themselves, without consulting the Lord, who, as King of Israel, should certainly have been consulted; and this is generally considered as the ground of their defeat being in the first instance permitted.

Ver. 23. *Go up against him.*—That is, Benjamin. This answer is certainly sufficiently express: How then shall we account for the second defeat of Judah? They had wept before the Lord, and asked counsel of him, and yet were defeated a second time with great slaughter. In a former case—the attack of Ai, under Joshua,—when Israel was defeated, it was found that they had been guilty of some secret iniquity, and the similarity of circumstances in this case, would lend us to a similar conclusion: but if so, the cause is not revealed.

Some have indeed supposed, it was their connivance at the system of idolatry, practised in the tribe of Dan, that rendered them so unsuccessful against Benjamin; but for this we have no authority, for nothing of the kind is hinted at by the inspired historian; we must leave this, therefore, among the mysteries which a future state only can explain. The only thing we can ascertain, with any certainty is, that all parties were deeply criminal, and were employed to punish one another; first, the Benjamites were criminal, in protecting the wicked inhabitants of Gibeah; secondly, the Israelites, in waging a war of extermination against the Benjamites, and especially before inquiring of God whether they did right to wage such war.

26 ¶ Then [v] all the children of Israel, and all the people, went up, and came unto the house of God, and [w] wept, and sat there before the LORD, and fasted that day until even, and offered burnt-offerings and peace-offerings before the LORD.

27 And the children of Israel inquired of the LORD, (for [x] the ark of the covenant of God *was* there in those days,

28 And [y] Phinehas, the son of Eleazar, the son of Aaron, [z] stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for [a] to-morrow I will deliver them into thy hand.

29 ¶ And Israel set [b] liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, *and* were drawn away from the city; and they began to smite of the [c] people, *and* kill, as at other times, in the highways, of which one goeth up to [d] the house of God, and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but [e] they knew not that evil *was* near them.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and a hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place [f] to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait [g] drew *themselves* along, and smote all the city with the edge of the sword.

38 Now there was an appointed [h] sign between the men of Israel [i] and the liers in wait, that they should make a great [j] flame with smoke rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began to smite [k] *and* kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to arise up out of the city with a pillar of [l] smoke, the Benjamites looked behind them, and, behold, [m] the flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were [n] amazed: for they saw that evil [o] was come upon them.

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle [p] overtook them; and them which *came* out of the cities they destroyed in the midst of them.

43 *Thus* they inclosed the Benjamites round about, *and* chased them, *and* trode them down [q] with ease [r] over against Gibeah toward the sun-rising.

44 And there fell of Benjamin eighteen thousand men; all these *were* men of valour.

45 And they turned and fled toward the wilderness unto the rock of [s] Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* men of valour.

47 But [t] six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that [u] came to hand: also they set on fire all the cities that [v] they came to.

CHAPTER XXI.

1 The people bewail the desolation of Benjamin. 8 By the destruction of Jabesh-gilead they provide them four hundred wives. 16 They advise them to surprise the virgins that danced at Shilon.

NOW [a] the men of Israel had sworn [b] in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came [c] to the house of God,

A. M. 2555. B. C. 1419.

v ver.18,23.

w Joel 2.12 ..18.

x Jos.18.1. 1 Sa.4.3,4.

y Nu 25.7.. 13. Jos.24.33.

z De.10.8. 18.5.

a 2 Ch.20. 17.

b Jos.8.4. 2 Sa.5.23.

c *wounded.*

d or, *Bethel.*

e Jos.8.14. Job 21.13. Pr 4.19. 29.6 Ec 8.11, 12; 9.12. Is 3.10, 11; 47.11. Mat.24. 44. Lu 21.34. 1 Th.5.3.

f Jos.8.15, &c.

g or, *made a long sound with the trumpets.* Jos 6.5.

h or, *time*

i *with*

j *cloud*

k *the wounded*

l Ge 19.28. Joel 2.30

m *whole consumption.*

n Is.13.8. 33.14.

o *touched.*

p La.1.3.

q or, *from Menuhah.*

r *unto over against.*

s Jos.15.32. 1 Ch 6.77. Zec.14.10

t c.21.13.

u *was found.*

v *were found.*

a c.20.1,10.

b 1Sa.14.28, 29. Ro.10.2.

c c.20.18,26.

met at first with severe rebukes; and the Benjamites were employed to chastise them, before they executed the vengeance of God upon the Benjamites, for their far more atrocious wickedness. These observations may help to explain the difficulty, which strikes the reader at the *first* perusal of this chapter; how it was that with so good a cause, and such ardent zeal, they should be for a time unsuccessful, and suffer such heavy losses.

The conduct of the Israelites was very equitable in this demand: but perhaps the rulers or elders of Gibeah ought previously to have been applied to, to deliver up all the criminals to justice. However, the refusal of the Benjamites, and their protection of those who had committed this horrible wickedness, because they were of their own tribe, prove them to have been deeply corrupted, and (all their advantages considered) as ripe for divine vengeance, as the inhabitants of Sodom and Gomorrah had been.—Confiding in their own valour and military skill, they seem to have *first* prepared for battle in this unequal contest with such superior numbers.—*T. Scott.*

CHAP. XXI. Ver. 1—25. *Benjamin nearly destroyed.*—When the passions are vehemently excited, those measures appear needful, which are afterwards perceived to be unreasonable and unlawful; and therefore when we at all suspect this to be our case, we should be sure to proceed with great caution and

Ver. 28. *Phinehas.*—[It is evident from this mention of Phinehas the son of Eleazar, that these transactions must have taken place not long after the death of Joshua.]—*Bagster.*

Ver. 32. *Let us flee.*—[This was done, not only because they had placed an ambuscade behind Gibeah, which was to enter and burn the city as soon as the Benjamites left it; but it would seem, that the slingers, by being within the city and its fortifications, had great advantage over the Israelites by their slings, when they could not come among them with their swords, unless they got them in the plain country.]—*Bagster.*

Ver. 38. *A great flame with smoke.*—Hebrew, "Elevation of smoke;" that is, a pillar reaching to the clouds apparently.

Ver. 47. *Rock Rimmon.*—[The rock Rimmon was doubtless a strong place; but it is uncertain where situated. It is probable, however, that it was near, and took its name from the village of *Remmon*, mentioned by *Eusebius*, fifteen miles north from Jerusalem. It appears that rocks are still resorted to in the East as places of security; and some of them are even capable of sustaining a siege. *De la Roque* says, that "the Grand Seignor, wishing to seize the person of the emir, (Fakr-eddin, prince of the Druzes,) gave orders to the pacha to take him prisoner: he accordingly came in search of him, with a new army, in the district of Chouf, which is part of mount Lebanon, wherein is the village of Gesin, and close to it the rock which served for a retreat to the emir. It is named in Arabic, *Magara Gesin*, i. e. the cavern of Gesin, by which name it is famous. The pacha pressed the emir so closely, that this unfortunate prince was obliged to shut himself up in the cleft of a great *rock*, with a small number of his officers. The pacha besieged him there several months; and was going to blow up the rock by a mine, when the emir capitulated."]—*B.*

CHAP. XXI. Ver. 1. *Now the men of Israel had sworn.*—This oath is not before mentioned, and adds much to the horror of the scene, as it shows that the Israelites had less pity for their brethren, the Benjamites, than they had for the Canaanites, whom, in some instances, they spared, contrary to the divine command. They had destroyed men, women, and children, except only a few hundred men, who had taken refuge in the rock of Rimmon; and even to

and abode there till even before God, and [d] lifted up their voices, and wept sore;

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and [e] built there an altar, and offered burnt-offerings and peace-offerings.

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD? For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel [f] repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from Jabesh-gilead [g] to the assembly.

9 For the people were numbered, and, behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go [h] and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, Ye [i] shall utterly destroy every male, and every woman that [j] hath lain by man.

12 And they found among the inhabitants of Jabesh-gilead four hundred young [k] virgins, that had known no man by lying with any male: and they brought them unto the camp to [l] Shiloh, which *is* in the land of Canaan.

13 And the whole congregation sent *some* [m] to speak to the children of Benjamin that [n] *were* in the rock Rimmon, and to [o] call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people repented [p] them for Benjamin, because that the LORD had made a breach [q] in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: for [r] the children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a feast of the LORD in Shiloh [s] yearly *in a place* which *is* on the north side of Beth-el, [t] on the east side [u] of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shiloh come out to dance [v] in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain that we will say unto them, [w] Be favourable unto them for our sakes: because we reserved not to each man his [x] wife in the war: for ye did not give unto them at this time, *that* ye should be guilty.

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the [y] cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

25 In those days [z] *there was* no king in Israel: every man did *that which was* right in his own [a] eyes.

A. M. 2585. B. C. 1419

d Ge.27.38. 1 Sa.30.4.

e 2Sa.24.25.

f c.11.35.

g 1 Sa.11.1. 31.11.

h c.5.23. ver 5. 1 Sa.11.7.

i Nu.31.17.

j *knoweth the lying with man.*

k *women virgins.*

l Jos.18.1.

m *and spake and called.*

n c.20.47.

o or, *proclaim peace.*

p ver.6.

q 1 Ch.13. 11; 15.13. Is.30.13. 58.12.

r ver.1.

s *from year to year.*

t or, *toward the sun-rising.*

u or, *on.*

v c.11.34. Ex.3.4.

w or, *gratify us in them.*

x 1 Co.7.2.

y c.20.48.

z c.17.6. 18.1. 19.1.

a De.12.8.

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deliberation, if we would not make work for bitter repentance. This danger attends all contests, public and private; and a good cause often becomes the occasion of great crimes, as the excess of zeal carries men beyond all the bounds of equity and humanity.—Well might the politic Romans refuse a triumph to the commander who conquered in civil war; in which the common interest is weakened, and the common enemies exult, whatever party acquires the ascendency. Such unnatural contentions are generally conducted with the most pertinacious fury, and envenomed resentment, through the depravity of the human heart and the subtlety of Satan. But this enemy is most of all gratified, when he can excite divisions and contentions in the church, by which the truth is disgraced, the weak and prejudiced are stumbled, and the enemies of religion alone rejoiced. Yet many persons of apparent godliness use greater asperity against their brethren, who are not exactly of their mind, than against the avowed opposers of all religion! But contests thus managed end in bitterness; and the combatants will ere long weep over the effects of their own success.—Nothing can be more absurd, than solemn oaths and vows made in the heat of passion: many have by them entangled themselves in inextricable perplexity; and been thus induced to add one

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these they had bound themselves not to give any of their family for wives. They now, however, repent their indiscriminate destruction, and commit another crime to repair the consequences of the former.

Ver. 7. *How shall we do?*—Their first design seems to have been to exterminate the whole tribe, at which they are now shocked.

Ver. 8. *Jabesh-gilead.*—[This place, as its name imports, was situated in Gilead, east of Jordan. *Eusebius* and *Jerome* say it was a great town in their time, standing upon a hill, six miles south from Pella, in the way to Gerasa, now Djerash. The *Wady Yabes*, mentioned by *Burckhardt*, which empties itself into the Jordan, in the neighbourhood of Bisan or Bethshan, (see 1 Sa. xxxi. 11.) and upon which Pella was situated, (celebrated by *Pliny*, for its fine waters,) seems to have taken its name from *Jabesh*. Near this spot, we must therefore look for its site; and the place called *Kalaat Rabbad*, seems to correspond, very nearly, to the spot; though it probably still retains among the Arabs its ancient name.]—*Bagster.*

Ver. 10. *Go and smite, &c.*—They find the inhabitants of Jabesh-gilead had furnished no assistance to the war, which perhaps they did not approve; therefore, without any inquiry, or giving them any opportunity of defence, they determine on putting them all to the sword, except their *virgin* daughters, which, to the number of four hundred, they affect to bestow generously upon their brother Benjamin; and as these were insufficient, they put them in the way to steal two hundred more!

Ver. 19. *Lebonah.*—[*Maundrell* supposes, that either *Khan Leban*, which is situated on the eastern side of a "delicious vale," four leagues south from Shechem, and two leagues north from Beth-el, or the village of *Leban*, which is on the opposite side, occupies the site of the ancient *Lebonah*. It is eight hours, or about 24 miles from Jerusalem, according to Dr. *Richardson*.]—*B.*

Ver. 22. *Be favourable, &c.*—The similarity of this history to that of the rape of the Sabine virgins, must strike every one who has read the Roman history, and in substance amounts to this: The early Romans being much in want of wives, Romulus proclaimed a great feast, in honour of Neptune, and invited all the neighbouring tribes to it; but nearly at the close of the games, the young Romans rushed in among them, and carried off seven hundred women, whom they honourably made their wives and fellow-citizens.

Ver. 23. *Went and returned.*—[It appears that the Benjamites acted in the most honourable way to the women they had thus violently carried off, and we may rest assured, that they took them to an inheritance more than equal to their own. But this transaction, as well as the indiscriminate massacre of the people of Jabesh-gilead, as Dr. *Gray* observes, was certainly stamped with injustice and cruelty; and must be condemned on those principles which the Scriptures elsewhere furnish.

Ver. 25. *In those days there was no king in Israel.*—These three chapters conclude with the same words with which they began; and inform us, that these events occurred in a time of complete anarchy, when "every man did that which was right in his own eyes:" the only apology for such events as they contain—events "on all sides brutal, cruel, and ferocious."

crime to another, or to use the most disingenuous evasions and equivocations. Of all things, such solemn and important engagements require the most cautious reflection on future probable consequences.—Our penitent confessions, and devotional exercises, are too often succeeded by relapses into sin, for want of simply seeking direction from God, and depending on him to uphold us.—Even necessary justice should be executed with deep concern: and men would not be forward in inflicting vengeance on the less guilty, while more atrocious criminals were spared, were they not more ambitious of dominion for themselves, than zealous for the glory of God.—Even lawful employments may induce habits, which will be apt to influence the conduct in concerns of another nature, and with very bad effect: we should therefore seek for self-knowledge, keep a strict watch over our hearts, and duly consult the word of God as the rule of our duty.—*T. Scott.*

CONCLUDING REMARKS ON JUDGES.

[The Book of Judges forms an important link in the history of the Israelites. It furnishes us with a lively description of a fluctuating and unsettled nation; a striking picture of the disorders and dangers which prevailed without magistracy; when "the highways were unoccupied, and the travellers walked through by-ways;" when few prophets were appointed to control the people, and "every one did that which was right in his own eyes." It exhibits the contests of true religion with superstition; and displays the beneficial effects that flow from the former, and the miseries and evil consequences of impiety. It is a most remarkable history of the long suffering of God towards the Israelites, in which we see the most signal instances of his *justice* and *mercy* alternately displayed; the people sinned, and were punished; they repented, and found mercy. These things are written for our warning: none should *presume*, for God is JUST; none need *despair*, for God is MERCIFUL.

Independently of the internal evidence of the authenticity of this sacred book, the transactions it records are not only cited or alluded to by other inspired writers, but are farther confirmed by the traditions current among heathen nations. Thus, the circumstance of Jephthah's devoting his daughter gave rise to the story of Iphigenia, (*Iphthygenia*, i. e. *the daughter of Jephthah,*) being sacrificed by her father Agamemnon to gain the gods over to his side. The Vulpinaria, or feast of foxes, celebrated by the Romans at the feast of Ceres, in the month of April, (the Jewish harvest, but the Roman seed-time,) in which they fixed burning torches to the tails of a number of foxes, and let them run through the circus till they were burnt to death, said to be in revenge upon that species of animal for having once burnt up the fields of corn, was evidently derived from the story of Samson, probably conveyed into Italy by the Phœnicians. In the history of Samson and Delilah, we have the original of Nisus, king of Megara, and his daughter Scylla, who cut off the fatal purple lock, upon which victory depended, and gave it to his enemy Minos, then at war with him, who by that means destroyed both him and his kingdom. And, to mention no more, it appears highly probable, that Samson is the original and essential Hercules of fable; for, although the poets have united several particulars drawn from Moses and Joshua, and have added their own inventions, yet the most capital and considerable belong to Samson, and are distinguished by characters so peculiar to him, as to render *him* easily discerned throughout the whole.]—*Bagster.*

THE BOOK OF RUTH.

THE author of this Book is unknown, but not improbably was Samuel; and the time, though not certain, is supposed to have been about the period of Gideon being called to the office of judge of Israel. Then Israel was grievously oppressed by the Midianites, who, invading the land of Israel, had stripped them of their corn, and created an artificial famine; the only famine mentioned (as is remarked by Bishop *Patrick*) during the administration of the judges. (See Judg. vi. 4, 5.)

The narrative itself may be abridged into a few words; Elimelech, an inhabitant of Beth-lehem, accompanied by his wife Naomi and two sons, (Mahlon and Chilion,) being driven by famine, as above stated, from the land of Israel, goes to sojourn in the land of Moab, where he died. His two sons marry two Moabitish women, *Ruth* and Orpah, the former of which forms the subject of this interesting story. In the course of ten years, both the young men die; and Naomi, accompanied by her two daughters-in-law, returns to Judea, where peace and plenty were now restored. On the way, she persuades them to go back to their relations in Moab, to which Orpah reluctantly consents; but Ruth positively refuses to leave her mother-in-law. At length, through the leadings of Providence, she becomes known to Boaz, a rich land owner of the tribe of Ephraim, who was related to Elimelech, her deceased father-in-law, to whom she is shortly married, and becomes the mother of Obed, the grandfather of David, and ancestor of David's Son and Lord.

The design of this book is, according to *Henry*, to lead us, 1. Into the true doctrine of providence; to show how conversant it is about our private concerns, and to teach us "in all our ways to acknowledge God;" and to adore his mercy in all the events which concern us. 2. To lead us to Christ, who descended from Ruth, and part of whose genealogy concludes the book. 3. In the conversion of Ruth the Moabitess, we have also a type of the calling of the Gentiles into the fellowship of the Messiah. We may add, 4. It is particularly interesting, as affording a beautiful picture of the simplicity of ancient manners, and the best illustration of the Hebrew law of redemption. It follows admirably after the Book of Judges, to which it may be considered as an *Appendix*, and affords a pleasing relief, after the barbarous events related in the three last chapters of that book.

Not only has this book largely shared the encomiums of Jewish and Christian writers, but the following classical remarks are from an author who cannot be suspected of partiality for the Scriptures. "The history of Ruth is written with a natural and affecting simplicity. We know nothing in either Homer or Herodotus that goes to the heart like this answer of Ruth to her mother, 'Whither thou goest, I will go; and where thou lodgest, I will lodge,' &c. (ch. i. 16, 17.) There is a sublimity in this simplicity. . . . . We have often said, that these scenes and manners have nothing in common with our own, whether good or bad; their spirit is not ours; their good sense is not ours. It is on this very account that the Pentateuch, the books of Joshua and Judges, are a thousand times more instructive than Homer and Herodotus"—(*Voltaire:* quoted Crit. Rev. July, 1796.)

CHAPTER I.

1 Elimelech driven by famine into Moab, dieth there. 4 Mahlon and Chilion, having married wives of Moab, die also. 6 Naomi, returning homeward, dissuadeth her two daughters-in-law from going with her. 14 Orpah leaveth her, but Ruth with great constancy accompanieth her. 19 They two come to Beth-lehem, where they are gladly received.

A. M. 2686. B. C. 1318.

NOW it came to pass in the [a] days when the judges [b] ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah [c] went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites [d] of Beth-lehem-judah. And they came into the country of Moab, and [e] continued there.

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

6 ¶ Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his [f] people in giving [g] them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters-in-law, Go, return each to her mother's house: the LORD [h] deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find rest,

a Ju.2.16.

b *judged.*

c Ju.17.8.

d Ge.35.19.

e *were.*

f Ge.50.25. Ex.4.31. Lu.1.68.

g Ps.132.15. Mat.6.31 ..34.

h 2Ti.1.16 ..18.

CHAP. I. Ver. 1—22. *Elimelech is driven by famine into Moab, and dies there: Naomi returns with Ruth.*—We have already stated (in the introduction to this book, that the famine here referred to was probably that which occurred in the time of Gideon, when the Midianites had stripped the country, and he was compelled privately, and with a staff, to beat out the small portion of corn which he had secretly preserved from the hand of their oppressor. (See Judges vi. 11.) Elimelech was now compelled to leave his native country to seek bread in a heathen land. "Nothing but necessity (says good Bishop *Hall*) can dispense with the local relinquishing of God's church: not pleasure, nor profit, nor curiosity. Those who are famished out, God calls; yea, drives from thence. He hath not confined any man (to remain) to his necessary destruction."

Though Elimelech, however, escaped from famine, he could not fly from death, for himself and his two sons appear to have been all cut off within a short period of each other; they had, indeed, before their death, married, in that country, two Moabitish females, named Orpah and Ruth, both of whom are represented as strongly attached to their mother-in-law Naomi, who, after ten years' residence in that country, set out on her return to Canaan, attended by these two daughters.

On her way, however, Naomi feels much concern for her daughters-in-law, as having no means to provide for them; and advises them to go back to the homes of their respective parents, where they were not likely to suffer want. They both weep at the thoughts of parting from their mother, but at length Orpah kisses her and returns home; but Ruth determines to remain, and addresses her mother in those affecting words already referred to:—"Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." Orpah, it ap-

CHAP. I. Ver. 2. *Elimelech.*—[The Rabbins say, that Elimelech was the son of Salmon, who married Rahab; and that Naomi was his niece.——*Mahlon.*—It is imagined, and not without probability, that Mahlon and Chilion are the same with *Joash* and *Saraph*, mentioned in 1 Ch. iv. 22.]—*Bagster.*

each *of you* in the house of her husband. Then she kissed the [n]; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that [i] they may be your husbands?

12 Turn again, my daughters, go *your way;* for I am too old to have a husband. If I should say, I have hope, *if* [j] I should have a husband also to-night, and should also bear sons;

13 Would ye [k] tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it [l] grieveth me much for your sakes that the hand [m] of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave [n] unto her.

15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: [o] return [p] thou after thy sister-in-law.

16 And Ruth said, Entreat me not to leave [r] thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy [s] people *shall be* my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the [t] LORD do so to me, and more also, *if aught* but [u] death part thee and me.

18 When [v] she saw that she [w] was steadfastly minded to go with her, then she left speaking unto her.

19 ¶ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, *Is* this [x] Naomi?

20 And she said unto them, Call me not [y] Naomi, call me [z] Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD [a] hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley-harvest.

A. M. 2696
B. C. 1308.

i Ge.38.11. De.25.5.

j or, *were with.*

k *hope.*

l *I have much bitterness.*

m Ju.2.15. Job 19.21. Ps.32.4. 38.2. 39.9,10.

n Pr.17.17.

o Ju.11.24.

p Jos.24.15.

q *Be not against me.*

r 2Ki.2.2..6. Lu.24.28, 29.

s c.2.11,12.

t 1Sa.3.17.

u Ac.20.24.

v Ac.21.14.

w *strengthened herself*

x Is.23.7. La.2.15.

y that is, *pleasant.*

z that is, *bitter.*

a Job 1.21.

a c.3.2,12.

b called *Booz.* Mat.1.5.

c Le.19.9. De.24.19.

d *happened.*

e Ps.129.7,8. Lu.1.28. 2 Th.3.16.

f 1 Ti.6.2.

g Ca.1.7,8.

h Ge.20.6. Pr.6.29.

i 1Sa.25.23.

j c.1.14..27.

CHAPTER II.

1 Ruth gleaneth in the fields of Boaz. 4 Boaz taking knowledge of her, 8 showeth her great favour. 18 That which she got, she carrieth to Naomi.

AND Naomi had a kinsman [a] of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* [b] Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean [c] ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her hap [d] was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 ¶ And, behold, Boaz came from Beth-lehem, and said unto the reapers, [e] The LORD *be* with you. And they [f] answered him, The LORD bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither [g] go from hence, but abide here fast by my maidens:

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch [h] thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she fell [i] on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

11 And Boaz answered and said unto her, It hath fully been showed me, [j] all that thou hast done unto thy mother-in-law since the death of thy husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

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pears, though not without weeping, had returned back to her people and her gods; but Ruth declares her determination to adhere to her mother's God, and to her people: "Jehovah do so to me and more also, if aught but death part thee and me!" "When we take the Lord for our God (says *Henry* we must take his people for our people; even though they) be a poor and despised people."

"So they went on till they came to Beth-lehem." Naomi left Beth-lehem under the protection of a husband; but now measures back her steps, a poor and solitary widow. Yet she comes home to her country and her God, and brings with her a character of more value than either friends or riches. She could not, however, but feel her trying circumstances, and when she was recognised by her former neighbours, who call her by her name, *Naomi*, which means *pleasant*, she instantly replies, "Call me no more Naomi, but *Mara*, (that is, bitter,) for the Almighty hath dealt very bitterly with me." Thus are we wont to conclude under all circumstances of affliction, though it may be those afflictions, as in the present instance, are not only working together for good, but just ready to produce it.

"His purposes will ripen fast,
Unfolding every hour:
The bud may have a bitter taste,
But sweet will be the flower."—*Cowper.*

CHAP. II. Ver. 1—23. *Ruth goes to glean in the fields of Boaz, and is favourably noticed by him.*—The Hebrew law respecting gleaning we have already noticed, (see on Levit. xix. 9;) and such is the benevolent character of that law, that it has recommended itself to adoption in our and other Christian countries. It was a mark, however, of poverty, and appears to have been the only chance, so to speak, of

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Ver. 11. *Any more sons.*—[This alludes to the custom that when a married brother died, without leaving posterity, his brother should take his widow; and the children of such marriages were accounted those of the deceased brother. This address of Naomi to her daughters-in-law is exceedingly tender, persuasive, and affecting.]—*Bagster.*

Ver. 14. *Ruth clave.*—[The LXX. add, "and returned to her own people." The Vulgate, Syriac, and Arabic, are to the same purpose. It seems a very natural addition, and agrees with the assertion in the next verse; and is accordingly adopted by *Houbigant* as a part of the text.]—*Bagster.*

Ver. 15. *Unto her gods.*—[They were probably both idolaters at this time. That they were *proselytes* is an unfounded conjecture; and the conversion of Ruth probably now commenced.]—*Bagster.*

Ver. 19. *All the city was moved.*—[From this it would appear that Naomi was not only well known but also highly respected at Beth-lehem; a proof that Elimelech was of high consideration at that place.]—*Bagster.*

Ver. 22. *Barley harvest.*—[At the beginning of *Spring:* for the barley-harvest began immediately after the passover, and that festival was held on the 15th of *Nisan*, corresponding nearly with our *March.*]—*Bagster.*

CHAP. II. Ver. 2. *Glean ears of corn.*—This, formerly, was the general custom in England, and supposed to be recognised by the common law; but it has lately been decided, by the Court of Common Pleas, that any person may prevent it on his own grounds.—*Tomlin's* Law Dict.

Ver. 4. *Boaz came from Beth-lehem.*—Homer represents the master of the field a king among his reapers, with his staff, or sceptre, in his hand.

Ver. 6. *The servant,* &c.—[This seems to have been a kind of steward, who had the under-management of the estate. Some think that an officer of this kind is intended by *Homer*, in the description he gives of a harvest field, as represented by Vulcan on one compartment of the shield of Achilles. He is there styled a *king*, and his *staff* is called a *sceptre;* and he stands in *mute dignity*, merely to see that the work is well done, and that each performs his task.]—*B.*

Ver. 7. *In the house.*—A tent, or shed, erected for the shelter or refreshment of the reapers, &c.

12 The LORD recompense [k] thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou [l] art come [m] to trust.

13 Then she said, [n] Let me find [o] favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken [p] friendly unto thy handmaid, though I be not like unto one of thy handmaidens.

14 And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched *corn*, and she did eat, and was sufficed, and [q] left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and [r] reproach [s] her not:

16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 ¶ And she took *it* up, and went into the city: and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? blessed be [t] he that did take knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day *is* Boaz.

20 And Naomi said unto her daughter-in-law, Blessed [u] *be* he of the LORD, who hath not left off [v] his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, one [w] of our next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, Thou [x] shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, *It is* good, my daughter, that thou go out with his maidens, that they [y] meet thee not in any other field.

23 So she kept [z] fast by the maidens of Boaz to glean unto the end of barley-harvest and of wheat-harvest; and dwelt with her mother-in-law.

A. M. 2696.
B. C. 1308.

k 1Sa.14.19. Pr.11.18.

l Ps 17.8. 36 7. 57 1. 63.7.

m c 1 16.

n or, *I find.*

o Ge 33 15. 1Sa.1.18.

p *to the heart* Ge 33 3. Ju.19.3.

q Ps 23 5.

r *shame.*

s Ja.1.5.

t Ps 41.1.

u c.3.10. 2Sa 2.5. Job 29 13.

v 2 Sa.9.1.

w or, *that hath right to redeem.* Le.25.25.

x Ca.1.7,8.

y or, *fall not upon.*

z Pr.13.20. 1 Co.15.33

CHAPTER III.

1 By Naomi's instruction, 5 Ruth lieth at Boaz's feet. 8 Boaz acknowledgeth the right of a kinsman. 11 He sendeth her away with six measures of barley.

THEN Naomi her mother-in-law said unto her, My daughter, shall [a] I not seek rest [b] for thee, that it may be well with thee?

2 And now *is* not Boaz of our kindred, with whose maidens thou [c] wast? Behold, he winnoweth barley to-night in the threshing-floor.

3 Wash thyself therefore, and [d] anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and [e] uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and his heart was [f] merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

8 And it came to pass at midnight, that the man was afraid, and [g] turned himself: and behold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* Ruth thy handmaid: spread [h] therefore thy skirt over thy handmaid; for thou *art* [i] a near kinsman.

10 And he said, Blessed *be* thou of the LORD, my daughter: *for* thou hast showed more kindness in the latter end than at the [j] beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will

a 1 Co.7.36. 1 Ti.5.8.

b c.1.9.

c c.2.8,23.

d 2 Sa.14.2. Ec. 9.8.

e or, *lift up the clothes that are on.*

f Ju.19.6,9, 22. 2Sa 13.28. Es.1 10. Ec.8.15. 9 7. 10.19.

g or, *took hold on.*

h Eze.16.8.

i or, *one that hath a right to redeem* c.2 20.

j c.1 8.

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supplying the necessities of this poor widow and her daughter. "Let me now go to the field, (says Ruth,) and glean ears of corn after him in whose sight I shall find favour;" that is, after whoever may allow me, for there were probably brutes in that country, as in ours, that would reduce the privilege almost to nothing. It was "her hap," however, to light on a part of the fields belonging to Boaz; and thus our chances are God's providences. The pious farmer comes into the fields to visit and to encourage his reapers. "The Lord be with you," said he; and they answered, "The Lord bless thee." A beautiful example this of the piety and simplicity of primitive times; and a striking instance of the harmony between urbanity and true religion, which is always disgraced by moroseness and ill-temper. Seeing, however, a strange woman in the field, Boaz inquires of his overseer whose damsel she was; and understanding it to be Naomi's daughter-in-law, of whose kind and dutiful conduct towards her mother he appears to have been informed, he encourages her to continue gleaning after his maidens, and charges his young men in no way to interrupt her.

Naomi hearing this account, begins to see the hand of Providence in the business, reminds her daughter that Boaz was one of their nearest kinsmen, and intimates an anticipation of much greater things than these, in which views Ruth no doubt participated—for she did as she was desired—kept fast by the young people of Boaz, until the full end of harvest.

CHAP. III. Ver. 1—18. *Naomi directs Ruth how to attract the attention of Boaz, with a view to marriage.*—This narrative has provoked the censures of the enemies of revelation, as disclosing a scheme to entrap Boaz, and at the same time exposing the virtue of Ruth to great danger. No doubt but the manners and customs of the East, as respects the conduct of the sexes to each other, are very different from ours; many things among them appear to us disgusting, while they revolt at other things in our manners as no less offensive to them. We here see Boaz, though master of the estate, after winnowing his corn, goes to lie down by the heap which he had winnowed. But it must be remembered, that in eastern countries they know nothing of the luxury of a feather bed: neither do they undress, as we do; but merely inwrap themselves in their loose garments, and lay themselves down on a pallet or mattress, or sometimes the bare ground—and so sleep. Boaz did so, as Naomi had anticipated, and Ruth, as directed, gently raises the bottom of his robe from off his feet,

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Ver. 14. *Dip thy morsel in the vinegar.*—According to *Calmet*, this was not the strong acid used for sallads, &c. but a kind of small wine, (hence forbidden to the Nazarites,) much used in harvest time, and a usual drink of the common soldiers.—*He reached her parched corn.*—*M'Michael* says, "To day we crossed the valley of Elassar, ... near some corn-fields, where one of the Arabs plucked some green ears of corn, parched them for us, by putting them into the fire, and then, when roasted, rubbed out the grain in his hands."

Ver. 17. *An ephah of barley.*—"Not less than seven gallons and a half; a good day's work."—Dr. *Clarke*.

Ver. 18. *To the living and the dead.*—To herself and her late husband.—*One of our next kinsmen.*—Hebrew, "Of our redeemers." *Goel* signifies a near kinsman, who hath the right to redeem the inheritance, or revenge the death of his relative. See chap. iv.

Ver. 23. *The wheat-harvest.*—This followed about a month after the barley-harvest, which was now concluding.

CHAP. III. Ver. 2. *Winnoweth.*—[It is probable that the winnowing of grain was effected by taking up a portion of the corn in a sieve, and letting it down slowly in the wind; thus the grain would, by its own weight, fall in one place, while the chaff, &c. would be carried to a distance by the wind. It is said here that this was done at *night*; probably what was threshed out in the day was winnowed in the evening, when the *sea-breeze* set in, which was common in Palestine.]—*Bagster*.

Ver. 7. *Went to lie down.*—[Such was the simplicity of those early times, that the most wealthy persons looked after their own affairs, both at home and in the field. These threshing-floors were covered at top to keep off the rain, but lay open on all sides, that the wind might come in freely, for winnowing the corn; which being done, it is probable they were shut up at night, with doors fitted to them, that if any one lay there he might be kept warm, and the corn be secured from robbers.]—*Bagster*.

Ver. 9. *Spread thy skirt.*—[Heb. "spread thy wing:" the emblem of protection; and a metaphor taken from the young of fowls, which run under the wings of their mother from birds of prey. Even to the present day, when a Jew marries a woman, he throws the *skirt* of his *talith* over her, to signify that he has taken her under his protection.]—*Bagster*.



do to thee all that thou requirest: for all the [k] city of my people doth know that thou *art* a virtuous [l] woman.

12 And now it is true that I *am thy* near kinsman: howbeit [m] there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part [n] of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* [o] the LORD liveth: lie down until the morning.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, [p] Let it not be known that a woman came into the floor.

15 Also he said, Bring the [q] vail that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.

16 And when she came to her mother-in-law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother-in-law.

18 Then said she, [r] Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

CHAPTER IV.

1 Boaz calleth into judgment the next kinsman. 6 He refuseth the redemption according to the manner in Israel. 9 Boaz buyeth the inheritance. 10 He marrieth Ruth. 13 She beareth Obed the grandfather of David. 18 The generation of Pharez.

THEN went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz [a] spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of the [b] elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

4 And [c] I thought to advertise thee, saying Buy [d] *it* before [e] the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it:* but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beside thee; and I *am* after thee. And he said, I will redeem *it*.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up [f] the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*.

7 Now this [g] *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

9 ¶ And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.

11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The LORD [h] make the woman that is come into thy house like Rachel and like Leah, which two [i] did build the house of Israel: and [j] do thou worthily in Ephratah, [k] and [l] be famous in Beth-lehem:

A. M. 2296. B. C. 1308.

k *gate.*

l Pr.12.4. 31.10.

m c.4.1.

n De.25.5. c.4.5. Mat.22. 24,25.

o Je.4.2.

p Ro.14.16. 1 Co.10. 32.

q or, *sheet*, or, *apron.*

r Ps.37.3,5.

a c.3.12.

b 1 Ki.21.8.

c *I said I will reveal in thine ear.*

d c.32.8,25.

e Ge.23.18.

f c.3.13.

g De.25.7..9

h Ps.127.3. 128.3.

i Ge.29.30.

j or, *get thee riches*, or, *power.*

k Mi.5.2.

l *proclaim thy name.*

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to spread it over herself, as claiming his protection. Waking in the night, and finding a woman at his feet, he feels alarmed, and inquires her name, to which she omits not to add that he was a *near kinsman*, and begs him to spread again his skirt, or rather *wing*, (as the Hebrew expression is,) over her, as his duty was; for neither she nor her mother seem to have been aware that there was a kinsman nearer.

In estimating the propriety of conduct, the characters of the parties must here also be taken into consideration. Boaz was an aged, rich, and powerful man; a prince, or as the Rabbins suppose, a judge in Israel. Ruth was a widow, young in comparison with Boaz, and bore the character of a virtuous woman with all that knew her. Boaz also commends her for not following "young men, whether rich or poor;" which seems to intimate that her character and personal charms might have engaged a young husband, but that she preferred building up the house of her former spouse by means of the next of kin, according to the Mosaic law.

Boaz was not only rich, but generous; and therefore would not suffer Ruth to return to her mother without a present, and a substantial one; and therefore, probably, loaded her with as much corn as she could well carry, which fully satisfied her mother that their kinsman was in earnest, and would not rest till he had honourably fulfilled his promise. On this part of his conduct, Bishop *Hall* remarks with his usual point, "Instead of touching her as a wanton, he blesses her as a father, encourages her as a friend, promises her as a kinsman, rewards her as a patron, and sends her away laden with hopes and gifts; no less chaste, but more happy than she came. O admirable temperance, worthy the progenitor of him, in whose lips and heart was no guile."

CHAP. IV. Ver. 1—22. *Boaz buyeth the inheritance, and marries Ruth.*—The gate of the city was a court of Elders or Judges, or, in modern terms, a police office, where the magistrates sat to determine all controversies in a summary manner. Hither Boaz repairs, and meets, as he no doubt expected, the nearer kinsman, whom he calls into court, without appearing immediately to recollect his name. On explaining the business, the nearer kinsman makes no objection to redeem the estate, till he finds there is a wife to be taken with it, and that her children were to be reckoned to her former husband; upon hearing this, he immediately declines the bargain, having a family of his own which would thereby be injured. Boaz, therefore, undertakes it according to his promise, and the agreement is at once concluded with all the due formalities of law.

The law of the case we have already seen, (Deut. xxv. 5—9.) and the case before us affords the most perfect illustration of that law; only here the contemptuous ceremony of spitting in the face, or rather before him, (see note on Deut. xxv. 9.) who refused to purchase, is omitted, as the arrangement with Boaz appears to have been satisfactory to all parties. The pulling off the shoe (or sandal) however was attended to, as necessary to a transfer of the land. The marriage of Ruth becomes of course connected with the redemption of the estate, and Boaz, immediately on the purchase, receives the congratulation and blessing of all present. Ruth being taken home, speedily proves pregnant, and on bearing a son, Naomi, her mother-in-law, receives the warmest congratulations from her own sex, and they bless God on her behalf for such a kinsman as she had found in Boaz. The whole of this narrative is extremely simple, beautiful, and pathetic; but nothing more so, perhaps, than the circumstance respecting Naomi, near the close: she "took the child, and laid it in her bosom, and became nurse unto it." Never was woman more delighted, or

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Ver. 11. *All the city.*—Hebrew, "Gate;" i. e. the elders who presided there.

Ver. 15. *Vail.*—[Or, sheet, *or* apron. The word, *mitpachath*, has been variously rendered. The LXX. translate it an *apron*, and Vulgate, a *cloak*. By the circumstances of the story, it must have been of a considerable size: and accordingly Dr. *Shaw* thinks it was no other than the *hyke*, the finer sort of which, such as are still worn by ladies and persons of distinction among the Arabs, he takes to answer to the *peplos*, or *robe*, of the ancient Greeks.—*Six measures.*—The quantity of this barley is uncertain. The Targum renders it *shith seis*, "six seahs." A seah contained about two gallons and a half, six of which must have been a very heavy load for a woman; and so the Targumist thought, for he adds, "And she received strength from the Lord to carry it."]—*Bagster.*

CHAP. IV. Ver. 6. *I cannot redeem.*—[The Targum seems to give the proper sense of this passage: "I cannot redeem it, because I have a wife already; and it is not fit for me to bring another into my house, lest brawling and contention arise in it; and lest I hurt my own inheritance. Do thou redeem it, for thou hast no wife, which hinders me from redeeming it."]—*B.*

Ver. 7. *Plucked off his shoe.*—[This custom does not refer to the law about refusing to marry a brother's widow, but was usual in the transfer of inheritances: for this relative was not a *brother*, but simply a *kinsman*; and the

12 And let thy house be like the house of Pharez, whom Tamar [m] bare unto Judah, of the seed which the LORD shall give thee of this young woman.

13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave [n] her conception, and she bare a son.

14 And the [o] women said unto Naomi, Blessed *be* the LORD, which hath not [p] left thee this day without a [q] kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of *thy* life, and [r] a nourisher of [s] thine old age: for thy daughter-in-law, which loveth thee, which is better [t] to thee than seven sons, hath borne him.

A. M. 2937.
B. C. 1067.

m Ge 38.29.
n Ge 29.17, 19; 33.5.
o Ru 1.2 15.
p *caused to cease unto.*
q or, *redeemer.*
r *to nourish.* Ge.45.11. Ps 55.22.
s *thy gray hairs.*
t 1 Sa.1.8.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And [u] the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

18 ¶ Now these *are* the generations of Pharez: Pharez [v] begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat [w] Nahshon, and Nahshon begat [x] Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat [y] David.

u Lu.1.58.
v Mat.1.3, &c.
w Nu.1.7.
x or, *Salmah.*
y 1 Ch.2.15.

with more reason, to become a grandmother. "Now (says Bishop *Hall*) is *Mara* (bitter) turned back again to *Naomi*, (pleasant;) and Orpah, if she hear of this in Moab, cannot but envy at her sister's happiness. O the sure and bountiful payments of the Almighty! Who ever came under his wing in vain? Who ever lost by trusting in him? Who ever forsook the Moab of this world for the true Israel, and did not at last rejoice in the change?"

To return, however, to the conduct of Boaz, as the *goel* or redeemer of Naomi's forfeited inheritance, we cannot, and surely ought not, to omit to refer to a greater name than Boaz, even a name above every name. "Our Lord Jesus Christ (says *Henry*) is our Redeemer. At a vast expense he redeemed our heavenly inheritance, which by sin was forfeited into the hands of divine justice, and which we should never have been able to redeem. He likewise purchased a peculiar people, whom, though poor and despised, strangers and foreigners, like Ruth, he espoused to himself, that the name of our dead and buried race might not be cut off for ever. He even ventured the marring of his own inheritance to do this: for though he was rich, for our sakes he became poor; but he was abundantly recompensed by his heavenly Father, who hath therefore highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow."

shoe was not pulled off by Ruth, but by the kinsman himself. The Targumist, instead of *his shoe*, renders "his right hand glove," it probably being the custom, in his time, to give that instead of a shoe. *Jarchi* says, "When we purchase any thing new, it is customary to give, instead of a shoe, a handkerchief or vail."]—*Bagster.*

Ver. 14. *Left thee this day without a kinsman.*—For a full account of this remarkable law, (sometimes called the Levirate law,) see *Michaelis's* Comment. on the laws of Moses, (by Smith.) That this law was more ancient than the time of Moses, is evident from the history of Tamar: see note on Gen. xxxviii. 8—10. and it is a curious fact, that a custom very similar prevails among the Mongolian Tartars, as remarked by Michaelis, in the work just referred to.

Ver. 15. *Better than seven sons.*—That is, one such daughter as Ruth is better than seven sons, who might die childless, like Mahlon and Chilion.

Ver. 17. *Obed.*—That is, "a servant;" alluding to his being the nourisher of her old age.

CONCLUDING REMARKS ON RUTH.

[The authenticity and canonical authority of this sacred book cannot be questioned; and the Evangelists, in describing our Saviour's descent, have followed its genealogical accounts. To delineate part of this genealogy appears to be the principal design of the book: it had been foretold that the Messiah should be of the tribe of Judah, and it was *afterwards* revealed that he should be of the family of David; and therefore it was necessary, to prevent the least suspicion of fraud or design, that the history of that family should be written *before* these prophecies were revealed. And thus this book, these prophecies, and their accomplishment, serve mutually to illustrate each other. The whole narrative is extremely interesting and instructive; and is written with the most beautiful simplicity. The distress of Naomi; her affectionate concern for her daughter-in-law; the reluctant departure of Orpah; the dutiful attachment of Ruth; and the sorrowful return to Bethlehem, are very beautifully told. The simplicity of manners, likewise, which is shown in the account of Ruth's industry and attention to Naomi; of the elegant charity of Boaz; and of his acknowledgment of his kindred with Ruth, afford a very pleasing contrast to the turbulent scenes described in the preceding Book. And, while it exhibits, in a striking and affecting manner, the care of Divine Providence over those who sincerely fear God, and honestly aim at fulfilling his will, the circumstance of a Moabitess becoming an ancestor of the Messiah seems to have been a pre-intimation of the admission of the Gentiles into his Church. It must be remarked, that, in the estimation of the Jews, it was disgraceful to David to have derived his birth from a Moabitess; and Shimei, in his revilings against him, is supposed by them to have tauntingly reflected on his descent from Ruth. This book, therefore, contains an intrinsic proof of its own verity, as it reveals a circumstance so little flattering to the sovereign of Israel; and it is scarcely necessary to appeal to its admission into the canon of Scripture, for a testimony of its authentic character. Add to which, that the native, the amiable *simplicity* in which the story is told, is a sufficient proof of its *genuineness*. There are several sympathetic circumstances recorded which no forger could have invented; there is too much of *nature* to admit any thing of *art*.]—*Bagster.*

THE FIRST BOOK OF SAMUEL,

OTHERWISE CALLED,

THE FIRST BOOK OF THE KINGS.

[In the Hebrew canon, this and the following book form but one, and derive their name from the prophet Samuel; whose history and transactions are related in the first book, and by whom, it is highly probable, the former part of it, as far as the twenty-fourth chapter, was written; while the latter part, as well as the second book, are ascribed to the prophets Gad and Nathan, (see 1 Chron. xxix. 29.;) and in this opinion the Jews acquiesce. Others, with *Calmet*, suppose these books to be much more recent than these persons; but that they were composed out of their *memoirs*. The equality of the *style*, the frequent eulogiums on the character and conduct of Samuel, the connexion of the materials, particular quotations and remarks on certain events, are, *Calmet* supposes, proofs sufficiently clear of what he assumes. These books, it is said, contain remarks and expressions which could only proceed from a *contemporary* author, and others which are evidences of a much *later* age. It is probable, however, that these supposed marks of posteriority may easily be accounted for, on the supposition that they were *added* by Ezra when he formed the canon of Scripture. In the Septuagint and Vulgate, they are called the First and Second Book of Kings. The first book consists of thirty-one chapters, containing an account of the birth of Samuel; with the thanksgiving song of Hannah; the mal-administration of Eli's sons; the call of Samuel, and the denunciation against Eli's house; the capture of the ark by the Philistines, and the completion of God's judgment against the house of Eli; the chastisement inflicted on the Philistines for retaining the ark; its return, and the punishment of those who profaned its sanctity; the repentance of the people at Mizpeh, and the subduing of the Philistines; the election of Saul for a king, in consequence of the ill advised desire of the Israelites; the wars of Saul with the Philistines; his sins and rejection; the anointing of David; his victory over Goliath; his unjust persecutions by Saul; the death of Samuel, whom Saul consults by means of the witch of Endor; the defeat, death, and burial of Saul and his sons.]—*Bagster.*

CHAPTER I.

1 Elkanah, a Levite, having two wives, worshippeth yearly at Shiloh. 4 He cherisheth Hannah, though barren, and provoked by Peninnah. 9 Hannah in grief prayeth for a child. 12 Eli first rebuking her, afterwards blesseth her. 19 Hannah having borne Samuel, stayeth at home till he be weaned. 24 She presenteth him, according to her vow, to the LORD.

NOW there was a certain man of [λ] Ramathaim-zophim, of mount Ephraim, and his name *was* [a] Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

2 And he had [b] two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city

A. M. 2833.
B. C. 1171.

λ *Arimathea.* ver. 19.
a 1 Ch.6.27, 34.
b Ge.4.19. 29.23..29. Ju.8.30. Mat.19.8.

CHAP. I. Ver. 1—28. *The parentage and birth of Samuel, with his dedication to the Lord.*—The specimen we have of polygamy in this chapter, is not such as to recommend itself to our imitation. Nothing is more natural, then that rival wives

CHAP. I. Ver. 1. *Ramathaim-zophim.*—Literally, "The two high-places of the watchmen," or watch-towers built on contiguous hills.—Dr. *Clarke.* [This ancient town, now called *Ramla* is, according to *Phocas*, about 36 miles west of Jerusalem; and according to modern travellers, about 9 miles from Joppa, and a league from Lydda, between which it is situated. It is built on a rising ground, on a rich plain, and contains about two thousand families.]—*Bagster.*

Ver. 2. *Hannah . . . and Peninnah.*—Names in the East are often

[a] yearly [c] to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.

4 ¶ And when the time was that Elkanah [d] offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave a [e] worthy portion; for he loved Hannah: but [f] the LORD had shut up her womb.

6 And her adversary also [g] provoked her [h] sore, for to make her fret, because the LORD had shut up her womb.

7 And *as* he did so year by year, when [i] she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I [j] better to thee than ten sons?

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.

10 And she *was* [k] in bitterness of soul, and prayed unto the LORD, and wept sore.

11 And she vowed [l] a vow, and said, O LORD of hosts, if thou wilt indeed [m] look on the affliction of thy handmaid, and remember [n] me, and not forget thy handmaid, but wilt give unto thy handmaid [o] a man-child, then I will give him unto the LORD all the days of his life, and there shall no razor [p] come upon his head.

12 ¶ And it came to pass, as she [q] continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I *am* a woman [r] of a sorrowful spirit: I have drunk neither wine nor strong drink, but have [s] poured out my soul before the LORD.

16 Count not thy handmaid for a daughter of Belial: for out of the abundance of my [t] complaint and grief have I spoken hitherto.

17 Then Eli answered and said, Go in peace: and the God of Israel grant [u] *thee* thy petition that thou hast asked of him.

18 And she said, Let thy handmaid find grace in thy sight. So the woman went her way, and did [v] eat, and her countenance was no more *sad*.

19 ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered [w] her.

20 Wherefore it came to pass, [x] when the time was come about after Hannah had conceived, that she bare a son, and called his name [y] Samuel, *saying*, Because I have asked him of the LORD.

21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear [z] before the LORD, and there abide for ever.

23 And Elkanah her husband said unto her, Do [a] what seemeth thee good; tarry until thou have weaned him; only [b] the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

24 ¶ And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child *was* young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, O my lord, *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 For this child I [c] prayed; and [d] the LORD hath given me my petition which I asked of him:

28 Therefore also I have [e] lent him to the

A. M. 2833.
B. C. 1171.

[b] *from year to year.*
[c] Ex.23.14. Lu.2.41.
[d] De.12.5., 7.
[e] or, *double.*
[f] Ge.30.2.
[g] *angered.*
[h] Job 24.21.
[i] *from her going up, or, from the time that she went.*
[j] Ru 4.15.
[k] *bitter of.*
[l] Ju.11.30.
[m] 2Sa.16.12.
[n] Ge.30.22.
[o] *seed of men.*
[p] Nu.6.5.
[q] *multiplied to pray.*
[r] *hard of spirit.*
[s] Ps.62.8.
[t] *meditation.*
[u] Ps.20.3,5.
[v] Ec.9.7.
[w] ver 11.
[x] *in revolution of days.*
[y] that is, *asked of God.*
[z] Lu.2.22.
[a] Nu.30.7.
[b] 2Sa.7.25.
[c] Ph.4.6.
[d] Ps.145.18, 19.
[e] or, *returned him, whom I have obtained by petition, to the LORD.*

should vex each other, and at the same time embitter the situation of their husband. Elkanah appears to have been a wise and good man, particularly attached to Hannah, for her amiable disposition and pious character, though not, so far as appears, deficient in tenderness to any part of his family. As to Hannah, her unhappiness and discontent is very sufficiently accounted for: instead, however, of returning the unkindness of her rival, or meditating revenge, she betakes herself to prayer, and her prayers eventually are heard.

But Eli evidently mistakes her character; he saw her, as it appears, under very suspicious circumstances; her lips moved, but her voice was not heard: and as she had been eating and drinking with her husband, it was not unnatural to suppose she might be intoxicated. Hannah, however, gives a sober, a modest, and a pious answer: "No, my lord, I am a woman of a sorrowful spirit," and in great distress; but "I have drunk neither wine nor strong drink;" from which we may infer, that she had drank only water, but she had "poured out her soul before the Lord," and was therefore greatly grieved, to be thus taken for "a daughter of Belial;" a wicked and profligate woman, of which we shall soon find there were too many loitering about the doors of the tabernacle. When the venerable high priest hears this, he is satisfied; and therefore gives her his blessing; and she returns in peace, and is no more sad.

Her prayer is heard, and her request granted; and unlike too many, who neither wait an answer nor return thanks for it, she records her gratitude in the name she gives her son; and so soon as he can be weaned, she takes him, with a liberal provision for sacrifice, and brings him to Eli, to remain under his care, and serve the Lord for ever. "And he" (Samuel) was no sooner returned unto the Lord, than he "there worshipped," and devoted himself to the Lord's service, and to attendance on his high priest, Eli. Happy is it when parents, considering their children as given them by the Lord, seriously devote them to his service; and doubly happy they, whose children no sooner enter the threshold of the tabernacle, than they begin to worship.

significant. *Hannah* signifies kind, or gracious; *Peninnah*, a pearl, or perhaps ruby. The former being denominated from her temper, the latter from her complexion.

Ver. 3. *The* LORD *of hosts.*—This is the first time this phrase occurs; for its import, see the exposition of Gen. xxxii. 24—32.

Ver. 5. *A worthy portion.*—Margin, "A double portion;" still more literally "A portion of two faces." These portions were probably peace-offerings; and the action itself appears to have had "two faces," or objects, the one to express his love to Hannah, and the other in hopes (through this double portion) that she might be favoured with offspring.

Ver. 6. *Her adversary* (i. e. Peninnah) *provoked her.*—Margin, "angered her." It was too customary for women that were fruitful, to reproach, and perhaps ridicule, those that were barren; of which we have several instances. In this case, Peninnah had her children with her, which probably added to Hannah's vexation.

Ver. 7. *When she went.*—Heb. "From her going up;" i. e. from the time of her setting out, during all the journey. Perhaps they went up before Elkanah, which gave Peninnah the opportunity to vex her in his absence

Ver. 8. *Better than ten* (i. e. many) *sons.*—Compare Ruth iv. 15.

Ver. 9. *Eli . . . . sat upon a seat by a post of the temple,* &c.—The *seat* here was doubtless the seat of judgment, for Eli was judge in Israel: the *post* against which he sat, was a door-post, (as the word means, Ex. xii. 7. xxi. 6, &c.) that is, of the tabernacle, to which the word *temple* is here first applied, and seems to intimate that at this time the building of the temple was contemplated, and forms an objection to Samuel being the writer, though by no means a decided one, as he might anticipate it by the spirit of prophecy; or David might, from his first establishment in the kingdom, intimate such a design to Samuel.

Ver. 11. *Give him unto the Lord.*—[Samuel, as a descendant of *Levi*, was the Lord's property, from 25 years of age till 50; but the vow here implies that he should be consecrated to the Lord from his infancy to his death, and that he should not only act as a *Levite*, but as a *Nazarite*.]—*Bagster.*—*No razor shall come upon his head.*—This is the vow of Nazaritism briefly expressed. See Num. vi. 5.

Ver. 15. *Of a sorrowful* (Heb. "hard") *spirit.*—That is, hard pressed with troubles; "distressed."—*Boothroyd.*

LORD; as long as he liveth [f] he shall be lent to the LORD. And he worshipped the LORD there.

CHAPTER II.

1 Hannah's song in thankfulness. 12 The sin of Eli's sons. 18 Samuel's ministry. 20 By Eli's blessing Hannah is more fruitful. 22 Eli reproveth his sons. 27 A prophecy against Eli's house.

AND Hannah prayed, and said, [a] My heart rejoiceth in the LORD, my horn is exalted [b] in the LORD; my mouth is enlarged over mine enemies; because I rejoice [c] in thy salvation.

2 *There* [d] *is* none holy as the LORD: for *there is* none beside thee: neither *is there* any rock [e] like our God.

3 Talk no more so exceeding proudly; let [f] *not* [g] arrogancy come out of your mouth: for the [h] LORD *is* a God of knowledge, and by him actions are weighed.

4 The bows [i] of the mighty men *are* broken, and they that stumbled are girded with strength.

5 *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that the [j] barren hath borne seven; and she that hath many children is waxed feeble.

6 The LORD [k] killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The LORD [l] maketh poor, and maketh rich: he [m] bringeth low, and lifteth up.

8 He [n] raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the LORD's, and he hath set [o] the world upon them.

9 He will keep the feet [p] of his saints, and the wicked shall be silent in darkness; for by strength [q] shall no man prevail.

10 The adversaries of the LORD shall be broken [r] to pieces; out of heaven shall he thunder [s] upon them: the LORD shall judge [t] the ends of the earth; and he shall give strength unto his king, and exalt [u] the horn of his anointed.

A. M. 2839. B. C. 1165.

[f] or, *he whom I have obtained by petition, shall be returned.*

[a] Lu.1.46, &c.

[b] Ps.112.8, 9

[c] Ps.13.5.

[d] Ex.15.11.

[e] De.32.31.

[f] Ps.94.4.

[g] *hard.*

[h] Je.17.10.

[i] Ps.37.15, 17.

[j] Ps.113.9.

[k] De.32.39.

[l] Job 1.21.

[m] Ps.75.7.

[n] Ps.113.7, 8. Da.4.17.

[o] Ps.102.25.

[p] Ps.121.3.

[q] Ec.9.11.

[r] Ex.15.6. Ps.2.9.

[s] Ps.18.13, 14.

[t] Ps.96.13.

[u] Ps.89.24.

11 And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli [v] the priest.

12 ¶ Now the sons of Eli *were* sons of Belial; they knew not [w] the LORD.

13 And the priest's custom with the people *was*, *that*, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;

14 And he struck *it* into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also before they burnt the [x] fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat [x] presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay;* but thou shalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great before [y] the LORD: for men abhorred [z] the offering of the LORD.

18 ¶ But Samuel ministered before the LORD, *being* a child, girded [a] with a linen ephod.

19 Moreover his mother made him a little coat, and brought *it* to him from year to year, when she came [b] up with her husband to offer the yearly sacrifice.

20 ¶ And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the [c] loan which is lent to the LORD. And they went unto their own home.

21 And the LORD visited [d] Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that [e] assembled *at* the door of the tabernacle of the congregation.

[v] Je.22.16. Ro.1.24, 28.

[w] Le.3.3..5, 16.

[x] *as on the day.*

[y] Ge.13.13.

[z] Mal.2.8.

[a] Ex.28.4.

[b] c.1.3.

[c] or, *petition which she asked.*

[d] Ge.21.1.

[e] *assembled by troops.* Ex.38.8.

CHAP. II. Ver. 1—36. *Hannah's prophetic hymn. Eli's profane sons.*—Hannah is now richly recompensed for all her sufferings. She is endowed with the spirit of prophecy, and delivers one of the finest odes in all the Old Testament, and which is evidently the foundation of that beautiful *magnificat* of our Lord's mother, (Luke i. 46—55.) in which many of the same images occur, as do others of them in the Song of Simeon. This song requires no commentary to explain it, nor can it be needful to any reader of taste or piety, to point out its beauties. Two things only shall be here remarked.

1. A beautiful poetical delineation of the divine providence, in the government of the world, not only independent of all human aid, but absolutely regardless of it; raising beggars to a throne, and casting monarchs into the dust.

> "Here he exalts neglected worms
> To sceptres and a crown;
> Anon, the following page he turns,
> And treads the monarch down."—*Watts' Lyrics.*

2. A spirited prediction of the coming of Messiah.

> "The adversaries of the Lord shall be broken to pieces;
> Out of heaven shall he thunder upon them.
> The Lord shall judge (to) the ends of the earth."

This passage may be prophetic of, or at least may receive a beautiful illustration from, the victory obtained over the Philistines, not long afterwards, "when the Lord thundered with a great thunder upon the Philistines, and discomfited them;" (chap. vii. 10.) so that their strength was completely broken; and in similar language is the coming of Messiah described, (Psal. ii. 5—9.) "He shall speak unto them in his wrath, and vex them in his sore displeasure. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Then follow these expressive lines:

> "He shall give strength unto his king,
> And *exalt the horn* of his anointed," or Messiah.

Hereby is plainly meant the establishment of Christ's kingdom upon the ruins of all opposing powers. (See Luke i. 69.)

After delivering this fine ode, and leaving a copy probably, in the hands of Eli, Hannah returned to her family; but coming up, year by year, to the sacred feasts, brought her son annually a little coat, as the testimony of her affection; and at the same time received from Eli the most pleasing accounts of his character; while unhappily the conduct of Eli's own sons, Hophni and Phinehas, was directly the reverse. They were "sons of Belial;" they profaned the service of the Lord, and so shamefully treated those who came to offer sacrifices, that they abhorred to bring them. Not only so, but they committed lewdness with the women that attended at the door of the tabernacle, and probably "assembled in troops" to meet

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CHAP. II. Ver. 1. *My horn is exalted.*—*Bruce* remarks the use of horns, silver or gilt, by the governors of provinces, which he describes as shaped like candle extinguishers. The late ingenious Editor of *Calmet* considers them as military insignia; and mentions having seen some Seapoys from the East Indies, several years ago, with steel horns of the same shape on the front of their helmets; but he seems to doubt the propriety of applying them to the female dress.—*Fragments*, No. 114. The following testimonies, however, are decisive on this point. Col. *Light* describes the female Maronites and Druses as wearing a tin or silver conical tube, about twelve inches long; and the wife of the Emir on Mount Lebanon, as sometimes wearing one of gold, enriched with precious stones. Those seen by *Macmichel* were of silver, studded with jewels, so placed as to mark their conditions, a married woman wearing the horn on the right side, a widow on the left, and a virgin directly on her crown, the vail being always thrown over each. *Buckingham* mentions a Christian woman with a silver horn rising from her forehead obliquely, four or five inches in diameter, and tapering to a point.—*Orient. Lit.* No. 426.—*My mouth is enlarged.*—That is, I speak with boldness.

Ver. 2. *There is none beside thee.*—This whole hymn is evidently poetic, and we conceive (as often is the case) a word is to be borrowed from the preceding member of the verse, thus:

> "There is none holy as Jehovah:
> There is none (holy) besides thee.
> There is no rock like our God!"

Ver. 3. *Talk no more exceeding proudly.*—Heb. "Multiply not your boasting proudly, proudly."—Dr. *Jebb's* Sac. Lit. p. 393.

Ver. 5. *They that were hungry ceased* (to hunger.)—Dr. *Hunt.*

Ver. 10. *Broken to pieces.*—[The LXX. insert, "Let not the wise glory in his wisdom, nor the strong glory in his strength, nor the rich glory in his riches; but let him who glorieth glory in this, that he understandeth and knoweth the Lord; and executeth judgment and righteousness in the midst of the earth."] —*Bagster.*

Ver. 20. *Eli blessed*, &c.—[The natural place for this verse seems to be before the 11th, after which the 21st should probably come in; and after the 21st perhaps the 26th should follow.]—*Bagster.*

23 And he said unto them, Why do ye such things? for I hear [f] of your evil dealings by all this people.

24 Nay, my sons; for *it is* no good report that I hear: ye make the LORD's people to [g] transgress.

25 If one man sin against another, the judge shall judge him: but if a man sin against [h] the LORD, who [i] shall entreat for him? Notwithstanding they hearkened not unto the voice of their father, because [j] the LORD would slay them.

26 And the child Samuel grew on, and was in favour both with [k] the LORD, and also with men.

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear [l] unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him [m] out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give [n] unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore kick [o] ye at my sacrifice and at mine offering, which I have commanded *in my* habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, I said [p] indeed *that* thy house, and the house of thy father, should walk before me for ever: but now [q] the LORD saith, Be it far from me; for them [r] that honour me I will honour, and they that despise [s] me shall be lightly esteemed.

31 Behold, the days [t] come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thy house.

32 And thou shalt see [u] an enemy *in my* habitation, in all *the wealth* which *God* shall give Israel: and there shall not be an old man in thy house for ever.

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thy heart: and all the increase of thy house shall die [v] in the flower of their age.

34 And this *shall be* a sign unto they, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die [w] both of them.

35 And [x] I will raise me up a faithful priest *that* shall do according to *that* which *is* in my heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.

36 And it shall come to pass, *that* every one that is left in thy house shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, [y] Put me, I pray thee, into [z] one of the priest's offices, that I may eat a piece of bread.

A. M. 2889.
B. C. 1165.

[f] or, *evil words of you.*
[g] or, *cry out.*
[h] Nu.15.30. Ps.51.4, 16.
[i] 1 Ti.2.5. He.7.25.
[j] Jos.11.20.
[k] Pr.3.4. Lu.2.52.
[l] Ex.4.14, 27.
[m] Ex.28.1,4
[n] Le.7.7,8, 34. Nu.5.9,10. 18.8..19.
[o] De.32.15.
[p] Ex.29.9.
[q] Je.18.9, 10.
[r] Ps.91.14. Pr.3.9,10.
[s] Mal.2.8,9.
[t] 1 Ki.2.27, 35.
[u] or, *the affliction of the tabernacle, for all the wealth which God would bestow upon Israel.*
[v] *men.*
[w] c.4.11.
[x] Eze.44.15 16.
[y] *join.*
[z] or, *somewhat about the priesthood.*

CHAPTER III.

1 How the word of the Lord was first revealed to Samuel. 11 God telleth Samuel the destruction of Eli's house. 15 Samuel, though loath, telleth Eli the vision. 19 Samuel groweth in credit.

AND the child Samuel ministered unto the LORD before Eli. And the word [a] of the LORD was precious in those days; *there was* no open vision.

2 And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not see;

3 And ere the lamp [b] of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep*,

4 That the LORD called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samue And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now [c] Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

[a] Pa.74.9.
[b] Ex.27.20, 21.
[c] or, *Thus did Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.*

them: not Israelites, we may hope, but the female Canaanites, who were employed to assist in the service of the tabernacle.

Eli, hearing this, remonstrates with his ungodly sons, but not so early, we may fear, as he ought to have done; having winked at their crimes, perhaps, (as is too often done,) as "juvenile indiscretions," and not fully exerted his authority, either as a father, or a judge, to correct them. But Eli now reasoned with his sons with much affection and tenderness, warning them of the consequences. "If a man sin against the law, the judge shall judge him," and may act as mediator with the offended party; "but if a man sin against the Lord, who shall entreat for him?" Their offence was treason against God, for which the law provided no atonement, and the old covenant no mediator; at least after the death of Moses. "But they hearkened not to the voice of their father, because the Lord would slay them;" which, if rightly translated, means, that they had hardened their hearts against God, like Pharaoh, till God utterly rejected them, and sealed their doom. (See exposition of Exod. chap. vii. and ix.) So when Amaziah, king of Judah, refused to hearken to the prophet whom God had sent to reprove him, he replied, "I know that God hath determined to destroy thee, BECAUSE thou hast done this, and hast refused to hearken unto my counsel." (2 Chron. xxv. 16.) The Lord also sends "a man of God," a prophet, to warn Eli himself of the consequences of his criminal tenderness toward his sons; but whether this was before or after Eli's reprimand to them, is by no means clear.

CHAP. III. Ver. 1—21. *Samuel called to the prophetic office, in which he is acknowledged by all Israel.*—We have seen, in the close of the first chapter of this book, that Samuel was devoted by his mother to the service of God, under the care of Eli, who seems to have taken him to wait upon his person, and to sleep in an anti-chamber. Prefatory to the ensuing narrative, however, we are told, that "the word of the Lord was precious in those days," there being "no open vision;" by which we understand, no angelic appearances, as in the times of the patriarchs and judges. By "the word of the Lord," we understand prophetic communications, for they had no Bible, as we have, to read, or to consult. The books of Moses were probably the only ones yet written, and copies of these were in very few hands besides those of the priests, and

Ver. 25. *The judge.*—Hebrew, *Elohim*, is here translated "the judge." Under the Theocracy, "God was judge himself," but the presiding priest was his representative; just as in the Court of King's Bench, London, the king is always represented by the chief justice.——*Because the Lord would slay them.*—Dr. *Clarke* contends, that the particle *Ki* should be translated *therefore*, as in Psal. cxvi. 10. Hos. ix. 15, &c. The text would then read, "They hearkened not, *therefore* the Lord *purposed* to destroy them;" but Dr. *Boothroyd* retains our present version, *because;* which, as above explained, seems consistent with the divine conduct.

Ver. 27. *House of thy father.*—That is, Aaron; Ex. xxviii. 1, &c. The priesthood descended from him to Eleazar; then to Phinehas; afterwards to Ithamar, Aaron's youngest son, from whom Eli was descended, and some think was then transferred to Samuel, who was of the family of Kohath, Num. iv. 4, &c. compare ver. 35.; but there are difficulties in his genealogy which we cannot here unravel.

Ver. 29. *Wherefore kick ye.*—Rather, "spurn ye;" so *Boothroyd*. It appears from this and the preceding verses, that Eli's sons were epicures, and not content with what the law allowed them, picked all the choice pieces out of the sacrifices for themselves, whether belonging to the Lord in sacrifice, or to the offerer.——*Honourest thy sons.*—By permitting his sons to deal thus with the sacrifices, and to be served *first*, by taking their part *before* the fat, &c. was burnt to the Lord, Eli thus honoured his sons *above* God.]—*Bagster.*

Ver. 31. *I will cut off thine arm.*—[That is, I will destroy the strength, power, influence, and authority of thee and thy family; of which the arm of man being the instrument is used as the emblem.]—*Bagster.*

Ver. 32. *Thou shalt see an enemy.*—See Margin: (which appears to be the right translation: for agreeably to this prediction, he *did* see the tabernacle deprived of the ark, which was its glory, and lived to hear that it was captured by the Philistines.]—*Bagster.* Dr. *Boothroyd*, (following the Vulgate,) reads, "With envy thou shalt see a rival, (*æmulum,*) who in every thing shall do good to Israel;" meaning Samuel. Ver. 35

CHAP. III. Ver. 3. *Ere the lamp*, &c.—[Before sunrise; for it is probable the lamps were extinguished before the rising of the sun: see the parallel passages.]—*Bagster.*

Ver. 7. *And Samuel did not yet know the Lord.*—See the Margin. We should rather render the former clause somewhat differently, supplying a word from the context, thus: "Now Samuel did not know (the voice of) the Lord, neither," &c. This refers only to the word of prophecy, for he was evidently truly pious.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as [d] at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at [e] which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all *things* [f] which I have spoken concerning his house: [g] when I begin, I will also make an end.

13 For [h] I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons [i] made themselves [k] vile, and he [l] restrained them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged [m] with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to show Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that *the LORD* hath said unto thee? I pray thee hide *it* not from me: [n] God do so to thee. and [o] more also, if thou hide *any* [p] thing from me of all the things that he said unto thee.

18 And Samuel told him [q] every whit, and hid nothing from him. And he said, It [r] *is* the LORD: let him do what seemeth him good.

19 ¶ And Samuel grew, and the LORD was with him, and [s] did let none of his words fall to the ground.

A. M. 2962
B. C. 1142

d ver. 4,5, 6,8.

e 2Ki. 21.12. Je. 19.3.

f c. 2.29, &c.

g *beginning and ending.*

h or, *And I will tell.*

i Exe. 7.3.

j c. 2.12,23, &c.

k or, *accursed.*

l *frowned not upon them.*

m Nu. 15.30. Ps. 51.16. Is. 22.14. He. 10.4., 10.

n Ru. 1.17.

o *so add.*

p or, *word.*

q *all the things*, or, *words.*

r Job 1.21. Ps. 39.9. Is. 39.8.

s c. 9.6.

t or, *faithful.*

a *was*, or, *came to pass.*

b *the battle was spread.*

c *the array.*

d *take unto us.*

e 2Sa. 6.2. Ps. 80.1.

f Ex. 25.18, 22.

g *yesterday*, or, *the third day.*

20 And all Israel from Dan even to Beer-sheba knew that Samuel *was* [t] established *to be* a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

CHAPTER IV.

1 The Israelites are overcome by the Philistines at Eben-ezer. 3 They fetch the ark unto the terror of the Philistines. 10 They are smitten again, the ark taken, Hophni and Phinehas are slain. 12 Eli at the news, falling backward, breaketh his neck. 19 Phinehas' wife, discouraged in her travail with I-chabod, dieth

AND the word of Samuel [a] came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when [b] they joined battle, Israel was smitten before the Philistines: and they slew of [c] the army in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to-day before the Philistines? Let us [d] fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth [e] *between* the [f] cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Wo unto us! for there hath not been such a thing [g] heretofore.

Levites, and perhaps few of them, as we read of no professed scribes till the time of David. (2 Sam. viii. 17.) This is worthy of being mentioned, not only as accounting for the ignorance of the divine law, which we observe in some instances at this early period, but more especially to stimulate our own gratitude, who live in a land of Bibles, and of gospel privileges, and so encircled by knowledge on every side, that we may well say, This is a day of "open vision."

But to return to Samuel: the first revelation he received was of a painful nature, as it respected the judgments denounced against the house of Eli. Samuel, however, faithfully relates the whole to the afflicted priest, who receives it with that submission to the divine will which marks him as a truly pious character, and an eminent believer under the Old Testament dispensation, though defective in that energy which marked the character of Samuel and many others, and especially culpable in too great indulgence to his ungodly children: "His sons made themselves vile, and he restrained them not."

Samuel, however, grew in grace and in knowledge, had repeated visitations of the prophetic Spirit, "and all Israel . . . knew that Samuel was established to be a prophet of the Lord;" and as such, therefore, recurred to him on all occasions on which his counsel and instruction might be wanted.

CHAP. IV. Ver. 1—22. *The Israelites fight with the Philistines, and are defeated: the ark is taken, and Eli dies*, &c.—On what ground, or from what motive, the Israelites at this time ventured to attack their enemies, is unknown, for it does not appear that they had any divine authority, either through Samuel or Eli. The latter, we find, when he heard that the ark was gone into the camp, (ver. 13.) sat watching by the wayside, and his heart trembled for its safety. This circumstance may, perhaps, lead us into the true origin of this unfortunate conflict. The sons of Eli, Hophni and Phinehas, having lost their character with all the wise and good in Israel, now seek to ingratiate themselves with the army, and bringing down the ark, evidently without the consent of their father, try to persuade the people that the ark itself would save them, without the divine presence residing in it. And this has ever been the fatal error of vain and presumptuous professors: "The temple of the Lord are we," said some vain-glorious boasters; and the sons of Belial, that had defied the Lord, and almost broken their father's heart, now flatter themselves—"When the ark cometh among us, (say they) it will save us from our enemies." They vainly thought, that by bringing up the Ark they should secure the divine support. When the ark arrived, therefore, they "shouted with a great shout, so that the earth rang again." The Philistines were now alarmed, for they understood that their God was come: the God that smote the Egyptians; and they anticipated a like destruction. Whether or not any one discovered to them the real fact, that the God of Israel was not with the ark, we know not; they, however, encouraged each other to fight like men, and they soon found they had none but men to fight with, for Israel was a second time defeated, with great slaughter:

Ver. 10. *The Lord came and stood.*—This is generally understood of a divine appearance; but Dr. *Clarke* thinks it referred only to the voice appearing stationary. So we read, (Gen. iii. 8.) of "the voice of the Lord walking in the garden," &c.

Ver. 15. *Samuel feared*, &c.—[Samuel reverenced Eli as a father, and feared to distress him by showing what God had purposed to do. It does not appear that God commanded Samuel to deliver this message; he, therefore, did not attempt it till adjured by Eli.]—*Bagster.*

Ver. 20. *From Dan to Beer-sheba.*—These were the northern and southern extremities of Israel.

Ver. 21. *The Lord appeared again.*—This is explained by the words following: He revealed himself "by the word of the Lord;" i. e. by the Spirit of prophecy.

CHAP. IV. Ver. 1. *And the word of Samuel came to all Israel.*—This clause is joined, by the ancient versions, to the former chapter, nearly thus: "The Lord revealed himself to Samuel by the word of the Lord, and the word of Samuel came to all Israel;" or, as Dr. *Boothroyd* renders it, "And Samuel spoke it to all Israel." The attaching the clause to this chapter, seems to imply, that it was by his direction that Israel made this attack upon the Philistines, for which there is no authority.—*Aphek.*—[This *Aphek* was situated in the tribe of Judah, and is probably the same as *Aphekah*. Josh. xv. 53. It must be carefully distinguished from that near Jezreel and another in Asher.]—*Bagster.*

Ver. 5. *All Israel shouted.*—[They vainly supposed that the ark would save them, when the God of it had departed from them because of their wickedness. It was customary with all the nations of the earth to take their gods and *sacred ensigns* with them to war. The Persians, Indians, Greeks, Romans, Germans, Philistines, &c. did so. Consecrated crosses, blessing and hallowing of colours and standards, are the *modern* remains of these *ancient* superstitions.]—*Bagster.*

8 Wo unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be [h] strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as [i] they have been to you: [j] quit yourselves like men, and fight.

10 ¶ And the Philistines fought, and Israel [k] was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken; [l] and the two sons of Eli, Hophni and Phinehas, [m] were slain.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth [n] upon his head.

13 And when he came, lo, Eli sat upon a seat by the wayside watching: for [o] his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and his eyes [p] were dim, that he could not see.

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to-day out of the army. And he said, What is [q] there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark [r] of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. [s] And he had judged Israel forty years.

19 ¶ And his daughter-in-law, Phinehas' wife, was with child, *near* to [t] be delivered: and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains [u] came upon her.

20 And about the time of her death the women that stood by her said unto her, Fear [v] not; for thou hast borne a son. But she answered not, [w] neither did she regard *it*.

21 And she named the child [x] I-chabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father-in-law and her husband.

22 And she said, The glory [y] is departed from [z] Israel: for the ark of God is taken.

A. M. 2863. B. C. 1141.

h 1 Co.16. 13.
i Ja.13.1.
j *be men.*
k Ps.78.60.. 64.
l c.2.34.
m *died.*
n Jos.7.6. 2 Sa.15. 32. Job 2.12.
o Ps.26.8
p *stood.*
q *the thing.*
r c.2.22.

s He seems to have been a judge to do justice only, and that in South-west *Israel.*
t or, *cry out.*
u *were turned.*
v Ge.35.17.
w *set not her heart.*
x i.e. *where is the glory?* or, there is *no glory.*
y Ps.78.61. 106.20. Je.2.11.
z Ho.9.12.
a c.7.12.
b Ju.16.23. 1 Ch.10. 10.
c Is.19.1. 46.1,2,7.
d Je.50.2. Eze 6.4,6. Mi.1.7.
e or, *fishy part.*

CHAPTER V.

1 The Philistines having brought the ark into Ashdod set it in the house of Dagon. 3 Dagon is smitten down and cut in pieces, and they of Ashdod smitten with emerods. 8 So God dealeth with them of Gath, when it was brought thither: 10 and so with them of Ekron, when it was brought thither.

AND the Philistines took the ark of God, and brought it from [a] Eben-ezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of [b] Dagon, and set it by Dagon.

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and [c] set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and the [d] head of Dagon and both the palms of his hands *were* cut off upon the threshold; only *the* [e] *stump of* Dagon was left to him.

5 Therefore neither the priests of Dagon,

even the ark itself was taken, and the ungodly sons of Eli, who had probably been the authors of this rash attempt, were both slain. Eli himself, now full ninety-eight years old, who, we have seen, sat trembling to hear the issue, (for he could neither see nor move,) no sooner heard the fate of the ark, than he fell down, probably in an apoplectic fit, and broke his neck, and died; the wife of Phinehas, also, who was now pregnant, and near her time, hearing of the event, was taken in premature labour, and died; but before she died, she named the child *I-chabod*, saying, "The glory is departed from Israel, for the ark of God is taken." This language may lead us to hope that there was some good thing in her toward the Lord her God, as well as in her father Eli; and from both instances we may learn, never to infer from temporal judgments on any persons, their desertion of God, and final misery.

Yet we may see, also, what an awful thing it is to fall into the hands of the living God. He had said, (chap. iii. 12.) 'When I begin I will make an end;" and lo! in one day Eli, his two sons, and one of their wives, are summoned to another world; Israel defeated, the priests slain, the supreme magistrate dead, and the ark of God taken.

CHAP. V. Ver. 1—12. *The downfall of Dagon, and the punishment of the Philistines.*—It is a striking fact, that the captivity of the ark was a triumph—not to Dagon, but to the God of Israel; for Dagon could not stand even beside it, nor could his worshippers endure its presence. Before the ark was taken, when they heard of its presence in the camp of Israel, they said, "Wo unto us! Who shall deliver us out of the hands of these illustrious Gods?"—or, perhaps, we should rather read it in the singular—"this illustrious God!" When however they had taken the ark, which they ignorantly mistook for the God of Israel, though their alarm was over, their danger was but begun. The ark in the camp without the divine presence, was but a name; and while it afforded no protection to the Israelites, could yield no annoyance to the Philistines; but now the ark is amongst its enemies, the Lord sees it necessary to protect his honour. While in the hands of Eli's sons, it was powerless and useless—the glory was departed. But now the divine presence was returned, Who can stand before it? Dagon is fallen! is fallen! And his worshippers are terrified at the trophies of their own victory; and far more anxious to be rid of the ark than ever they were to gain it. They therefore summons together all the lords of the Philistines, to consult what should be done, as they were visited with a disease which became epidemic wherever the ark went, and of a nature so distressing, that "the cry of the city went up to heaven." How many and diversified are the means by which God can punish sin! When he clothes himself with ma-

Ver. 8. *These mighty* (Hebrew, illustrious) *gods.*—Probably they thought the ark and cherubim were gods, as it is certain the heathen did in after times.

Ver. 12. *With his clothes rent, and earth on his head.*—These were customary tokens of mourning with most nations; for the Jews, see Jos. vii. 6.; 2 Sam. xiii. 19, &c. The Æneid, furnishes a remarkable instance, in the case of Latinus. *Morert's* Travels in Persia furnish another striking instance.

Ver. 13. *By the way-side.*—That is, outside the door of the tabernacle. Compare ver. 18. and ch. i. 9.

Ver. 18. *He fell from off the seat.*—This shows it was the seat of judgment, as above hinted; for their seats were in common low; but their thrones were elevated with steps and footstools. See 2 Chron. ix. 18. Psalm cx. 1, &c.

CHAP. V. Ver. 1. *Ashdod.*—[*Ashdod*, called *Azotus* by the Greeks, was one of the five satrapies of the Philistines, and a place of great strength and consequence. It was situated near the Mediterranean, between Ashkelon and Jamnia, 34 miles north of Gaza, according to *Diodorus Siculus*, and the Antonine and Jerusalem Itineraries. It is now called *Shdood*; and Dr. *Richardson* says they neither saw nor heard of any ruins there. "The ground," he observes, "around Ashdod is beautifully undulating, but not half stocked with cattle. The site of the town is on the summit of a grassy hill; and, if we are to believe historians, was anciently as strong as it was beautiful."]—*Bagster.*

Ver. 2. *The house of Dagon.*—*Diodorus Siculus* describes this idol as having "the head of a woman united to the body of a fish." The text, however, seems to represent the idol as masculine, and it was probably exhibited in both forms, like the mer-man and mer maid; for it appears also by the text, that Dagon had hands and arms. The Philistines are supposed to have brought the ark into his house, or temple, as a trophy of victory, and as a thank-offering to their god; yet placing the ark by the side of Dagon, seems not like a mark of contempt, or disrespect. If they thought to unite his worship with that of Dagon, as many of the Jews attempted to serve the Lord and Baal, they soon discovered their mistake: for early on the morrow, behold, Dagon was fallen on his face before the ark; but this was probably considered as an accident, and as the image was not broken, they set him up again. But on the next morning he was fallen again, and with a vengeance, for

Ver. 4. *The head of Dagon and both the palms of his hands were cut off upon the threshold.*—Possibly the image had been cast in separate parts, and therefore broke off where they were joined. The falling upon the threshold was, however, a degrading and fatal circumstance; for *the stump only was left*; (margin, *the fleshy part*;) this shows that we are pretty correct as to its form.

Ver. 5. *Therefore neither . . . . tread on the threshold.*—*Maurice*, in his "Modern History of Hindostan," mentions, that in a certain instance, when the Turks destroyed one of the idols of the Hindoos, they ordered the fragments to be thrown on the threshold of their mosques, to be "trampled on by the devout and zealous Mussulmans."

nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

6 ¶ But the hand [f] of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with [g] emerods, *even* Ashdod and the coasts thereof.

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 ¶ They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was *so*, that, after they had carried it about, the [h] hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to [i] Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to [j] us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay [k] us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very [l] heavy there.

12 And the men that died not were smitten with the emerods: and the [m] cry of the city went up to heaven.

CHAPTER VI.

After seven months the Philistines take counsel how to send back the ark. 10 They bring it on a new cart with an offering unto Beth-shemesh. 19 The people are smitten for looking into the ark. 21 They send to them of Kirjath-jearim to fetch it.

AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, [a] saying, What shall we do to the ark of the LORD? tell us wherewith [b] we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not [c] empty; but in any wise return him a [d] trespass-offering: then ye shall be healed, and it shall be known to you why [e] his hand is not removed from you.

4 Then said they, What *shall be* the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice, *according to* the [f] number of the lords of the Philistines: for one plague *was* on [g] you all, and [h] on your lords.

5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall [i] give glory unto the God of Israel: peradventure he will lighten [j] his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts, as the Egyptians [k] and Pharaoh hardened their hearts? when he had wrought [l] wonderfully among them, did they not let [m] the people go, and they [n] departed?

7 Now therefore make a new [o] cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put the [p] jewels of gold, which ye return him *for* a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to [q] Beth-shemesh, [r] *then* he [s] hath done us this great evil: but if not, then we [t] shall know that *it is* not his hand *that* smote us; it *was* a chance *that* happened to us.

10 ¶ And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to

A. M. 2863. B. C. 1141.

f ver.7,11. Ex.9.3. Ps.32.4. Ac.13.11.

g De.28.27. Ps.78.66.

h De.2.15. c.7.13. 12.15.

i 2 Ki.1.2.

j *me, to slay me and my.*

k *me not, and my.*

l ver.6,9.

m c.5.16. Je.14.2.

A. M. 2864. B. C. 1140.

a Ge.41.8. Ex.7.11. Is.47.13. Da.2.2. 5.7. Mat.2.4.

b Mi.6.6..9.

c De.16.16.

d Le.5.15, 16.

e Job 10.2. 34.31,32.

f Jos.13.3. Ju.3.3. ver 17,18.

g *them.*

h Ro.2.11.

i Jos.7.19. Mal.2.2.

j c.5.6,11.

k Ex.7.14. 8.15. 14.17,23.

l or, *reproachfully.*

m *them.*

n Ex.12.31.

o 2Sa.6.3.

p ver.4,5.

q Jos.15.10.

r or, *it.*

s Am.3.6.

t ver.3. Is.26.11.

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jesty, he wields the thunderbolt, or showers down great stones from heaven; at other times, a disease, which is not usually epidemic, and not often dangerous, becomes a national scourge; and an army of locusts, or even mice, can create a famine. But what was the sin of these heathens? The first sin lay with the sons of Eli and the army of the Israelites, who by forcing the ark into the camp, attempted to make Jehovah a party to a war, on which he had not been consulted. The ark indeed they took, and trusting to it, betrayed it into the hands of the enemy. But no judgment followed them till they placed it in their idol temple, by the side of Dagon. Whether they did this to insult the God of Israel, or, as we are rather inclined to think, wished to gain his patronage, and to give him a share of the honours which they gave to Dagon, the insult was equally offensive. Jehovah is a jealous God, and can bear no competitor. "To whom will ye liken me, and make me equal, and compare me, that we may be like?" saith the Lord. (Isaiah xlvi. 5.) The gods of the heathen were not jealous. Those of the Romans were reckoned at thirty thousand, those of the Hindoos at 300 millions. His "name is one," and he is God alone. To unite any other name with his, is to insult him.

CHAP. VI. Ver. 1—21. *The ark returned to Israel, many of whom are slain for their presumption.*—Those who have no God to go to, are very apt to seek "to priests and to diviners," as was the case here, who often direct them to superstitious or unappointed means. There is reason, however, in their proposals not to send back the ark without a trespass-offering; and to form images of those objects which had constituted their "plague," was in perfect conformity with the custom of the heathen, and of some persons to the present day.

The impression made by this visitation on the Philistines, seems to have been not wholly in vain. They had learned the danger of hardening their hearts against the Lord, for "who ever hardened their hearts against him and prospered?" and they are careful to return the ark upon a new cart, and by kine never before yoked; and yet these are directed by an unseen hand to go of their own accord to Beth-shemesh, a circumstance that satisfied these heathen that the visitation was from heaven. The golden emerods were one for each of the five satraps already mentioned; but the golden mice, if not more numerous, were furnished from all their towns and villages; which seems to indicate that if the plague of the mice were less distressing, it had been more extensive.

As we read of no farther judgments on the Philistines, it should seem that the Lord accepted their thank-offering; but the judgment which fell on the men of Beth-shemesh is more mysterious, and apparently more severe. Let us inquire, first, as to the nature of their crime, and, secondly, into the extent of their punishment. I. We inquire into the nature of their

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Ver. 6. *He smote them with emerods.*—It is generally agreed, that this is the disorder which we call the *hæmorrhoids*, or *piles*, but to a desperate degree; and those who have experienced any thing of the complaint, need not be told, that it is very painful and distressing; besides which, it was considered as disgraceful. See Ps. lxxviii. 66.

Ver. 8. *The lords of the Philistines.*—For lords, the LXX. and Vulgate read *satraps*; and it appears by Josh. xiii. 3. that this country was divided into five of these satrapies; namely, those of Ashdod, Askelon, Ekron, Gath, and Gaza.—*Let the ark be carried about.*—That is, they each wish to shift it out of their own territories; they send it therefore to Gath, and from Gath to Ekron; and it is still attended with the same fatal consequences.

Ver. 9. *They had emerods* (in their secret parts.)—Dr. *Boothroyd* renders it, "They had the piles *inwardly*;" which is probably the correct meaning. As this disorder is, however, seldom fatal with us, it might be attended with some inflammatory disease, arising perhaps from the climate, which made it so dreadfully calamitous.

CHAP. VI. Ver. 4. *Five golden emerods.*—The heathen used to consecrate to their gods such monuments of their deliverances as represented the evils from which they were rescued. In Popish countries it is common to see the figures of "heads, eyes, hands, feet," &c. exhibited as votive offerings in the churches, indicative of benefits received in the healing the diseases of the offerers in those parts. As to the *mice*, it has been thought that the jerboa, or field-mouse, is here referred to, which did vast damage in eating the tops of the young corn on its first sprouting. [*Bochart* has collected many curious accounts relative to the terrible devastations made by these mischievous animals. *William*, Archbishop of Tyre, records, that in the beginning of the twelfth century, a penitential council was held at Naplouse, where five and twenty canons were framed for the correction of the manners of the inhabitants of

the way of Beth-shemesh, *and* went along the highway, lowing as they went, and turned not aside *to* the right hand or *to* the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they of* Beth-shemesh *were* reaping their wheat-harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was* a great stone: and [u] they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt-offerings and sacrificed sacrifices the same day unto the LORD.

16 And when the five [v] lords of the Philistines had seen *it*, they returned to Ekron the [w] same day.

17 And these *are* the golden emerods which the Philistines returned *for* a trespass-offering unto the LORD; for [x] Ashdod one, for Gaza [y] one, for Askelon [z] one, for Gath [a] one, for Ekron one;

18 And the golden mice, *according to* the number of all the cities of the Philistines *belonging* to the five lords, *both* of fenced cities, and of country villages, even unto the [b] great *stone of* Abel, whereon they set down the ark of the LORD: *which stone remaineth* unto this day in the field of Joshua, the Beth-shemite.

19 ¶ And he smote the men of Beth-shemesh, because [c] they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

20 And the men of Beth-shemesh said, Who [l] is able to stand before this holy LORD God? and to whom shall he go up from [e] us?

A. M. 2864. B. C. 1140.

u Jo.6.26. 2Sa.24.22, 25.
v ver.4.
w c.5.10.
x 2Ch.26.6. Je.25.20. Zec.9.5,6.
y Ju.16.1, 21. Am.1.7,8.
z 2Sa.1.20.
a 2Sa.21.22. Am.6.2.
b or, *great stone.*
c Ex.19.21. Nu.4.15, 20. 1Ch.13.9, 10.
d 2Sa.6.7,9. Ps.76.7. Mal.3.2.
e Ju.5.8. 8.37.

21 ¶ And they sent messengers to the inhabitants of [f] Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, *and* fetch it up to you.

CHAPTER VII.

1 They of Kirjath-jearim bring the ark into the house of Abinadab, and sanctify Eleazar his son to keep it. 2 After twenty years, 3 the Israelites, by Samuel's means, solemnly repent at Mizpeh. 9 While Samuel prayeth and sacrificeth, the Lord discomfiteth the Philistines by thunder at Eben-ezer. 13 The Philistines are subdued. 15 Samuel peaceably and religiously judgeth Israel.

AND the men of Kirjath-jearim came, and fetched [a] up the ark of the LORD, and brought it into the house of [b] Abinadab in the hill, and sanctified [c] Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel [d] lamented after the LORD.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return [e] unto the LORD with all your hearts, *then* put [f] away the strange gods and Ashtaroth from among you, and prepare [g] your hearts unto the LORD, and serve him [h] only: and he [i] will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away [j] Baalim and Ashtaroth, and served the LORD only.

5 And Samuel said, gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured [k] *it* out before the LORD, and fasted on that day, and said there, We [l] have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7 ¶ And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, [m] Cease not to cry unto the LORD our God for [n] us, that he will save us out of the hand of the Philistines.

9 ¶ And Samuel took a sucking lamb, and

f Jos.18.14. Ju.18.12. 1Ch.13.5, 6.
a c.6.21. Ps.132.6.
b 2Sa.6.3,4.
c Is.52.11.
d Zec.12.10, 11.
e De.30.2, 10. 1Ki.8.48. Joel 2.13.
f Ge.35.2. Jos.24.14, 23.
g 2Ch.30. 19. Job 11.13, 14. Ps.78.8. Jn.4.24.
h De.13.4.
i Is.55.7. Ho.6.1.
j Ju.2.11.
k Job 16.20. Je.9.1.
l Ju.10.10. Ps.106.6. Je.3.13,14
m *Be not silent from us from crying.*
n Is.37.4.

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crime. They were Israelites, and knew, or ought to have known, as this was one of the cities of the priests, that none but the sons of Aaron were suffered to meddle with the ark. (See Num. iv. 15; xvii. 13.) But these Beth-shemites presumed to pry into the holy coffer, with an unholy curiosity, and were therefore slain. But, 2. What was the extent of the punishment; or, in other words, what was the number slain? "The number, as it stands in our version, (says Scott,) is so very large to be found in one small city, and the expression in the original is so uncommon, that it is generally allowed some mistake is [here] made: *Josephus* mentions only seventy. The passage may be rendered, 'He smote . . . . seventy men, *even* fifty *out of* a thousand men;' which supposes that 1,400 persons were present, and that a twentieth part was slain; and this appears to be the genuine meaning of the passage." Others render it, "he slew seventy men *out of* 50,000," which comes nearly to the same. It appears to us that the people were smitten, like the Philistines, with some sore disorder, of which seventy of the chief offenders died, and the whole surrounding population of 50,000 bitterly lamented, and were greatly terrified, saying, "Who is able to stand before the Holy Lord God?" in which they justify his character while they lament his judgment. Our proper improvement of this alarming incident is briefly couched in those memorable words of Moses: "Secret things belong to the Lord our God," and it is not for us curiously to inquire into them; "but those [things] which are revealed belong unto us and to our children for ever; that we may do [practise] all the words of this law." (Deut. xxix. 29.)

CHAP. VII. Ver. 1—17. *Israel's reformation and deliverance.*—In the close of the preceding chapter, we find the inhabitants of Beth-shemesh sending to those of Kirjath-jearim to fetch the ark, lest some other evil should befall them; this accordingly they did, and with them it abode a long time, even twenty years, which probably marks the time when this book was written; for, in fact, the ark continued long after, till it was fetched away by David. It is not certain that this Eleazar was of the family of Aaron, though most probably a Levite. Perhaps the priests were at this time so secularized, that they paid no attention to the ark; a Levite was therefore sanctified, or set apart, by some holy ceremony, to the office of its protection and preservation. On this we may remark, that while the idle curiosity of the Beth-shemites (a city of priests) was severely punished, the pious care of the men of this city was acceptable to the God of Israel.

This appearance of returning to a due sense of religion,

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the Christian kingdom of Jerusalem, who they apprehended had provoked God to bring upon them the calamities of earthquakes, war, and famine. This last he ascribes to locusts and devouring *mice*, which had for four years together so destroyed the fruits of the earth, as to cause almost a total failure of their crops.)—*Bagster.*

Ver. 18. *According to the number*, &c.—Ver. 4. There are said to be *five* golden mice as well as five emerods, and the former answered to the five lordships (or satrapies) of the Philistines; but because the villages suffered as well as the cities, the meaning of the text is supposed to be, that they all contributed to the expense of this atonement; which, perhaps, may be rendered clearer by giving to the Heb. prefix (*mem*) its usual meaning of FROM, as thus: "FROM the number of all the cities . . . . . &c. FROM the fenced cities unto the country villages, even unto the great stone of Abel;" which was the boundary of their country.——*The great stone of Abel.*—Instead of *Abel* (weeping) some MSS. read (*Aben*) "Stone," which renders that supplement unnecessary, as our translators have noted in the margin.

Ver. 19. *He smote of the people*, &c.—The ancient versions of this text vary most remarkably; the LXX. is the only one which agrees with ours. *Jonathan's* Targum reads, "He smote of the *elders* of the people seventy men and of the *congregation* 50,000 men," which the Vulgate nearly follows. The Syriac and Arabic read, "The Lord smote among the people, (and there died of them) five thousand and seventy."—Dr. *Clarke.* See exposition.

C. Taylor (in his Calmet) doubts even if any died; and certainly *smiting* does not always imply death. The original term is, in this very book, applied to the sons of Eli striking a flesh-hook into a pot, ch. ii. 14., and in Ex. vii. 25. to smiting the river Nile. It is applied also frequently to smiting with blindness, Gen. xix. 11.—with pestilence, &c. Num. xiv. 12.—with emerods, 1 Sam. v. 6. *Taylor* also argues from the lamentations of the people, for 50,000 must include all the population of the city, and for some distance round, who then was there to lament? To the Editor, the probability seems to be, that there was a great pestilence among the people, of whom seventy of the most daring transgressors died.——*With a great slaughter.*—Heb. "Smiting," or "plague;" the original term is applied to the plagues of Egypt.

CHAP. VII. Ver. 6. *Drew water.*—(*Grotius* says, that the *pouring out of water* means the shedding of tears; and the Targum reads, "And they *pour ed out* their *hearts* in *penitence*, as *waters*, before the Lord." Others suppose

offered *it for* a burnt-offering wholly unto the LORD: and Samuel cried unto the LORD for Israel: and the LORD [o] heard [p] him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and [q] discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

12 Then Samuel took a [r] stone, and set *it* between Mizpeh and Shen, and called the name of it [s] Eben-ezer, saying, Hitherto hath the LORD helped us.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

15 ¶ And Samuel judged Israel all the days of his life.

16 And he went from year to year [t] in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return *was* to [u] Ramah; for there *was* his house; and there he judged Israel; and there he built an altar unto the LORD.

A. M. 2884. B. C. 1120.

o or, *answered.*

p Ps.99.6 Ja.5.16.

q Ps.18.14.

r Ge 28.18, 19.

s i. e. *The stone of help.*

t *and he circuited.*

u c.8.4.

A. M. 2892. B. C. 1112.

a *Vashni.* 1 Ch.6.28.

b Ex.18.21. 1 Ti.3.3.

c Pr.29.4.

d De.17.14. Ho.13.10.

e *was evil in the eyes of.*

f Ex.16.8. Mat.10. 40.

g or, *obey.*

h or, *notwithstanding when thou hast solemnly protested against them, then thou shalt show.*

i c.10.25. 14.52.

j 1 Ki.21.7. Eze.46.18.

CHAPTER VIII.

1 By occasion of the ill government of Samuel's sons, the Israelites ask a king. 6 Samuel praying in grief is comforted by God. 10 He telleth the manner of a king. 19 God willeth Samuel to yield unto the importunity of the people.

AND it came to pass, when Samuel was old, that he made his sons judges over Israel.

2 Now the name of his first-born was [a] Joel; and the name of his second, Abiah: *they were* judges in Beer-sheba.

3 And his sons walked not in his ways, but turned aside after [b] lucre, and took [c] bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king [d] to judge us like all the nations.

6 ¶ But the thing [e] displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they [f] have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore [g] hearken unto their voice: [h] howbeit yet protest solemnly unto them, and show [i] them the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will take your [j] fields, and your vineyards, and your olive-yards, *even* the best *of them*, and give *them* to his servants.

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probably encouraged Samuel to call all the tribes together to Mizpeh, and to exhort them to repentance: to put way their idols, and to "prepare their hearts" to serve the Lord. And, perhaps, what we are here told of their idols, Baal and Ashtaroth (gods and goddesses) may account for the supineness and neglect of the priestly order, who had degenerated into idol priests, to please the corrupted laity, by whom they were liberally bribed.

Samuel now, for the first time, openly and solemnly assumes his prophetic office; and having collected all Israel (that is, a great company) to Mizpeh, and persuaded them to give up their idols, they are directed to pour out water before the Lord, to pray and fast, and to confess their sins. The former of these actions may be considered as a libation to Jehovah: it was, however, a most significant and instructive ceremony; and might be designed as a figurative action, admonishing them to "pour out their hearts before him;" as well as that all their religious services should be pure and unadulterated with idolatry. It might have a farther reference also to the influences of the Holy Spirit, as necessary both to all true reformation and spiritual devotion. (See John vii. 38.)

Whether the Philistines judged the reformation of the Israelites fatal to their own usurpation, by engaging the Lord on their behalf; or whether they thought it the best time to attack them, when they were engaged in the duties of religious worship—so it was; they came up against them while thus engaged: but they found that the Lord never fails to protect those who devote themselves conscientiously to his service. While, therefore, they were worshipping, unarmed, or at least unprepared for battle, the Lord "thundered with a great thunder," probably attended, as in other instances, with tremendous hailstones, (see Josh. x. 11.) whereby the Philistines were discomfited and put into much confusion; on which the Israelites, as soon as their services were over, pursued them with a great destruction, so that we hear no more of their invasions during the government of Samuel.

Samuel was no less careful to record this deliverance, than he had been earnest to implore it; and therefore set up a monumental stone, which he called *Ebenezer*, (that is, the stone of help,) saying, "Hitherto the Lord hath helped us!" We have all had numerous helps and deliverances, in our *spiritual* warfare through life; let us not neglect to follow this example, and sing or say,

> "Here I raise my Ebenezer,
> Hither by thine help I'm come;
> And I hope, by thy good pleasure,
> Safely to arrive at home." *R. Robinson.*

CHAP. VIII. Ver. 1—22. *Samuel, growing old, makes his sons judges; and they behaving ill, the people solicit for a king.*—Samuel, we have seen, was an itinerating judge, travelling from place to place, to administer judgment and justice among the tribes; but as he grew in years he became unequal to this labour; he therefore built himself a house in Ramah, (which was northwest of Jebus, or Jerusalem) where also he

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that it was done *emblematically*, to represent the *contrition* of their hearts, and their desire to *wash* away their past offences. But some learned men conceive that it was *poured out* as a libation, in token of joy, after they had fasted and confessed their sin, as they were wont to do in the feast of tabernacles. (See note on Nu. xxix. 35.) Hence *L'Empereur* renders the succeeding clause, "after they had fasted," &c.]—*Bagster.*

Ver. 11. *Beth-car.*—[This place was probably situated in the tribe of Dan. *Josephus* calls it *Korraioi;* the LXX. *Baithchor;* Targum, *Beth-saron;* Syriac and Arabic, *Beth-jasan;* by which *Houbigant* supposes is meant *Beth-shan.*]—*Bagster.*

Ver. 16. *In circuit.*—Hebrew, "Circuited"—went from town to town, to hear, and to judge, and to advise.—[When he was at *Bethel*, the tribe of Ephraim, and all the northern parts of the country could attend him; when at *Gilgal*, the tribe of Benjamin, and those beyond Jordan, could have easy access to him; and when at *Mizpeh*, he was within the reach of Judah, Simeon, and Gad: but at *Ramah* was the place of his ordinary abode; and there he held his court, for *there he judged Israel:* and as it is probable Shiloh was destroyed, it is said (ver. 12.) that *there*, i. e. at *Ramah*, he built an altar to the Lord.]—*Bagster.*

CHAP. VIII. Ver. 2. *Beer-sheba.*—This was the southern extremity of Canaan; whereas the prophet himself resided at Ramah, far more northerly.

Ver. 6. *But the thing displeased.*—See Margin. [No doubt Samuel felt with the keenest sensibility their ingratitude to him; but probably the greatest cause of his displeasure was, because he saw that their request to have a king like the other nations amounted to a formal renunciation of the Divine government, under which they had hitherto lived.]—*Bagster.*

Ver. 12. *To ear his ground.*—That is, to plough it. See note on Gen. div. 6.

Ver. 13. *Confectioners and cooks.*—[What Samuel says of the despotic power assumed by Eastern monarchs, agrees with what *Knox* says of the king of Ceylon: "He hath many women belonging to his kitchen, choosing to have his meat dressed by them. Several times he hath sent into the countries a command to gather handsome young women of the Chingulayes to recruit his kitchen, with no exception, whether married or unmarried; and those that are chosen for that service ever return back again."]—*Bagster.*

15 And he will take the tenth of your seed, and of your vineyards, and give to his [k] officers, and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not [l] hear you in that day.

19 ¶ Nevertheless the people refused [m] to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be like [n] all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken [o] unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

CHAPTER IX.

1 Saul despairing to find his father's asses, 6 by the counsel of his servant, 11 and direction of young maidens, 15 according to God's revelation, 18 receiveth Samuel. 19 Samuel entertaineth Saul at the feast. 25 Samuel, after secret communication, bringeth Saul on his way.

NOW there was a man of Benjamin, whose name *was* [a] Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, [b] a Benjamite, a mighty man of power.

2 And he had a son, whose name *was* Saul, a choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: from his shoulders and upward *he was* [d] higher than any of the people.

3 And the asses of Kish, Saul's father, were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of [e] Shalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us.

6 And he said unto him, Behold now, *there is* in this city a [f] man of God, and *he is* an honourable man; all [g] that he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we should go.

7 Then said Saul to his servant, But, behold, *if* we go, what [h] shall we bring the man? for the bread is [i] spent in our vessels, and *there is* not a present to bring to the man of God: what [j] have we?

8 And the servant answered Saul again, and said, Behold, [k] I have here at hand the fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now *called* a Prophet was beforetime called a [l] Seer.)

10 Then said Saul to his servant, [m] Well said; come, let us go. So they went unto the city where the man of God *was*.

11 ¶ *And* as they went up [n] the hill to the city, they found young maidens [o] going out

A. M. 2909.
B. C. 1095

k *cunuchs.* Ge.37.36.

l Pr.1.25., 28. Is.1.15. Mi.3.4.

m Je.44.16.

n ver.5.

o ver.7. Ho.13.11.

a c.14.51.

b *or, the son of a man of Jemini.*

c *or, substance*

d c.10.23.

e 2 Ki.4.42.

f De.33.1. 1 Ki.13.1.

g c.3.19.

h Ge.43.11. Ju.6.18. 1 Ki.14.3. 2 Ki.8.8.

i *gone out of.*

j *is with us.*

k *there is found in my hand.*

l 2 Sa.24. 11. 2 Ki.17.13. 2 Ch.16.7, 10. Is.30.10. Am.7.12.

m *thy word is good.*

n *in the ascent of the city.*

o Ge.24.11.

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built an altar to the Lord; and made his sons a sort of deputy judges at Beer-sheba, in the south.

But neither grace nor moral virtues are hereditary. The sons of the meek and amiable Eli were licentious and profane; and those of the just and upright Samuel covetous in the extreme—they took bribes and perverted judgment. This becoming notorious, the elders of the different tribes came to Samuel to complain. The venerable judge must undoubtedly be grieved, though he might not believe all that was reported, or even all that was really true; for with the instructions which he had given them, and the example he had set before them, he had surely a right to expect from them a very different conduct.

The object of their application is, not for him to remove his sons, or even to restrain them; but they think this a favourable opportunity to effect a change of government. This, of course, displeased Samuel, as it went to set aside the theocracy, and supersede the divine authority. He therefore applied for divine direction, and was ordered to comply with their request; but at the same time to warn them of the consequences. As Moses had described the character and duties of a patriot king, (Deut. xvii. 14—20.) they, perhaps, flattered themselves that they might obtain such a one; and under him not only enjoy a better government, but also a more elevated distinction among the nations. In answer to this, Samuel is directed to warn them of the abuses to which monarchy is liable, and of which, in fact, they had abundant proof in their subsequent history; and to remind them that if they rejected the Lord from being their king, they could have no pretence for applying to him for relief from such abuses, to which all absolute governments are more or less liable.

Of this discourse of Samuel, the celebrated *Puffendorf* gives the following lucid explanation:—"Hitherto the people of Israel had lived under governors raised up of God, who had exacted no tribute of them nor put them to any charge; but, little content with this form of government, they desire to have a king like other nations, who should live in magnificence and pomp, keep armies, and be able to resist any invasion. Samuel informs them what it was they desired; that, when they understood it, they might consider whether they would persist in their choice. If they would have a king splendidly attended, he tells them, that he would take their sons for his chariots, &c.: if they would have him keep up constant forces, then he would appoint them colonels and captains; and employ those in his wars who are accustomed to follow their family business; and since, after the manner of other kings, he must keep a stately court, they must be content that their daughters should serve in several offices, which the king would think below the dignity of his wives and daughters, (ver. 13.) Many ministers also, in several departments, both of war and peace, must have salaries to support them, which must be paid out of their fields and vineyards, (ver. 14.) In one word, that to sustain his dignity, their king would exact the tenth of all they possessed, and be maintained in a royal manner out of their estates."

The people are, however, resolute in their determination to have a king, and give for reason, not only that he might judge them, but become their military leader, and fight their battles for them, which shows that they aspired after national distinction and military glory: an ambition which has been the plague of all nations, and will be, till the day shall come when men shall "learn war no more."

CHAP. IX. Ver. 1—27. *Saul being sent to seek his father's asses, visits Samuel, who intimates to him that he is to be king.*—In the history of this chapter we meet with little that requires explanation; but there are two or three particulars which may afford practical hints, which we are always glad to introduce when circumstances will admit. 1. We remark

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CHAP. IX. Ver. 3. *Go, seek the asses.*—Baron Du Tott represents such searches for stray animals as very common in the East, and often lasting for several days. Each owner, also, has a particular mark imprinted on his animals.

Ver. 5. *Land of Zuph* (or Suph.)—See note on Deut. i. 1.

Ver. 7. *There is not a present.*—[We are not to suppose from this that the prophets took money to predict future events: Saul only refers to an invariable custom, that no man approached a *superior* without some *present* or another, however small in value. Dr. *Pococke* tells us of a present of *fifty radishes!* Other author's mention a flower, an orange, or similar trifles; and *Bruce* says, that one who wished to solicit a favour from him, presented him with *about a score of dates!* "I mention this trifling circumstance," says *B.* "to show how *essential* to humane and civil intercourse *presents* are considered to be in the East; whether it be dates, or whether it be diamonds, they are so much a part of their manners, that, without them, an inferior will never be at peace in his own mind, or think that he has hold of his superior for protection. But superiors give no presents to their inferiors." Presents then are tokens of honour; not intended as offers of payment, or enrichment.]—*Bagster.*

Ver. 8. *The fourth part of a shekel.*—If the shekel was equal to 60 cents of our money, as we have reckoned, (Exod. xxx. 15. note) this is equal to about 16 1-2 cts.; which shows that it was not the value of the thing that was looked to, but the custom. It does not appear, however, that even this was presented.

Ver. 9. *Go to the seer.*—Prophet was the word in the time of Moses; but in the barbarous times of the judges, the word *Seer* had been introduced; now that of Prophet was recovered.—Dr. *Wall.*—[The word *roaih* literally signifies *one who sees;* particularly *preternatural* sights. A *seer* and a *prophet* were the same in most cases; only with this difference, the *seer* was always a *prophet*, but the *prophet* was not always a *seer*. A seer seems to imply one who *frequently* met with and *saw* some symbolical representation of God. All prophets, true or false, profess to see God; (see Nu. xxiv. 4, 16. Je. xiv. 4.) and *diviners*, in their enthusiastic flights, boasted that they had those things *exhibited* to their *sight* which should come to pass. Thus the Sybil in

to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to-day to the city; for *there is a* [p] sacrifice [q] of the people to-day in the [r] high place:

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless [s] the sacrifice; *and* afterward they eat that be bidden. Now therefore get you up; for about [t] this time ye shall find him.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ Now the LORD [u] had told [v] Samuel in his ear a day before Saul came, saying,

16 To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint [w] him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked [x] upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this [y] same shall [z] reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*.

19 And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell [a] thee all that *is* in thy heart.

20 And as for thine [b] asses that were lost [c] three days ago, set not thy mind on them; for they are found. And on whom *is* all the desire [d] of Israel? *Is it* not on thee, and on all thy father's house?

21 And Saul answered and said, *Am* not I a Benjamite, of the smallest [e] of the tribes of Israel? and my family [f] the least of all the families of the tribe of Benjamin? wherefore then speakest thou [g] so to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the [h] shoulder, and *that* which *was* upon it, and set *it* before Saul. And *Samuel* said, Behold that which is [i] left! set *it* before thee, *and* eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And when they were come [j] down from the high place into the city, *Samuel* communed with Saul upon the [k] top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still [l] a while, that I may show thee the word of God.

CHAPTER X.

1 Samuel anointeth Saul. 2 He confirmeth him by prediction of three signs. 9 Saul's heart is changed, and he prophesieth. 14 He concealeth the matter of the kingdom from his uncle. 17 Saul is chosen at Mizpeh by lot. 26 The different affections of his subjects.

THEN [a] Samuel took a vial of oil, and poured *it* upon his head, and [b] kissed him, and said, *Is it* not because the LORD hath anointed thee *to be* captain [c] over his [d] inheritance?

2 When thou art departed from me to-day, then thou shalt find two men by Rachel's [e] sepulchre in the border of Benjamin at [f] Zel-

A. M. 2909. B. C. 1095.

p or, *feast.*
q Ge.31.54. c.16.2.
r 1 Ki.3.2.
s Mat.6.41. Lu.24.36.
t *to-day.*
u *revealed the ear of Samuel.* c.20.2.
v Am.3.7. Ac.13.23.
w c.10.1.
x Ex.2.23., 25. Ps.106.44.
y Ac.13.21.
z *restrain in.*
a Jn.14.29.
b ver.3.
c *to-day, three days.*
d c.12.13.
e Ju.20.46., 48. Ps.68.27.
f Ju.6.15.
g *according to this word.*
h Le.7.32, 33. Eze.24.4.
i *reserved.*
j ver.13.
k Ac.10.9.
l *to-day.*
a c.9.16. 16.13. 2 Ki.9.3,6.
b 2Sa.19.39. 1Th.5.26.
c 2 Sa.5.2.
d Ps.78.71.
e Ge.35.19, 20.
f Jos.18.28.

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the ground of worldly promotion. Saul was the son of "a mighty man" in Israel, and was himself a choice young man and a goodly," which plainly refers, neither to his mental or moral character, but to his stature, which must have been (by ver. 2) nearly seven feet high, and his whole appearance portly and majestic: a circumstance, that, in the first instance, no doubt strongly recommended him to the admiration of the people; but nothing is said either of his religion or good sense. One trait in his character, however, in this early period deserves to be mentioned, as a model for young persons; namely, his tenderness towards the parental feelings of his father, "Let us return," said he, "lest my father leave off caring for the asses, and take thought for us."

2. We have in Samuel the character of a true prophet: he is "a man of God," that is, of true piety; and (which should always blend with it) a man of strict probity—"an honourable man:" for it sinks miserably the character of a professed man of God, when he can stoop to evasion and prevarication, even though he should not descend to downright falsehood. It is added, "All that he saith surely cometh to pass," which corresponds exactly with the account of Samuel in a preceding chapter (iii. 20.) "that all Israel, from Dan to Beer-sheba, knew that Samuel was established to be a prophet of the Lord." And though it may seem a degradation for such a man to be consulted about lost animals, yet, in fact, it was in perfect consistence with his duty—to "instruct the ignorant and them that are out of the way." Ministers should never think any thing degrading that is not foreign to their duty. *Henry* has here a pithy remark, (as most of his remarks are,) that "prophets must first be *seers:* they who undertake to speak to others of the things of God, must have an insight into those things themselves."

3. We must remark the leadings of Providence in the narrative before us. Nothing is so great as to be without the range of Providence; nothing so minute as to be overlooked in his designs. Bishop *Hall* remarks, "How far God fetches his purposes about! The asses of Kish (Saul's father) are strayed away: What is that to the news of a kingdom? God lays these small accidents for the ground of greater designs. The asses must be lost; none but Saul must go with his father's servant to seek them: Samuel shall meet them in the search; and Saul shall be premonished of his ensuing royalty. Little can we, by the beginning of any action or event, guess at God's intention in the conclusion."

4. God sometimes disappoints us by exceeding our expectations, as well as at others by falling short of them. Saul went to seek his father's asses, but found a kingdom and a crown. Well for him would it have been, had he shown the same solicitude in fulfilling his duties as a king of Israel, as he did in seeking his father's asses; but, alas! this station required a higher class of qualifications than he appears to have possessed. Strength and stature might assist him in the former; but the latter required wisdom and prudence, and the fear of the Lord, so as to yield to him an obedience no less implicit than what he required of his own subjects.

CHAP. X. Ver. 1—27. *Saul anointed and instructed, joins a company of the prophets, and is chosen by lot king of Israel.*—Samuel is supposed to have been the founder of what are called Schools of the Prophets, wherein young persons were trained in the knowledge of the Mosaic law, and the practice of the Hebrew poetry and music, the principal arts in which they appear to have excelled; and it may be proper to remark, that in the earliest times these professions were always united. The praises of God were always sung in verse,

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Virgil professes to be a *seer*:—"Wars, horrid wars, and Tyber foaming with blood, I *view*."]—*Bagster.*

Ver. 19. *I will tell thee all that is in thy heart.*—By this it should seem, that even at this early period there were some risings of ambition in Saul's heart, though he could scarcely aspire to the honour that was intended him.

Ver. 24. *The shoulder, and that which was on it.*—Probably the whole fore quarter.—*That which is left.*—Margin, "reserved;" i. e. as follows: it had been 'kept for him" several days, perhaps to make it the more tender. Dr. *Clarke* thinks the shoulder was emblematical, and intended to teach him that he was to bear the cares of government, as it were, "upon his shoulder."

Ver. 25. *Upon the top of the house.*—The Eastern houses were always flat-roofed, and often used for walking and conversation, and sometimes for sleeping, as appears to have been the case here with Samuel; and therefore, at the spring or dawn of day, he called up Saul, to dismiss him.

CHAP. X. Ver. 1. *And kissed him.*—This is what the Jews called the "kiss of homage," as one of the ceremonies of inauguration. See Psal. ii 12.—*Captain.*—The early Jewish kings were all military chieftains, as were those also of the Greeks

zah: and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the [g] care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to [h] Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will [i] salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the hill [j] of God, where *is* the garrison [k] of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high [l] place with a [m] psaltery, and a tabret, and a pipe, and a harp, before them; and they shall [n] prophesy:

6 And the Spirit [o] of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

7 And [p] let it be, when these signs are come unto thee, [q] *that* thou do as occasion serve thee; for God *is* with thee.

8 And thou shalt go down before me to [r] Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, *and* to sacrifice sacrifices of peace-offerings: seven [s] days shalt thou tarry, till I come to thee, and show thee what thou shalt do.

9 ¶ And it was *so*, that when he had turned his [t] back to go from Samuel, God [u] gave him another heart: and all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came [v] upon him, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said [w] one to another, What *is* this *that* is come unto the son of Kish? *Is* [x] Saul also among the prophets?

12 And one [y] of the same place answered and said, But who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together unto the LORD in [z] Mizpeh;

18 And said unto the children of Israel, Thus [a] saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:

19 And [b] ye have this day rejected your God, who himself saved [c] you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD [d] by your tribes, and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they inquired of the LORD farther, if the man should yet come thither.

A. M. 2909. B. C. 1095.

g *business.*
h Ge.28.19
i *ask thee of peace.* Jn.18.15.
j ver.10.
k c.13.3.
l c.9.12.
m Ex.15.20.
n 1 Co.14.1.
o Nu.11.25, 26. c.16.13.
p *it shall come to pass that.*
q *do for thee as thy hand shall find.* Ju.9.33.
r c.11.14,15. 13.4,8.
s c.13.8.
t *shoulder.*
u *turned.*
v ver.6. c.11.6.
w *a man to his neighbour.*
x c.19.20,24. Jn.7.15, 16.
y *from thence.*
z c.7.5,6.
a Ju.2.2. 6.8,9. Ne.9.9, &c.
b c.8.7,19. 12.12.
c Ps.106.8., 10. Is.63.9. Je.3.23.
d Jos.7.14, &c.

in a kind of chant, or recitative, accompanied with musical instruments; with flourishes or symphonies, probably between the stanzas. This formed, no doubt, the employment of the young prophets here assembled, with whom Saul united; an employment so different from what he had been accustomed to, that it excited great surprise, and led them with astonishment to ask, "What is become to the son of Kish? Is Saul also among the prophets?"

Soon after this event, Samuel called the people again to the Lord at Mizpeh, and after gently reproaching them with ingratitude for rejecting the Lord from being their King, and demanding to have a mortal sovereign, he tells them that the Lord had consented to their request, and Saul is drawn by lot to be their king.

Saul now seems to have shrunk from his engagement. Perhaps when he came to hear that the Lord was offended by their requiring to have a king, and especially when he came to reflect on the weight of care and responsibility that would lie upon him, he trembled; and ambitious as he might be of distinction, he wished, at least for the present, to avoid it, and therefore hid himself among the stuff; that is, among the wagons and baggage belonging to the multitude now assembled. He was too tall, however, to remain undiscovered: and when brought forward among the people, they directly hailed him, by shouting, "God save the king!" or, as the Hebrew phrase is, "Let the king live!" which phrase is preserved in all the ancient versions.

Before the prophet dismissed the assembly, he thought it necessary to explain the nature of the kingdom now established, and the duties, we may suppose, both of king and people; and having written them in a book, laid up that book in the ark before the Lord.

When God calls men to any particular work, he gives the necessary abilities to perform it; thus it was in the building of the tabernacle and temple; and thus it was in the present instance. The Spirit of prophecy came upon Saul, and he

Ver. 5. *A company of prophets.*—These were doubtless the sons of the prophets referred to in the exposition, who were now occupied in singing the high praises of God, accompanied by instruments of music, as was frequently, if not always the case: as Bishop *Lowth* has shown. It appears also, that these instruments were sometimes played by minstrels, employed to accompany the holy prophets. See 2 Kings iii. 15.

Ver. 9. *All those signs.*—[The following history of Saul is given by the Affghans, a people generally supposed to be of Jewish origin: "In a war which raged between the children of Israel, and the Amalekites, the latter being victorious, plundered the Jews, and obtained possession of the Ark of the Covenant. Considering this [as] the God of the Jews, they threw it into the fire, which did not affect it. They afterwards attempted to cleave it with axes, but without success: every individual who treated it with indignity, was punished for his temerity. They then placed it in their temple; but all their idols bowed to it. At length they fastened it upon a cow, which they turned loose in the wilderness. When the prophet Samuel arose, the Children of Israel said to him, 'We have been totally subdued by the Amalekites, and have no king. Raise to us a king, that we may be enabled to contend for the glory of God.' Samuel said, 'In case you are led out to battle, are you determined to fight?' They answered, 'What has befallen us, that we should not fight against infidels? That nation has banished us from our country and children.' At this time the angel Gabriel descended, and delivering a wand, said, 'It is the command of God, that the person whose stature shall correspond with this wand, shall be king of Israel.' *Melec Talut* was at that time a man of inferior condition and performed the humble employment of feeding the goats and cows of others. One day, a cow under his charge was accidentally lost. Being disappointed in his searches, he was greatly distressed, and applied to Samuel, saying, 'I have lost a cow, and I do not possess the means of satisfying the owner. Pray for me, that I may be extricated from this difficulty.' Samuel perceiving that he was a man of lofty stature, asked his name. He answered *Talut*. Samuel then said, 'Measure Talut with the wand which the angel Gabriel brought.' His stature was equal to it. Samuel then said, 'God has raised Talut to be your king.' The Children of Israel answered, 'We are greater than our king. We are men of dignity, and he is of inferior condition. How shall he be our king?' Samuel informed them, they should know that God had constituted Talut king, by his restoring the Ark of the Covenant. He accordingly restored it, and they acknowledged him their sovereign." *Asiatic Researches.*]—*Bagster.*

Ver. 12. *Who is their father?*—If we adhere to the present text, and read "*their* father," in the plural, it must refer to the sons of the prophets, and means, "What school is this? Who is at the head of it?" which is perfectly agreeable to the Hebrew idiom. The sons of Asaph and Heman, &c. were doubtless the singing boys under their care, 1 Chron. xxv. 1. Some editions of the LXX. read singular "Who is *his* father? Is it not Kish?" But this is supported by no Hebrew MSS.

Ver. 14. *His uncle.*—The Hebrew *Dod* is a term of affection, and may be rendered *friend*, but is often translated "uncle."

Ver. 21. *Saul was taken.*—That is, by lot, as is generally understood: and this method is supposed to have been adopted to prevent contention among the tribes. But did not the Lord choose him? Certainly. See Prov. xvi. 33

And the LORD answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he [e] was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, [f] God save the king.

25 Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to [g] Gibeah; and there went with him a band of men, whose hearts God had touched.

27 But the children [h] of Belial said, How shall this man save us? And they despised him, and brought him no [i] presents. But he [j] held his peace.

CHAPTER XI.

1 Nahash offereth them of Jabesh-gilead a reproachful condition. 4 They send messengers, and are delivered by Saul. 12 Saul thereby is confirmed, and his kingdom renewed.

THEN Nahash [a] the Ammonite came up, and encamped against [b] Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make [c] a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this [d] *condition* will I make *a covenant* with you, that I may thrust out all your right eyes, and lay it *for* a reproach [e] upon all Israel.

3 And the elders of Jabesh said unto him, [f] Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

4 ¶ Then came the messengers to [g] Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

5 And, behold, Saul came after the herd out of the field; and Saul said, What [aileth] the people that they weep? And they told him the tidings of the men of Jabesh.

A. M. 2909. B. C. 1095.

e c.9.2.

f *Let the king live* 1 Ki.1.25, 39. 2Ki.11.12.

g c.11.4.

h De.13.13. 2Ch.13.7.

i 2Sa.8.2. 1 Ki.4.21. 10.25. 2 Ch.17.5. Ps.72.10.

j or, *was as though he had been deaf.*

a c.12.12.

b Ju.21.8, &c.

c Is.36.16. Eze.17.13.

d Pr.12.10.

e c.17.26.

f *Forbear us.*

g c.15.34. 2Sa.21.6.

h c.10.10.

i Ju.19.29.

j Ju.21.5.. 10.

k *as one man.* Ju.20.1.

l Ju.1.5.

m or, *deliverance.*

n c.31.11.

o ver.3.

p Ju.7.16.

q c.10.27.

r Lu.19.27.

s c.14.45. 2Sa.19.22.

t c.19.5. Is.59.16.

u c.10.8.

6 And [h] the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in [i] pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, [j] Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out [k] with one consent.

8 And when he numbered them in [l] Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by *that time* the sun be hot, ye shall have [m] help. And the messengers came and showed *it* to the men of Jabesh; and [n] they were glad.

10 Therefore the men of Jabesh said, To-morrow we will come out [o] unto you, and ye shall do with us all that seemeth good unto you.

11 And it was *so* on the morrow, that Saul put the people in three [p] companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 ¶ And the people said unto Samuel, Who *is* he that said, [q] Shall Saul reign over us? bring [r] the men, that we may put them to death.

13 And Saul said, There [s] shall not a man be put to death this day: for to-day the LORD hath wrought salvation [t] in Israel.

14 ¶ Then said Samuel to the people, Come, and let us go to [u] Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace-offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

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prophesied; the Lord also gave him "another heart," and "turned him into another man." His thoughts, which hitherto had been confined to agricultural labours, were now turned to the subjects of war and government; and instead of seeking his father's asses, he became captain-in-chief of all Israel. He did not, however, immediately assume the sceptre and throne: but went back to Gibeah, and waited till circumstances called forth his new energies, as we shall see in the next chapter. In the mean time there went with him "a band" (or company,) of men, "whose hearts God had touched" in the same extraordinary way, and who probably became his companions and his counsellors. So we read in the book of Ezra, (chap. i. 2—5.) that the Lord "stirred up the spirit of Cyrus," and of the fathers of Israel, and the priests and Levites, "whose spirit God had raised to go up, and to build the house of the Lord in Jerusalem." For it is the pious manner of the sacred writers to attribute to the agency of God "every good gift, and every perfect gift," natural as well as spiritual, as we shall have repeated occasion to observe.

CHAP. XI. Ver. 1—15. *The king of Ammon threatening the men of Jabesh, they send to Saul for aid; who collects a great army, and defeats them.*—The cruel threatening here recorded might seem incredible, were not similar instances on record, and even still practised in barbarous countries, in the punishment of rebels, and as such Nahash affected to treat Israel. *Hanway* saw several instances of it; and such cruel mutilations were sometimes recorded in the name of the places where they occurred. The *Asiatic Researches* mention a town called *Naskatapir*, which means "the town of cut noses," from the inhabitants having been deprived of all their noses; and the late Editor of Calmet suggests, that by such means Nahash meant to lay a reproach on all Israel, by calling Jabesh "the town of men who had lost their right eyes." A similar threat occurs in the history of the Indian war. The Gorchians threatened the inhabitants of Lelith Pattan with the loss of their *right hands*, unless they surrendered within five days. (*Fragments*, No. 121. See also Orient. Lit. No. 438.)

The cruelty of this tyrant was, however, well rewarded by a total defeat; and Saul, by the same means, appeared firmly established in his kingdom.

The method taken by Saul to collect this army, reminds us of the conduct of the Levite toward his murdered concubine, (see note on Judges xix. 29.) and refers to a custom of very high antiquity, and but lately extinct. Sir Walter Scott (Lady of the Lake, Canto 3.) refers to a practice very similar among the Highlanders and Scandinavians. The Highlanders slew a goat, and stained with its blood "the fiery cross" that was sent to summon their ancient warriors; and disobedience to the summons was punished with death, or the burning of their houses. (See Orient. Cust. No. 794, and Orient. Lit. No. 437.)

Saul's conduct hitherto seems totally unexceptionable. After being chosen king, he retired to his husbandry till circum-

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Ver. 25. *The manner of the kingdom.*—That is, the nature of the constitution.

CHAP. XI. Ver. 1. *Nahash the Ammonite.*—That is, the king of the Ammonites. We read of a king of this name in the time of David, 2 Sam. x. 2.

Ver. 2. *Thrust out right eyes.*—[This cruel condition would serve at once as a badge of their *slavery;* and a means of incapacitating them from being effective warriors. *Theodoret* observes, 'He who opposes his shield to the enemy with his right hand, thereby hides his left eye, and looks at his enemy with his right eye: he, therefore, who plucks out that right eye, makes men useless in war." *Josephus* assigns the same reason. Such barbarities were very common, and still prevail, in some places in the East.]—*Bagster.*

Ver. 5. *Saul came after the herd.*—This shows that he had not yet left his father's farm.

Ver. 7. *Yoke of oxen.*—[The sending the *pieces* of the oxen was an act similar to that of the Levite, Ju. xix. 29. where see the note.]—*Bagster.* See exposition.

Ver. 15. *They made Saul king.*—This was a recognition of his authority, and some think that he was now anointed a second time

CHAPTER XII.

1 Samuel testifieth his integrity. 6 He reproveth the people of ingratitude. 16 He terrifieth them with thunder in harvest time. 20 He comforteth them in God's mercy.

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said [a] unto me, and have made [b] a king over you.

2 And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, here I *am:* witness against me before the LORD, and before his anointed: whose [c] ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* [d] bribe [e] to blind [f] mine eyes therewith? and I will restore [g] it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand.

5 And he said unto them, The LORD *is* witness against you, and his anointed *is* witness this day, that ye [h] have not found aught in my hand. And they answered, *He is* witness.

6 ¶ And Samuel said unto the people, *It is* the LORD that [i] advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may reason [j] with you before the LORD of all the [k] righteous acts of the LORD, which he did [l] to you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent [m] Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgat the LORD their God, he sold them into the hand of [n] Sisera, captain of the host of Hazor, and into the hand of the [o] Philistines, and into the hand of the king of [p] Moab, and they fought against them.

10 And [q] they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and [r] have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent [s] Jerubbaal, and Bedan, and [t] Jephthah, and [u] Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

A. M. 2909. B. C. 1095.

a c.8.5,19, 20.
b c.10.24. 11.14,15.
c Nu.16.15. Ac.20.33. 2 Co.12.14
d *ransom.*
e or, *that I should hide mine eyes at him.*
f De.16.19.
g Ex.22.4.
h Ac.24.16, 20.
i or, *made.*
j Is.1.18. Mi.6.2,3.
k *righteousnesses*, or, *benefits.* Ju.5.11.
l *with.*
m Ex.3.10.
n Ju.4.2.
o Ju.10.7. 13.1.
p Ju.3.12.
q Ju.10.10, &c.
r Ju.2.13.
s Ju.6.14, 32.
t Ju.11.1, &c.
u c.7.13.
v c.11.2.
w Ho.13.11.
x Jos.24.14, 20. Ps.81.12. 15.
y *mouth.*
z *be after.*
a Le.26.14, &c.
b ver.9.
c Ju.5.16. 18.
d Ex.14.31. Ezr.10.9
e Ex.9.28. 10.17 Is.26.16 1 Jn.5.16.
f De.11.16. Je.3.1.
g Je.16.19. Jo.2.8.
h Hab.2.18.
i La.3.31, 32.
j Eze.20.9, 14.
k *from.*
l Col.1.9.
m Ec.12.13.
n or, *what a great thing.*
o De.28.36.

12 And when ye saw that [v] Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God *was* your king.

13 Now therefore behold the king whom ye have chosen, *and* whom ye have desired! and, behold, the [w] LORD hath set a king over you.

14 If [x] ye will fear the LORD, and serve him, and obey his voice, and not rebel against the [y] commandment of the LORD, then shall both ye and also the king that reigneth over you [z] continue following the LORD your God:

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then [a] shall the hand of the LORD be against you, as *it* [b] *was* against your fathers.

16 Now therefore stand and see this great thing, which the LORD will do before your eyes.

17 *Is it* not wheat harvest to-day? I will [c] call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king.

18 ¶ So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and [d] all the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, Pray [e] for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not: ye have done all this wickedness: yet [f] turn not aside from following the LORD, but serve the LORD with all your heart;

21 And turn ye not aside: for *then should ye go* after vain *things*, which [g] cannot profit nor deliver; for they *are* [h] vain.

22 For the LORD will not forsake [i] his people for [j] his great name's sake: because it hath pleased the LORD to make you his people.

23 Moreover as for me, God forbid that I should sin against the LORD [k] in ceasing to pray [l] for you: but I will teach you the good and the right way:

24 Only fear [m] the LORD, and serve him in truth with all your heart: for consider how [n] great *things* he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both [o] ye and your king.

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stances called him into the field; when he had gained the victory, he gave the glory to the Lord; and when urged to revenge against some men of Belial, which were his enemies, he nobly refused it, saying, "There shall not be a man put to death this day; for to-day the Lord hath wrought salvation for Israel."

CHAP. XII. Ver. 1—25. *Samuel, in years, and anticipating his end to be approaching, exhorts and warns the Israelites.*—It was probably at the meeting of Gilgal, mentioned in the close of the preceding chapter, that the venerable prophet delivered the following address, in which he speaks of himself as "old and grayheaded," a phrase that cannot imply less than about threescore years; an age which, if chronology be correct, he would attain a few years after Saul's election to the throne. His address contains, 1. An appeal as to his own integrity. "Whom have I defrauded? whom have I oppressed?" But few governors, or judges, we fear, after so long an administration, could with safety make an appeal like this; and, perhaps, to still fewer would the popular reply be, "Thou hast not defrauded us, nor oppressed us." "There is (says *Henry*) a just debt which every man owes to his own good name, especially men in public stations, which is to guard against unjust aspersions and suspicions, that we may finish our course with honour as well as joy." Demetrius had "a good report of all men, and of the truth itself." (3 John 12.) 2. He reminds them of the Lord's dealings with them as a nation, and of their ingratitude and rebellion against him, particularly in desiring to have another king over them, when the Lord himself had condescended to be their king. And to demonstrate that he spoke by divine authority, and that the Lord himself was displeased with them on that account, he calls down a storm of rain and thunder in the time of wheat-harvest, which was very unusual at that season in their climate, though common enough with us. 3. Upon this they appear much alarmed, being seriously apprehensive of the consequences. Samuel, on his part, expresses the utmost concern for them, and his readiness to intercede on their behalf; but warns them against relapsing again into idolatry and rebellion. For the past, however, he assures them of the divine forgiveness, cautioning them at the same time not to attribute any merit, either to

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CHAP. XII. Ver. 2. *Behold, my sons are with you.*—Many suppose this to imply, that he had stripped his sons of all public authority, and reduced them to the rank of private individuals.

Ver. 11. *Bedan.*—[*Bedan*, whose name occurs no where else as a judge of Israel, Bp. *Patrick* and others suppose to be a contraction of *Ben Dan*, "the son of Dan;" by which they suppose *Samson* is meant, as the Targum reads. The LXX., Syriac, and Arabic, however, instead of *Bedan*, read *Barak*; and the two latter versions, instead of *Samuel*, have *Samson*. These readings are adopted by *Houbigant*, and appear to be genuine; for it is not probable that Samuel would enumerate *himself*.]—*Bagster.*

Ver. 12. *And when ye saw that Nahash . . . . came against you.*—Nahash, it is probable, had been long preparing and threatening to attack them, and when they saw him *coming*, then they became more importunate; and having heard a vague report, perhaps, that Saul had been appointed, they sent express to him at Gibeah, chap. xi. 4.

Ver. 17. *Is it not wheat-harvest?*—[Among ourselves, thunder and rain are far from being uncommon during harvest. But, according to *Jerome*, who spent several years in Palestine, during this harvest, which he says commenced about the end of June, or beginning of July, he never saw rain in Judea. This account is abundantly confirmed by modern travellers.]—*Bagster.*

Ver. 21. *Vain things.*—Hebrew, "Vanities;" i. e. idols; "the vanities of the Gentiles." See Acts xiv. 15.

CHAPTER XIII.

1 Saul's selected band. 3 He calleth the Hebrews to Gilgal against the Philistines, whose garrison Jonathan had smitten. 5 The Philistines' great host. 6 The distress of the Israelites. 8 Saul, weary of staying for Samuel, sacrificeth. 11 Samuel reproveth him. 17 The three spoiling bands of the Philistines. 19 The policy of the Philistines, to suffer no smith in Israel.

A. M. 2911. B. C. 1093

SAUL [a] reigned one year; and when he had reigned two years over Israel,

2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah [b] of Benjamin: and the rest of the people he sent every man to his tent.

3 ¶ And Jonathan smote the garrison [c] of the Philistines that *was* in [d] Geba, and the Philistines heard *of it.* And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

4 And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also [e] was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from [f] Beth-aven.

6 ¶ When the men of Israel saw that they were in a [g] strait, (for the people were distressed,) then the people did hide themselves [h] in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *some of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people [i] followed him trembling.

8 ¶ And he tarried seven days, according to the set time [j] that Samuel *had appointed:* but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might [k] salute him.

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash;

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not [l] made supplication unto the LORD: I forced myself therefore, and offered a burnt-offering.

13 And Samuel said to Saul, [m] Thou hast done foolishly: thou [n] hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue: the LORD hath sought him a [o] man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* [p] present with him, about [q] six hundred men.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in [r] Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* [s] Ophrah, unto the land of Shual:

18 And another company turned the way *to* [t] Beth-horon: and another company turned *to* the way of the border that looketh to the valley of [u] Zeboim toward the wilderness.

19 ¶ Now there was no smith [v] found throughout all the land of Israel: for the Philistines

a *the son of one year in his reigning.*
b c.10.26.
c c.10.5
d or, *the hill.*
e *did stink.* Ge.34.30. Ex.5.21.
f Jos.7.2.
g 2Sa.24.14.
h Ju.6.2. c.14.11.
i *trembled after him.*
j c.10.8.
k *bless.*
l *entreated the face.*
m 2Ch.16.9.
n c.15.11,28.
o Ps.89.20. Ac.13.22.
p *found.*
q c.14.2.
r *Geba.* ver.3.
s Jos.18.23.
t Jos.16.3.
u Ge.14.2. Ne.11.34. Ho.11.8.
v 2Ki.24.14. Is.54.16. Je.24.1.

their repentance or obedience. "For the Lord will not forsake his people, for his great name's sake; because it has pleased the Lord to make you his people." This applies to us Christians, as well as to the seed of Israel, according to the flesh. Of all whom the Lord is pleased to make his people, which is always an act of grace originating from himself, it is equally true, that he will "never leave them nor forsake them." (Heb. xiii. 5.)

CHAP. XIII. Ver. 1—23. *Jonathan commences war against the Philistines, who threaten a dreadful retaliation, and throw the Israelites into great alarm.*—The opening of this chapter in the original is peculiar, and has puzzled the most learned commentators; we are inclined to think, with *Scott*, it simply means, (according to the Hebrew idiom,) that "during the first year of Saul's reign (reckoning from his anointing) nothing remarkable occurred; but after two years (or after the second had commenced) the events took place" recorded in the preceding chapter. The first year he appears to have continued at home, and tended his father's cattle, (chap. xi. 5.) "but when he had reigned two years" over Israel, and had defeated the Ammonites with an immense army, then he chose him three thousand men, as a sort of body guard for himself and his son Jonathan, who was yet but a lad, and dismissed the rest of the army to their own homes. Jonathan soon distinguished himself by what may be called a gallant action, in smiting a garrison of the enemy, which was a renewal of hostilities with the Philistines: they now made immense preparations for war, collecting an army as the sand on the seashore for multitude, among which were at least 3,000 chariots of war. The Israelites became now greatly terrified, and forgetting all the great things that God had done for them, some fled to hide themselves in the caves and thickets, others passed the Jordan into the land of Gilead; while the few that kept with Saul, as the Hebrew phrase is, "trembled after him."

In scripture history, which is generally very brief, much is constantly implied. In the present instance, it appears that Saul had applied to Samuel for his assistance, and that he had promised to be with him within seven days. These days, we should recollect, commenced (as they still do among the Jews) each on the preceding evening; and on the evening, that is, the first part of the seventh day, Saul probably expected Samuel; but not then coming, nor so soon on the following morning as he expected, and finding the people being scattered from him (as he says) and still scattering, he rashly undertook himself to offer up the accustomed sacrifices, contrary to the law; by this action he forfeited the kingdom; not to himself personally, but his posterity; for no attempt was made to take the kingdom from him in his lifetime. But two inquiries here call for our attention.

1. What was the crime of Saul? It was disobedience of orders, which, in a military man, is always considered as a capital offence. What specific directions he had received from Samuel, we can only judge from circumstances; but we well know that none but priests and prophets (for the prophetic office always included the priesthood, as the greater does the less) were, under the Mosaic dispensation, allowed to offe

CHAP. XIII. Ver. 2. *Michmash.*—[*Michmash* was situated east of Bethaven, or Bethel, and *Eusebius* says it was in his time a considerable place, about nine miles from Jerusalem towards Rama.]—*Bagster.*

Ver. 3. *Let the Hebrews hear.*—The word "Hebrews" literally means, *passed over:* and is thought to refer particularly to those who were on the other side Jordan.

Ver. 5. *Thirty thousand chariots.*—The Hebrew for *thirty* is the plural for *three*, which is generally considered as the true number, and is adopted by the Arabic and Syriac versions: for thirty thousand is not only out of all due proportion to the cavalry, but a vastly greater number than was ever possessed by any other monarch. Even Pharaoh had but six hundred. Those who retain the larger number, therefore, include all the baggage wagons: but even then the number is incredible. See *Stackhouse.*

Ver. 15. *Samuel arose.*—[The LXX. has, "Samuel arose and went away from Gilgal, and the remainder of the people went up along with the men of war after Samuel from Gilgal to Gibeah of Benjamin." This is probably the true reading; for it does not appear that Samuel went to Gibeah, which was Saul's usual residence; and the Hebrew copyist, as Dr. *Wall* observes, seems to have missed a line, and added to the sentence concerning Samuel, that which ended the sentence concerning Saul. One MS. instead of *Samuel*, in the beginning of the sentence reads *Saul.*]—*Bagster.*

Ver. 19. *No smith found.*—[It is probable, that the Philistines, in the former wars, had carried away all the smiths from Israel, as Porsenna did in the peace which he granted to the Romans, not permitting any iron to be forged except for the purposes of agriculture.—*Ne ferro, nisi in agricultura uterentur.* The same policy was resorted to by the Chaldeans, in the time of Nebuchadnezzar; and Cyrus treated the Lydians in the same manner. (*Herodotus*, l. 1. c. cxlii.) See several more examples in Calmet.]—*Bagster*

said, Lest the Hebrews make *them* swords or spears:

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had a file [w] for the mattocks, and for the coulters, and for the forks, and for the axes, and to [x] sharpen the goads.

22 So [y] it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 And the [z] garrison of the Philistines went out to the passage of [a] Michmash.

CHAPTER XIV.

1 Jonathan, unwitting to his father, the priest, or the people, goeth and miraculously [y] smiteth the Philistines' garrison. 15 A divine terror maketh them beat themselves. 17 Saul, not staying the priest's answer, setteth on them. 21 The captivated Hebrews, and the hidden Israelites, join against them. 24 Saul's unadvised adjuration hindereth the victory. 32 He restraineth the people from eating blood. 35 He buildeth an altar. 36 Jonathan, taken by lot, is saved by the people. 47 Saul's strength and family.

NOW [a] it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that *is* on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which *is* in Migron: and the people that *were* with him *were* about [b] six hundred men;

3 And [c] Ahiah, the son of Ahitub, I-chabod's [d] brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, wearing an [e] ephod. And the people knew not that Jonathan was gone.

4 And between the passages, by which Jonathan sought to go over unto the Philistines' [f] garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The [g] forefront of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for *there is* no restraint to the LORD to [h] save by many or by few.

7 And his armour-bearer said unto him, Do all that *is* in thy heart: turn thee; behold, I *am* with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over [i] unto *these* men, and we will discover ourselves unto them.

9 If they say thus unto us, [j] Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and this *shall be* a sign [k] unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the [l] holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, Come [m] up to us, and we will show you a thing. And Jonathan said unto his armour bearer, Come up after me: for [n] the LORD hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him: and [o] they fell before Jonathan; and his armour-bearer slew after him.

14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were [p] a half acre of land, *which* a yoke *of oxen might plough.*

15 ¶ And there was trembling [q] in the host, in the field, and among all the people: the garrison, and the [r] spoilers, they also trembled, and the earth quaked: so it was a [s] very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, [t] and they went on beating down *one another.*

17 ¶ Then said Saul unto the people that *were* with him, Number now, and see who is

A. M. 2941. B. C. 1063.

w *with mouths.*

x *set.*

y Ju.5.8.

z or, *standing camp.*

a Is.10.28.

A. M. 2917. B. C. 1087.

a or, *there was a day.*

b c.13.15.

c called *Ahimelech.* c.22.9,11, 20.

d c.4.21.

e c.2.28.

f c.13.23.

g *tooth.*

h De.32.36. Ju.1 4,7. 2Ch.14. 11.

i Ju.7 9,11.

j *be still.*

k Ge.24.14.

l c.13.6.

m 2 Ki.14.8.

n 2 Sa.5.24.

o Le.26.8.

p or, *half a furrow of an acre.*

q 2 Ki.7.6,7. Job 18.11.

r c.13.17.

s *trembling of God.* Ge.35.5.

t ver.20.

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sacrifices; and it is clear, from his own defence, that Saul acted under the trepidations of unbelief, which led him to this precipitancy; whereas we read that they that believe will not "make haste;" Isa. xxviii. 16. that is, will not leave the path of duty through the influence of fear, as was evidently the case with him.

2. But what is the import of the character here given to David, "a man after God's own heart?" that is, such a one as he cordially approved; a man thoroughly devoted to his service, which was eminently his character, although he, as well as Saul, was in some instances drawn aside, through the remaining power of his corrupt nature.

To return, however, to the history of Saul: he was not given up into the hands of the enemy, as he was led to fear, as we shall see in a subsequent chapter; in the mean time, we cannot but remark the deplorable situation in which the Israelites now were. The mighty army of Saul, and even his three thousand chosen troops, are all melted away to four hundred men; these are armed with bows and arrows, and slings and stones, possibly; but with neither sword nor spear. For though they were allowed files to make their agricultural tools, they had no smiths among them capable of manufacturing steel, so as to form swords and spears, nor would their Philistine lords allow them.

CHAP. XIV. Ver. 1—23. *Jonathan having surprised a garrison of the Philistines, their army is thrown into a panic, and dispersed; on which, Saul and all Israel pursue them.*—The attack of Jonathan seems to have been the rash attempt of a young hero, and can only be justified on the supposition that he acted under a divine impulse; for otherwise he certainly ought to have informed the king his father. Rash, however, as the attempt appears, it struck a panic into the Philistine army, which seems to have been aided by divine providence; for not only did the host tremble and the people trembled, but (as it is beautifully expressed) even "the earth trembled,"—with "a trembling of God,"—perhaps a slight shock of earthquake, which, without swallowing up the people, so increased the terror, that the multitude—a mighty mass of undisciplined soldiers—melted away, beating down, or falling over one another.

This affair appeared as mysterious to Saul as to the Philistines: he seems to have heard of the attack, but knew not by

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Ver. 21. *Yet they had a file.*—Hebrew, "With mouths;" we should say, with *teeth*; i. e. a coarse file, for common purposes.

CHAP. XIV. Ver. 2. *Pomegranate.*—[*Rimmon*, in Arabic, *rommun*, whence the Portuguese *romaa*, denotes the *pomegranate*, both tree and fruit; called by naturalists *malus punica* or *malo-granatum*. It is, according to the Linnean system, a genus of the icosandria monogynia class of plants; and is a low tree, growing very common in Palestine, and other parts of the East. It has several small angular boughs, very thick and bushy, covered with a reddish bark, and some of them armed with sharp thorns. They are garnished with small narrow spear shaped leaves, like those of the myrtle, but not so sharp, of a green colour, inclining to red. Its blossoms are large, beautiful, of an elegant red colour, inclining to purple, composed of several stalks resembling a rose, in the hollow of the cup; this cup is oblong, hard, purple, having a figure somewhat like that of a bell. It is chiefly valued for its fruit, which is exceedingly beautiful, of the form and size of a large apple, with a reddish rind, and ted within; being full of small kernels, with red grains, replenished with a generous liquor, of which Sir *J. Chardin* informs us, they still make considerable quantities of wine in the East, particularly in Persia. But as a pomegranate tree, from its low growth, is but little adapted for pitching a tent under, it is probable that *Rimmon* here is the name of the rock mentioned in Ju. xx. 45.]—*Bagster.*

Ver. 3. *Ahiah . . . . the Lord's priest.*—The office of high-priest was now restored to the family of Eli.

Ver. 5. *The forefront.*—Hebrew, "Tooth:" i. e. the one pointed north, and the other southward.

Ver. 6. *There is no restraint.*—[This is a fine, as well as a just sentiment; and where there is a promise of defence and support, the weakest, in the face of the strongest enemy, may rely upon it with the utmost confidence.]—*B.*

Ver. 12. *Come up.*—[Meaning that they would cause them to repent of their audacity. This was the favorable sign which Jonathan had requested.]—*Bagster.*

Ver. 14. *Half an acre.*—See Margin. ["The original is obscure and variously understood; but it is probably a proverbial expression for a *small space*.]—*Bagster.* This method of measuring, by alluding to agricultural labors, was also adopted by the Greeks. *So Homer*—

"So distant they, and such the space between,
As when two teams of mules divide the green."

gone from us. And when they had numbered, behold, Jonathan and his armour-bearer *were* not *there.*

18 And Saul said unto Ahiah, [u] Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

19 And it came to pass, while Saul talked [v] unto the priest, that the [w] noise that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, withdraw thy hand.

20 And Saul and all the people that *were* with him [x] assembled themselves, and they came to the battle: and, behold, every man's [y] sword was against his fellow, *and there was* a very great discomfiture.

21 Moreover the Hebrews *that* were with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which had hid [z] themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So [a] the LORD saved Israel that day: and the battle passed over [b] unto Beth-aven.

24 ¶ And the men of Israel were distressed that day: for Saul had [c] adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.

25 And all *they of* the land came to a wood; and there was honey [d] upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in a honeycomb, and put his hand to his mouth; and [e] his eyes were enlightened.

28 Then answered one of the people, and said, Thy father straightly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were [f] faint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 ¶ And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* with the blood.

33 Then they told Saul, saying, Behold, the people sin [g] against the LORD, in that they eat with the blood. And he said, Ye have [h] transgressed: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox [i] with him that night, and slew *them* there.

35 ¶ And Saul [j] built an altar unto the LORD: [k] the same was the first altar that he built unto the LORD.

36 And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 ¶ And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But [l] he answered him not that day.

38 ¶ And Saul said, Draw [m] ye near hither, all the [n] chief of the people: and know and see wherein this sin hath been this day.

39 For, *as* [o] the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God

A. M. 2917. B. C. 1087.

u 2 Sa.15.24 ..36.

v Nu.27.21.

w or, tumult.

x were erected together.

y Ju.7.22. 2 Ch.20. 23. Is.19.2.

z c.13.6.

a Ex.14.30. Ps.44.6,7. Ho.1.7

b c.13.5.

c Jos.6.26.

d Ex.3.8. Nu.13.27. Mat.3.4.

e c.30.12. Pr.25.16.

f or, weary.

g Le.3.17. 17.10. De.12.23, 24. Eze.33.25.

h or, dealt treacherously.

i in his hand.

j Ho.8.14.

k that altar he began to build unto the LORD.

l c.28.6.

m Jos.7.14, &c. c.10.19.

n corners. Ju.20.2.

o 2 Sa.12.5.

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whom it had been conducted; however, seeing the enemy panic-struck, Saul collects his forces: those who had deserted returned from their hiding places: the Hebrew slaves that had been carried away captive, by the Philistines, now turning against them joined their own people. So "the Lord saved the people that day," as he has often done before and since, with a great salvation, and in a way that there could be no room for them to take any of the glory to themselves. It was the Lord's doing, and marvellous in their eyes.

Ver. 24—52. *Saul makes a rash vow, which produces painful consequences; but he is victorious over all his enemies.*—The folly of Saul, however, marred this splendid victory. Lest the people should stop in their career to devour the spoil—that is, the food which they might meet with in the Philistine camp, he imprecates a curse on any of the people that tasted food that day, though they were faint with the pursuit; Jonathan, who heard nothing of the prohibition, meeting with some wild honey, and being extremely faint, dipped his rod, or staff of office, into the honey, and tasted it, by which he was so much refreshed that his eyes, which had become dim with fatigue, were now enlightened, and he much regretted that others had been prevented from the like indulgence, as it might have enabled them to pursue their victory farther, and have prevented the excess which followed; for as soon as the day was over, which with them was about dusk, the people, faint with hunger and fatigue, flew upon the spoil of cattle with such eagerness, that they waited not to drain the blood, as the law enjoined, but began to eat the cattle while their blood was in them. To prevent this, messengers were sent through the army to have the animals properly slain; and Saul erected an altar unto the Lord, which is stated to be the first which he had erected; but it appears (by ver. 36) that he had a priest with him to make the offerings.

The people being somewhat refreshed, Saul is for renewing

Ver. 18. *Bring hither the ark.*—[The Septuagint reads, "Bring hither the *Ephod;* for he bore the *Ephod* on that day before Israel:" which *Houbigant* and others think is the true reading.—Finding that his son Jonathan and his armour-bearer were absent, Saul wished to consult the high-priest; but the tumult increasing, he says to him, "Withdraw thy hand:" i. e. desist from consulting the Ephod on the present occasion; and immediately hastened to make the best use he could of this astonishing victory.]—*Bagster.*

Ver. 25. *Honey.*—[This was *wild* honey, which even now abounds in Judea; and bursting from the comb, runs down the hollow trees rocks, &c.]—*Bagster.*

Ver. 29. *Eyes enlightened.*—[It is well known, that hunger and fatigue produce faintness and dim the sight; and on taking a little food, this affection is immediately removed.]—*Bagster.*

Ver. 33. *Roll a great stone unto me.*—That is, for an altar, as ver. 35.

Ver. 35. *Built an altar.*—[It is probable that Saul converted the great stone, on which the cattle had been slaughtered, into an altar on which sacrifices were offered, before the people attempted to proceed any farther. This we are told was the *first* he had built: Samuel, as a prophet and a priest, had hitherto erected the altars; but Saul seems to have thought he had sufficient authority to erect one himself, without the prophet, as he had once offered sacrifice without him.]—*Bagster.*

Ver. 36. *Said the priest.*—[It is evident that Ahiah, who had before been interrupted by Saul's impatience, doubted of the propriety of pursuing the Philistines that night; and properly counselled them to inquire of the Lord.]—*Bagster.*

Ver. 41. *Therefore Saul said.*—[Both the Septuagint and Vulgate add much to this verse. "And Saul said [to the Lord God of Israel, *Vulgate*] Lord God of Israel [give a sign, *Vulgate.*] Why is it that thou hast not answered thy servant to day? If the iniquity be in me, or in my son Jonathan [O Lord God of Israel, LXX.,] make it manifest; and if thou say thus, give to thy people Israel, give mercy," &c. [but *Vulgate.* "Or, if this iniquity be in thy people give sanctification," &c.]—*Bagster*

Israel. [p] Give a perfect [q] *lot*. And Saul of and Jonathan were taken: but the people [r] escaped.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell [s] me what thou hast done. And Jonathan told him, and said, I [t] did but taste a little honey with the end of the rod that *was* in my hand, *and*, lo, I must die.

44 And Saul answered, God [u] do so and more also: for [v] thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: *as* the LORD liveth, there shall not one [w] hair of his head fall to the ground; for he hath wrought with God [x] this day. So [y] the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of [z] Ammon, and against Edom, and against the kings of [a] Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*.

48 And he[b] gathered a host, and smote the [c] Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 ¶ Now the sons [d] of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these;* the name of the first-born Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam the daughter of Ahimaaz: and the name of the captain of his host *was* [e] Abner, the son of Ner, Saul's uncle.

51 And Kish [f] *was* the father of Saul; and Ner the father of Abner *was* the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he [g] took him unto him.

CHAPTER XV.

1 Samuel sendeth Saul to destroy Amalek. 6 Saul favoureth the Kenites. 8 He spareth Agag and the best of the spoil. 10 Samuel denounceth unto Saul, commending and excusing himself, God's rejection of him for his disobedience. 24 Saul's humiliation. 33 Samuel killeth Agag. 34 Samuel and Saul part.

SAMUEL also said unto Saul, [a] The LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, how [b] he laid *wait* for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and [c] utterly destroy all [d] that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and [e] laid wait in the valley.

6 ¶ And Saul said unto the [f] Kenites, [g] Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye showed kindness [h] to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 ¶ And Saul smote the Amalekites from Havilah [i] *until* thou comest to Shur, that *is* over against Egypt.

8 And [k] he took Agag the king of the Amalekites alive, and utterly [l] destroyed all the people with the edge of the sword.

9 But Saul and the people spared [m] Agag, and the best of the sheep, and of the oxen, and of the [n] fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It [o] repenteth me that I have set up Saul *to be* king: for he is turned [p] back from following me, and [q] hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

12 ¶ And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to [r] Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, Blessed [s] *be* thou of the LORD: I have [t] performed the commandment of the LORD.

14 And Samuel said, what *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them

A. M. 2917. B. C. 1087.

p or, *show the innocent.*
q Pr.16.33. Ac.1.24.
r *went forth.*
s Jo.1.7..10
t ver.27.
u Ru.1.17.
v ver.39.
w 2 Sa.14. 11. 1 Ki.1.52. Lu.21.18.
x 2 Ch.19. 11. Is.13.3. 2 Co.6.1. Ph.2.12, 13.
y Is.29.20, 21.
z c.11.11.
a 2 Sa.10.6.
b or, *wrought mightily.*
c c.15.3,7.
d c.31.2. 1 Ch.8.33.
e *Abiner.*
f c.9.1,2.
g c.8.11.

A. M. 2925. B. C. 1079.

a c.9.16.

b Ex.17.8.. 14. De.25.17.. 19.
c Le.27.28. Jos.6.17, 21.
d Nu.24.20.
e or, *fought*
f Ju.1.16. 4.11.
g Re.18.4.
h Nu.10.29 ..32. 2 Ti.1.16.
i Ge.2.11. 25.18.
j Ge.16.7.
k 1 Ki.20.30, &c.
l c.30.1.
m ver.3,15.
n or, *second sort.*
o Ge.6.6,7. ver.35. 2 Sa.24.16. Je.18.8, 10.
p 1 Ki.9.6. He.10.38.
q c.13.13. ver.3,9.
r 1 Ki.18.42.
s Ju.17.2.
t Pr.28.13. 30.13.

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the pursuit, but is persuaded to ask counsel of God, to which no answer was returned. Perhaps the question was at this time impertinent and improper. The event, however, led to results of real importance: to a justification of Jonathan, and to a proof of his father's rashness—to a display of the people's love for Jonathan, and to a most mortifying reproof of Saul's folly, in the evidence which the people gave of their preference to his son Jonathan.

The kingdom of Saul was notwithstanding confirmed over all Israel, and the rest of his days were spent in war, (which had now become his element,) and he fulfilled Samuel's prediction, (chap. viii. 11, &c.;) "He will take your sons, and appoint them for himself," &c.; for we are here told, whenever he "saw any strong man or any valiant man," he pressed him into the army, and made a soldier of him. So he did, probably, David's elder brethren.

CHAP. XV. Ver. 1—35. *Saul subdues the Amalekites, but spares their king, who is slain by Samuel.*—We hear nothing of Samuel in the preceding chapter, but he now comes forward, and by divine authority directs Saul to war with Amalek, and *utterly destroy* the nation, which had long been threatened. (Exod. xvii. 8—14.) Saul accordingly destroyed the people, men, women, and children; while he spared their king, and the best of their cattle; but all that "was vile and refuse he destroyed." This part of the Jewish history has been strongly objected to, in two respects: 1. The order of

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Ver. 45. *There shall not one hair*, &c.—[The people judged rightly, that the guilt was contracted by Saul, and not by Jonathan; and therefore they rescued him from the hands of his rash and severe father.]—*Bagster.*

CHAP. XV. Ver. 3. *Now go and smite Amalek.*—[The Amalekites, a people of Arabia Petræa, who inhabited a tract of country on the frontiers of Egypt and Canaan, had acted with great cruelty towards the Israelites on their coming out of Egypt, and God then purposed that Amalek, as a nation, should be blotted out from under heaven; but it had been spared till it had filled up the measure of its iniquities, and now this purpose is carried into effect by Saul, upwards of 400 years afterwards! Nothing could justify such an extermination, decree but the absolute authority of God; and this was given: all the reasons of it we do not know; but this we know well, *the Judge of all the earth doeth right.*]—*Bagster.*——*Ox and sheep.*—The reason of his being ordered to destroy the cattle, &c. was evidently, that it might not be supposed the object of the attack was plunder.

Ver. 5. *Saul came unto a city of Amalek.*—Rather, "To the city Amalek," the capital of the kingdom.

Ver. 6. *Saul said unto the Kenites.*—While he was lying in wait in the valley, he seems to have sent a message to some of the Kenites, who had remained among the Amalekites, to warn them of their danger, and they withdrew immediately. See Numb. xxiv. 21, 22, and notes.

Ver. 7. *Havilah.*—[This *Havilah* was probably situated in Arabia, and the district of *Chaulon* may mark the spot. It seems different from that encompassed by the river Pison, one of the rivers of Eden.]—*Bagster.*

Ver. 12. *He set him up a place.*—That is, probably, a monument of his victory; the Hebrew says, "A hand," which denotes the form of it. So Absalom's pillar is called "the *hand* of Absalom," 2 Sam. xviii. 18. [Probably because the trophy or monument of victory was in the shape of a large hand, the emblem of power, erected on a pillar. These memorial pillars were anciently much in use; and the figure of a hand, by its emblematical meaning, was well adapted to preserve the remembrance of a victory. *Niebuhr*, speaking of the Mesjed Ali, or Mosque of Ali, says, that, "at the top of the dome, where one generally sees on the Turkish mosques a crescent, or only a pole, there is here a hand stretched out, to represent that of Ali." Another writer, (*Annual Register*, 1779,) informs us, that at the Alhamra, or Red palace of the Moorish kings in Grenada, "on the key stone of the outward arch (of the present principal entrance) is sculptured the figure of an arm, the symbol of strength and dominion."]—*Bagster.*

from the Amalekites: for [u] the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* little [v] in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until [w] they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But [x] the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, Hath [y] the LORD *as great* delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* [z] better than sacrifice, *and* to hearken than the fat of rams.

23 For rebellion *is as* the sin of [a] witchcraft, [b] and stubbornness *is as* iniquity and [c] idolatry. Because thou hast rejected the word of the LORD, he [d] hath also rejected thee from *being* king.

24 ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared [e] the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, I [f] will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away he [g] laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

29 And also the [h] Strength of Israel will not lie [i] nor repent: for he *is* not a man, that he should repent.

30 Then he said, I have sinned: *yet* honour [j] me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, As thy [k] sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned [l] for Saul; and the LORD repented that he had made Saul king over Israel.

A. M. 2925. B. C. 1079.

u ver 9,21.
v c.9.21.
w *consume.*
x ver.15.
y Ps.50.8,9. 51.16,17. Pr.21.3. Is.1.11.. 17. Je.7.22,23. Mi.6.6..8. He.10.4.. 10.
z Ec.5.1. Ho.6.6. Ma.12.33.
a *divination.* De.18.10.
b Re.22.15.
c 2 Ch.6.16. Ga.5.20. Re.21.8.
d c.13.14.
e Ex.23.2. Pr.29.25. Is.51.12. Ga.1.10.
f 2 Jn.11.
g 1 Ki.11. 30,31.
h or, *eternity, or, victory.*
i Nu.23.19. Eze.24.14. 2 Ti.2.13. Tit.1.2.
j Jn.5.44. 12.43.
k Ju.1.7.
l ver.11. Ps.119. 136. Je.13.17.

God for their extirpation has been represented as sanguinary and cruel; and, 2. The conduct of Saul has been justified, as proceeding from a principle of humanity.

1. As to the order of God for their extirpation. We have already considered the case of the Canaanites, and the justice of their destruction, in our Introduction to the Book of Deuteronomy; and may remark with Dr. *Leland*, that "A great deal of what has been offered with regard to the Canaanites, may be applied to the case of the Amalekites, whom Saul was ordered to destroy; with this difference, that it cannot be pretended in this case, as it was in the former, that the Amalekites had done the Israelites no injury. They attacked them without any provocation, when they were naked and unarmed, just delivered from their cruel oppressors; and that in a treacherous and barbarous manner, cutting off the weak, the weary, and the aged; and what aggravated their crime, they attacked them immediately after God had brought them out of Egypt and the Red sea, by a train of astonishing miracles, which showed a manifest contempt of God, and a defiance of his power and justice. (Exodus xvii. 8, &c. Deuteronomy xxv. 17, 18, 19.) And it therefore seemed fit to him for this, added to their other crimes, to pronounce a solemn sentence of extirpation against them."—(*Leland's* Defence of Christianity.)

It is added by another learned writer, "The Amalekites took care to deserve excision, by continuing to manifest the most hostile disposition to the Hebrew nation, by attacking them whenever they had an opportunity, and joining their enemies on all occasions, to oppress and enslave them. They joined the Canaanites, and destroyed many of the people upon their first attempt to enter into Canaan. They united with the Moabites, went with them and smote Israel, dispossessed them of the city of palm-trees, and helped to reduce them to an eighteen years' servitude. They oppressed them also with the Midianites, and utterly impoverished them by their rapines and plunders; destroying the increase of the earth, leaving no sustenance for Israel, neither for the sheep, the oxen, or asses; and afterwards attacked them in battle, as confederates with the Midianitish army. Under Saul's reign they continued their ravages, and spoiled the people, and when he had repulsed them, he received this command from God, utterly to exterminate them."—(Dr. *Chandler's* Life of David.)

2. The conduct of Saul has been justified, as proceeding from motives of tenderness and humanity; but for this there is no pretence. The man who, but a little before, would have sacrificed his own son for violating a vow of which he had never heard, could have little to plead on that head, nor does he pretend to do so. His excuse is, that the people took the cattle for sacrifice, which is very likely to be false, either on his part or theirs; but had this been true, Samuel lays down the unquestionable principle, as it respects the Almighty, that "to obey is better than sacrifice;" and therefore "the cattle on a thousand hills" would not atone for one act of wilful disobedience.

But what shall we say as to Agag? Saul, it seems, had slain all the innocent, and spared him whom of all was most guilty; whose "sword had made many women childless;" a character, probably, not unlike Adoni-bezek, (Judges i. 7.) remarkable for cruelty. As to Samuel, it must be remembered, that he acted immediately under the divine command. The hypocrisy of Saul is, however, most evident in his request to Samuel, to "honour him before the people," whose favour he seems to have regarded more than that of God—"the Strength," or "Giver of Victory" to Israel. As the kingdom was to be continued to Saul during his life, Samuel so far complied as to worship with him, though he came no more to see him; and it is added, that the Lord himself repented that he had made Saul king. But how is this reconcilable with a preceding verse, that God cannot repent? The one explains the other. In a *strict* sense, the Supreme Being can neither change his mind, nor falsify his word; but he can make those changes in the course of his providence, which have that appearance. Saul was deserted both of God and of his prophet, and a successor was appointed; yet his life and his throne were preserved, till such time as providence had prepared his successor for the office. But though Samuel no more visited Saul, he pitied and "mourned" over his folly and rebellion, and did not refuse to see him, when he came to his residence at Naioth. (See chap. xix. 22—24.)

Ver. 32. *Agag came delicately.*—Rather, "pleasantly;" but the LXX. render it trembling;" both may be true. He might flatter himself the danger was over, and affect to be pleasant, while he trembled in his heart.

Ver. 33. *Hewed Agag in pieces before the Lord.*—That is, openly, and in the face of day. (See Gen. xiii. 13.) It has been a matter of wonder to many, how Samuel could thus slay a captive prince, even in the presence of Saul, who from motives of clemency had spared him; but it should be remarked, that what Samuel did here, he did in his magisterial capacity; and that Agag had been a cruel tyrant, and therefore was cut off for his merciless cruelties. Farther, it is not likely that he did it by his *own sword*, but by that of the ex-

CHAPTER XVI.

1 Samuel, sent by God, under pretence of a sacrifice, cometh to Beth-lehem. 8 His human judgment is reproved. 13 He anointeth David. 15 Saul sendeth for David to quiet his evil spirit.

AND the LORD said unto Samuel, [a] How long wilt thou mourn for Saul, seeing [b] I have rejected him from reigning over Israel? fill thy horn with [c] oil, and go, I will send thee to Jesse the Beth-lehemite: for [d] I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take a heifer [e] with thee, and say, I am come to sacrifice [f] to the LORD.

3 And call Jesse to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto me *him* [g] whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his [h] coming, and said, Comest thou [i] peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: [j] sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on [k] Eliab, and said, Surely the LORD'S anointed *is* before him.

7 But the LORD said unto Samuel, Look not [l] on his countenance, or on the height of his stature; because I have refused him: for [m] *the LORD seeth* not as man seeth; for man looketh on the [n] outward [o] appearance, but the LORD looketh on the [p] heart.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made [q] Shammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 ¶ And Samuel said unto Jesse, are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, he [r] keepeth the sheep. And Samuel said unto Jesse, send and fetch him: for we will not sit [s] down till he come hither.

12 And he sent, and brought him in. Now he *was* [t] ruddy, *and* withal [u] of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit [v] of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 ¶ But the Spirit of the LORD departed [w] from Saul, and an evil [x] spirit from the LORD [y] troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our Lord now command thy servants, *which are* before thee, to seek out a man, *who is* a cunning player on a harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play [z] with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and a mighty valiant [a] man, and a man of [b] war, and prudent [c] in [d] matters, and a comely [e] person, and the LORD [f] *is* with him.

19 Wherefore Saul sent messengers unto Jesse, and said, send me David thy son, which *is* with the sheep.

20 And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and stood before [g] him: and he loved him greatly; and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when the *evil* spirit [h] from God was upon Saul, that David took a harp, and played with his hand: so Saul

A. M. 2941. B. C. 1063.

a c.15.35. Je.7.16. 11.14. 14.11.
b ver.15,23.
c 2 Ki.9.1.
d Ps.78.70. 89.19,20. Is.55.4.
e *in thy hand.*
f c.9.12. 20.29.
g De.17.15.
h *meeting.*
i 1 Ki.2.13.
j Ex.19.10. Nu.11.18. Jos.3.5. Job 1.5. 1 Co.11. 28.
k c.17.13. *called Elihu.* 1 Ch.27. 18.
l Ps.147.10.
m Is.55.8,9.
n *eyes.*
o 2 Co.10.7.
p 1 Ki.8.39. 1 Ch.28.9. Ps.7.9. Je.17.10. Re.2.23.
q *Shimeah.* 2 Sa.13.3. *Shimma.* 1 Ch.2.13.
r 2 Sa.7.8.
s *round.*
t *fair of eyes.*
u c.17.42. Ca.5.10.
v Ju.11.29. 14.6. c.10.6,9, 10.
w Ju.16.20. Ps.51.11.
x c.18.10. 19.9.
y or, *terrified.*
z ver.23,
a c.17.32. 36.
b 2 Sa.17.8, 10.
c 2 Sa.14. 20
d or, *speech.*
e ver.12.
f c.18.12. 14.
g Pr.22.29.
h ver.14,16.

CHAP. XVI. Ver. 1—23. *David anointed, Saul afflicted, and David appointed his musician.*—Samuel is commissioned to go and anoint David the son of Jesse to be Saul's successor; and now, for the first time, we find him hesitate through fear, and that seemingly with little reason; for knowing him to be a prophet of Jehovah, both the king and the people stood in awe of him: the latter so much so, that when they heard of his coming, the elders trembled at his approach, lest he should come with some message of judgment against them; for they knew that whatever he predicted "surely came to pass." The greatest men have their moments of weakness, and misgivings of heart. Samuel was shown, however, that there was no ground of fear, and directed so to act, that there could be no suspicion. Samuel accordingly goes to Beth-lehem to sacrifice, and calls Jesse and his sons to the feast, without at all apprizing them of his errand; having collected them all, probably in Jesse's family tent, he anoints David, the youngest of them, in the midst of his brethren, and after the feast, rose up, and returned to his own house, at Ramah. Should it be asked, What said David's brethren on this occasion? we cannot tell: but it is probable they would not say much before Samuel; and perhaps at the time might not rightly understand whether the anointing was for the regal or the priestly office; but it might be one ground of their future jealousies.

Upon this event we are told, as in the instance of Saul, that "the Spirit of the Lord came upon David," and in the verse following, that the same Spirit "departed from Saul;" in neither of which instances we are to understand those divine influences that form the heart to piety and religion; but that Spirit which first qualified Saul, and now David, for the new

ecutioner. What kings, magistrates, and generals do, in an official way, by their subjects, servants, or soldiers, they are said to do themselves:—*qui facit per alterum, facit per se.*]—*Bagster.*

CHAP. XVI. Ver. 1. *Fill thy horn.*—We know that horns were formerly used to drink out of, and were slung with chains. They were also the usual vessels to carry oil. See 1 Kings i. 39.

Ver. 2. *Take a heifer.*—[For the prudent management of the affair, and to avoid suspicion, Samuel was directed to go to Bethlehem to *sacrifice*, as he probably did from time to time in many different places; and the answer which he was instructed to return, was strictly *true*, though he did not tell the principal design of his coming; for though no man in any circumstances, should ever *tell a lie*, yet, in all circumstances, he is not bound to tell the *whole* truth, though he must tell *nothing but the truth*, and so tell that truth that the hearer shall not believe a *lie* by it.]—*Bagster.*

Ver. 11. *Sit down.*—Margin, "Sit round." To sit round a table at meals is still customary in the East, as well as with us.

Ver. 12. *He was ruddy.*—The ancient versions apply this to David's hair, and we know that "golden locks," as they were called, were much esteemed among the ancients; but our translation seems more natural, and the text says nothing of his hair: but the following clause, which in the text is tautological, is given more correctly in the margin—"fair of eyes," or with beautiful eyes, which, conjoined to a ruddy (or rosy) complexion, must make the lad (for it is agreed he was now under twenty) goodly to look to.

Ver. 14. *Evil spirit.*—[The evil spirit was either sent immediately from the Lord, or permitted to come; but whether this was a diabolical possession, or a mere mental malady is not agreed: it seems to have partaken of both. That Saul had fallen into a deep melancholy, there is little doubt; and that an evil spirit might work more effectually on such a state of mind, there can be little question. His malady appears to have been of a *mixed* kind, *natural* and *diabolical:* there is too much of apparent *nature* in it to permit us to believe it was all *spiritual;* and there is too much of apparently *supernatural* influence, to suffer us to believe it was all *natural.*]—*Bagster.*

Ver. 18. *I have seen, &c.*—Bishop *Warburton* thinks this passage, from ver. 14 to 23, is an anticipation. He would place them between ver. 9 and 10 of ch. xviii. which see.

Ver. 23. *And so Saul was refreshed.*—"Now to me it is plain, (says the celebrated Dr. *Mead,*) that Saul's disease was a real madness, and of the melancholic or atrabilarious kind, as the old physicians called it; the fits whereof returned on him at uncertain times, as is often the case in this sort of disease; nor could the cause of this disorder be secret, since he had been lately deprived of his kingdom, by the express command of God. The remedy also applied, *playing on the harp,* was extremely proper; for physicians have long ago taught us, that 'soft symphonies of music' are of service in dissipating gloomy, melancholic thoughts."—*Mead's* Medica Sacra. Many instances of the power of music have been collected, and a few of them may be found in "The Percy Anecdotes" on Music; but the one above alluded to in the exposition, is the most remarkable. Orlandus de Lassus, in the *Motetts* (or hymns) which he composed for that occasion, intermixed a kind of plain song purposely for the king to take a part. We shall have occasion to remark something like this presently (ch. xviii. 10.) in the case of Saul, who, in one of his fits, "prophesied in the midst of the house;' while David accompanied him on the harp.

was refreshed, and was well, and the evil spirit departed from him.

CHAPTER XVII.

1 The armies of the Israelites and Philistines being ready to battle, 4 Goliath cometh proudly forth to challenge a combat. 12 David, sent by his father to visit his brethren, taketh the challenge. 28 Eliab chideth him. 30 He is brought to Saul. 32 He showeth the reason of his confidence. 38 Without armour, armed by faith, he slayeth the giant. 55 Saul taketh notice of David.

NOW the Philistines gathered together their armies to battle, and were gathered together at [a] Shochoh, which [b] *belongeth* to Judah, and pitched between Shochoh and Azekah, in [c] Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and [d] set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span.

5 And *he had* a helmet of brass upon his head, and he *was* [e] armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.

6 And *he had* greaves of brass upon his legs, and a [f] target of brass between his shoulders.

7 And the staff [g] of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye servants [h] to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I [i] defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David *was* the son [j] of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had eight [k] sons: and the man went among men *for* an old man in the days of Saul.

13 And the three eldest sons of Jesse went *and* followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the first-born, and next unto him Abinadab, and the third Shammah.

14 And David *was* the youngest: and the three eldest followed Saul.

A. M. 2940. B. C. 1063

a 2 Ch. 28. 18.

b Jos. 15. 35.

c or, *the coast of Dammim*, called *Pasdammim*. 1 Ch. 11. 13.

d *ranged the battle.*

e *clothed.*

f or, *gorget.*

g 2 Sa. 21. 19.

h c. 8. 17.

i ver. 26. 2 Sa. 21. 21.

j Ru. 4. 22.

k c. 16. 10, 11.

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and important office to which each was successively appointed. But what are we to understand by an evil spirit from the Lord? We conceive it means a spirit of melancholy and of jealousy; exciting (as *Scott* expresses it) "terrors, alarms, and suspicions," so as to render him "at times distracted," as we shall see in the subsequent history. We are apt to refer these complaints entirely to impressions on the nerves, or on the brain; but the sacred writers of both the Old and New Testaments refer every thing of the kind to a supernatural agency; and we shall, at a future opportunity, attempt to explain the scriptural theory on that subject: at present we can only make this general observation:—

The sudden change in Saul could not be unobserved by his servants: and as the ancients had a high opinion (and we think justly) of the powers of music, they recommend an appeal to it on this occasion; and one of them, probably a particular friend of his, recommended David as a suitable person to be applied to. Saul sends messengers therefore to Jesse his father, and the young man is immediately sent to Saul with a present, according to the Eastern custom. David so far succeeds as to afford him present relief from his distressing malady; and is in consequence promoted to be one of his armour-bearers; an office, at this time, probably, more of honour than of duty.

Two difficulties here occur. 1. If the malady of Saul was of this nature, what could the power of music do for him? This is best answered, perhaps, by an instance somewhat parallel, though comparatively modern. Charles IX. of France, (one of the most cruel tyrants that ever ascended that throne,) after the massacre of Paris, in the guilt of which he was surely implicated, fell into a deep melancholy, and a musician was sent for from Italy, who for a time afforded him some relief, though by no means a cure: such was the case with Saul, whose melancholy, originating in his conscience, was beyond the power either of music or of medicine to effect a permanent cure. 2. The other difficulty is chronological. Some think that the verses, from 14 to 23, are here inserted by anticipation, which is not impossible; but as this supposition in removing one difficulty will create others, we think it the safest way to take the history in the order that we find it, and admit David to have had a double introduction to Saul, first as a harper-boy, and, secondly, as the antagonist of Goliath, between which periods we may admit an interium of some few years: and as, during this interval, he returned to his father's house, and to the sheep-folds, we need not wonder at his being forgotten, either by a king partially insane, or by his servants, who perhaps had been repeatedly exchanged during this period.

CHAP. XVII. Ver. 1—31. *The Philistines threaten Israel, and Goliath challenges them to single combat.*—This is the earliest instance of such a challenge; but combats of this kind were not unusual among the Greeks and Romans. As to the height of this giant, it could not be less than nine feet and a half, and it might be more; for men of that height are on record. But it may naturally be asked, if the army of Israel were able to combat that of the Philistines, why should they be terrified by the sight of one individual, however great? Doubtless it was a point of honour to meet the challenge, and the army was evidently anxiously waiting the issue, though no man dared undertake the task. David witnesses the profane boasting of this uncircumcised Philistine, and, animated at once with patriotism and with piety, accepts the challenge, in the name of the God of Israel; and in dependance on his strength, burns to engage in the unequal conflict.

David's piety and courage, however, excite the envy of his elder brethren, who were already in the army, and, spurning at the idea of their younger brother taking precedence of them, charge him with vanity, and pride, and folly. David justified his conduct from the urgency of the case; "Is there not a cause?" The honour of God, and the salvation of his country were his motives; and let those who censure him, rival him in courage and in principle. It is not uncommon for those who are cold-hearted in a good cause to damp the spirit of others, to save themselves from censure.

As to David, he encouraged himself in the Lord his God; and having received signal deliverances in former instances,

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CHAP. XVII. Ver. 4. *A champion.*—The English word, in its derivation, means one who fights in the open field; but the Hebrew rather imports, "a man between two," or a middle man, who undertakes, by his own prowess, to settle disputes between contending nations.—Dr. *Clarke*.—*Whose height was six cubits and a half.*—[According to Bp. *Cumberland's* calculation, the height of Goliath was about eleven feet ten inches; but *Parkhurst*, estimating the ordinary cubit at seventeen inches and a half, calculates that he was nine feet six inches high. Few instances can be produced of men who can be compared with him. *Pliny* says, "The tallest man that hath been seen in our days was one named Gabara, who in the days of Claudius, the late emperor, was brought out of Arabia: he was nine feet nine inches." *Josephus* mentions a Jew, named Eleazar, whom Vitellius sent to Rome, who was seven cubits, or ten feet two inches high. *Becanus* saw a man near ten feet, and a woman that was full ten feet. And to mention no more, a man of the name of John Middleton, born at Hale, near Warrington, in Lancashire, in the reign of James the first, was more than nine feet high. Dr. *Plott*, in his History of Staffordshire says, that "his hand, from the carpus to the end of the middle finger, was seventeen inches, his palms eight inches and a half broad, and his whole height was nine feet three inches; wanting but six inches of the height of Goliath of Gath."]—*Bagster*.—*Goliath of Gath.*—When Joshua subdued the Anakims, a few escaped, and took refuge in Gath, from whom, doubtless, this Goliath was descended. See Josh. xi. 22, and note.

Ver. 5. *The weight of the coat five thousand shekels of brass.*—This, according to Bp. *Cumberland's* Tables, amounted to one hundred and fifty-six pounds, avoirdupois; and his spear head exceeded eighteen pounds. The manner in which the ancient armour was formed, resembled the scales of a fish, and consisted of thin plates, (or *lamina*,) overlapping each other. *Plutarch* informs us that the usual weight of a soldier's armour was sixty pounds, but mentions one twice that weight.—Dr. *Clarke*.

Ver. 6. *Target of brass.*—Margin, "Gorget;" a kind of shield, or buckler; beside which he had

Ver. 7. *One bearing a shield.*—Shield-bearers were common among the ancients; Alexander the Great had the shield taken out of the temple of Trojan Pallas carried before him in all his battles.—*Orient. Lit.* No. 446.

Ver. 9. *If ye be able*, &c.—In *Plautus*, Sosia thus describes a battle between the Thebans and Teleboans. The troops being drawn up in military array on both sides,

> "Both generals then advanced before the ranks,
> In the mid space, and there conferred together:
> It was agreed, which ever should be vanquished
> In the engagement, should surrender up
> Their city, lands, gods, houses, and themselves."
>
> *Orient. Lit.* No. 447.

Ver. 10. *I defy the armies of Israel.*—"From the *Dhunoor vedu shastra* it appears, that among the Hindoos it was common before the commencement of an engagement to challenge the enemy, by throwing out some terms of abuse, very similar to those used by Goliath."—*Ward's* Hindoos.

15 But David went and returned from Saul to feed [l] his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten [m] cheeses unto the captain of [n] *their* thousand, and [o] look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the [p] trench, as the host was going forth to the [q] fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left [r] his carriage in the hand of the keeper of the carriage, and ran into the army, and came and [s] saluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same [t] words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled [u] from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and will give him his [v] daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised [w] Philistine, that he should defy the armies of the living [x] God?

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger [y] was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thy heart; for thou art come down that thou mightest see the battle.

29 And David [z] said, What have I now done? *Is there* not a cause?

30 ¶ And he turned from him toward another, and spake after the same [a] manner; and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he [b] sent for him.

32 ¶ And David said to Saul, Let no man's heart fail [c] because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a [d] lamb out of the flock:

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall

A. M. 2941. B. C. 1063.

l c.16.11, 19.

m *cheeses of milk.*

n *a thousand.*

o Ge.37.14.

p or, *place of the carriage.* c.26.5.

q or, *battle array*, or, *place of fight.*

r *the vessels from upon him.*

s *asked his brethren of peace*; as Ju.18. 15.

t ver.8.

u *his face.*

v Jos.15.16.

w c.14.6.

x De.5.26.

y Ge.37.4,8, 11.

z Pr.15.1.

a *word.*

b *took.*

c De.20.2,3

d or, *kid.*

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casts himself upon the same protecting providence. David is now brought before Saul; though the king was at first astonished at his presumption, when he hears his motives, he cannot but applaud his zeal and bravery, saying, "Go, and the Lord be with thee!"

Ver. 32—58. *Saul equips David for the conflict, but he declines his armour, and with a sling and stone encounters and slays Goliath.*—Saul wished to send David to the fight—not as a shepherd lad, but in proper military costume, like his own soldiers; thinking, perhaps, that thus arrayed, though little, he might be taken for a hero, and be better able to cope with his antagonist: but David judged perfectly right in declining armour. He was not accustomed to it; and this suit, in particular, he had not fitted on, which was very important in wearing armour: but had it fitted him, and had he been accustomed to wear armour, still his sling and stone were more advantageous, for with a sword or spear he never could have reached Goliath; but with his own weapons he was probably as dexterous as those Benjamites who could "sling stones within a hair's breadth, and not miss." (Judg. xx. 16.) The force of a stone thus thrown is said also to be equal to that of a bullet, and if the helmet did not wholly cover his face, as is most probable, then would his sling and stone possess advantages above any weapon then in use. David's confidence, however, was neither in his own strength nor in his weapons; but in that God who had fortified his mind and nerved his arm, and who at the same time guided the stone with unerring truth to the vulnerable spot. So in after times a certain

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Ver. 15. *David went and returned.*—The writer begs here to suggest a slight alteration in the translation of this verse, which might render the narrative more perspicuous and consistent. He would read it, "But David *had* been and returned;" i. e. he had been to play before Saul, and had been appointed an armour-bearer; but being disgusted both with his master and with a military life, he had returned to keep his father's sheep. The want of the *pluperfect* tense in Hebrew, is to be regretted. See note on Gen. i. 2.

Ver. 18. *Ten cheeses.*—The Vulgate illustrates this passage by translating the Hebrew words, "ten little baskets of cheese," or, ten cheeses made in such baskets. To this day, in Barbary, "after turning the milk with flowers of the great headed thistle, or wild artichoke, they put the curds into small baskets made with rushes, or with the dwarf-palm, and bind them up close, and press them."—*Shaw's* Travels.

Ver. 19. *Valley of Elah.*—[Dr. *Richardson* says, that in about 20 minutes, in an easterly direction, from the cave of St. John, (which is about two hours, or six miles, in a westerly direction from Jerusalem,) they came to the *valley of Elah;* which position seems to agree with that of Shocoh and Azekah. He describes it as "a small valley, and the place of their encampment is pointed out where it narrows into a broad, deep ravine: part of it was in crop, and part of it was under the plough, which was drawn by a copple of oxen. A small stream, which had shrunk almost under its stony bed passes through it from east to west, from which, we are informed, that David chose out five smooth stones, and hasted and ran to meet the haughty champion of Gath. A well of water under the bank, with a few olive trees above, on the north side of the valley, are said to mark the spot of the shepherd's triumph over his boasting antagonist. Saul and his men probably occupied the side of the valley which is nearest to Jerusalem, on which the ground is higher and more rugged than on the other side."]—*Bagster.*——*Fighting with the Philistines.*—That is, skirmishing in the valley, between the two hills mentioned ver 3, as they appeared to have done daily, till the champion of the Philistines came forth, and with gigantic strides and vain boasting, terrified the Israelites.

Ver. 20. *Came to the trench.*—Margin, "Place of the carriages," where all the baggage-wagons, &c. were deposited. See chap. xxvi. 5.——*And shouted for the battle.*—The ancients usually did so, to animate their soldiers and terrify the enemy. *Alala*, the military shout of the Greeks, was originally an invocation of their gods, like that of the Turks, *Allah, Allah.*—*Orient. Lit.* No. 450.

Ver. 22. *Left his carriage.*—Heb. "The vessels upon him;" i. e. the baskets of cream-cheese, the loaves, &c. It is probable David might take an ass with him to carry these.

Ver. 26. *That taketh away the reproach.*—The word rendered *defy*, both in this and the preceding verses, means literally to strip of all honour, to *reproach*, and is the same that is here used: "What shall be done to the man that taketh away the *reproach* from Israel? for who is this uncircumcised Philistine, that he should defy," or *reproach*, rather, "the armies of the living God."

Ver. 31. *And when the words were heard*, &c.—[The preceding twenty verses, from the 12th to the 31st inclusive, the 41st, and from the 54th to the end of this chapter, with the five first verses and the 9th, 10th, 11th, 17th, 18th, and 19th of ch. xviii. are all wanting in the Vatican copy of the Septuagint; and they are supposed by Dr. *Kennicott, Pilkington*, and others, to be an interpolation. But as Bp. *Horsley* observes, it appears from many circumstances of the story, that David's combat with Goliath was many years prior to Saul's madness, and David's introduction to him as a musician. In the first place, David was quite a youth when he engaged with Goliath, (ver. 33, 42,) when introduced to Saul, he was of full age, (ch. xvi. 18.) Again, this combat was his first appearance in public life, and his first military exploit; (ver. 56, 58, 39.) when introduced as a musician, he was a man of established character, and a man of war, (ch. xvi. 18.) Now the just conclusion is, that the last ten verses of chap. xvi. have been misplaced; their true place being between the ninth and tenth verses of ch. xviii. Let them be removed there, and the whole *apparent* disorder and inconsistency will be removed.]—*Bagster.*

Ver. 34. *A lion and a bear.*—Not at the same time, for they never go in company; but at different times.

Ver. 35. *Caught him by his beard.*—This seems to refer particularly to the lion. *Homer* speaks of "a well-bearded lion." The lions of Judea were not we know, so formidable as those of Africa, nor their bears like those of Russia. To slay a lion, however, and that with no other weapon, probably than a shepherd's staff was no mean exploit.

be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The[e] LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD [f] be with thee.

38 ¶ And Saul [g] armed David with his armour, and he put a helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the [h] brook, and put them in a shepherd's [i] bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he disdained [j] him: for he was *but* a youth, and [k] ruddy, and of a fair countenance.

43 And the Philistine said unto David, *Am* I a [l] dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said [m] to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but [n] I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast [o] defied.

46 This day will the LORD [p] deliver thee into my hand; and I will smite thee, and take [q] thy head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls [r] of the air, and to the wild beasts of the earth; that all the earth may know [s] that there is a God in Israel.

A. M. 2941. B. C. 1063.

e Ps.11.1. 18.17. 77.11. 2 Co.1.10. 2 Ti.4.17, 18.

f c.20.13. 1 Ch.22. 11,16.

g *clothed David with his clothes.*

h or, *valley.*

i *vessel.*

j Ps.123.4. 1 Co.1.27 ..29.

k c.16.12.

l 2 Sa.3.8. 2 Ki.8.13.

m 1 Ki.20. 10,11.

n 2 Sa.22. 33,35. Ps.124.8. 125.1. 2 Co.3.5. He.11.33.

o ver.10.

p *shut thee up.*

q ver.51.

r De.28.26. Mat.24. 28.

s Jos.4.24. 1 Ki.8.43. 18.36. 2 Ki.19.19. Ps.46.10. Is.52.10.

t Ps.44.6,7. Ho.1.7. Zec.4.6.

u 2 Ch.20. 15.

v 1 Ki.22.34.

w Ju.3.31. 15.15.

x c.21.9. 2 Sa.23.21. Ps.7.15,16

y ver.46.

z He.11.34.

a Jos.15.33, 36,45.

b Je.30.16.

c c.16.21,22.

d ver.54.

47 And all this assembly shall [t] know that the LORD saveth not with sword and spear: for [u] the battle *is* the LORD's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell [v] upon his face to the earth.

50 So David prevailed over the Philistine with a sling [w] and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his [x] sword, and drew it out of the sheath thereof, and slew him, and cut off [y] his head therewith. And when the Philistines saw their champion was dead, they [z] fled.

52 ¶ And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the [a] valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled [b] their tents.

54 ¶ And David took the head of the Philistine, and brought it to Jerusalem: but he put his armour in his tent.

55 And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, [c] whose son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.

56 And the king said, Inquire thou whose son the stripling *is*.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head [d] of the Philistine in his hand.

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man drew a bow at a venture, which smote the king of Israel between the joints of his harness, and proved fatal. (1 Kings xxii. 34.)

David no sooner saw the enemy of God and of Israel fall, than he ran and cut off his head with his own sword, and carried it off as a trophy of his victory. In the mean time the Philistine army was panic struck, as on a former occasion, when Jonathan and his armour-bearer had taken one of their garrisons, (chap. xiv. 1.) Nor was this an uncommon case, when armies were collected indiscriminately, and sent to fight, undisciplined and untrained to war. We have seen something of this in the wars in India, and more recently in Africa, with the Ashantees and Mantatees.

The last five verses of this long chapter relate a conversation between Saul and Abner his uncle and general-in-chief, relative to David, when they saw him go forth to a combat, in which Abner himself seems to have had no idea of engaging. Supposing, however, that three or four years had elapsed between the time of David being engaged in Saul's service as a minstrel, it is easy to conceive that the king, subject, as he was, to fits of temporary derangement, might have lost all recollection of his person; and Abner, perhaps, had never before seen him.

When David, in answer to Saul's question, told him whose son he was, it is not improbable that this brought him fully into his recollection, for he asks him no more questions.

This chapter is so full of practical instruction, that we must not pass by it without a remark or two, though we are always constrained to be concise.

1. We see in David the true portrait of a Christian hero; with all the courage and fortitude necessary to the latter character, and all the piety and devotion which constitute the former. He fights indeed; but it is to save his country: he triumphs, but gives to God the glory. Nor is the word *Christian* improperly applied to David, who not only possessed the Christian virtues, but was himself an eminent type of the Messiah.

2. We remark the mysterious course of Providence in this deliverance of Israel. Another giant is not raised up to contend with Goliath: nor is Abner, the experienced general, and the hero of the Israelites, sent to fight with him; but a shepherd lad, at this time perhaps little more than twenty, volunteers to meet the enemy. Thus God often raises up instruments for the deliverance of his church and people, to all appearance the most incompetent; and yet, it afterwards is found that they were endowed with those talents really best adapted

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Ver. 38. *Saul armed David with his armour.*—Heb. "Clothed David with his clothes;" i. e. in the military dress worn by his servants; a helmet, coat of mail, &c.

Ver. 40. *Stones out of the brook.*—Margin, "Valley." We have before remarked, that many brooks in Judea in the dry season became valleys, and many valleys were, in the rainy season, turned into brooks. Such places were therefore alternately brooks and valleys.—*In a shepherd's bag.*—These words afford clear evidence that David had not remained all his time in the army, as some suppose; nor is such a circumstance at all reconcilable with ver. 15.

Ver. 44. *Flesh to the fowls.*—The conspirators against the emperor Maximinus, having slain him, his son, and several of his best friends, threw out their bodies to be devoured by dogs and the fowls of the air. This appears to have been a common threat; and, however shocking to human feelings, was often carried into effect.]—*Bagster.*

Ver. 50. *So David prevailed.*—[The tradition of the combat between David and Goliath, in which the latter was killed, is preserved among the Arabs; for he is mentioned in the Koran, where he is called *Galut*, or *Jalut*. The Arabs also call the dynasty of the Philistine kings, who reigned in Palestine, when the Hebrews came there, *Galutiah*, or *Jalutiah*. *Achmed al Fassi*, in his book called Ketab al Jamman, says, "those kings were as well known by the name of *Jalaut*, as the ancient kings of Egypt by that of Pharaoh. David killed the *Jalaut*, who reigned in his time, and entirely rooted out the Philistines, the rest of whom fled into Africa, and from them descended the Brebers or Berbers who inhabit the coast of Barbary. It is remarkable that the Berbers themselves should acknowledge their descent from the Philistines. "The name Goliath, which they pronounce *Sghialud*, is very common among the Brebers, and the history of the champion of the Philistines is very well known to the Moors. When children quarrel, and the bigger one challenges the smaller to fight, the latter answers, 'Who will fight with you? (*Enta men ulid Sgialud.*) You are of the race of Goliath.' The Jews who dwell among them, on the mountains, all call them Philistines."—*Host's* Account of Morocco and Fez.]—*Bagster.*

Ver. 54. *And brought it* (Goliath's head) *to Jerusalem.*—This we may sup-

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, [c] *I am* the son of thy servant Jesse the Bethlehemite.

CHAPTER XVIII.

[t] Jonathan loveth David. 5 Saul envieth his praise, 10 seeketh to kill him in his fury, 12 feareth him for his good success, 17 offereth him his daughters for a snare. 22 David persuaded, to be the king's son-in-law, giveth two hundred foreskins of the Philistines for Michal's dowry. 28 Saul's hatred, and David's glory increaseth.

AND it came to pass, when he had made an end of speaking unto Saul, that the soul [a] of Jonathan was knit with the soul of David, and Jonathan [b] loved him as his own [c] soul.

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself [d] of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, *and* [e] behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 ¶ And it came to pass as they came, when David was returned from the slaughter of the [f] Philistine, that [g] the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with [h] instruments of music.

7 And the women answered *one another* as they played, and said, Saul hath [i] slain his thousands, and David his ten thousands.

8 And Saul was very [j] wroth, and the saying [k] displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the [l] kingdom?

9 And Saul eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that the evil spirit [m] from God came upon Saul, and he prophesied [n] in the midst of the house: and David played with his hand, as at other times: and *there was* a javelin [o] in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it.* And David avoided [p] out of his presence twice.

12 ¶ And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14 And David [q] behaved himself wisely in all his ways; and the LORD *was* with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went [r] out and came in before them.

17 ¶ And Saul said to David, Behold my elder daughter [s] Merab, her will I give thee to wife: only be thou [t] valiant for me, and fight [u] the LORD's battles. For Saul said, Let not my hand be upon him, but [v] let the hand of the Philistines be upon him.

18 And David said unto Saul, [w] Who *am* I? and what *is* my life, *or* my father's family in Israel, that I should be son-in-law to the king?

A. M. 2941. B. C. 1063.

c ver.12.
a Ge.44.30.
b ver.3. c.19.2. 20.17. 2Sa.1.26.
c De.13.6.
d Ge.41.42.
e or, *prospered.* ver 14,15, 30. Ps.1.3.
f or, *Philistines.*
g Ex.15.20. Ju.11.34.
h *three-stringed instruments.*
i c.21.11.
j Pr.27.4. Ec.4.4.
k *was evil in his eyes*
l c.15.28.
m c.16.14.
n c.19.24. Ac.16.16.
o c.19.9,10. 20.33.
p Ps.37.32, 33 Is.54.17.
q or, *prospered.* ver.5.
r Nu.27.17. 2Sa.5.2. 1Ki.3.7.
s c.17.25.
t *a son of valour.*
u c.25.28.
v ver 21,25 2Sa.12.9.
w ver 23. c.9.21. 2Sa.7.18.

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to the work. The stone of David's sling reached, where the sword of Abner must have failed. Thus, "the foolishness of God (so considered) is wiser than men: and the weakness of God stronger than men." (1 Cor. i. 25.)

CHAP. XVIII. Ver. 1—9. *Jonathan forms with David a covenant of friendship, but Saul envies him.*—We have here the formation of a friendship the most lovely and disinterested on record—that between Jonathan and David. The pious bravery and modest simplicity of David had won the heart of Jonathan, who was probably about the same age, "so that the soul of Jonathan (as it is most beautifully expressed) was knit with the soul of David, and Jonathan loved him as his own soul;" and expressed his affection in the manner of the ancients, by clothing him with his own military costume, regarding him as the instrument of God for the deliverance of his country.

Saul also, at first, seemed not insensible to his merits as a hero, but gave him military command, while the spread of his renown rendered him popular throughout the country. A circumstance, however, happened about this time, which excited Saul's envy, and set him against David. After the return of David, it should seem that a public procession took place in honour of this victory, in which Saul, as king, occupied a prominent situation; and the women, who on these occasions hailed the conqueror in an ode, performed their part with great zeal, and with an evident leaning of partiality towards David, who was the hero of the day; and this was the burden, or chorus of their song, "Saul hath slain his thousands, and David his ten thousands;" which was not intended as implying that David had slain a greater number of the enemy than Saul had on former occasions; but he had slain their champion, who was a man of ten thousand; and therefore David's was the more splendid victory. But Saul was displeased at this, and added, "and what can he have more but the kingdom," or, in our English idiom, "the next thing that they ascribe to him will be the kingdom." "And Saul eyed him," that is, watched him with a jealous eye from that day forward; for he had undoubtedly learned by this time that David was to be his successor; and probably feared that he might be set up against him in his lifetime. It is a sad thing when the intimations of the divine displeasure, instead of humbling us "under the mighty hand of God," excite in us murmuring, discontent, and envy against others; when, instead of praying for mercy, we vent our evil tempers in raving against God, or railing against men.

Ver. 10—30. *Saul relapses into his former melancholy, and by various means seeks the life of David.*—In this place Bishop *Warburton*, as already hinted, would introduce ten verses (from 14 to 23) from the 16th chapter of this book; and though we are cautious of listening to dislocations of the sacred history, this transposition has been supported with so much ingenuity by another, Dr. *Horsley*, that we feel it a duty to pay it farther attention. These learned men suppose that David's

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pose, was not immediately, for it was first presented to the king, but probably when the women met him with their triumphal song, as in the next chapter. In the mean time Saul, having taken him into his military service, no doubt furnished him with a suitable tent, and in that he deposited the giant's armour. But see chap. xxi. 9.

Ver. 58. *Whose son art thou?*—[To account for the *apparent* inconsistency of Saul not knowing David, see the note ver. 31.]—*Bagster.*

CHAP. XVIII. Ver. 1. The last four verses of the preceding chapter, with the first five of this, and also verses 9, 10, and 11, are omitted in the LXX., which has brought into suspicion their authenticity; but we are by no means disposed to give them up, especially the incident which begins this chapter, which is not only very beautiful, but also seems necessary to introduce the friendship between Jonathan and David, which we know continued while they both lived. ["Their friendship could not be affected by changes and chances; and it exemplified all that the ancients have said on the subject: "Friendship is an entire sameness, and one soul: a friend is another self."]—*Bagster.*

Ver. 4. *Jonathan stripped himself.*—*Tavernier* relates of a Nazir, who pleased the king of Persia, "that he caused himself to be disapparelled, and gave his habit to the Nazir, which is the greatest honour that a king of Persia can bestow on a subject.—*Orient. Cust.* No. 827. So Mordecai, when promoted, was clothed with royal apparel, Esther vi. 8.; viii. 15. See also *Harmer.* By the preceding verse it should seem, that this robing of David was mainly intended to confirm a covenant between the parties here mentioned, Jonathan and David. The *girdle* may be particularly mentioned, because in that was generally contained the purse.—See *Orient. Cust.* No. 829.

Ver. 5. *Saul set him over the men of war.*—That is, made him a general; afterwards, when he became jealous of him, he degraded him to be the captain of only 1000 men. Ver. 13.

Ver. 6. *The women came out of all the cities singing,* &c.—A custom similar to this continues in the East to this day, with the difference of sex. Baron *Du Tott* mentions, that in his travels he received a similar honour from a party of Turcomans.—*Harmer.*

Ver. 7. *The women answered one another as they played,* &c.—So the sacred songs of the Hebrews appear to have been generally performed, as that of Moses, Exod. xv. 20, 21, and that of Deborah and Barak, Judges v. 1, &c.—*With instruments of music.*—Heb. *Shalashim*; by which our translators and others have understood "three-stringed instruments," as in the margin. Others understand it of the *triangle*, a Turkish instrument, often used in our own streets. So *Gesenius.* The Vulgate renders it, with *sistrums.* The *sistrum* was an Egyptian instrument, made of brass, with three brass rods across, which made a jingling much like the triangle. Figures of all these instruments may be seen in Dr. *Burney.*

Ver. 10. *On the morrow.*—This term often refers indefinitely to time future. See Exod. xiii. 14. Josh. iv. 6, 21, and note ——*Prophesied.*—[*Wyyithnabbai*, rather, "and he *pretended* to prophesy;" for the verb is in *Hithpael*, the signification of which conjugation is not only *reflex* action but also *affectation* of that action: compare Je. xxix. 26, 27. The meaning seems to be, that Saul, influenced by the evil spirit, *feigned* to be prophesying, the better to conceal his murderous intentions, and render David unsuspicious.——*Javelin.*—*Wehachanith beyad shaool*, rather, "and *the* javelin was in the hand of Saul;" for the *javelin* or *spear* was the emblem of regal authority; and kings had it always in their hand, as may be seen represented on ancient monuments. In ancient times, says *Justin*, kings used a *spear* instead of a diadem.]—*B.*

Ver. 17. *And fight the Lord's battles.*—Saul made a mistake here, which has been often made, and is, we fear, too common. He concluded, that to be valiant for him, must needs be to fight the Lord's battles. Father Calmet remarks, that "the wars of the Hebrews, while conducted by the express orders of God, were truly the *wars of the Lord*: (Num. xxi. 14.) but when the spirit of worldly ambition and dominion became mingled with them, they were no longer such, but wars of lust and profanity."

19 But it came to pass at the time when Merab, Saul's daughter, should have been given to David, that she was given unto [x] Adriel the Meholathite [y] to wife.

20 ¶ And Michal, Saul's daughter, loved David: and they told Saul, and the thing [z] pleased him.

21 And Saul said, I will give him her, that she may be a [a] snare to him, and that the hand [b] of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son-in-law in *the one of* the twain.

22 ¶ And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you *a* light [c] *thing* to be a king's son-in-law, seeing that I *am* a poor man, and lightly [d] esteemed?

24 And the servants of Saul told him, saying, [e] On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any [f] dowry, but a hundred foreskins of the Philistines, to be avenged [g] of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son-in-law: and the days were not [h] expired.

27 Wherefore David arose and went, he and his [i] men, and slew of the Philistines two hundred men; and David brought their [j] foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife.

28 ¶ And Saul saw and knew that the LORD *was* with David, and *that* Michal, Saul's daughter, loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy [k] continually.

30 Then the princes of the Philistines went [l] forth: and it came to pass, after they went forth, *that* David behaved himself more [m] wisely than all the servants of Saul; so that his name was much [n] set by.

A. M. 2941. B. C. 1063.

x 2 Sa.21.8.

y Ju.7.22.

z *was right in his eyes*

a Ex.10.7. Pr.29.5.

b ver.17.

c 1 Jn.3.1.

d Ps.119. 141.

e *according to these words.*

f Ex.22.17.

g c.14.24.

h *fulfilled*

i ver.13.

j 2 Sa.3.14.

k Ps.37.12, 14.

l 2 Sa.11.1.

m ver.5 Ps.119.99

n *precious.* c.26.21 2 Ki.1.13. Ps.116.15. 1 Pe.2.7.

CHAPTER XIX.

1 Jonathan discloseth his father's purpose to kill David. 4 He persuadeth his father to reconciliation. 8 By reason of David's good success in a new war, Saul's malignity rageth, breaketh out against him. 12 Michal deceiveth her father with an image in David's bed. 18 David cometh to Samuel in Naioth. 20 Saul's messengers sent to take David, 22 and Saul himself, prophesy.

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan, Saul's son, delighted [a] in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan spake good [b] of David unto Saul his father, and said unto him, Let not the king sin [c] against his servant, against David; because he hath not sinned against thee, and because his works *have been* to thee-ward very [d] good:

5 For he did put [e] his life in his hand, and slew [f] the Philistine, and the [g] LORD wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: wherefore [h] then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul [i] sware, *As* the LORD liveth, he shall not be slain.

o *precious.* c.26.21 2 Ki.1.13. Ps.116.15. 1 Pe.2.7.

a c.18.1.

b Pr.31.8,9.

c Ge.42.22.

d Ps.35.12. 109.5. Pr.17.13.

e Ju.12.3. c.28.21. Ps.119. 109.

f c.17.49,50.

g c.11.13. 1 Ch.11. 14.

h c.20.32.

i Pr.26.24, 25.

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victory over Goliath was previous to his appointment to be Saul's minstrel; and their principal reason is, that on the former occasion he is spoken of as "a youth," and in the latter as valiant, prudent, comely, and religious. As it is probable, however, that there might not be more than two or three years between the events (our translators indeed place them in the same year,) he might be a youth in both instances. As to the character given of David to Saul, it was evidently by some friend who wished to introduce him to court, and probably to promotion in the army; and if he had by any means heard of David's rencontre with the lion and the bear, he was fully justified in speaking of him as valiant, and fit to be a soldier. But had this character been given him after the death of Goliath, would not his friend at once have said, that he was the man who slew the giant? Besides, after this conflict, we have such a rapid succession of events in David's history, that there seems no room to admit the supposition of his returning to his father: (see chap. xviii. 2.) and even if he had done so, is it likely that Saul, after he became jealous of him, would have not only sent for him, but desired that he might remain with him, *because* he had found favour in his sight? In both hypotheses there are difficulties, arising probably from some circumstance unknown; but we think it better to leave existing difficulties than to create new ones, perhaps more insurmountable.

But to return to our narrative, "It came to pass on the morrow," that is, on a time subsequent to the former, (see note on v. 10.) "that the evil spirit from God" again afflicted Saul. By which is intended a relapse of his *mental* disorder, while at the same time the expression may allude to its cause and origin, in a manner which our philosophy does not admit. This fit of insanity vented itself in prophesying "in the midst of his house." We have before seen Saul among the prophets, and his distempered imagination probably now presented to his mind the broken images of that ecstatic scene. So we often find persons who have been accustomed to read their Bibles, and to other religious exercises, mingle with their ravings the most important truths, and the most beautiful language of divine revelation, from which those who know no better are induced to conclude that religion has made them mad, whereas their madness may, as in this case, have arisen from the want of religion; or from the indulgence of those criminal passions we find exhibited in this chapter; namely, envy, jealousy, and hatred. These diabolical passions led Saul twice to attempt to kill David with his own hand, and afterwards to plot against his life, by sending him on desperate expeditions against the enemy: for Saul said, "Let the hand of the Philistines be upon him." How far this murderous intention might be excused by his disease, can be known only to him that searcheth hearts, and weigheth human actions; but that it originated in wickedness of heart is most clear from what is said (ver. 12,) "Saul was afraid of David, *because the Lord was with him*, and was departed from Saul." It is an awful symptom when the goodness of God to others, in the bestowment of either talents or prosperity, excites in us envy against them—"Is thine eye evil, because I am good?" (Matt. xx. 15.)

Saul, however, as his disorder increased, "was yet the more afraid of David, and became his enemy continually;" but David, on the other hand, "behaved himself more wisely than all the servants of Saul; so that his name was very precious." "So is it the will of God, that by well-doing, ye may put to silence the ignorance of foolish men." (1 Pet. ii. 15.)

CHAP. XIX. Ver. 1—24. *Jonathan reconciles his father to David for a time, but his envy again breaks out, and he seeks his life.*—While Saul was cruelly seeking the life of David,

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Ver. 25. *A hundred foreskins*, &c.—[That is, Thou shalt slay one hundred Philistines, and thou shalt produce their foreskins, as a proof, not only that thou hast killed one hundred men, but that these are of the uncircumcised Philistines.]—*Bagster.* This was a custom peculiar to the Jews; but it is reported of a people in Carmania, that if any were desirous to marry, it was necessary he should bring the king the head of an enemy.—Bishop *Patrick* in loc.

Ver. 26. *The days were not expired.*—Hebrew, "fulfilled." By this last expression, it should seem that Saul had limited the period within which this deed was to be achieved.

Ver 27. *Slew of the Philistines two hundred men.*—This was double the number required; but David was perhaps anxious to secure his prize. [The Septuagint has only *one hundred men*; and as Saul covenanted for *a hundred*, and as David himself says, (2 Sa. iii. 14.) that he espoused Michal for *a hundred*, it is very probable that this is the true reading.]—*Bagster.* But *Josephus*, to make the story more palatable to the Greeks, makes the dowry six hundred *heads* of the Philistines!

CHAP. XIX. Ver. 1. *Should kill David.*—[Saul's envy and enmity now burst forth, in the avowed purpose of putting David to death; and nothing less than the especial interposition of *Providence* could have saved David's life, when every officer about the king's person, and every soldier, had got positive orders to despatch him.]—*Bagster.*

7 And Jonathan called David, and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence, as *j* in times *k* past.

8 ¶ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from *l* him.

9 And the evil spirit *m* from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped *n* that night.

11 ¶ Saul also sent *o* messengers unto David's house, to watch him, and to slay him in the morning: and Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

12 ¶ So *p* Michal let David *q* down through a window: and he went, and fled, and escaped.

13 And Michal took an *r* image, and laid *it* in the bed, and put a pilow of goats' *hair* for his bolster, and covered *it* with a cloth.

14 And when Saul sent messengers to take David, she said, He *is* sick.

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered *s* Saul, He said unto me, Let me go; why *t* should I kill thee?

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah.

A. M. 2942. B. C. 1062.

j *yesterday, third day.*

k c. 16 21. 18.2,13.

A. M. 2942. B. C. 1062.

l *his face.*

m c. 16 14. 18.10,11.

n Ps.124 7. Mat.10. 23.

o Ps.59. title.

p Ps.34.19.

q Jos 2 15. Ac.9.24, 25. 2Co.11. 32,33.

r *teraphim.* Ge.31.19. Ju.17.5.

s 2Sa.17.20.

t 2Sa.2.22.

u Jn.7.32, 45.

v c.10 5,6. 1Co.14. 24,25.

w Nu.11.25. Joel 2.28.

x Is.20.2.

y *fell.* Nu.24.4.

z c.10 10, 12.

a *uncover mine ear.* ver 12. c.9.15.

b c 27 1. 2Co.1.9, 10.

c or, *say what is thy mind, and I will do.*

d *speaketh,* or, *thinketh.*

20 And Saul sent messengers *u* to take David: and *v* when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they *w* also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 ¶ And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

24 And *x* he stripped off his clothes also, and prophesied before Samuel in like manner, and *y* lay down naked all that day and all that night. Wherefore they say, *Is* Saul *z* also among the prophets?

CHAPTER XX.

1 David consulteth with Jonathan for his safety. 11 Jonathan and David renew their covenant by oath. 18 Jonathan's token to David. 24 Saul, missing David, seeketh to kill Jonathan. 35 Jonathan lovingly taketh his leave of David.

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will *a* show it me: and why should my father hide this thing from me? it *is* not *so*.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but *b* truly *as* the LORD liveth, and *as* thy soul liveth, *there is* but a step between me and death.

4 Then said Jonathan unto David, *c* Whatsoever thy soul *d* desireth, I will even do *it* for thee.

Jonathan, with all "the milk of human kindness" in his breast, was labouring to preserve him, and for a short time succeeded in softening his father's resentment. Michal also, Saul's youngest daughter, fell in love with David, and her father was at first pleased with it, from the diabolical idea of making her the unconscious instrument of his destruction: but there was "an eye unseen" that watched over his life; and Michal is rich in inventions to preserve him, even at the risk of her father's wrath.

Having escaped from the hand of Saul, David now flies to Samuel, and joins the school of the prophets over which he presided at Naioth. Hither Saul sent messenger after messenger to apprehend him; but the devotional exercises in which they engaged appeared so heavenly, and they were so delighted with them, that they also *prophesied;* that is, they joined with the young prophets in their devotions, as we have before explained. (See exposition of chap. xi. and notes.) Saul, aggravated by these repeated disappointments, goes himself; but, as on a former occasion, he also falls under the same influence. It is said that he *lay down naked* for a day and night; but by *naked* we must understand in the garment only in which he usually slept: and this extraordinary conduct of Saul under his present circumstances, compared with his similar behaviour on a former occasion, might well give rise to the proverb, "Is Saul also among the prophets?"

We have before cautioned our readers from taking such ecstacies for those saving influences which we are taught in the New Testament to consider as the source of all vital piety. It may be more especially proper to caution young persons, lest they should mistake the elevation of their animal spirits, arising from the charms of music and of poetry, as blended in our Psalmody, for that principle of true devotion which maketh "melody in the heart unto the Lord." (Ephes. v. 19.) Sacred music is a most delightful and animating exercise; but without the principle of devotedness to God, it will ever be in his ear as "the sounding brass and tinkling cymbal."

CHAP. XX. Ver. 1—42. *Jonathan and David renew their vows of friendship, and David is saved by the son of his inveterate enemy.*—While Saul was providentially detained among the prophets at Naioth, David returns to Jonathan at Ramah,

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Ver. 13. *Michal took an image.*—Hebrew, *Teraphim;* which here must have had some resemblance to the human figure.—*Covered it with a cloth.*—[Rather, "the *net-work* of goat's hair at its (the Teraphim's) pillow;" for the *kevir,* (whence the Chaldee and Syriac *kavreetho,* a *honey-comb,* from its *net-like* form,) seems to have been a kind of *mosquito-net,* which, says Dr. *Shaw,* is "a close curtain of gauze or fine linen, used all over the East, by people of better fashion, to keep out the flies." That they had such anciently cannot be doubted. Thus when Judith had beheaded Holofernes in his bed, (ch. xiii. 9, 15.) "she pulled down the *canopy* wherein he did lie in his drunkenness, from the pillars." So *Horace* speaks of the *canopy* as used by the Roman soldiers serving under Cleopatra, queen of Egypt.]—*Bagster.*

Ver. 15. *Bring him in the bed.*—[The Eastern beds consist merely of two thick cotton quilts, one of which, folded double, serves as a mattress, the other as a covering. Such seems to have been the bed of David, which could easily have been carried, with himself in it, to the presence of Saul.]—*B.*

Ver. 16. *When messengers, &c.*—[It is highly probable that David, when supposed to be sick, was thought to be hid in the *harem* or chamber of Michal; for we learn from Baron *Du Tott,* that a sick prince, Krim Gueray, the Cham of the Crimea, was confined to that apartment of his palace. "The Harems," says *De la Motraye,* "are sanctuaries, as *sacred* and *inviolable,* for persons pursued by justice, for any crime, debt, &c. as the Roman Catholic churches in Italy, Spain, Portugal, &c.—Though the Grand Seignor's power over his creatures is such, that he may send some of his eunuchs *even there,* to apprehend those who resist his will." Thus, we find, that to effect his purpose, Saul sent messengers to Michal, but they treated her *Harem* with too much respect to enter it, at first; but being authorized by Saul, they entered even into her chamber; and during the delay occasioned by respect for the privacy of Michal, David escaped.]—*Bagster.*

Ver. 24. *Lay down naked.*—Hebrew, "Fell down;" probably he threw himself down in a prostrate posture, which was the usual attitude of devotion. The word *naked* is often used in Hebrew as synonymous with *undressed,* which is seldom used for absolute nudity. So it is said, that when messengers were sent to Cincinnatus, to offer him the dictatorship, they found him ploughing naked, which is explained to mean, without his gown or toga. In the present instance, the meaning appears to be, *without armour,* which he doubtless wore in the pursuit of David, but stripped off to lie down. Compare note on chap. xvii. 39.

CHAP. XX. Ver. 3. *Step between me and death.*—[A similar figure is made use of by *Juvenal,* who, satirizing those who risk their lives for the sake of gain, speaks thus: "Go now, and commit thy life to the winds, trusting to a hewn plank, but *four or seven fingers distant from death* if the beam (out of which it has been cut) have been large enough."]—*Bagster.*

A. M. 2942. B. C. 1062.

5 And David said unto Jonathan, Behold, to-morrow *is* the new [e]moon, and I should and fail to sit with the king at meat: but let me go, that I may hide myself in the field [f]unto the third *day* at even.

6 If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run to Beth-lehem his city: for *there is* a yearly [g]sacrifice there for all the family.

7 If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that evil is determined [h]by him.

8 Therefore thou shalt deal [i]kindly with thy servant; for thou hast brought thy servant into a [j]covenant of the LORD with thee: notwithstanding, if [k]there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, who shall tell me? or what *if* thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have [l]sounded my father about to-morrow any time, *or* the third *day*, and, behold, *if there be* good toward David, and I then send not unto thee, and [m]show it thee;

13 The LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will show it thee, and send thee away, that thou mayest go in peace: and the LORD [n]be with thee, as he hath been [o]with my father.

14 And thou shalt not only while yet I live show me the kindness of the LORD, that I die not:

15 But *also* [p]thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan [q]made *a covenant* with the house of David, *saying*, Let the LORD even require *it* [r]at the hand of David's enemies.

17 And Jonathan caused David to swear again, [s]because he loved him: for he [t]loved him as he loved his own soul.

18 ¶ Then Jonathan said to David, [u]To-morrow *is* the new moon: and thou shalt be missed, because thy seat will be [v]empty.

19 And *when* thou hast stayed three days, *then* thou shalt go down [w]quickly, and come to the place [x]where thou didst hide thyself [y]when the business was *in hand*, and shalt remain by the stone [z]Ezel.

20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

21 And, behold, I will send a lad, *saying*, Go find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and [a]no hurt; *as* [b]the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away.

23 And *as touching* the matter [c]which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, something hath befallen him, he *is* not [d]clean; surely he *is* not clean.

27 And it came to pass on the morrow, *which was* the second *day* of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day?

28 And Jonathan answered Saul, [e]David earnestly asked *leave* of me *to go* to Beth-lehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there:* and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger [f]was kindled against Jonathan, and he said unto him, Thou [g]son [h]of the perverse rebellious *woman*, do not I

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e Nu.10.10. 28.11.

f c.19.2.

g or, *feast.* c.9.12.

h c.25.17. Es.7.7.

i Jos.2.14.

j ver.16. c.18.3. 23.18.

k 2 Sa.14. 32.

l *searched.*

m *uncover thine ear.* ver 2.

n c.17.37.

o c.10.7. 11.6, &c. 2 Sa.7.15.

p c.24.21 2 Sa.9.1..7

q *cut.*

r c.31.2. 2 Sa.4.7.

s or, *by his love toward him*

t c.18.1.

u ver.5.

v *missed.*

w *greatly*, or, *diligently.*

x c.19.2.

y *in the day of the business.*

z or, *that showeth the way.*

a *not any thing.*

b Je.4.2.

c ver.14,15, 42.

d Le.7.21. 15.5, &c.

e ver.6.

f Pr.19.12.

g or, *perverse rebel.*

h *perverse rebellion.*

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where they renew and ratify their covenant of friendship, by mutual oaths and vows. After this, Jonathan finding his father still bitter against David, sends him notice of it, by a preconcerted signal. David therefore flies again, and when, at the feast of the new moon, Saul misses him, Jonathan makes the best excuse for him in his power; takes his part at the risk of his own life, and, as it seems, at the expense of truth itself; for David went not to Beth-lehem, but to Nob, as we shall see in the next chapter. In the mean time we may remark, 1. The cruelty of Saul, who, to be revenged on David, (whom, in fact, he ought to have loved and cherished,) would slay his own son: and to aggravate that son, abused his own wife, as a perverse rebellious woman, than which, nothing could be more insulting. 2. The usual plea of tyrants for their cruelty: they can find no security, but in the death of all their supposed rivals. 3. We notice the constancy of Jonathan, whom neither the menaces of his father, nor his own apparent interest, can induce to violate his vows of friendship. 4. We see by what a variety of intricate circumstances the Almighty accomplishes his own design. When David's life is threatened, the Lord raises up a protector and a friend, in the son of the very man who would gladly have shed his blood. Lastly, how precari-

Ver. 5. *To-morrow is the new moon.*—[The months of the Hebrews were *lunar* months, and they reckoned from one new moon to another. And as their feasts, particularly the passover, were reckoned according to this, they were very scrupulous in observing the first appearance of each new moon. On these new moons, they offered sacrifices, and feasted together; but the gathering together of all the families of a tribe on such occasions seems to have taken place only once in the year: ver. 6.]—*Bagster.*

Ver. 6. *A yearly sacrifice.*—Beside their monthly feast, it should appear that every family had an annual sacrifice and feast. The convivial part of these customs is still retained, but the religious is grown obsolete.

Ver. 12. *O Lord God,* &c.—[This verse is evidently deficient. The Septuagint has, "The Lord God of Israel *doth know;*" the Syriac and Arabic, "The Lord God of Israel *is witness;*" either of which makes a good sense. But two of Dr. *Kennicott's* MSS. supply the word *chai,* "liveth;" and the text reads thus: "As the Lord God of Israel *liveth,* when I have sounded my father,—if there be good unto David, and I then send not unto thee," &c.; which is a still better sense.]—*Bagster.*

Ver. 17. *Because he loved him.*—That is, because Jonathan loved David, therefore he delighted in the reiterated assurances of David's love to him. The marginal reading, "by his love to him," seems improper; they swore only in the name of the Lord, ver. 42.

Ver. 18. *Thy seat will be empty.*—David being the king's son-in law, and holding rank in the army, of course a seat would be left for him, which would mark his absence. [Among the forms of salutation and compliment used in Persia, one was, "according to my mode of notation in italics, *Ja i shama khali bud pish yaran,* signifying, thy place or seat was empty among thy friends. This phrase, or the greater part of it, was frequently addressed to myself when coming into a circle of Persian acquaintances, after an absence of several days or weeks. It reminded me of a passage in the first Book of Samuel, (ch. xx. 18.) *And thou shalt be missed, because thy seat will be empty.* And again, *David's place was empty.*" Sir *W. Ouseley's* Travels.]—*Bagster.*

Ver. 30. *Thou son of the perverse rebellious woman.*—See Margin. [This reflection on the mother of Jonathan, by the passionate monarch, at the close of his speech, is just as gross as our translation represents it to be at the beginning; and certainly reflects more dishonour on himself than on his brave and noble minded son. It should be remembered that Saul was subject to a disease which weakened his mental powers; of which we need no stronger proof than that before us—his calling names. *Mungo Park* gives an instance of the prevalence of the same principles in Africa; and if we suppose king Saul, unable to vilify Jonathan to his own satisfaction by personal reproaches had outstepped the ordinary abuse of his day, and proceeded to that which was designed to produce unusual vexation, we do little injury to his character or his general deportment.—"Maternal affection," says *Park,* "is every where conspicuous among the Africans, and creates a correspondent return of tenderness in the child. 'Strike me,' said my attendant, 'but do not curse my mother.' I found the same sentiment to prevail universally in all parts of Africa."]—*Bagster.*

know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, [i] for he [j] shall surely die.

32 And Jonathan answered Saul his father, and said unto him, Wherefore [k] shall he be slain? what hath he done?

33 And Saul cast [l] a javelin at him to smite him: whereby [m] Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow [n] beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond [o] thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his [p] artillery unto [q] his lad, and said unto him, Go, carry *them* to the city.

41 ¶ *And* as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go [r] in peace, [s] for as much as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

CHAPTER XXI.

1 David at Nob obtaineth of Ahimelech hallowed bread. 7 Doeg was present. 8 David taketh Goliath's sword. 10 David at Gath feigneth himself mad.

THEN came David to Nob to Ahimelech [a] the priest: and Ahimelech was [b] afraid

A. M. 2942. B. C. 1062.

i c.19.6,11.

j *is put to death.*

k c.19.5. Pr.21.13,9. Mat.27.23.

l c.18.11.

m ver.7.

n *to pass over.*

o ver.21,22.

p *instruments*

q *the lad that was his.*

r c.1.17.

s or, the LORD be witness of that which, &c. ver.23.

a c.14.3. called *Ahiah.* Calle'd also *Abiathar.* Mat.12.26.

b c.16.4.

c Ps.119.29.

d *found.*

e Ex.25.30. Lu.21.5,9.

f Ex.19.15.

g 1 Th.4.4.

h or, *especially when this day there is* other *sanctified in the vessel.*

i Mat.12.3,4.

j c.22.9. Ps.52. title.

k c.17.2,50,51.

l c.31.10.

m or, *Abimelech.* Ps.34. title.

n Ps.56. title.

o c.18.7. 29.5.

at the meeting of David, and said unto him Why *art* thou alone, and no man with thee?

2 And David said [c] unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.

3 Now therefore what is under thy hand? give *me* five *loaves of* bread in my hand, or what there is [d] present.

4 And the priest answered David, and said, *There is* no common bread under my hand, but there is hallowed [e] bread; if [f] the young men have kept themselves at least from women.

5 And David answered the priest, and said unto him, of a truth women *have been* kept from us about these three days, since I came out, and the vessels [g] of the young men are holy, and *the bread is* in a manner common, [h] yea, though it were sanctified this day in the vessel.

6 So the priest gave [i] him hallowed *bread:* for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul *was* there that day, detained before the LORD; and his name *was* [j] Doeg, an Edomite, the chiefest of the herdmen that *belonged* to Saul.

8 ¶ And David said unto Ahimelech, And is there not here under thy hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom [k] thou slewest in the valley of Elah, behold, it *is* [l] *here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it:* for *there is* no other save that here. And David said, *There is* none like that; give it me.

10 ¶ And David arose, and fled that day for fear of Saul, and went to [m] Achish the king of Gath.

11 And [n] the servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, [o] saying, Saul hath slain his thousands, and David his ten thousands?

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ous is human life! There is not a day nor an hour of our existence in which each of us might not say with David, (ver. 3.) "There is but a step between me and death." Long was he chased by Saul, "as a partridge on the mountains;" and though we may not have to endure the like cruel persecution, yet there is one enemy which pursues us with a steady, never-failing speed; that enemy is *Death*, and there is *but a step between us.*

CHAP. XXI. Ver. 1—15. *David seeks refuge with Ahimelech the priest, and afterwards with Achish, king of Gath, from whom he escapes, by feigning insanity.*—David having had no time to secure provisions for his flight, applies to Ahimelech, at Nob, a city of the priests, where the ark then was, and begs some of the sacred bread for himself and the youths that were with him. When we read of the surprise that Ahimelech expressed at seeing him alone, we may suppose that he at first appeared alone, and that the young men that came up after him, might be designed to pass for Saul's servants, according as he represents him as saying, (ver. 2.) "I have appointed servants to meet thee at such and such a place;" by which David seems to wish it to be understood, that these were Saul's servants. We are sorry to confess, that on the part of David, this was all deception. We are not called upon, however, to justify the faults even of the best of men, but rather to lament them; for "the best of men," as often has been remarked, "are but men at the best;" men of like passions and infirmities with ourselves.

Some have, indeed, pleaded the lawfulness of falsehood in defence of life; and we know that the heathen hesitated not at this. But we have no scriptural authority to defend, in any case, duplicity and falsehood. Christians must not *lie*, though it were even to support the truth. (Rom. iii. 7.) Of that noble army of martyrs which Christianity doth boast, the far greater

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Ver. 10. *His artillery.*—Hebrew, "Instruments." [Rather, *weapons*, as the word *kelim* also denotes; and here means the bow, quiver, and arrows. This is probably the only place in our language in which the word *artillery* is not applied to *cannon* or *ordnance*, but simply to *weapons* of war.]—*E.*

CHAP. XXI. Ver. 1. *Nob.*—[*Nob* appears to have been a sacerdotal city of Benjamin or Ephraim. *Jerome* says, that in his time the ruins of it might be seen not far from Diospolis or Lydda. But the Rabbins assert that Jerusalem might be seen from this town. The tabernacle resided sometime at Nob; and after it was destroyed, it was removed to Gibeon; "and the days of Nob and Gibeon were 57 years."]—*Bagster.*——*Ahimelech.*—Called also Ahiah, ch. xiv. 3, and Abiathar, Mark ii. 26.

Ver. 2. *I have appointed my servants.*—Instead of here supplying the pronoun *my*, we should rather supply, "*to meet thee* at such and such a place;" intimating that servants were to meet him here

Ver. 7. *The chief of the herdsmen.*—The LXX. intimate that he was over the mules, which was an office, perhaps, of similar rank to master of the horse; for it is evident, by chap. xxii. 18, that he was in military command.

Ver. 10. *Gath.*—[*Jerome* says there was a large town called *Gath*, in the way from Eleutheropolis to Gaza; and *Eusebius* speaks of another *Gath*, four miles from Eleutheropolis towards Lydda, (and consequently different from that mentioned by *Jerome*;) and also of another *Gath*, between Jamnia and Antipatris. It appears to have been the extreme boundary of the Philistine territory in one direction, as Ekron was on the other. (ch. vii. 14.; xvii. 52.) and lay near Mareshah, (2 Chron. xi. 8. Mi. i. 14.) which agrees pretty well with the position assigned it by *Jerome*. But *Reland* and Dr. *Wells* agree with *Eusebius*; and the authors of the Universal History (b. i. c. 7.) place it about six miles from Jamnia, fourteen south of Joppa, and thirty-two west of Jerusalem.]—*Bagster*

12 And David laid up [p] these words in his heart, and was sore afraid of Achish the king of Gath.

13 And he changed [q] his behaviour before them, and feigned himself mad [r] in their hands, and scrabbled on [s] the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, ye see the man [t] is mad: wherefore *then* have ye brought him to me?

15 Have I need of mad men, that ye have brought this *fellow* to play the mad-man in my presence? shall this *fellow* come into my house?

CHAPTER XXII.

1 Companies resort unto David at Adullam. 3 At Mizpeh he commendeth his parents unto the king of Moab. 5 Admonished by Gad, he cometh to Hareth. 6 Saul, going to pursue him, complaineth of his servants' unfaithfulness. 9 Doeg accuseth Ahimelech. 11 Saul commandeth to kill the priests. 17 The footmen refusing, Doeg executeth it. 20 Abiathar escaping, bringeth David the news.

DAVID therefore departed thence, and escaped [a] to the cave [b] Adullam: and when his brethren and all his father's house heard *it*, they went down thither to him.

2 And [c] every one *that was* in distress, and every one that [d] *was* in debt, and every one *that was* [e] discontented, gathered themselves unto him; and he became a captain [f] over them: and there were with him about four hundred men.

3 ¶ And David went thence to [g] Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the [h] hold.

5 ¶ And the prophet Gad [i] said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David [j] departed, and came into the forest of Hareth.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a [k] tree in Ramah, having his spear in his hand, and all his servants were standing about him;)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give [l] every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and *there is* none that [m] showeth me that my son hath made a league [n] with the son of Jesse, and *there is* none of you that is sorry for me, or showeth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 ¶ Then answered Doeg [o] the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech [p] the son of Ahitub.

10 And he inquired [q] of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

11 ¶ Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, [r] Here I *am*, my lord.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who *is so* faithful [s] among all thy servants as David, which is [t] the king's son-in-law, and goeth at thy bidding, and is honourable in thy house?

15 Did I then begin to inquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the

A. M. 2942. B. C. 1062.

p Lu 2.19.

q Ps 34. title

r Ge.7 7.

s or, *made marks.*

t or, *played the madman.*

a Ps 57 title, and 142. title.

b 2Sa 23.13. Mi 1.3. He 11.38.

c Ju.11.3.

d *had a creditor.*

e *bitter of soul.*

f Ps 72 12, 14. Mat 9 12, 13.

g Ju 11 29.

h 1 Ch.12. 16.

i 1 Ch.21.9. 2 Ch.29. 25.

j Mat.10. 23.

k or, *grove in a high place.*

l c.8.14.

m *uncovereth mine ear.* c.20 2

n c.18 3. 20.30.

o c.21.7. Ps.52. title, and ver. 1, 3.

p c.21.1, &c.

q Nu.27.21.

r *behold me.*

s c.19.1,5. 24.11.

t c.18.27.

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part might have saved their lives by prevarication. But "we can do nothing against the truth, but for the truth." (2 Cor. xiii. 8.)

David pleading necessity, "the priest gave him hallowed bread;" and our Lord refers to this circumstance, to show that in cases of extremity, not the moral, but the *ritual* law might be violated, without criminality. (Mark ii. 25, 26.)

David, however, with all his contrivances to deceive the high priest, was discovered, and betrayed to Saul; whereas had David entrusted Ahimelech with the truth, he might possibly have been concealed from Doeg, who was Saul's chief herdsman, and probably envious against David, as having arisen from a like humble situation. This man went and told Saul, which not only occasioned a fresh persecution of David, but a cruel massacre of the priests. (See chap. xxii. 9.) So that we may say of truth as of honesty, it is "the best policy," after all.

But a pleasing incident occurred here, as respects Goliath's sword, which it seems had been laid up in the ark, as a votive offering to the Lord: but which is returned to David for his own defence. Thus by consecrating it to the Lord, he obtained it again, whereas otherwise Saul would probably have seized it for himself. Even this sword, however, seems to have betrayed him in his next retreat. David said, "There is none like that;" which might be true in more senses than one, and perhaps some peculiarity in its size or form was one means of his discovery at Gath, whither he now fled. The servants of Achish the king said, "Is not this David, the king of the land?" that is, he who was looked up to, to become Saul's successor. And when David heard this, he was "sore afraid;" and to extricate himself, feigned epilepsy, or insanity, which he might be the better qualified to do from what he had seen in Saul.

Whether David is to be justified in this act of dissimulation, which some consider in the same light as a stratagem in war, it is not necessary to inquire, for we are not called to judge him. But some critics think that he did not feign, but that terror had brought on disease; and as Solomon says that "oppression maketh a wise man mad," that Saul's conduct had made him so: and his flying to Gath, might itself be urged to prove this, as it was certainly the last place where, in his collected moments, he could have expected safety.

CHAP. XXII. Ver. 1—23. *David flees to the cave of Adullam, and collects a force around him. Doeg's treachery, and Saul's cruelty.*—When David's family heard of his having formed a retreat in this cave, they came to him; and not they only, but all that were distressed, or in debt, or discontented; which last phrase is in the margin explained, "bitter of soul," grieved, or vexed: we need not wonder, therefore, that they soon amounted to "about four hundred men;" all these were "in the hold," as it is called, for some of the caverns in Judea are very large; his aged parents, who are supposed to have now been more than one hundred years old, he placed under protection of the king of Moab. The prophet Gad, however, directed David to leave the cave, and fly to the forest of Hareth. Saul continued to pursue him, and while standing under a grove in a high place, upbraids his servants for taking part with Jonathan, and

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Ver. 13. *Feigned himself mad.*—[Or, played the madman, Ec. vii. 7. David is not the only one who has had recourse to such measures. Bashasus, the Arabian, in order to be revenged on those who had killed his brethren, feigned himself mad, till at length he found an opportunity of executing his intended revenge by killing all who had a share in the murder. (*Anthol. Vet. Hamasæ*, p. 355. *edit. Schultens.*) Among the Greeks, Ulysses is said to have counterfeited madness, to prevent his going to the Trojan war. *Solon*, also, the great Athenian lawgiver, practised the same deceit. By appearing in the dress, and with the air of a madman, and singing a song to the Athenians, he carried his point, and got the law repealed that prohibited, under the penalty of death, any application to the people for the recovery of Salamis. (*Plutarch, Vit. Solon*, p. 82.) The assumed madness of Brutus in the time of the Tarquins is known to every sciolist in history.—But this conduct of David's was degrading to his character, and proceeded from a want of faith in God's promises and providence; and cannot be defended on any principle of religion or morality.]—*B.*

The learned professor *Dumont*, however, contends, that there was no feigning in the case; and he translates the passage thus: "And David was struck to the heart with these words. And he changed his countenance before them, and fell convulsed into their hands: and he hurt and marked himself against the posts of the gate, and he frothed on his beard. Then said Achish unto his servants, Lo, ye see the man is epileptic: wherefore then have ye brought him to fall into convulsions in my presence?"—*Saurin's* Dissert.

CHAP. XXII. Ver. 1. *Adullam.*—[*Adullam* was a city of Judah; and according to *Eusebius* ten miles (*Jerome* says eleven) eastward from Eleutheropolis.]—*Bagster.*

Ver. 10. *Inquired of the Lord.*—[Though this circumstance is not mentioned in the history, yet as David would most naturally wish to know where to direct his steps at this important crisis, and as Ahimelech did not deny this part of the charge, it may be concluded to be perfectly true.]—*Bagster*

Ver. 15. *Begin to inquire.*—[He seems to intimate, that his inquiring *now* for David was no *new thing*, having often done so before, without ever being informed it was wrong in itself or displeasing to the king.]—*Bagster.*——*Less or more.*—Hebrew, "Little or great." Here the priest pleads, and justly, his entire ignorance of the differences between Saul and David.

house of my father: for thy servant knew nothing of all this, [u] less or more.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all [v] thy father's house.

17 ¶ And the king said unto the [w] footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not show it to me. But the servants of the king would not put [x] forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew [y] on that day fourscore and five persons that did wear a linen ephod.

19 And [z] Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 ¶ And one of the sons of Ahimelech the son of Ahitub, named [a] Abiathar, escaped, and fled after David.

21 And Abiathar showed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: [b] I have occasioned *the death* of all the persons of thy father's house.

23 Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard.

CHAPTER XXIII.

1 David, inquiring of the Lord by Abiathar, rescueth Keilah. 7 God showing him the coming of Saul, and the treachery of the Keilites, he escapeth from Keilah. 14 In Ziph Jonathan cometh and comforteth him. 19 The Ziphites discover him to Saul. 25 At Maon he is rescued from Saul by the invasion of the Philistines. 29 He dwelleth at En-gedi.

THEN they told David, saying, Behold, the Philistines fight against [a] Keilah, and they rob the threshing-floors.

2 Therefore David inquired [b] of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

3 And David's men said [c] unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 Then David inquired of the LORD yet [d] again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thy hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech [e] fled to David to Keilah, *that* he came down *with* an ephod in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into my hand; for he [f] is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul [g] secretly practised mischief against him; and [h] he said to Abiathar the priest, Bring hither the ephod.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for [i] my sake.

11 Will the men of Keilah deliver me up into his hand? Will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah

A. M. 2942. B. C. 1062.

u little or great.

v De.24.16. Ez.3.6.

w runners, or guard.

x Ex.1.17.

y c.2 31,33.

z ver.9,11.

a c.23.6. 1 Ki.2.26, 27.

b c.21.1.,9.

a Jos.15.44.

b ver.4,6,9. c.30.8. 2 Sa.5.19, 23.

c Ps.11.1.

d Ju.6.39.

e c.22.20.

A. M. 2943. B. C. 1061.

f Ps.71.10, 11.

g Je.11.18, 19.

h Nu.27.21. c.30.7. Je.33.3.

i ver.8. Ez.3.6. Pr.22.15. Ro.3.15, 16.

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with the son of Jesse. Upon this, Doeg rises, and informs against Ahimelech the priest, who had fed him with the shew-bread. He is accordingly sent for, with the other priests, and nobly justifies himself before the king, at the same time bearing an honourable testimony to the character of David.

This enrages Saul to that degree, that he orders his footmen, or rather footguards, to slay them all. These men, however, would not touch the priests of the Lord; the bloody commission is therefore given to Doeg, the master of the mules, who feels no compunction in destroying fourscore and five innocent sacred characters. In this, however, he unwittingly fulfilled the divine decree against the house of Eli. On this we may observe, that an event being decreed, by no means excuses the guilt of a willing perpetrator. The crucifixion of our Lord Jesus was no less criminal for its being certainly decreed. (Acts iv. 27, 28.) So the decree against Eli's house in no degree excused Saul's cruelty in their murder, much less the general massacre of the inhabitants of Nob.

Abiathar, one of the sons of Ahimelech, makes his escape to David, who laments that he had been the innocent cause of so much bloodshed, but invites him to stay under his protection, and assures him of safety. "Abide thou with me, fear not: he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard."

While we lament the bloodthirsty temper of Saul, we may justly admire the guardian providence of God. Abiathar, in flying, took with him the sacred ephod, which appears to have been now the usual medium of inquiring the divine will, and of which he made good use, as we shall see in the next chapter.

In the book of Psalms are several whose titles refer to the events in this and the preceding chapter, and which are supposed to have been written, if not at the time, with reference thereto; and it may be profitable, when we come to that sacred book, to remark, how a good man may derive instruction and encouragement from his various trials. "It is good for me (says David) that I have been afflicted, for now I keep thy law."

CHAP. XXIII. Ver. 1—29. *David rescues Keilah, and escapes.*—David, hearing that the Philistines were harassing the people of Keilah, a town of Judah, near Hebron, inquires of the Lord, by means of Abiathar, whether he should assist them; and being directed so to do, he attacks the enemy, and saves the inhabitants of that town. Saul finding David was within a walled town, now flatters himself that he shall take him: and with the cant of hypocrisy added to his maliciousness, cries, "God hath given him into my hands," though those hands were but newly stained with the blood of his priests, and though God had long rejected him from the kingdom.

David knew that Saul secretly practised mischief against him, and probably discovered that he had secret correspondents in this town. He therefore inquired farther, by means of Abiathar, 1. Whether Saul would come; and, 2. Whether the people of Keilah would be so ungrateful as to deliver him up into his hands. The answer was in the affirmative to both inquiries: he therefore again fled into the wilderness of Ziph, where also the people proved treacherous; but Jonathan, whom his father had brought with him, from the fear of trusting him alone, now contrived to obtain an interview with David, which indeed seems to have been his last, and was no less friendly and affectionate than his former ones. Jonathan went to David in the wood, and strengthened his hand in God, and said unto him, "Fear not, for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee: and that also Saul my father knoweth." Thus this amiable youth was happy to give up his suc-

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Ver. 17. *The footmen.*—Hebrew, "Runners;" perhaps, in modern language, "the light infantry."

Ver. 18. *Fourscore and five.*—The LXX. read three hundred and five men, and Josephus, three hundred and eighty-five; but these numbers doubtless include the whole of the inhabitants.—*That did wear a linen ephod.*—i. e. that officiated in the office of priests, whose usual garb was a linen ephod.

Ver. 19. *Edge of the sword.*—[This is one of the worst acts in Saul's life; his malice was implacable, and his wrath cruel; and there is no motive of justice or policy by which such a barbarous massacre can be justified.]—*B.*

CHAP. XXIII. Ver 1. *Keilah.*—[*Keilah* was a city of Judah, situated, according to *Eusebius*, eight miles from Eleutheropolis, towards Hebron. *Sozomen* says, that the prophet Habakkuk's tomb was shown there.]—*Bagster.*

Ver. 2. *Inquired of the Lord.*—[In what way David made this inquiry we are not told: but it was probably by means of Abiathar; and, therefore, it would seem that, with *Houbigant*, we should read the sixth verse immediately after the first.—This adventure was truly noble and patriotic. Had not David loved his country, and been above all motives of private and personal revenge, he would have rejoiced in this invasion of Judea, as producing a strong diversion in his favour, and embroiling his inveterate enemy. In most cases, a man, with David's wrongs, would have joined with the enemies of his country, and avenged himself on the author of his calamities; but *he* thinks of nothing but succouring Keilah, and using his power and influence in behalf of his brethren.]—*Bagster.*

Ver. 10. *Hath certainly heard.*—Hebrew, "Hearing hath heard."

deliver me and my men into the hand of Saul? And the Lord said, They will deliver *thee* up.

13 ¶ Then David and his [k] men, *which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

14 And David abode in the wilderness in strong holds, and remained in a [l] mountain in the wilderness of [m] Ziph. And Saul sought him every day, but [n] God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 And Jonathan, Saul's son, arose, and went to David into the wood, and strengthened [o] his hand in [p] God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not [q] find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul [r] my father knoweth.

18 And they two [s] made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

19 ¶ Then came [t] up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which *is* [u] on the south of [v] Jeshimon?

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and [w] our part *shall be* to deliver him into the king's hand.

21 And Saul said, Blessed [x] *be* ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his [y] haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtlely.

A. M. 2943 B. C. 1061

j *shut up.*

k c.22.2. 25.13.

l Ps.54. *title.*

m Jos.15.55.

n Ps.37.32, 33 54.3,4.

o Pr.27.9,17. Is.35.3,4. He.12.12.

p Ep.6.10.

q Job.5.11., 15.

r c.24.20.

s c.20.16,42. 2 Sa.21.7.

t c.26.1. Ps.54. *title.*

u *on the right hand.*

v or, *the wilderness.*

w Ps.54.3.

x Ju.17.2. Mi.3.11.

y *foot shall be.*

z Jn.18.2,3.

a 1Ki.18.10.

b Nu.10.36. Mi.5.2.

c c.25.2.

d or, *from the.*

e Ps.31.22.

f Ps.17.9,11. 140.1.,9.

g 2 Ki.19.9.

h *spread themselves upon.*

i i. e. *the rock of divisions.*

j 2 Ch.20.2.

k c.23.28,29.

l *after*

c Ps.38.12.

d Ps.141.6.

23 See therefore, and take [z] knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him [a] out throughout all the thousands [b] of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness of [c] Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek *him.* And they told David: wherefore he came down [d] into a rock, and abode in the wilderness of Maon. And when Saul heard *that*, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste [e] to get away for fear of Saul; for Saul and his men compassed [f] David and his men round about to take them.

27 ¶ But [g] there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have [h] invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place [i] Sela-hammahlekoth.

29 ¶ And David went up from thence, and dwelt in strong holds at [j] En-gedi

CHAPTER XXIV.

1 David in a cave at En-gedi, having cut off Saul's skirt, spareth his life. 8 He sheweth thereby his innocency. 16 Saul, acknowledging his fault, taketh an oath of David, and departeth.

AND it came to pass, when Saul was [a] returned [b] from following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to [c] seek David and his men upon the rocks [d] of the wild goats.

3 And he came to the sheepcotes by the way,

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cession to the kingdom, knowing that David was thereto appointed; and ambitious of no higher honour than to be the friend of David, who was the favourite of the Lord.

The Ziphites were, however, the most treacherous of David's enemies, and went to seek Saul on purpose to betray David into his hands. Saul here again displays his hypocrisy, "Blessed be ye of the Lord, for ye have compassion on me!" language very unbecoming the lips of those who have no mercy on others! Still, however, David is delivered, and Saul being disappointed of his prey, is forced to return home, to defend his throne against those very enemies from whom David, under God, had so often rescued him. "When the Philistines invaded the land, (says *Henry*,) they were far from intending any kindness to David; yet the overruling providence of God, which orders all events, made it very serviceable." God is never at a loss for ways and means to save his people.

CHAP. XXIV. 1—22. *Saul returns to pursue David, and is put to shame by his generosity.*—What success Saul met with in warring against the Philistines, we are not told; but it is probable that he succeeded in driving them back to their own territories, because we find him almost immediately again in pursuit of David. How inveterate must be the malice that can never rest while a rival or an enemy remains to be destroyed! Saul now took three thousand chosen men with him—men on whom he thought he could depend, and probably the known enemies of David; and while he seems guided by chance only, Providence directs him, perhaps alone and unprotected, into the very cave in which David and his men lay concealed. This has been thought incredible; but the following paragraph from Dr. *Pococke*, one of our most respectable eastern travellers, affords a complete answer to the objection. "Beyond the valley" (of Tekoa) says this respectable and authentic writer, "there is a very large grotto, which the Arabs call *El Maaonah*, a hiding-place: the high rocks on each side of the valley are almost perpendicular, and the way into the grotto is by a terrace, formed in the rock, which is very narrow. There are two entrances into it; we went by the farthest, which leads by a very narrow passage into a very large grotto, the rock being supported by great natural pillars; the top of it rises, in several parts, like domes; the grotto is perfectly dry. There is a tradition, that the people of the country, to the number of thirty thousand, retired into this grotto to avoid a bad air. The place is so strong, that one would imagine it to be one of the strong holds of En-gedi, to which David and his men fled from Saul; and possibly it may be that very cave in which he cut off Saul's skirt; for David and his men might with great ease lie hid there, and not be perceived by him."

In this or some similar cave, of which there are many in Judea, Saul probably lay fast asleep, with few or no attendants, wearied with his pursuit of David, whom he had long hunted "like a partridge on the mountains." David's men no sooner saw Saul in this dangerous situation, than they persuade him God had now delivered Saul into his hand, that he might destroy him. David, indeed, draws his sword; but it is

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Ver. 14. *Wilderness of Ziph.*—[*Ziph* is mentioned in *Joshua* with Carmel and Maon, near which it seems to have been situated; and as we have mention of Carmel and Maon in the history of David, as adjoining to Ziph, it cannot be doubted that by the Ziph, in the wilderness of which David now lay, and where was the hill of Hachilah, is to be understood Ziph near Carmel and Maon.]—*Bagster.*

Ver. 19. *Hachilah.*—[*Calmet* states, that *Hachilah* was a mountain about ten miles south of Jericho, where Jonathan Maccabæus built the castle of Massada, west of the Dead sea, and not far from Engedi.—*Jeshimon.*—The wilderness. *Eusebius* places *Jeshimon* ten miles south of Jericho, near the Dead sea; which agrees extremely well with the position of Hachilah, as stated by *Calmet.*]—*Bagster.*

Ver. 22. *Prepare yet.*—Some of Kennicott's MSS. by the change of a letter, (hardly distinguishable,) read, "Understand farther;" but the present text might be rendered "Contrive;" form a plan to discover, &c.

Ver. 24. *Maon.*—[From which the adjoining mountainous district derived its name was a city in the most southern parts of the tribe of Judah, and a neighbouring town to Carmel. Hence Nabal (ch. xxv. 2.) is described as a man of Maon, whose possessions were in Carmel; and though he might dwell generally in Maon, yet he is styled Nabal the Carmelite from the place where his estate lay. *Calmet* supposes it to be the city *Minois*, which *Eusebius* places in the vicinity of Gaza; and the *Mænæmi Castrum*, which the Theodosian code places near Beersheba.]—*Bagster.*

Ver 28. *Sela-hammahlekoth.*—[Because, says the Targum, "the heart of the king was divided to go hither and thither." Here Saul was obliged to *separate* himself from David, in order to go and oppose the invading Philistines: which deliverance of David was of such a nature as made the Divine interposition fully visible.]—*Bagster.*

Ver. 29. *Strong holds.*—[The district around *Engedi*, near the western coast of the Dead sea, is reported by travellers to be a mountainous territory, filled with caverns; and, consequently, proper for David in his present circumstances.]—*Bagster.*

CHAP. XXIV. Ver. 2. *The rocks of the wild goats.*—The Ibex, or rock-goat.—*Bochart.*

where *was* a cave; and Saul went in to cover his [e] feet: and David and his men remained in the sides of the [f] cave.

4 And the men of David said unto him, Behold [g] the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thy hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of [h] Saul's robe privily.

5 And it came to pass afterward, that David's heart [i] smote him, because he had cut off Saul's skirt.

6 And he said unto his men, The [j] LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth my hand against him, seeing he *is* the anointed [k] of the LORD.

7 So David [l] stayed [m] his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.

8 ¶ David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, Wherefore hearest [n] thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into my hand in the cave: and *some* [o] bade *me* kill thee: but *mine eye* spared thee; and I said, I will not put forth my hand against my lord; for he *is* the LORD's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil [p] nor transgression in my hand, and I have not sinned against thee; yet thou huntest [q] my soul to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but my hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but my hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

15 The LORD therefore be judge, and judge between me and thee, and [r] see, and plead [s] my cause, and [t] deliver [u] me out of thy hand.

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, *Is* this thy voice, my son David? And Saul lifted up his voice, and wept.

17 And he said to David, Thou *art* more righteous than I: for thou hast rewarded me [v] good, whereas I have rewarded thee evil.

18 And thou hast showed this day how that thou hast dealt well with me: forasmuch as when the LORD had [w] delivered me into thy hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward [x] thee good for that thou hast done unto me this day.

20 And now, behold, I know [y] well that thou shalt surely be king, and that the kingdom of Israel shall be established in thy hand.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that [z] thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto the [a] hold.

A. M. 2943. B. C. 1061.

e Ju.3.24.

f Ps.57; 142.

g c.26.8.1..

h *the robe which was Saul's.*

i 2 Sa.24.10. 1 Jn.3.20, 21.

j 1 Ki.21.3.

k 2 Sa.1.14.

l *cut off.*

m Ps.7.4. Mat.5.44. Ro.12.17 ..21.

n Le.19.16. Pr.14.8 25. 20..22. 29.12. Ec.7.21.

o ver.4.

p Ps.35.7.

q c.26.20.

r 2Ch.24.22.

s Ps.35.1. 43.1. 119.154. Mi.7.9.

t *judge.*

u c.26.24.

v Mat.5.44.

w *shut up.* c.23.12. 26.8.

x Ps.18.20. Pr.25.21, 22.

y c.23.17.

z 2 Sa.21.6, 8.

a c. 23.29.

CHAPTER XXV.

1 Samuel dieth. 2 David in Paran sendeth to Nabal. 10 Provoked by Nabal's churlishness, he mindeth to destroy him. 11 Abigail understanding thereof, 18 taketh a present, 23 and by her wisdom, 32 pacifieth David. 36 Nabal hearing thereof dieth. 39 David taketh Abigail and Ahinoam to be his wives. 44 Michal is given to Phalti.

A. M. 2944. B. C. 1060.

AND Samuel died; and [a] all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of [b] Paran.

2 ¶ And *there was* a man in [c] Maon, whose possessions [d] *were* in Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man *was* Nabal; and the name of his wife Abigail: and *she was* a woman of [e] good understanding, and of a beautiful countenance: but the man *was*

a Nu.20.29. De.34.8. c.28.3.

b Ge.21.21. Nu.10.12. 13.3,26.

c c.23.24.

d or, *business.*

e Pr.14.1 31.26,30.

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not to slay the Lord's anointed, but only to cut off the skirt of his robe, as a witness on his behalf. David, with much difficulty, pacified his men; and Saul, not suspecting any of the circumstances, rose and went his way. David now followed him out of the cave, at some distance, and cried after him, "My lord the king!" Saul turning round, sees David bowing almost to the ground before him. David then rises, and remonstrates with him as a father; and, exhibiting the skirt of his robe, apprizes him of the circumstances in which he had just been, and thus appeals to the Almighty, with the skirt in his hand; "The Lord judge between me and thee!"

Saul is now completely shamed and silenced; "Thou art more righteous than I:" and acknowledges that he knew David was to be his successor, and only requests from him an oath that he would not cut off his seed after him, nor destroy his name. David freely gives the required pledge, and Saul returns home; but "David and his men" very prudently "gat them up unto the hold;" that is, (according to the Syriac and Arabic,) to Mizpeh; rightly judging, that Saul was too malevolent and capricious to be trusted, as we shall find in a following chapter.

CHAP. XXV. Ver. 1—44. *The death of Samuel, the churlishness of Nabal, and the wisdom of Abigail.*—The character of Samuel has been noticed in a preceding chapter, (chap. xii.) For fidelity to the divine commands, and for integrity in his transactions with the people, it was certainly unimpeachable, and if in some instances it may be thought harsh, or severe, the same has been alleged against Aristides, called the Just, Cato of Utica, and others among the heathen, who excelled in the same virtues. The truth is, that it is very difficult for frail man to excel in any excellence, without carrying it to the extreme. Samuel, however, in all the instances that have been objected to, appears to have acted immediately under divine direction, and was thereby justified. He never acted from sordid, cruel, or revengeful motives; we need not wonder, therefore, that all Israel mourned for him at his funeral.

This chapter presents us with a *pair of portraits*, (if we may so call them,) which form a perfect contrast—Nabal the churl, and Abigail the courteous. It is generally unhappy, when tempers so opposite meet in the matrimonial connexion; in the present instance, the conduct of Nabal was doubtless a source of frequent and severe affliction to his wife, and we are ready to wish that he had been matched with a woman more like himself, rugged and severe; yet had it been so, both would have been destroyed, with all that they possessed; whereas

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Ver. 3. *Cover his feet.*—See note on Judges iii. 24.

Ver. 13. *The proverb of the ancients.*—The Heb. *Mashal*, means "any sentence or axiom excellently or gravely uttered: ooncise, and confined to a certain form or manner."—Bishop *Lowth*. While this proverb intimates that David, not being a wicked man, could not do such a wicked action, it also silently implies, that Saul himself must have been a wicked man, to pursue him with such a course of enmity.

Ver. 14. *A dead dog or a flea.*—David evidently means, by these degrading comparisons, to show Saul the unprofitableness of his pursuit of him, even if he had succeeded. If he killed him, he would be no better than a dead dog; if he caught him alive, it would give him more trouble than profit.

CHAP. XXV. Ver. 2. *Carmel.*—[Not the famous mount Carmel, in the north of Canaan, and in the tribe of Asher; but a city on a mountain of the same name in the south of Judah, which seems to have given name to the surrounding territory. *Eusebius* and *Jerome* inform us, that there was in their time a town called *Carmelia*, ten miles east from Hebron, where the Romans kept a garrison, whose position well agrees with this Carmel.—*Shearing his sheep.*—This was a very ancient custom; and appears to have been always attended with festivity. The ancient Romans, however, used to *pluck off* the wool from the sheeps' backs; and hence a fleece was called *vellus*, a *vellendo*, from plucking it off. *Pliny* says, that in his time sheep were not *shorn* every where, but in some places the wool was still *plucked off*.]—*Bagster*.

Ver. 3. *Churlish.*—[*Wehoo calibbee*, literally, "and he was a Calebite;" but as the word *calleb*, signifies a *dog*, the Septuagint have understood it as implying a man of a *canine disposition*, and translated it, "and he was a *doggish* man." It is understood in the same way by the Syriac and Arabic.]—*B.*

churlish and evil in his doings; and he *was* of the house of Caleb.

4 ¶ And David heard in the wilderness that Nabal did [g] shear his sheep

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and [h] greet him in my name:

6 And thus shall ye say to him that liveth *in prosperity*, Peace [i] *be* both to thee, and peace *be* to thy house, and peace *be* unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we [j] hurt them not, neither was there ought missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will show thee. Wherefore let the young men find favour in thine eyes: for we come in a good[k] day: [l] give, I pray thee, whatsoever cometh to thy [m] hand unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and [n] ceased.

10 ¶ And Nabal answered David's servants, and said, Who [o] *is* David? and who *is* the son of Jesse? there be many servants now-a-days that break away every man from his master.

11 Shall [p] I then take my bread, and my water, and my [q] flesh that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be?*

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword: and David also girded on his sword; and there went up after David about four hundred men; and two hundred abode [r] by the stuff.

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he [s] railed on them.

15 But the men *were* very good unto us, and we [t] were not [u] hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:

16 They were a wall [v] unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do: for evil is determined against our master, and against all his household: for he *is such* a son of [w] Belial, that *a man* cannot speak to him.

18 ¶ Then Abigail made haste, and [x] took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and a hundred [y] clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.

19 And she said unto her servants, [z] Go on before me; behold, I come after you. But she told not her husband Nabal.

20 And it was *so*, *as* she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him: and he hath requited me evil [a] for good.

22 So and more also do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light any that pisseth against the wall.

23 And when Abigail saw David, she hasted, and lighted [b] off the ass, and fell before David on her face, and bowed herself to the ground,

24 And fell at his feet, and said, Upon me, my lord, *upon* me *let this* iniquity *be:* and let thy handmaid, I pray thee, speak in thy [c] audience, and hear the words of thy handmaid.

25 Let not my lord, I pray thee, [d] regard this man of Belial, *even* Nabal: for as his name *is*, so *is* he; [e] Nabal *is* his name, and folly *is* with him: but I thy handmaid saw not the young men of my lord, whom thou didst send

26 Now therefore, my lord, *as* the LORD liveth, and *as* thy soul liveth, seeing the LORD hath withholden [f] thee from coming to *shed* blood, and from [g] avenging thyself [h] with thine own hand, now let thine [i] enemies, and they that seek evil to my lord, be as Nabal.

27 And now this [j] blessing [k] which thy handmaid hath brought unto my lord, let it even be given unto the young men that [l] follow my lord.

28 I pray thee, forgive the trespass of thy handmaid: for the [m] LORD will certainly make my lord a sure house; because my lord fighteth [n] the battles of the LORD, and evil hath not [o] been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle [p] of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, [q] *as out* of the middle of a [r] sling.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That this shall be [s] no grief unto thee, nor

A. M. 2944. B. C. 1060.

f ver. 10, 11, 17

g Ge. 38. 13. 2Sa. 13. 23.

h *ask him in my name of peace.* c. 17. 22.

i 1Ch. 12. 18. Lu. 10. 5.

j *shamed.* ver. 15, 21.

k Ne. 8. 10., 12. Es. 9. 19.

l Ec. 11. 2.

m Lu. 11. 41.

n *rested.*

o Jo. 9. 28. Ps. 73. 7, 8. 123. 3, 4. Is. 32. 5, 7.

p Ju. 8. 6.

q *slaughter.*

r c. 30. 24.

s *flew upon.*

t ver. 7.

u *shamed.*

v Ex. 14. 22. Job 1. 10. Je. 15. 20.

w 2 Sa. 21. 6, 7.

x Ge. 32. 13. Pr. 18. 16. 21. 14.

y or, *lumps.*

z Ge. 32. 16, 20.

a Ps. 109. 5. Pr. 17. 13.

b Jos. 15. 18.

c *ears.*

d *lay it to his heart.*

e i. e. *fool.*

f Ge. 20. 6. ver. 33.

g *saving.*

h Ro. 12. 19. 1 2 Sa. 18. 32.

j or, *present.*

k Ge. 33. 11. 2 Ki. 5. 15.

l *walk at the feet of* Ju. 4. 10. ver. 42.

m 2 Sa. 7. 11, 27. 1 Ki. 9. 5. Ps. 89. 29.

n c. 18. 17.

o 1 Ki. 15. 5. Ps. 119. 1., 3.

p Mal. 3. 17.

q *in the midst of the bow of a sling.*

r Je. 10. 18.

s *staggering,* or, *stumbling.*

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the courtesy and prudence of Abigail saved the whole; and her present suffering was recompensed with promotion to be the wife of David.

That Nabal was guilty of ingratitude and folly, as well as churlishness, cannot be doubted; for his own servants bear witness that David's troops had been "a wall" of protection to his property, and especially his sheep; it was ungrateful, therefore, and, in a time of special festivity, cruel to refuse a supply of food in their necessities; and it was no less foolish to refuse such supply to a troop of six hundred men, who had the means of enforcing as a demand, what they at first solicited only as a favour. Whether David had a moral right to make such a demand, is another question; but he was certainly justified by the custom of the times and of the country, and what

Ver. 7. *Thy shepherds.*—[In those times, and at the present day, wandering Arabs, under their several chiefs, think that they have a right to exact contributions of provisions, &c. wherever they come. But David, though he lived in the wilderness like the Arab emirs, had not adopted their manners; one of them, at the head of 600 men, would have commanded, from time to time, some provision or other presents from Nabal's servants, for permitting them to feed at quiet; and would have driven them away from the watering-place upon any dislike. David had done nothing of this kind; but had protected them against those who would. See *Harmer.*]—*Bagster.*

Ver. 8. *To thy servants, and to thy son David.*—*Ward* remarks, "This mode of address is not unfrequent among the Hindoos: a poor man will often say to a rich man, Oh father! fill the belly of thy son; he is in distress."

Ver. 18. *Two hundred loaves.*—[The eastern bread is generally both *thin* and *small;* and answers to our *cakes.*]—*Bagster.*——*Two bottles of wine.*—This, to our ears, may sound very disproportionate to the other articles; but the *bottles* here must either have been large *skin* bottles, or earthen jars.——*Cakes of figs.*—[Figs cured and then pressed together. Now all this provision was a matter of little worth; and had it been granted in the first instance, it would perfectly have satisfied David, and secured his good offices.]—*Bagster.*

Ver. 25. *As is his name, so is he.*—That is, his name signifies *folly*, and he is a fool.

Ver. 29. *Bound up in the bundle of life.*—The expression is here figurative, and may refer to binding corn. Our Lord tells us, that in the last great day, the wicked shall be "bound up" in bundles, like tares for the fire; these are the *bundles of death;* but the righteous shall be like sheaves of wheat, gathered into the garner of the husbandman; these are "the bundles of life;" and so shall they be for "ever with the Lord." Matt. xiii. 30.——*Sling out* &c.—This is another beautiful image; the wicked shall be "cast forth" from the divine presence with "violence," as a stone is cast forth from a sling. See Jer. x. 18.

offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thy handmaid.

32 ¶ And David said to Abigail, [u] Blessed *be* the LORD God of Israel, which sent thee this day to meet me:

33 And blessed *be* thy [v] advice, and blessed *be* thou, which hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.

34 For in very deed, *as* the LORD God of Israel liveth, which hath kept [w] me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.

35 So David received of her hand *that* which she had brought him, and said unto her, [x] Go up in peace to thy house; see, I have hearkened to thy voice, and have accepted thy person.

36 ¶ And Abigail came to Nabal; and, behold, he held a feast [y] in his house, like the feast of a king; and Nabal's heart *was* merry [z] within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart [a] died within him, and he became *as* a stone.

38 And it came to pass about ten days *after*, that the LORD smote [b] Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, Blessed [c] *be* the LORD, that hath pleaded [d] the cause of my reproach from the hand of Nabal, and hath kept [e] his servant from evil: for the LORD hath returned [f] the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, *let* [g] thy handmaid *be* a servant to wash the feet of the servants of my lord.

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of her's that went [h] after her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam of Jezreel; and [i] they were also both of them his wives.

44 ¶ But Saul had given Michal his daughter, David's wife, to [j] Phalti the son of Laish, which *was* of [k] Gallim.

A. M. 2944. B. C. 1060.

t Ge.40.14. Lu.23.42.

u Ge.24.27. Ex.18.10. Exr.7.27. Ps.41.13. Lu.1.68.

v Pa.141.5. Pr.9.9.

w ver. 26.

x 2 Sa.15.9. Lu.7.50.

y 2Sa.13.23.

z Pr.20.1. Ec.10.19. Is.28.3,7.

a Job 15.21. Pr.23.29., 35.

b 2 Ki.15.5. Ac.12.23.

c ver.32.

d Pr.22.23.

e ver. 26,34.

f 1 Ki.2.44. Ps.7.16.

g Ru.2.10, 13. Pr.15.33.

h *at her feet.* ver.27.

i c.27.3.

j *Phaltiel.* 2Sa. 3.15.

k Is.10.30.

a c.23.19. Ps.54. *title.*

b c.14.50.

c or, *midst of his carriages.* c.17.20.

d 1 Ch.2.16.

e *shut up.* c.24.18.

CHAPTER XXVI.

1 Saul, by the discovery of the Ziphites, cometh to Hachilah against David. 5 David coming into the trench stayeth Abishai from killing Saul, but taketh his spear and cruse. 13 David reproveth Abner, 18 and exhorteth Saul. 21 Saul acknowledgeth his sin.

AND [a] the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner [l] son of Ner, the captain of his host: and Saul lay in the [c] trench, and the people pitched round about him.

6 Then answered David and said to Ahimelech the Hittite, and to [d] Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench; and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath delivered [e] thine enemy into thy hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him the second time.

is an argument more forcible, impelled by hunger. Still more difficult would it be to justify the threat of putting to the sword all Nabal's family, for a fault personally his alone. But we are called neither to justify the laws of war, nor the morals of an undisciplined army. There is something, however, very much like the Christian in David's expression of thankfulness to Abigail, for having been the means of saving him from shedding blood.

CHAP. XXVI. Ver. 1—25. *Saul again persecutes David, who gives him another instance of his fidelity, and puts him to utter shame.*—We have before seen that the Ziphites were bitter enemies to David, and offered to deliver him into the hands of Saul, but could not take him. Here again they gave information to he king, who came down, with three thousand chosen men, to take him. David had, however, spies upon the look out; and finding where Saul lay, he and Abishai, his nephew, stole secretly into the camp by night; and the latter, knowing David would not touch the Lord's anointed, entreated him only to permit him to strike his enemy dead with one blow. David, as in a former instance, expresses his abhorrence of such a crime, and leaves it to the Lord to avenge his cause, by visiting Saul with a natural death, or death in battle. He brings away, however, the royal "spear," and the "cruise of water" at Saul's head; and when he had gained some considerable distance "on a hill afar off," he reproaches Abner for not guarding better the king's person, and then exhibits the spear and cruise. Saul, recognising David's voice, cries out, "Is it thy voice, my son David?" David replies, "It is my voice, my lord, O king!" He then remonstrates with him in the same terms as before; and particularly reproaches him for driving him out among the heathen, and subjecting him to temptations to join in their idolatries, as it were bidding him to "Go and serve other gods." Saul now expresses great contrition; "I have played the fool," says he, "and have erred exceedingly." He blesses his son David, and promises no more to seek his hurt. Still David, distrusting promises so often before broken, delivered not himself into his hands, but "went on his way; and Saul returned to his own place," it is to be feared without any change of heart, or of principle, which, indeed, grace only can effect. "Though thou shouldest bray a fool in a mortar," says king Solomon, "yet will not his foolishness depart from him." (Prov. xxvii. 22.)

Ver. 42. *And became his wife.*—[It is probable that David had heard that Saul, to cut off his pretensions to the throne, had married Michal to Phalti; and this justified him in taking Abigail, and it was not then unlawful for a man to have several wives. This conduct of David's corresponds with the manner in which the Oriental princes generally form their matrimonial alliances. "The king of Abyssinia," says *Bruce*, "sends an officer to the house where the lady lives, who announces to her, that it is the king's pleasure she should remove instantly to the palace. She then dresses herself in the best manner, and immediately obeys. Thence forward he assigns her an apartment in the palace, and gives her a house elsewhere, in any part she chooses."] —*Bagster.* Dr. *Clarke* thinks, that by this marriage, David became possessed of all Nabal's property, in Carmel and Maon.

Ver. 44. *Gallim.*—[This town appears to have been situated in the tribe of Benjamin, as it is mentioned in Is. x. 30. with *Michmash, Geba*, &c.]—*B.*

CHAP. XXVI. Ver. 5. *Saul lay in the trench.*—See Margin. [The word *maagal* never signifies a *ditch* or *rampart*, but a *chariot* or *wagon way*. Nor does it seem to denote a *ring of carriages*, as *Buxtorf* and others interpret the word; for it is not probable that Saul would encumber his army with baggage in so rapid a pursuit, nor that so mountainous a country was practicable for wagons. It appears simply to mean here, the *circular encampment*. (from *agal* "round,") which these troops formed, in the midst of which, as being the place of honour, Saul reposed. An Arab camp, *D'Arvieux* informs us, is always *circular*, when the disposition of the ground will permit, the prince being in the middle, and the troops at a respectful distance around him. Add to which, their *lances are fixed near them in the ground* all the day long, ready for action. This appears to have been an ancient custom; for Homer, in his description of Diomede asleep, says, "They found him without before his tent with his arms, and his followers sleeping around him; their shields were placed under their heads, and their spears were fixed upright in the ground, upon their brazen points."]—*Bagster.*

9 And David said to Abishai, Destroy him not: for [f] who can stretch forth his hand against the LORD'S anointed, and be guiltless?

10 David said furthermore, *As* the LORD liveth, the LORD [g] shall smite him; or his day [h] shall come to die; or he shall descend into battle, and [i] perish.

11 The LORD forbid [j] that I should stretch forth my hand against the LORD'S anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruise of water, and let us go.

12 So David took the spear and the cruise of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because a deep sleep from [k] the LORD was fallen upon them.

13 ¶ Then David went over to the other side, and stood on the top of a hill afar off; a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king?

15 And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 The thing *is* not good that thou hast done. *As* the LORD liveth, ye *are* [l] worthy to die, because ye have not kept your master, the LORD'S anointed. And now see where the king's spear *is*, and the cruise of water that *was* at his bolster.

17 And Saul knew David's voice, and said, *Is* [m] this thy voice, my son David? And David said, *It is* my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in my hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred [n] thee up against me, let him [o] accept [p] an offering: but if *they be* the children of men, cursed *be* they before the LORD; for they have [q] driven me out this day from [r] abiding in the inheritance [s] of the LORD, saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then said Saul, I [t] have sinned: return, my son David: for I will no more do thee harm, because my soul was precious [u] in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's [v] spear! and let one of the young men come over and fetch it.

23 The LORD [w] render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to-day, but I would not stretch forth my hand against the LORD'S anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver [x] me out of all tribulation.

25 Then Saul said to David, Blessed *be* thou, my son David; thou shalt both do great *things*, and also shalt still [x] prevail. So David went on his way, and Saul returned to his place.

CHAPTER XXVII.

1 Saul hearing David to be in Gath, seeketh no more for him. 5 David beggeth Ziklag of Achish. 8 He, invading other countries, persuadeth Achish he fought against Judah.

AND David said in his heart, I shall now [a] perish [b] one day by the hand of Saul: *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with the six hundred men [c] that *were* with him unto [d] Achish, the son of Maoch, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David with his two [e] wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place [f] in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag [g] that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And the [h] time that David dwelt in the country of the Philistines was [i] a full year and four months.

A. M. 2941
B. C. 1060

f c.24.6,&c. 2 Sa.1.16

g Ps.94.23. Lu.18.7.

h De.31.14. Job 7.1. Ps.37.13. Ec.3.2. He.9.27.

i c.31.6.

j c.24.6,12.

k Ge.2.21. 15.12.

l *the sons of death* 2 Sa.12.5.

m c.24.16.

n 2Sa.16.11. 24.1.

o *smell.* Ge.8.21. Le.26.31.

p Ps. 119. 108.

q De.4.27, 28. Ps 120.5. Is.60.5.

r *cleaving.*

s 2Sa.14.16.

t c.15.24.

u ver.24.

v Ps.7.8. 18.20.

w Ps.18. *title.* 34.17,18. 144 2. 2 Co.1.9, 10. 2 Th.3.2.

x Ge.32.28. Is.54.17. Ro.8.35, 37.

A. M. 2946.
B. C. 1058.

a *be consumed.*

b Is.40.27., 31. 51.12.

c c.25.13.

d c.21.10.

e c.25.43.

f Ge.46.34.

g Jos.19.5.

h *the number of days.*

i *a year of days.* c.29.3.

CHAP. XXVII. Ver. 1—12. *David flies to Achish king of Gath.*—We now see David driven, as it were, to desperation. He can have no confidence in Saul, and even his confidence in God is shaken. He said in his heart, (*i. e.* to himself,) "I shall (even) now one day perish by the hand of Saul!" And he sees no way to escape out of his hands but by throwing himself into the hands of the Philistines, and entering with his men into the service of Achish, king of Gath, with whom he had before resided, and from whom he had been dismissed as insane. Achish receives him again kindly, and gives him a town to dwell in, where he left his family, and went out with his men continually on predatory excursions. Here it is well we are not called upon to vindicate David's conduct, for we should find it extremely difficult. 1. It was a very censurable degree of unbelief in God, who had delivered and did deliver him, and in whom he had every reason to trust that he would still deliver him. (2 Cor. i. 10.) 2. He throws himself among the heathen; and as in the former case he was guilty of unbelief, in not relying on the divine protection, after being so repeatedly assured he should obtain the kingdom; so in this he is guilty of presumption in going among idolaters, upon the excuse that Saul had driven him. 3. Neither can we justify his conduct, in living by war and plunder; nor his prevarication, in pretending he had been fighting against his countrymen in the south of Judah, &c. when, in fact, he had been fighting against their enemies: nor his cruelty, in destroying every soul among the Geshurites, &c. not on the ground of a divine proscription, but lest they should fly to Gath, and tell Achish: nor his hypocrisy, in pretending that he was hated by his own people, and revolted from them, when in fact he was still faithful to his country, and an enemy to all its enemies. "It is hard (says Dr. *Wall*) to reconcile this management with justice, truth, or

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Ver. 12. *Cruise of water.*—Probably an earthen *jar.*—*A deep sleep from the Lord.*—That is, a supernatural sleep: see Gen. ii. 21. where the same expression is used.

Ver. 20. *A flea.*—[*Parosh*, (in Arabic *borghooth*, Syriac, *poorthano*,) the well known little contemptible and troublesome insect, the *flea*, seems to be so called from its *agility* in leaping and skipping, from *para*, "free," and *raash*, "to *leap, bound.*" David, by comparing himself to this insect, seems to import, that while it would cost Saul much pains to catch him, he would obtain but very little advantage from it.—*As one doth hunt a partridge.*—*Korat* certainly denotes the *partridge*, which is called in Arabic, *kirra*. It seems to be so called from the *cry* or *cur* which it utters when calling its young. Dr. *Shaw* says, "The Arabs have another, though a more laborious method of catching these birds; for observing that they become languid and fatigued after they have been *hastily* put up twice, or thrice, they immediately run in upon them, and knock them down with their zerwattys, or bludgeons as we should call them." Precisely in this manner Saul hunted David, coming hastily upon him, putting him up incessantly, in hopes that at length his strength and resources would fail, and he would become an easy prey to his pursuer.]—*Bagster.*

Ver. 25. *Thou shalt both do great things, &c.*—Hebrew, "Also doing thou shalt do; and being able thou shalt be able." The idiom is not unaptly rendered.

CHAP. XXVII. Ver. 6. *Achish gave him Ziklag.*—This town was at first given to Judah, and then ceded to Simeon. It was then taken by the Philistines, and now returned back to Judah. Josh. xv. 31. xix. 5.

8 ¶ And David and his men went up, and invaded the [j] Geshurites, and [k] the [l] Gezrites, and the [m] Amalekites: for those *nations were* of old the inhabitants of the land, as thou goest to [n] Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, [o] Whither have ye made a road to-day? And David said, Against the south of Judah, and against the south of the [p] Jerahmeelites, and against the south of the [q] Kenites.

11 And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel [r] utterly to abhor him; therefore he shall be my servant for ever.

CHAPTER XXVIII.

1 Achish putteth confidence in David. 3 Saul, having destroyed the witches, 4 and now in his fear forsaken of God, 7 seeketh to a witch. 9 The witch, encouraged by Saul, raiseth up Samuel. 15 Saul, hearing his ruin, fainteth. 21 The woman with his servants refresh him with meat.

AND it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of my head for ever.

3 ¶ Now Samuel [s] was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those [t] that had familiar spirits, and the wizards, out of the land.

4 ¶ And the Philistines gathered themselves together, and came and pitched in [c] Shunem: and Saul gathered all Israel together, and they pitched in [d] Gilboa.

5 And when Saul saw the host of the Philistines, he was [e] afraid, and his heart greatly trembled.

6 And when Saul inquired of the LORD, the LORD answered him [f] not, neither by [g] dreams, nor by [h] Urim, nor by prophets.

7 ¶ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that [i] I may go to her, and inquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off [j] those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13 And the king said unto her, Be not afraid:

A. M. 2948. B. C. 1056.

j Jos.13.2.

k or, *Gerzites*

l Ju.1.29.

m Ex.17.16

n Ge.25.18.

o or, *did you not make.*

p 1 Ch.2.9, 25.

q Ju.1.16.

r *to stink.* Ge.34.30.

s c.25.1.

b Le.20.27. De.18.10, 11.

c Jos.19.18. 2 Ki.4.8.

d c.31.1.

e Job 18.11.

f Pr.1.28. Is.2.9.

g Nu.12.6.

h Nu.27.21.

i Le.19.31. 1 Ch.10. 13. Is.8.19.

j ver.3.

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gratitude. Neither are we, I suppose, bound to justify or approve all the actions, even of good men, recorded in Scripture. Those people were, indeed, *southward* of Judah; but Achish understood it, the southern parts of Judea."

CHAP. XXVIII. Ver. 1—25. *The Philistines invade Judea, and Saul consults a witch, at Endor.*—Sir *Isaac Newton* conjectures that the Philistines had, about this time, obtained a great accession to their armies, by a vast number of men which Amasis had driven out of Egypt. This, with the death of Samuel just before, and the understanding that David was turned against Saul, were considerable inducements to renew the war with Israel. On the latter circumstance, in particular, Achish, who appears to have been a very easy, credulous man, seems to have placed much reliance, though his wiser lords, as we shall see presently, thought very differently. But we must now attend to another circumstance, which forms the chief incident of this chapter.

Saul, probably in consequence of the previous advice of Samuel, had "put away those that had familiar spirits, and the wizards, out of the land," as decidedly contrary to the divine law; (Deut. xviii. 10—12.) yet he seems to think that there might be some truth in their pretensions; and being unable to obtain an answer to his inquiries by any lawful means, he resolves to try their skill, and accordingly goes to a woman at Endor, (ver. 7.) who had, or was reputed to have, a familiar spirit, and who practised necromancy.

This mysterious event has been differently viewed by critics and commentators; the opinion of the late Bishop *Horne* is that generally adopted, and cannot be better expressed than in his own language:

"Respecting the transaction at Endor, the case, in few words, stands thus: Convinced, by proper evidence, of the authority of the book in which it is related, we of course believe that the several incidents happened as they are there said to have happened. By what power or agency they were brought about, or how the business was conducted, is another question, which (is) confessedly to us, at this distance, of an obscure and difficult nature.

"That God should permit evil spirits, employed by a wretched woman, to summon at pleasure his departed servants from the other world, is not to be imagined. It remains, therefore, either that the whole affair of Samuel's appearance was a contrivance, or that, by the interposition of God, there was a real appearance, which the enchantress did not expect, nor could have effected. The surprise and alarm occasioned in her, seem to point us this way; and there are two instances recorded in Scripture of a proceeding somewhat similar." (See the case of Balaam, Num. xxiii. and that of Ahaziah, 2 Kings i.)

. . . . "When Saul hoped for a kind answer from Samuel, and it is likely would have had a very favourable one from some *pretended* Samuel, God was pleased to disappoint both the sorceress and him, by sending the *true* Samuel with a true and faithful message, quite contrary to what the woman and Saul had expected; which so confounded and disordered him, that he instantly fell into a swoon, and could no longer bear up against the bitter agonies of his mind."

Charles Taylor, the late ingenious Editor of Calmet, takes the other side of the question, and considers the whole as a juggle, wrought by the power of ventriloquism, or even some inferior art. He thinks that Saul saw nothing extraordinary;

Ver. 10. *South of Judah.*—[David here meant the Geshurites and Gezrites, and Amalekites, which people occupied that part of the country which lies to the south of Judah. But Achish, as was intended, understood him in a different sense, and believed that he had attacked his own countrymen. David's answer, therefore, though not an absolute falsehood, was certainly an equivocation intended to deceive, and therefore incompatible with that sense of truth and honour which became him as a prince, and a professor of true religion. From these, and similar passages, we may observe the strict impartiality of the sacred Scriptures. They present us with the most faithful delineation of human nature; they exhibit the frailties of kings, priests, and prophets, with equal truth; and examples of vice and frailty, as well as of piety and virtue, are held up, that we may guard against the errors to which the best men are exposed.]—*Bagster.*

CHAP. XXVIII. Ver. 6. *By Urim.*—Or, as elsewhere expressed, "By Urim and Thummim." These words evidently mean, lights and perfections, and are thought by many of the Rabbins to refer to some remarkable lustre exhibited by the letters engraved on the precious stones, in a manner that no person can explain or account for. We have met with the expression several times before in this Bible, but the author has deferred giving an opinion, in hopes of meeting with some probable explication; but he is disappointed. Moses having said little concerning them, has left room for innumerable conjectures, wherein many pages, and whole volumes of later writers, have been filled. And after all, nothing is more pertinent than the following sentence of Rabbi *Kimchi:* "He is on the safest side, who frankly confesses his ignorance; so that we need a priest to stand up with Urim and Thummim to teach us what the Thummim were." (Ezra ii. 63.)—Dr. *Jenning's* Jewish Antiq.

Ver. 7. *A woman that hath a familiar spirit.*—Hebrew, "A mistress of the *Ob*," (or *Aub.*) A *pythoness*, as the Greeks call them. A ventriloquist, probably, as *Josephus* calls her, for it is certain that this art was practised among the ancients. See *Chamber's* Cyclopedia.——*Endor.*—[*Endor*, a city of Manasseh, was situated in the plain of Jezreel; and *Eusebius* and *Jerome* inform us, that it was a great town in their days, four miles south from Mount Tabor, near Nain, towards Scythopolis. This agrees with *Maundrell*, who says, that not many miles eastward of Tabor you see mount Hermon, at the foot of which is seated Nain and *Endor;* and *Burckhardt* says, that in two hours and a half from Nazareth, towards Scythopolis or Bisan, they come to the vil-

for what sawest thou? And the woman said unto Saul, I saw [k] gods ascending out of the earth.

14 And he said unto her, What [l] form *is* he of? And she said, An old man cometh up; and he *is* covered with a [m] mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore [n] distressed; for the Philistines make war against me, and God is departed [o] from me, and [p] answereth me no more, neither by [q] prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing [r] the LORD is departed from thee, and is become thine [s] enemy?

17 And the LORD hath done [t] to him, as he spake [u] by [v] me: for the LORD hath rent the kingdom out of thy hand, and given it to thy neighbour, *even* to David:

18 Because [w] thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore [x] hath the LORD done this thing unto thee this day.

19 Moreover the LORD will also [y] deliver Israel with thee into the hand of the Philistines: and to-morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul [z] fell straightway all along on the earth, and was sore [a] afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thy handmaid hath obeyed thy voice, and I have put [b] my life in my hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thy handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof:

25 And she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

CHAPTER XXIX.

1 David marching with the Philistines, 3 is disallowed by their princes. 6 Achish dismisseth him, with commendations of his fidelity.

NOW [a] the Philistines gathered together all their armies to [b] Aphek: and the Israelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rere-ward with Achish.

3 Then said the princes of the Philistines, What *do* these Hebrews *here*? And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of Israel, which hath been with me these [c] days, or these years, and I have found no fault [d] in him since he fell *unto me* unto this day?

4 And the princes of the Philistines were wroth with him; and [e] the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle [f] he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it* not *be* with the heads of these men?

5 *Is* not this David, of whom they [g] sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and [h] thy going out and thy coming in with me in the host *is* good in my sight: for [i] I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless [j] the lords favour thee not.

7 Wherefore now return, and go in peace, that thou [k] displease not the lords of the Philistines.

8 And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been [l] with thee

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k Ex.22.28. Ps.82.6,7.

l *is his form.*

m c.15.27. 2 Ki.2.8, 13.

n Pr.5.11. 13. 14.14 Je.2.17, 19.

o c.18.12. Hos.9.12.

p ver.6.

q *by the hand of.*

r 2 Ki.6.27.

s La.2.5.

t or, *for himself.* Pr.16.4.

u c.15.28.

v *my hand.*

w c.13.9,13. 1 Ki.20.42. 1 Ch.10. 13. Je.48.10.

x Ps.50.21, 22.

y c.31.1,6. Da.5.26. 28.

z *made haste and fell with the fulness of his stature.*

a Job 15.20.

b c.19.5.

a c.28.1,2.

b c.4.1.

c c.27.7.

d c.25.28. Da.6.5.

e 1 Ch.12.19.

f c.14.21.

g c.18.7.

h 2 Sa.3.25. 2 Ki.19.27.

i ver.3.

j *thou art not good in the eyes of the lords.*

k *do not evil in the eyes of.*

l *before.*

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but only judged that what she saw was an appearance of Samuel, from her description: and as to the prediction uttered, he thinks it required no inspiration to foretel, deserted as he was by God, and opposed to an enemy very superior in numbers, that both Saul and his sons were likely to be slain.

It must be confessed, however, that the text speaks of *Samuel* himself as appearing, and addressing Saul; and such was certainly the opinion of the early Jews, particularly of the author of the book of Ecclesiasticus, written about three hundred years before Christ, who, speaking of Samuel, says, "After his death he prophesied, and showed to the king his end," &c. Eccles. xlvi. 20.

CHAP. XXIX. Ver. 1—11. *The Philistines collect their forces, and Achish takes David and his men with him—but dismisses them.*—The princes of the Philistines no sooner see David and his men with Achish, than they very naturally inquire, "What do these Hebrews here?" Achish pleads for David, as a faithful servant, all the time he had been with him; but the Philistine lords judged very wisely in sending him back to Ziklag. David, however, affects to be hurt at this suspicion of his integrity, though inwardly he must have rejoiced at being thus providentially rescued from a dilemma into which he had been brought by his own folly. For, had he fought for Israel, he must have been a traitor to the hospitable Achish; and if he had fought for the Philistines, he must have been a traitor to God and to his country. From the language of Achish it should appear that through his connexion with David he had obtained some knowledge of the God of Israel—at least enough to swear by his name! which is unhappily all that too many military men, even among Christians, know of the Almighty.

The tenth verse we are disposed to consider, not as the language of Achish himself, but rather as that of the Philistine lords, who seem therein severely to reproach David as having excited to revolt the servants of his late master, Saul. Yet David is not sent back to Judea, but to Ziklag, where he

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lage of Denoury, *near* which is the ruins of *Endor*; where, he says, the witch's grotto is shown.]—*Bagster.*

Ver. 13. *I saw gods* (Heb. *Elohim*) *ascending.*—That is, divine or supernatural beings. Or perhaps she used the word in the singular sense, as it is applied to Moses. (Exod. vii. 1.)

Ver. 15. *Why hast thou disquieted me?*—The state of the dead is, in the Old Testament, uniformly represented as a state of rest, and more especially that of good men, Job iii. 13—17. Samuel therefore saith, "Why hast thou disquieted (or disturbed) me?" The language is wholly figurative.

Ver. 17. *Hath done to him.*—Margin, "For himself;" but the LXX., Vulgate, and five MSS., read, "to thee," which is more perspicuous.—*Boothroyd.* The difference in the Hebrew is but *half* a letter.

Ver. 19. *To-morrow shalt thou and thy sons be with me.*—That is, in the state of the dead: but nothing can be hence inferred as to their eternal state; for Saul and Jonathan were of opposite characters. Nor is it said "*all* thy sons," for it was true only of *three* of them; chap. xxxi. 2

CHAP. XXIX. Ver. 4. *Make this fellow return.*—[The princes reasoned wisely, according to the common practice of mankind; and it was well for David that they were such good politicians: it was ordered by a gracious Providence that they refused to let David go with them to this battle, in which he must have been either an enemy to his country, or false to his friends and to his trust. Had he fought for the *Philistines*, he would have fought against God and his *country*; and had he in the battle gone over to the *Israelites*, he would have *deceived* and become a *traitor* to the hospitable Achish. God therefore delivered him from such disgrace; and by the same kind Providence he was sent back to rescue his wives, and the wives and children of his people, from captivity.]—*Bagster.*

Ver. 8. *What have I done?*—[Whatever David's *intentions* might be as to the part he was to take in the approaching battle, it is evident, by the ambiguous language which he employs, that he intended to persuade Achish that he would fight *against Israel*: such insincerity and disingenuity are wholly indefensible.]—*Bagster.*

unto this day, that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou *art* good in my sight, as [m] an angel of God: notwithstanding the princes of the Philistines have said, [n] He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went [o] up to Jezreel.

CHAPTER XXX.

1 The Amalekites spoil Ziklag. 7 David asking counsel is encouraged by God to pursue them. 11 By the means of a revived Egyptian he is brought to the enemies, and recovereth all the spoil. 22 David's law to divide the spoil equally between them that fight and them that keep the stuff. 26 He sendeth presents to his friends.

AND it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

2 And had taken the women captives, that *were* therein: they slew not [a] any, either great or small, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and, behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives [b] were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; for [c] the people spake of stoning him, because the soul of all the people was [d] grieved, every man for his sons and for his daughters: but [e] David encouraged himself in the LORD his God.

7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, [f] bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David inquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue for thou shalt surely overtake *them*, and without fail recover *all*.

9 ¶ So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: for two hundred [g] abode behind, which were so faint that they could not go over the brook Besor.

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he [h] had eaten, his spirit came again to him: for he had eaten no bread, nor drank *any* water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick.

14 We made an invasion *upon* the south of the [i] Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of [j] Caleb; and we burned Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, eating [k] and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of [l] the next day; and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

A. M. 2948. B. C. 1056.

m 2 Sa. 14. 17; 19.27.

n ver. 4.

o 2 Sa. 4. 4.

a Ps. 76. 10.

b c. 25. 42, 43.

c Ex. 17. 4.

d *bitter.* Ju. 18. 25. c. 1. 10. 2 Sa. 17. 8. 2 Ki. 4. 27.

e Ps. 18. 6. 26 1, 2. 34. 1., 8. 40 1, 2. 42. 5, 11. 56. 1., 4. Is. 25. 4. Je. 16. 19. Hab. 3. 17. Ro. 8. 31. 2 Co. 1. 9, 10. He. 13. 6.

f c. 23. 2., 9.

g ver. 21.

h Ju. 15. 19. c. 14. 27.

i 2 Sa. 8. 18. 1 Ki. 1. 38, 44. Eze. 25. 16. Zep. 2. 5.

j Jos. 14. 13.

k Mat. 24. 38, 39. 1 Th. 5. 3.

l *their morrow.*

had left his family, and where he reaps the fruit of his former folly.

CHAP. XXX. Ver. 1—31. *David, on his return, finds Ziklag burnt, and all his property carried off, with the women and the children.*—While the army of the Philistines was pushing forward into Judea, David returns to Ziklag, and finds that the Amalekites, against whom he had just before made a predatory excursion, (chap. xxvii. 8.) had taken the advantage of his absence, to burn and plunder the town which Achish had given him. It is probable, however, that this party had not heard of David's cruelty toward their countrymen, but a few days back, or they would have retaliated in a manner no less cruel. David, when he came to reflect, might now see how one error led on to another. Had he not distrusted the providence of God, and said, "I shall one day perish by the hand of Saul!" he would not have sought refuge among the enemies of his country and his God. Had he not gone to reside among the Philistines, he might not have been necessitated to make predatory excursions to support his troops; nor have been driven to falsehood and prevarication to satisfy Achish. Had it not been for these tales of pretended valour against his own nation, it is likely Achish would not have thought of incorporating his men with the Philistine army, and if he had not marched with them, the Amalekites would never have attacked Ziklag. These considerations probably forced themselves on his attention, while he and all his people were weeping over their misfortunes; and to increase his troubles, the people laid all the blame on him, and even thought of stoning him. David's soul was now greatly distressed, and he returns to seek to know the mind of the Lord, as he had formerly done, and thus encouraged himself in Jehovah his God, who appears to have been forgotten since he had sojourned among idolaters.

Encouraged by the answers received in some unknown way through the ephod of Abiathar (to with was doubtless attached the mysterious breast-plate with Urim and Thummim,) he pursues the Amalekites and overtakes them while drinking, and dancing, and feasting upon the spoil. In this situation they become an easy prey, and David, after retaking his wives and children, with those of his companions, makes a great slaughter among them, and brings back all his flocks and herds.

In the course of this expedition, out of the 600 men with

Ver. 11. *Jezreel.*—[*Jezreel*, or *Esdrælon*, was a city of Issachar, afterwards celebrated as the residence of the kings of Israel, delightfully situated in the extensive and fertile plain of the same name, which extends from Scythopolis or Bethshan on the east to mount Carmel on the west. *Eusebius* and *Jerome* inform us, that it was in their time a place of considerable consequence, lying between Scythopolis on the east, and Legio on the west; and the latter informs us, that it was pretty near Maximianopolis. The Jerusalem Itinerary places it ten miles west from Scythopolis; and *William of Tyre*, says it was called *Little Gerinum* in his time, and that there was a fine fountain in it, whose waters fell into the Jordan near Scythopolis. See verse 1.]—*Bagster.*

CHAP. XXX. Ver. 1. *On the third day.*—[This was the third day after he had left the Philistine army at Aphek, from which place *Calmet* supposes Ziklag was distant more than 30 leagues.]—*Bagster.*

Ver. 10. *Two hundred abode behind.*—Those who were too weak to proceed farther, stopped to guard the baggage.—*Brook Besor.*—[This brook or torrent, it is evident from the circumstances of the history, must be in the south west part of Judea, and must empty itself into the Mediterranean sea. In the more particular situation of it writers are not agreed. Some suppose it to be between Gaza and Rhinocurura; but *Jerome* places it between Rhinocurura and Egypt. It is supposed by some to be the same as the *river of the wilderness*, (Am. vi. 14.) and the *river of Egypt*, Jos. xv. 4.]—*Bagster.*

Ver. 13. *My master left me . . . . because I fell sick.*—This is one of the bitterest ingredients in the cup of slavery. [Though they had booty enough, and this poor sick slave might have been carried on an ass or a camel, yet they inhumanly left him to perish, but, in the righteous providence of God, this cruelty was the occasion of their destruction; whilst David's kindness to a perishing stranger and slave was the means of his success, and proved the truest policy.]—*Bagster.*

Ver. 14. *Cherethites.*—[*Calmet* and others suppose that these people, who inhabited the same district as the Philistines, were the Aborigines of the island of *Crete*, from which they derived their name.]—*Bagster.*

19 And [m] there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered [n] all.

20 And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, This *is* David's spoil.

21 And David came to the two hundred [o] men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he [p] saluted them.

22 ¶ Then answered all the wicked men and *men* of [q] Belial, of [r] those that went with David, and said, Because they went not with us, we will not give them *aught* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but [s] as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.

25 And it was *so* from that day [t] forward, that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a [u] present for you of the spoil of the enemies of the LORD;

27 To *them* which *were* in Beth-el, and to *them* which *were* in south [v] Ramoth, and to *them* which *were* in [w] Jattir,

28 And to *them* which *were* in [x] Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in [y] Eshtemoa,

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the [z] Jerahmeelites, and to *them* which *were* in the cities of the [a] Kenites,

30 And to *them* which *were* in [b] Hormah, and to *them* which *were* in Chorashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in [c] Hebron, and to all the places where David himself and his men were wont to haunt.

A. M. 2943.
B. C. 1056.

m Ge.14.14. 16.

n ver 8.

o ver.10.

p or, *asked them how they did.* Ju.18.15.

q 1Ki.21.10, 13.

r *men.*

s Nu.31.27. Jos.22.8.

t *and forward.*

u *blessing.* Ge.33.11. c.25.27.

v Jos.19.8.

w Jos.15.48.

x Jos.13.16.

y Jos.15.50.

z c.27.10.

a Ju.1.16.

b Ju.1.17.

c Jos.14.13. 2Sa.2.1.

a 1Ch.10.1, &c.

b or, *wounded.*

c c.28.4.

d c.14.49. 1Ch.8.33.

e 2Sa.1.6, &c.

f *shooters, men with bows.*

g *found.*

h Ju.9.54.

i c.14.6. 17.26.

j or, *mock.*

k c.28.19.

l c.21.9.

m 2Sa.21. 12.

n Jos.17.11. Ju.1.27.

o c.11.1..11.

p or, *concerning him.*

q 2Ch.16. 14. Je.34.5. Am.6.10.

r 2Sa.2.4,5. 21.12..14.

s Ge.50.10.

CHAPTER XXXI.

1 Saul having lost his army, and his sons slain, he and his armour-bearer kill themselves. 7 The Philistines possess the forsaken towns of the Israelites. 8 They triumph over the dead carcasses. 11 They of Jabesh-gilead, recovering the bodies by night, burn them at Jabesh, and mournfully bury their bones.

NOW [a] the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down [b] slain in mount [c] Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchi-shua, Saul's [d] sons.

3 And the battle [e] went sore against Saul, and the [f] archers [g] hit him; and he was sore wounded of the archers.

4 Then [h] said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised [i] come and thrust me through, and abuse [j] me. But his armour-bearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul [k] died, and his three sons, and his armour-bearer, and all his men, that same day together.

7 ¶ And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish *it in* the house of their idols, and among the people.

10 And [l] they put his armour in the house of [m] Ashtaroth: and they fastened his body [n] to the wall of Beth-shan.

11 ¶ And when the inhabitants of Jabesh-gilead [o] heard [p] of that which the Philistines had done to Saul;

12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt [q] them there.

13 And they took their bones, and buried [r] *them* under a tree at Jabesh, and fasted [s] seven days.

David, 200 stopped short at the river Besor, being so fatigued that they could proceed no farther; their brethren, therefore, refused them any share of the spoil; but David, considering doubtless that as these men stopped not behind for cowardice, but from fatigue, issued an order which does him much honour, that all should share alike, and it became a law from that day forward. Besides, being now about to return to his own country, he sent presents from the spoil of the enemy to his friends in Judea, and in "all the places which David and his men were wont to haunt."

This chapter is evidently a parenthesis, and the events are thought by some to have occurred even prior to Saul's going to the witch of Endor.

CHAP. XXXI. Ver. 1—13. *The battle of mount Gilboa; Israel defeated; Saul and his sons slain, and their corpses shamefully treated.*—We are naturally enough prepared to hear of this defeat, by the account of Saul's distressed and forsaken situation, and particularly by Samuel's prediction of his defeat and death. Saul, however, did not fly, as many would have done, but died in the field of battle. Being sorely wounded by the archers, to prevent his falling into the hands of the enemy, he fell upon his own sword, and died a suicide; a crime generally originating in desperation, and the want of fortitude to support calamity.

After the battle, when the enemy came to strip the slain, the Philistines found the bodies of the king and his three sons. The king's head they cut off, (perhaps in revenge of Goliath's,) and fastened his body to the wall of Beth-shan, and then spreading the news with great joy throughout the country, sent the armour of Saul and of his sons as trophies and thank-offerings to the temples of their gods.

Thus miserably ends the history of Saul, whose character contains little to be commended, and much to be condemned. His temper appears to be hasty, capricious, violent, and unfor-

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Ver. 27. *Bethel.*—[Probably not the celebrated city of this name, but *Bethul*, a city of Simeon, (Jos. xix. 4.) supposed to be the same as *Bethelia*, mentioned by *Sozomen* as belonging to Gaza, well peopled, and having several temples remarkable for their structure and antiquity; and which *Jerome* says, in his life of Hilarion, was five short days' journey from Pelusium.]—*Bagster.*

CHAP. XXXI. Ver. 1. *Gilboa.*—[*Eusebius* and *Jerome* place this mountain six miles west from Bethshan, where was a large place called *Gelbus*. The natives still call it Djebel *Gilbo*.]—*Bagster.*

Ver. 4. *Took a sword.*—[*Eth hacherev*, rather, "*the sword*," i. e. his *armour-bearer's*, who, according to the Jews, was Doeg; and if so, then Saul and his executioner fell by the same sword with which they massacred the priests of God.]—*Bagster.*

Ver. 10. *They put his armour in the house of Ashtaroth.*—[The Philistines placed the armour of Saul in the temple of Ashtaroth as a trophy of victory, and a testimony of their gratitude, in the same manner as David placed the sword of Goliath *in* the tabernacle. So *Hector* promises, "But if I prove victorious, and Apollo vouchsafe me the glory to strip off his armour, and carry it to sacred Troy, then will I suspend it in the temple of the far-darting Apollo." So *Virgil* describes the temple where Latinus gave audience to the ambassadors of Æneas, as being adorned with many arms, captive chariots, &c.]—*B.*

Ver. 12. *And burnt them there.*—Having no other means of doing honour to the dead, the bodies probably having so far putrified that they could not be embalmed. Many, however, deny that the Hebrews ever burned the bodies of the dead. The Chaldee and other versions therefore render the words, "And they burned a light over them there; as they were accustomed to burn over kings."

giving; and his conduct corresponded with it, for he had never learned to govern it, or to restrain his passions. As to religion, the only instance in which he regarded its sacred rites, was one in which he violated a known law, by assuming the priest's office, because Samuel was, as he alleged, somewhat beyond his time; and so little regard had he for the sacred order, that he slew fourscore and five priests (with all the other inhabitants of the town) because one of them had relieved David, his son-in-law, when distressed for food! Yet even Saul could profess a delight in religious exercises. He seems to have been particularly fond of music, and was so charmed with the "Hebrew Melodies," that he could continue in them night and day; and yet some of these very young men with whom he was so pleasantly engaged, were probably among the priests slain in the massacre at Nob. His harp was tuned to sacred harmony, but his heart was not tuned to truth and piety. People may be deeply affected with the outward forms of true religion, who are strangers to its spirit and its influence on the heart.

There is one thing in the case of Saul, which disqualifies us from judging of many circumstances in his conduct; and the like remark may be extended to many other persons whose conduct is alike eccentric and mysterious; in whom bodily disorder, and unrestrained temper, often betray them into actions which their reason and principles must disapprove: such persons, however, would do well to consider that those disorders which are brought on by criminal indulgences, can never be excused thereby. It is an old and trite saying, that "those who murder when drunk, must hang when sober." Those who throw the reins on their guilty passions, must be answerable to God for all the consequences to which those passions lead them. One fault cannot excuse another.

CONCLUDING REMARKS ON THE FIRST BOOK OF SAMUEL.

[IN this book the sacred writer illustrates the characters and describes the events of his history in the most engaging manner. The weak indulgence of Eli is well contrasted with the firm piety of Samuel. The rising virtues of David, and the sad depravity of Saul, are strikingly opposed. The sentiments and instructions scattered throughout are excellent; and the inspired hymn of Hannah, which much resembles that of Mary, discloses a grand prophecy of the Messiah, or the Anointed of the Lord, whose attributes are proclaimed as those of the exalted Sovereign and appointed Judge of the earth. Besides the internal proofs of the truth of this Sacred history, it may be remarked, that heathen authors have borrowed, or collected from other sources, many particulars of these accounts which the writer gives. We have already given the history of Samuel and Saul as preserved among the Afghans; similar accounts of which are current among the Orientals. They relate, that Samuel having made his report to God that the Hebrews were resolved to have a king, God gave him a vessel or horn full of oil, and a staff, revealing to him, that the man in whose presence the oil should boil in the vessel, and whose stature should be equal to that staff, was appointed for their king. No sooner was this determination published among the people, than all the chiefs of the tribes came with great eagerness to measure themselves by the staff, and to try if the oil would boil in their presence; but in vain. Saul, otherwise called *Sharek*, and surnamed *Talut*, i. e. *the Tall*, who was no more than a carrier of water, or dresser of leather, came to the prophet among the rest, and immediately the oil began to boil in the vessel, and he was found to be just the height of the miraculous staff. On these tokens, Samuel declared him king; but the heads of the tribes, especially that of Judah, to whom the royal dignity had been promised, expostulated, saying, How can this man be our king, who has no estate? How can he support the expense and dignity of the royal state? Samuel replied, The Lord has chosen him, who disposes of kingdoms without control, to whomsoever he pleases. The Israelites would not yet submit, but insisted on having a sign from Samuel, that they might be assured from God, that this was his will. Samuel answered them, This is the miracle that God gives you to confirm his choice; the ark of the Lord which was taken away by the Philistines, shall be brought back to you by angels. When, therefore, the election of Saul was proclaimed, the Philistines being resolved to conceal the ark of the Lord, which had caused them so many misfortunes by its presence, they hid it in a dunghill, but they were smitten with a shameful disease, which determined them to send it back to the confines of the land of Israel. It was no sooner arrived at this place, than the angels of the Lord took it up, and carried it to the tabernacle of Shiloh; and this miracle secured Saul in his kingdom. (See *D'Herbelot*, Biblioth. Orient. p. 735, 1021.) These traditions may justly be regarded as a confirmation, if such were really wanting, of the Scripture history, and as genuine instances of the *variations* of tradition from that precision which belongs to truth, even while it approaches near to truth. In reading this and similar tales, it is impossible the observation should escape our notice, how much SUPERIOR the simple narrations of Scripture are to whatever is current elsewhere; what additional authority they derive from their simplicity, and their unlaboured, unassuming manner; what *nature* there is in them, what ease and verisimility. No person whose taste and judgment are undepraved, can hesitate which system to prefer, even supposing the non-existence of other *criteria*.]—*Bagster.*

THE SECOND BOOK OF SAMUEL,

OTHERWISE CALLED,

THE SECOND BOOK OF THE KINGS.

[THIS Book derives its name from the prophet Samuel; but it is evident that he could not have written beyond the twenty-fourth chapter of the preceding Book; and it is probable that this Book, with the latter part of the former, was written by the prophets Gad and Nathan. It bears an exact resemblance to the preceding history, and is likewise connected with that which succeeds. It comprises a period of nearly forty years, from A. M. 2949 to 2989; containing an account of David's receiving intelligence of the death of Saul and Jonathan, with his lamentation over them; his triumph over the house of Saul, and confirmation in the kingdom; his victories over the Jebusites and Philistines; the bringing up of the ark to Jerusalem; the rejection of David's purpose for building a temple, with his prayer on the occasion; his victories over the Philistines, Ammonites, Syrians, &c.; his sin in the matter of Uriah; the divine judgment pronounced against him; his repentance and pardon; with the birth of Solomon; his domestic troubles in consequence; the sin and fratricide of Amnon; the rebellion and death of Absalom, and David's mourning on the occasion; the return of David, with the quelling of Sheba's insurrection; his punishment of the sons of Saul, and last war with the Philistines; his psalm of thanksgiving, his last words, and his mighty men; his offence in numbering the people; its punishment; with his penitence and sacrifice.]—*Bagster.*

CHAPTER I.

1 The Amalekite, who brought tidings of the overthrow, and accused himself of Saul's death, is slain. 17 David lamenteth Saul and Jonathan with a song.

A. M. 2949. B. C. 1055.

NOW it came to pass after the death of Saul, when David was returned from the slaughter [a] of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day, that, behold, a man [b] came out of the camp from Saul with his clothes rent, and earth upon his head: and *so* it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, [c] How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul [d] leaned upon his spear; and, lo the chariots and horsemen followed hard after him.

a 1 Sa.30. 17..26.

b 1 Sa.4.12. 16.

c *What was.* 1 Sa.4.16.

d 1 Sa.31. 1,2,&c.

CHAP. I. Ver. 1—27. *David receives tidings of the death of Saul and Jonathan, and laments over them.*—"David, when dismissed by Achish, came to Ziklag on the third day. (1 Sam. xxx. 1.) Then, in following the Amalekites and fighting one day and part of another, and returning to Ziklag, must be spent, suppose four days; and now two days at Ziklag: so this was the ninth day of David's dismission. The Israelites and Philistines had probably lain encamped some time before they had fought. Saul, after he had viewed the Philistines, went to Endor, and came back before the fight."—(Dr. *Wall's* Crit. Notes.)

The first intelligence which David received of the event of the battle, was by this Amalekite, who came hypocritically arrayed with all the usual signs of mourning, (see Josh. vii. 6.) while his object was, in fact, to claim a reward, for contributing his part to the fatal catastrophe. As his narrative was framed for this purpose, no regard must be paid to it, any farther than it harmonizes with the preceding history; and by that account it appears that this foreigner charged himself with the death of Saul, in which he perhaps had no hand, and thereby brought upon himself that death, from which the truth would possibly have saved him. Thus it often happens, that the very method which liars take to screen their guilt, brings on them condemnation and punishment. This man, however,

CHAP. I. Ver. 6. *As I happened*, &c.—[The story of this young man appears to be wholly a fiction, formed for the purpose of ingratiating himself with David, as the next probable successor to the crown. There is no *fact* in the case, except the bringing of the diadem and bracelets of Saul, as a sufficient evidence of his death, which as he appears to have been a plunderer of the slain, he seems to have stripped from the dead body of the unfortunate monarch. It is remarkable, that Saul, who had forfeited his crown by his disobedience and ill-timed clemency with respect to the Amalekites, should now have the insignia of royalty stripped from his person by one of those very people.]—*Bagster.*

7 And when he looked behind him, he saw me, and called unto me. And I answered, [e] Here *am* I.

8 And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for [f] anguish is come upon me, because my life *is* yet whole in me.

10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 ¶ Then David took hold on his clothes, and rent [g] them; and likewise all the men that *were* with him:

12 And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

14 And David said unto him, [h] How wast thou not afraid to stretch forth thy hand to destroy the LORD's anointed?

15 And David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died.

16 And David said unto him, Thy [i] blood *be* upon thy head; for thy mouth hath testified [j] against thee, saying, I have slain the LORD's anointed.

17 ¶ And David lamented with this lamentation over Saul and over Jonathan his son:

18 (Also he bade them teach the children of Judah *the use of* the bow: behold, *it is* written in the book [k] of [l] Jasher.)

19 The beauty [m] of Israel is slain upon thy high places: how are the [n] mighty fallen!

20 Tell [o] *it* not in Gath, publish *it* not in the streets of Askelon; lest the daughters of the Philistines [p] rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, *let* [q] *there be* no dew, neither *let there be* rain, upon you, nor fields of [r] offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* anointed [s] with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not [t] back, and the sword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and pleasant [u] in their lives, and in their [v] death they were not divided: they were swifter than eagles, they were stronger than [w] lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan *thou wast* slain in thy high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love [x] to me was wonderful, passing the love of women.

27 How [y] are the mighty fallen, and the weapons of war perished!

A. M. 2949. B. C. 1055.

e *Behold me* 1Sa.22.12.

f or, *my coat of mail, or my embroidered coat, laudeth me, that my, &c.*

g c.3.31. 13.31.

h 1 Sa.24.6. 26.9 Ps.105.15.

1 Ki.2.32, 33,37.

i ver.10. Lu. 19.22.

k Jos.10.13.

l or, *the upright.*

m La.2.1.

n La.5.16.

o Mi.1.10.

p Ju.16.23.

q Job 3.3.. 10. Je.20.14.. 16.

r Joel 1.9. 2.14.

s 1 Sa.10.1.

t 1 Sa.14.6, &c.

u or, *sweet.*

v 1 Sa.31. 1..4.

w Ju.14.18. Pr.30.30.

x 1 Sa.18.1, 3. 20.17,41. 23.16.

y ver.19,25.

a Ju.1.1. 1 Sa.23.2, 4,10.

b c.5.1,3.

c 1 Sa.30.5.

d 1 Sa.27.2, 3. 1 Ch.12.1, &c.

CHAPTER II.

1 David, by God's direction, with his company, goeth up to Hebron, where he is made king of Judah. 5 He commendeth them of Jabesh-gilead for their kindness to Saul. 8 Abner maketh Ish-bosheth king of Israel. 12 A mortal skirmish between twelve of Abner's and twelve of Joab's men. 18 Asahel is slain. 25 At Abner's motion Joab soundeth a retreat. 32 Asahel's burial.

AND it came to pass after this, that David inquired [a] of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto [b] Hebron.

2 So David went up thither, and his two [c] wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

3 And his men [d] that *were* with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

had the misfortune to be believed, and was executed on his own confession, for a crime of which he was not accused, and perhaps not guilty. Having, probably, been one of the plunderers who stripped the slain, he happened to find the crown and diadem of Saul, and brought them to David, in the hopes of obtaining some great reward: and accompanied them with a story, manufactured, as he supposed, to secure that object.

This account, however, confirms the fact of Saul's suicide, for he says, he "leaned upon his lance," or spear; that is, on the point of it; though the more authentic narrative makes it to be his sword. (See 1 Sam. xxxi. 4.) Both accounts agree that he died by suicide; for even admitting that of the Amalekite, he did not slay him till he had fallen on his own weapon.

Though it cannot be matter of surprise that David should lament the fate of his brother Jonathan, it may seem strange to little minds that he should thus mourn for Saul, his chief enemy, and who had been for several years seeking his destruction. Great minds, however, are very differently affected. Alexander wept over Darius, Cæsar over Pompey, and Augustus at the death of Mark Antony.—Death does, or ought to, close all animosities; and heroes cannot view the death of their rivals without recollecting that they also are born to die. The elegy before us is remarkable for poetical beauties, heroic sentiments, and, above all, for intensity of feeling. The encomium on Jonathan's friendship is peculiarly affecting: "Thy love to me was wonderful, passing the love of women." In him was united the bravery of the hero, and the tenderness of the softer sex. This history might lead us to expatiate on the blessings of true friendship, and lead our minds to that "friend who sticketh closer than a brother;" but we can barely suggest these ideas to the meditation of our readers.

CHAP. II. Ver. 1—32. *David is raised to be king over Judah; but Abner adheres to Ish-bosheth, and a civil war takes place.*—David had been long since anointed to be Saul's successor; but Abner, Saul's general-in-chief, being jealous of his rising fame, and accustomed to act against him under Saul, sets up Ish-bosheth to oppose him. No serious dispute, however, seems to have arisen between the rival kings, (for David had no animosity against the sons of Saul,) until Abner challenged Joab (David's general) to a combat, between twelve young men on each side, which proved fatal to all that engaged in it, and brought on a sanguinary conflict between the armies, in which there fell on the side of Ish-bosheth, or rather Abner,

Ver. 9. *Anguish is come upon me.*—The sense of the original is very doubtful, as it may be referred either to the mind, as in the text, or to the external dress, as in the margin. The former is the sense adopted by the Targums; but some able critics prefer the latter, and suppose it to refer to a coat of mail (not embroidered, but) formed of iron rings, called chain armour, of which there are still remaining specimens, as well as graphic representations. See *Fragments* to Calmet, No. 219. Some Rabbins render it, "I am seized with the cramp," which has been thought very singular; possibly Saul's meaning was, "I am cramped," confined, restrained: owing to the nature of his armour, now stuck full of the arrows of the enemy, he could no more use his hands.

Ver. 10. *The crown . . . and the bracelets.*—The former, probably, a fillet of riband only, a *diadem* set with precious stones, and covered by the helmet. (This was probably worn as an ensign of royalty, as is frequently the case in the East. When the Khalif Cayem Bemrillah granted the investiture of certain dominions to an eastern prince, the ceremony was performed by sending him letters patent, a crown, chain, and bracelets. (*D'Herbelot.*) The bracelets, says *Morier*, are ornaments fastened above the elbows, composed of precious stones of great value, and are only worn by the king and his sons.]—*B.*

Ver. 18. *The use of the bow.*—If this translation be retained, the obvious meaning is, that, seeing Saul and his sons had fallen by the arrows of the enemy, David conceived that the Israelites, during his absence from the army, had neglected this weapon, and therefore ordered them to be immediately instructed in its use. Others consider the elegy here mentioned to be called by this name, because it celebrated the *bow* of Jonathan. Such render it, "He ordered them to be taught (to sing) the bow;" i. e. the funeral ode here recited. So Bp. *Lowth.*——*The book of Jasher.*—[Or, the upright. So LXX.; Targum, *siphra deooritha*, "the book of the Law;" the Arabic, "the book of Ashee: this is the book of Samuel." This book was probably a collection of divine odes, written to commemorate remarkable events.]—*Bagster.* But we adhere to the sense given in our note on Josh. x. 13.

Ver. 21. *The shield of Saul.*—The long supplementary explanation in italics, "as though he had *not* been anointed with oil," seems unmeaning and unwarranted; and since the Hebrew negative particle here used is sometimes rendered *without*, (as in Job viii. 11,) we should rather read the passage thus; "For there the shield of the mighty is vilely cast away;—the shield of Saul *without* (being) anointed with oil." That is, the shields of the chiefs, which were carefully oiled before going into action, (Isa. xxi. 5,) and probably on their return also, are here dropped from the hands of their wounded masters which are able no more to wield them.

Ver. 25. *Thou wast slain in thy high places.*—The meaning probably is, that Jonathan scorned to retreat, or to fight in the rear, but chose the post of honour, and bore the brunt of the engagement.

4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, *That* the men of Jabesh-gilead [e] *were they* that buried Saul.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed [f] *be* ye of the LORD, that ye have showed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now [g] the LORD show kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye [h] valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But Abner [i] the son of Ner, captain of [l] Saul's host, took [k] Ish-bosheth the son of Saul, and brought him over to Mahanaim;

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And the [l] time that David was king in [m] Hebron over the house of Judah was seven years and six months.

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim [n] to [o] Gibeon.

13 And Joab the son of Zeruiah, and the servants of David, went out, and met [p] together by the pool [q] of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play [r] before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called [s] Helkath-hazzurim, which *is* in Gibeon.

17 And there was a very sore battle that day; and Abner was [t] beaten, and the men of Israel, before the servants of David.

18 ¶ And there were three [u] sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was as* light [v] of foot [w] as a wild [x] roe.

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from [y] following Abner.

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am*.

21 And Abner said to him, turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his [z] armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab [a] thy brother?

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under [b] the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of a hill.

26 Then Abner called to Joab, and said, Shall the sword devour [c] for ever? knowest thou not that it will be bitterness in the latter [d] end? how long shall it be then, ere thou bid the people return from following their brethren?

27 And Joab said, *As* God liveth, unless thou hadst [e] spoken, surely then [f] in the morning the people had [g] gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to [h] Mahanaim.

30 ¶ And Joab returned from following Ab-

A. M. 2949. B. C. 1055.

e 1 Sa.31. 11..13.

f Ru 2.20. 3.10.

g 2 Ti.1.16., 18.

b the sons of valour

i 1 Sa.14.50.

l the host which was Saul's.

k or, Eshbaal. 1 Ch.8.33. 9.39.

l number of days.

m c.5.5. 1 Ki.2.11

A. M. 2951. B. C. 1053.

n Ge.32.2. c.17.21.

o Jos.10.2. 4,12.

p them together.

q Je.41.12.

r Pr.10.23.

s i. e. the field of strong men.

t c.3.1.

u 1 Ch.2.16.

v of his feet.

w as one of the roes that is in the field.

x 1 Ch.12.8. Ca.2.17. 8.14.

y after.

z or, spoil. Ju.14.19.

a c.3.27.

b c.3.27. 4.6. c.20.10.

c c.11.25. Is.1.20. Je.46.10, 14.

d ver.16. Pr.17.14.

e Is.47.7.

f or, *from.*

g or, *away.*

h ver.12.

(for the former appears to have been but a cipher either in war or government,) three hundred and sixty men, while on the part of David there were slain only nineteen men beside Asahel, who fell a sacrifice to his own temerity. This seems to have been two years after Ish-bosheth had begun to reign.

Abner having been worsted in the conflict, is of course the first to sue for peace; and Joab gives him to understand it would not have been interrupted, but for the foolish challenge which he had given. It is in war as in law—both parties are sure to lose, though in different degrees. The parallel may hold good also in many instances in another respect; both parties returned to the place they set out from, though neither could recover the lives which had been so rashly sacrificed. Most certainly the peaceable principles of the gospel are not less conducive to human happiness than they are conformable to the divine will.

The vanquished are, we observe, the first to sue for peace: the language of Abner, however, would much better have be-

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CHAP. II. Ver. 5. *David sent messengers.*—[This was a generous and noble act, highly indicative of the grandeur of David's mind. He respected Saul, though he had been greatly injured by him, as the anointed king of Israel, and once his legitimate sovereign; and he loved Jonathan as his most intimate friend.]—*Bagster.*

Ver. 7. *Be ye valiant.*—David doubtless means, on his behalf; for his object evidently was, to attach them to his interest, as well as to compliment them for their conduct towards Saul.

Ver. 10. *Ish-bosheth . . . . reigned two years.*—He evidently reigned above six years; but the sense probably is, that he reigned two years before the challenge took place which follows.

Ver. 14. *Let the young men . . . . play before us.*—The true meaning of the Hebrew word rendered *play*, is wrestling, or skirmishing, which is common among the Arabs to this day. See Dr. *Shaw's* Travels. Such were the cruel sports of the Roman gladiators, who killed each other for the amusement of the people; and but little better are the prize-fighters of the present day.

Ver. 16. *Caught his fellow by the head.*—[Probably by the beard or hair of the head. *Plutarch*, in his *Apothegms*, informs us, that all things being ready for a battle, Alexander's captains asked him whether he had any thing else to command them. "Nothing," said he, "but that the Macedonians shave their beards." Parmenio wondering what he meant, "Dost thou not know," said he, "that in fight there is no better hold than the beard?"]—*Bagster.*

Ver. 18. *As a wild roe.*—[The word *tzevee*, rather denotes the *gazelle* or *antelope*: To be *swift in foot* was reckoned a great accomplishment in the heroes of antiquity: *the swift footed Achilles*, is an epithet which *Homer* gives to that hero no less than thirty times in the course of the *Iliad*.]—*B.*

Ver. 21. *Take his armour.*—[It seems that Asahel wished to get the armour of Abner as a trophy; which was also greatly coveted by ancient warriors. *Homer's* heroes no sooner gain a victory, than without delay they seize the armour of the vanquished foe. But this was rather the privilege of the principal commanders, than of the inferior soldiers. "My friends," cried the prudent Nestor, "Grecians, heroes, children of Mars, let no soldier, greedy of spoil, linger behind to carry his collected wealth to the ships; but let us put our enemies to the sword, and afterwards, at your leisure, you shall strip the dead over all the field."]—*Bagster.*

Ver 23. *Under the fifth rib.*—How the Jews numbered the ribs we know not, nor is the word *rib* in the original text. Professor *Gesenius* explains the word to mean the abdomen, others, the groin: the probability seems, that with a sharp pointed spear he smote him below his ribs, so as that it went through his body, and killed him on the spot.

Ver. 27. *Joab said.*—[This was spoken in allusion to the proposal of Abner, (ver. 14.) which led to the slaughter of twelve young men of each party, and thus provoked the battle. It is probable, that Joab had orders simply to act on the defensive; and would not have attacked the Israelites that day unless compelled; therefore the blame lay upon Abner and Israel.]—*Bagster.*

Ver. 29. *Bithron.*—[*Bithron* or *Bether* is probably the same as *Betarus*, which is placed in the Antonine Itinerary between Cæsarea of Palestine and Diospolis or Lydda, 18 miles from the former, and 22 from the latter. The Jerusalem Itinerary mentions a place called *Bethar*, 16 miles from Cæsarea, and 20 from Diospolis, which is probably the same. The Talmudists say that it was four miles distant from the sea.]—*Bagster.*

ner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was in* Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

CHAPTER III.

1 During the war David still waxeth stronger. 2 Six sons were born to him in Hebron. 6 Abner, displeased with Ish-bosheth, 12 revolteth to David. 13 David requireth a condition to bring him his wife Michal. 17 Abner, having communed with the Israelites, is feasted by David, and dismissed. 22 Joab, returning from battle, is displeased with the king, and killeth Abner. 28 David curseth Joab. 31 and mourneth for Abner.

NOW there was long war between the house of Saul and the house of David: but David [a] waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And [b] unto David were sons born in Hebron: and his first-born was Amnon, of Ahinoam [c] the Jezreelitess;

3 And his second, [d] Chileab, of Abigail the wife of Nabal the Carmelite; and the third, [e] Absalom the son of Maacah the daughter of Talmai king of [f] Geshur;

4 And the fourth, [g] Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;

5 And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong [h] for the house of Saul.

7 And Saul had a concubine, whose name *was* [i] Rizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner, Wherefore hast thou gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, *Am* I [j] a dog's head, which against [k] Judah do show kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargedst me to-day with a fault concerning this woman?

9 So [l] do God to Abner, and more also, except, as [m] the LORD hath sworn to David, even so I do to him;

10 To translate [n] the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from [o] Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, Whose *is* the land? saying *also*, Make thy league with me, and, behold, my hand *shall be* with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, [p] that is, Thou [q] shalt not see my face, except thou first bring Michal, [r] Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth [s] Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me for [t] a hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from *her* husband, *even* from [u] Phaltiel the son of Laish.

16 And her husband went with her [v] along weeping behind her to [w] Bahurim. Then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David [x] in times past *to be* king over you:

18 Now then do *it:* for the LORD hath spoken [y] of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

A. M. 2551. B. C. 1453.

a c.2 17. Job 17 9. Ps 84.7. Pr 4.18, 19. Re 6 2.
1 Ch.3.1.. 4.
c 1Sa.25.43.
d or, *Daniel.* 1 Ch.3.1.
e c.15 1..18.
f 1 Sa..27.8. c.13 37.
g 1 Ki.1.5, &c.
h Pr 21 30. Is 8 9,10.

A. M. 2556. B. C. 1048.

i c.21.8.
j 1 Sa.24.14. c.9.8.
k Ps.2 1.

l Ru.1 17. 1 Ki.19.2.
m 1 Sa.15. 28. 16.1..12. 28.17. Ps.89 35.. 37.
n 1Ch.12.23.
o Ju.20.1. c.17.11. 1 Ki 4.25.
p *saying.*
q Ge 43.3.
r 1 Sa.18.20, 28.
s c 2,10.
t 1 Sa.18.25, 27.
u 1Sa 25 44. *Phalti.*
v *going and weeping.*
w c.19.16.
x *both yesterday and the thirdday.*
y ver.9.

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come him if he had not been the aggressor, by challenging the men of David. True it is, that war is always "bitterness in the latter end." It is *bitterness* to kings and governments, who lose their most faithful subjects, and most valuable members. It is *bitterness* to society, cutting all the ties of relationship between parents and children, husbands and wives, brothers and sisters, and bosom friends. It is *bitterness* also to the people generally; and so they find it, when the expenses are summed up, and visit them in the form of taxes. Then, indeed, there is but one opinion—"War is *bitterness* in the latter end!"

CHAP. III. Ver. 1—39. *Abner quarrels with Ish-bosheth, and goes over to David, but is slain by Joab.*—After an enumeration of David's wives and children, in which we do not feel deeply interested, as it contains not the sacred line of the Messiah, we are introduced to the affairs of Ish-bosheth, son of Saul, and king of Israel. We have already mentioned, that he was supported by Abner, his father's general-in-chief, who really possessed the kingly power, while his new master enjoyed the name only. This is evident from an incident now before us. Abner, it seems, had formed an improper intimacy with one of his late master's concubines, and Ish-bosheth, being king, ventured to call him to account for it. Abner immediately falls into a rage with him, and threatens to transfer the whole kingdom into the hands of David.

David considering himself the rightful heir by divine appointment, makes no scruple to treat with him; but with this previous condition, that he should restore to him Michal, his favourite wife, and Saul's daughter, through his alliance with whom he had become the king's son-in-law. Not trusting, however, to Abner, who was evidently a rough soldier, lest he should employ violent measures with the princess, he sends also to Ish-bosheth to the same effect. There seems something hard in the case of Michal's second husband, who appears strongly attached to her. David, however, had not only a prior claim, but had purchased her by a dowry, which implied the risk of his own life. He had never repudiated her, and had only been separated from her by the violence of her father.

Abner now communicated with the elders of Israel, advising them to take David for their king, and then came and reconciled himself to David. Joab, however, happened to be absent, and was much offended that this business was conducted in his absence. There is no doubt but he was also jealous lest Abner, being an elder general, and a relation of the late king, should supplant him in his influence with David. Joab therefore affected to treat him as a spy, and remonstrated with David for being reconciled to him. Being determined to get rid of such a rival, he sent after him, probably in the king's name, though wholly unknown to him; and having obtained a meeting, treacherously stabbed him, under pretence of avenging the blood of Asahel, his brother. There was, however, this marked difference in the cases; Abner smote Asahel in a time of war, and in his own defence; Joab smote Abner after he had made peace with his master, and when he apprehended no danger. Abner gave Asahel repeated warning that he would strike him if he continued the pursuit: Joab, on the contrary, took Abner on one side, to speak with him quietly or peaceably. Joab probably considered himself warranted to act thus, in consequence of being the natural avenger of his brother's blood. This law, however, did not apply to persons slain in war; for that would be a system of eternal vengeance. But it did apply to the conduct of Joab himself, who slew Abner treacherously, and was thereby guilty of murder. It is evidently on that principle that David imprecated vengeance on the head of Joab, though he could not execute it, because the sons of Zeruiah, (Joab and his brother,) were too strong for him. Yet it must have been a mortifying thing to Joab to be ordered to take a chief part in the funeral of the man whom he had murdered; much more to

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CHAP. III. Ver. 1. *There was long war.*—That is, frequent skirmishes during the rest of Ish-bosheth's reign, which lasted about five years.

Ver. 6. *Abner made himself strong.*—Hebrew, "Strengthened himself for (or rather *in*, Heb. *Beth*) the house of Saul;" one instance of which was the connexion he formed with one of the late king's concubines, and which gave great offence to Ish-bosheth, as in the next verse.

Ver. 7. *Wherefore hast thou gone.*—[This action of Abner seems a most evident proof that he intended to seize on the government; and it was so understood by Ish-bosheth.]—*Bagster.*

Ver. 8. *Am I a dog's head?*—[This was a proverbial expression among the Hebrews to denote whatever was deemed worthless and contemptible. Something similar to this was the answer of the Turkish commander at Beer, on the Euphrates, to a request made to see the castle. "Do they," said he, 'take me for a child or *an ass's head*, that they would feed me with sweetmeats and dupe me with a bit of cloth? No, they shall not see the castle." *Drummond's* Travels.]—*Bagster.*

Ver. 16. *Then said Abner . . . . Go.*—By this it appears that Abner was employed to conduct Michal home, and therefore gave the peremptory order to Phaltiel to return—"and he returned."

Ver. 18. *The Lord hath spoken of David.*—See 1 Sam. xiii. 14.

19 And Abner also spake in the ears of [z] Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast.

21 And Abner said unto David, I will arise and go, and [a] will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all [b] that thy heart desireth. And David sent Abner away; and he went in peace.

22 ¶ And, behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going [c] out and thy coming in, and to know [d] all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab took him [e] aside in the gate to speak with him [f] quietly, and smote him there under the fifth *rib*, that he died, for the blood of Asahel [g] his brother.

28 ¶ And afterward when David heard *it*, he said, I and my kingdom *are* guiltless before the LORD for ever from the [h] blood of Abner the son of Ner:

29 Let it rest [i] on the head of Joab, and on all his father's house; and let there not [j] fail from the house of Joab one that hath an [k] issue, or that is a [l] leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that *were* with him, [m] Rend your clothes, and gird [n] you with sackcloth, and mourn before Abner. And king David *himself* followed the [o] bier.

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool [p] dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before [q] wicked men, *so* fellest thou. And all the people wept again over him.

35 And when all the people came to cause David to eat [r] meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or aught else, till [s] the sun be down.

36 And all the people took notice *of it*, and it [t] pleased them: as whatsoever the king did pleased all the people.

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I *am* this day [u] weak, though anointed king; and these men the sons of Zeruiah *be* too hard [v] for me: the [w] LORD shall reward the doer of evil according to his wickedness.

CHAPTER IV.

1 The Israelites being troubled at the death of Abner, 2 Baanah and Rechab slay Ish-bosheth, and bring his head to Hebron. 9 David causeth them to be slain, and Ish-bosheth's head to be buried.

AND when Saul's son heard that Abner was dead in Hebron, his hands [a] were feeble, and all the Israelites were [b] troubled.

2 ¶ And Saul's son had two men *that were*

A. M. 2956
B. C. 1048.

z 1 Ch. 12. 28

a ver. 10, 12.

b 1 Ki. 11. 37.

c 1 Sa. 29. 6.

d Ge. 42. 9, 12.

e c. 20. 9, 10. 1 Ki. 2. 5

f or, *peaceably.*

g c. 2. 23.

h *bloods.*

i 1 Ki. 2. 32, 33.

j *be cut off.*

k Le. 15. 2.

l Le. 13. 2, &c.

m Jos. 7. 6. c. 1. 2, 11.

n Ge. 37. 34.

o *bed.*

p Pr. 18. 7. Je. 17. 11.

q *children of iniquity.*

r c. 12. 17.

s Ju. 20. 26.

t *was good in their eyes.*

u *tender.*

v c. 19. 6, 7.

w 1 Ki. 2. 5, 6, 33. Ps. 7. 16. 28. 4. 62. 12. 2 Ti. 4. 14.

a Ezr. 4. 4. Is. 13. 7.

b Mat. 2. 3.

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have seen the king and all the people weeping and lamenting over him.

The concluding verse of this chapter would lead us to pity the fate of kings. David, after a thousand dangers and escapes, is quietly seated in the throne of Judah, and the other tribes are about to tender their submission: but, alas! (and such *buts* in every case occur,) though both anointed and enthroned, still he feels his authority is weak, and his own military servants are "too hard" for him. At the moment he is wishing to establish his throne in peace and righteousness, it is stained with blood. "A prince and a great man," both as a general and a statesman, is fallen by the hand of treachery; and David's accession is attended with the pomp—not of a coronation, but a public funeral. In all circumstances, however, David seeks and finds his consolation in the doctrine of a divine providence: "The Lord shall reward the doer of evil according to his wickedness."

CHAP. IV. Ver. 1—12. *Two of Ish-bosheth's Captains murder him, and bring his head to David, who orders them to be executed as traitors.*—Though Ish-bosheth could not but feel great uneasiness at the insolence and ambition of Abner, yet he must have felt more when deserted by him, as the king himself appears to have been a man neither of energy, nor talents. If David, who possessed both, complained of the sons of Zeruiah being too strong for him, much more must Ish-bosheth feel his weakness to oppose Abner, who had engrossed all the authority in his own hands. In such circumstances it must be easy to foresee that the tottering throne of Israel would soon fall into other hands. When such an event is anticipated, there are always vermin about a court, who are anxious to provide for their own interests; and it is one of the most painful effects of war, that it trains up many bloodthirsty villains who are always ready to commit either treason or murder, when temptation and opportunity present themselves. This is not meant as an indiscriminate reflection on the military profession, in which there are doubtless many persons, not only of honour, but of piety; but they would have been the same in any other situation of life.

Two traitors of the character just reprobated were found in the establishment of Ish-bosheth. Some of the ancient versions call them "captains of *banditti*;" and it seems to have been the general practice, in those early and barbarous times,

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Ver. 24. *What hast thou done.*—[Joab and his brother Abishai, David's nephews, had been very faithful and highly useful to him in his distresses; and from gratitude and natural affection, he had inadvertently permitted them to assume almost as much ascendency over him as Abner had over the pusillanimous Ish-bosheth: he trusted and feared them too much, and allowed them all the importance they claimed; which had emboldened them, especially Joab, to a high degree of presumption.]—*Bagster.*

Ver. 29. *Let there not fail.*—The sense is, let there always be in the house of Joab, the unclean, the feeble, the wounded, and the poor. "All these verbs (says Dr. *Clarke*,) may be rendered in the future, "It shall rest," &c. but this question shall be maturely considered, when we come to the imprecatory Psalms v., xxxv., &c.

Ver. 30. *In the battle.*—That the ancient law of the *Goel*, or avenger of blood, did not apply to the case of persons slain in battle, see 1 Kings ii. 5, 6.—*Michaelis* on the Laws of Moses.

Ver. 31. *David said to Joab.*—[David, intending no doubt to punish Joab, and to lessen his authority with the people, commanded him to take upon him the office of chief mourner; but, as his revenge was gratified, his rival removed, and no heavier punishment inflicted, it is probable his hardened mind would feel but little objection to the ceremony.]—*Bagster.*——*Followed the bier.*—Hebrew, "The bed." *Josephus* mentions that Herod was carried to the grave on his state bed, gilt and ornamented with precious stones.—Bishop *Patrick.*

Ver. 33. *Died Abner as a fool dieth?*—The term *fool* is here (as elsewhere, used for a criminal. Did Abner die as a condemned crimina.? No: he was neither in prison nor in fetters; he was innocent in the matter of Asahel, and suffered as a man falling among thieves—Hebrew, "the children of iniquity." This was a severe reproof to Joab, and intended to show that David utterly disapproved his conduct: and this, it appears by ver. 36. "pleased all the people."

Ver. 34. *Thy hands were not bound.*—[The hands of malefactors were usually secured with cords, and their feet with fetters; a custom to which David affectingly alludes in his lamentation over the dust of Abner. Thy hands, O Abner, were not bound, as found to be a malefactor, nor thy feet put in fetters; thou wast treated with honour by him whose business it was to judge thee, and thy attachment to the house of Saul was esteemed rather generous than culpable: as the best of men may fall, so thou fellest by the sword of treachery not of justice.]—*Bagster.*

captains of bands: the name of the one *was* Baanah, and the name of the [c] other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth [d] also was reckoned to Benjamin:

3 And the Beerothites fled to [e] Gittaim, and were sojourners there until this day.)

4 And Jonathan, Saul's son, had a [f] son *that was* lame of *his* feet. He was five years old when the tidings came of Saul and Jonathan out of [g] Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* [h] Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him under the [i] fifth *rib:* and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, which [j] sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, who [k] hath redeemed my soul out of all adversity,

10 When [l] one told me, saying, Behold, Saul is dead, [m] thinking to have brought good tidings, I took hold of him, and slew him in [n] Ziklag, who *thought* that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require [o] his blood of your hand, and take you away from the earth?

12 And [p] David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the sepulchre [q] of Abner in Hebron.

A. M. 2956.
B. C. 1048.

c *second.*
d Jos.18.25.
e Ne.11.33.
f c.9.3
g 1 Sa.29.1, 11.
h or, *Meribbaal.* 1 Ch.8.34. 9.40.
i c.2.23.
j 1 Sa.19.2, 10,11 22:15. 23:29. Ps.63:9, 10. 71:24.
k Ge.48.16 1Sa.26:24 1 Ki.1:29. Ps.31.7. 34.6,7,17.
l c.1.2. 16.
m *he was in his own eyes a bringer of*
n or, *which was the reward I gave him.*
o Ge.9.5,6.
p c.1.15.
q c.3.32.
a 1 Ch.11.1.
b Ju.9.2.
c 1Sa.18.13.
d Ps.78.70.. 72.
e Is.55.4.
f 2 Ki.11.17. Ne.9 38.
g 1 Ch.29. 27.
h Jos.15.63.
i or, *saying, David shall not.*
j 1 Ki.8.1.
k or, *Because they had said even the blind and the lame, he shall not come into the house.*

CHAPTER V.

1 The tribes come to Hebron to anoint David over Israel. 4 David's age. 6 He taking Zion from the Jebusites, dwelleth in it. 11 Hiram sendeth to David. 13 Eleven sons are born to him in Jerusalem. 17 David, directed by God, smiteth the Philistines at Baal-perazim, 22 and again at the mulberry-trees.

THEN [a] came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we [b] *are* thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou [c] wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed [d] my people Israel, and thou shalt be a captain [e] over Israel.

3 So all the elders of Israel came to the king to Hebron; and king David made a league [f] with them in Hebron before the LORD: and they anointed David king over Israel.

4 ¶ David *was* thirty years old when he began to reign, *and* he reigned [g] forty years.

5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶ And the king and his men went to Jerusalem [h] unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: [i] thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of Zion: the same [j] *is* the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, *he shall be chief and captain.* [k] Wherefore they said, The blind and the lame shall not come into the house.

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to make predatory excursions to collect provisions and other booty. In the preceding chapter (ver. 22.) we find Joab had just "returned from pursuing a troop" of this kind, and had brought home much spoil. These Captains were, perhaps, obliged by Abner to lodge their spoil in the king's storehouses, which appear to have joined the palace; and this circumstance gave them an easy access to the king's apartment, where, as is customary in the East during the hot season, he had lain down upon a bed to rest, and probably had fallen asleep. This gave these wretches an opportunity to assassinate their master, in a manner even more base and treacherous than the conduct of Joab to Abner. They doubtless saw that David was rising to power and greatness, and not knowing his principles, supposed that they should recommend themselves to promotion in his court also. David entertained them with the story of the Amalekite, who, on the death of Saul, had brought him his diadem and bracelet; and after upbraiding them with the enormity of their offence, decreed them a like, but more liberal reward; they were not only slain, but gibbeted, as a warning to other traitors, while the head of their master was honourably buried in the tomb of Abner. Thus is villany, in one respect like virtue, "its own reward."

The short paragraph respecting Mephibosheth seems thrown into this chapter by way of parenthesis; perhaps to show that the traitors could have nothing to fear from him, who was the next heir to Saul, but was a cripple, equally unable to defend either the country or himself; yet the guardian providence of God preserved him to experience the kindness of David, his father's covenant friend. (See chap. ix.)

CHAP. V. Ver. 1—25. *David, being made king over all Israel, takes the strong hold of Zion, and triumphs over all his enemies.*—The respect paid by David to Abner, conciliated to him all the tribes of Israel, who made a league with him. Upon this he immediately prepares to retake Jerusalem, which had now fallen back into the hands of the Jebusites, probably during the short reign of Ish-bosheth. The fort had, however, never before been taken, and was judged by the natives to be impregnable: they, therefore, manned it with invalids, the blind and the lame, who hated David's soul; probably veterans in the army who had often fought against David, though now invalids through wounds or age. This appears to have been a desperate undertaking, and therefore it was promised, that he who succeeded should have the chief command. Joab performed this deed of valour, and therefore, as before he was commander-in-chief in Judah, he now became commander-in-chief of all the tribes.

David perceiving that the Lord had established him king over Israel, first built a house, and then furnished it with

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CHAP. IV. Ver. 4. *Lame of his feet.*—Even "both his feet," chap. ix. 13. The fact appears to be, that by the fall here mentioned, both his ancles were dislocated; and having no one at hand to set them, he never recovered the use of them.

Ver. 6. *As though they would have fetched wheat.*—[It is still the custom of the East, according to Dr. *Perry*, to allow the soldiers a certain quantity of *corn*, with other articles of provision, together with some pay: and as it was the custom also to grind the corn, as needed, at the break of day, these two captains very naturally went the day before to the palace, where the king's stores appear to have been kept, to fetch wheat in order to distribute it to the soldiers under them, to be ground at the accustomed hour in the morning. The princes of the East, in those days, as appears from the history of David, reposed on their couches till the cool of the evening; they therefore came in the heat of the day, when they knew their master would be resting on his bed; and as it was necessary to have the corn before it was needed, their coming at that time, though it might be earlier than usual, excited no suspicion.]—*Bagster.*—*Under the fifth rib.*—See note on ch. ii. 23.

CHAP. V. Ver. 6. *Except thou take away.*—Heb. "Remove," turn on one side, "the blind and the lame." [Dr. *Kennicott's* amended translation is as follows: "Who spake unto David, saying, Thou shalt not come in thither; for the blind and the lame shall drive thee away, by saying, David shall not come in hither." Ver. 8. "And David said, Whosoever smiteth the Jebusites, and through the subterraneous passage reacheth the lame and the blind, who hate the life of David, (because the blind and the lame said, he shall not come into the house,) shall be chief and captain. So Joab, the son of Zeruiah, went up first, and was chief."]—*Bagster.*

Ver. 8. *Whosoever getteth up to the gutter.*—This was either an aqueduct or some subterraneous passage, by which they did not apprehend an attack. But such attacks have not been unfrequent in more modern times. Thus Belisarius took Naples, and Edward III. entered Nottingham Castle by a subterraneous passage.—*Orient. Lit.* No. 484. The words in Italic, "He shall be chief and captain," are inserted from the parallel passage, 1 Chron. xi. 6. in which we learn that Joab performed this desperate service.——That are *hated of David's soul.*—Rather, "That hate David's soul"——*Wherefore they said* &c.—See Margin. "He shall not come into the house," or fort. By "the blind and the lame," we understand invalid troops, which are often placed garrison duty, and are perhaps the best to defend a fort, though not able to endure the fatigue of marching.

9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

10 And David went [l] on, and grew great, and the LORD God of hosts *was* with him.

11 ¶ And Hiram [m] king of Tyre sent messengers to David, and cedar trees, and carpenters, and [n] masons: and they built David a house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 ¶ And David took *him* more [o] concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14 And these *be* the names of those that were born unto him in Jerusalem; [p] Shammuah, and Shobab, and Nathan, and Solomon,

15 Ibhar also, and [q] Elishua, and Nepheg, and Japhia,

16 And Elishama, and [r] Eliada, and Eliphalet.

17 ¶ But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it*, and went down to the [s] hold.

18 The [t] Philistines also came and spread themselves in the valley [u] of Rephaim.

19 And David inquired [v] of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into my hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thy hand.

20 And David came to Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place [w] Baal-perazim.

21 And there they left their images, and David and his men [x] burned them.

A. M. 2951.
B. C. 1053.

l *grew and growing.*
m 1 Ki. 5.1.
n *hewers of the stone of the wall.*
o De. 17. 17. 1 Ch. 14.3.
p or, *Shimea.* 1 Ch. 3.5.
q or, *Elishama.* 1 Ch. 3.6.
r or, *Beeliada.* 1 Ch. 14.7.

A. M. 2957.
B. C. 1047.

s c. 23.14. t 1 Ch. 11.15.
u Jos. 15 8.
v Ju. 1.1, 15.
w i. e. *the plain of breaches.*
x or, *took them away.*

y 1 Ch. 14. 16 *Gibeon.*

A. M. 2962.
B. C. 1042.

a or, *Baalah*, i. e. *Kirjath-jearim.* Jos. 15.9, 60.
b *at which the name, even the name of the* LORD *of hosts, was called upon.*
c *made to ride.*
d or, *the hill.*
e *with.*
f 1 Ch. 13.9. *Chidon.*

22 ¶ And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when David inquired of the LORD, he said, Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberry trees.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry trees that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba [y] until thou come to Gazer.

CHAPTER VI.

1 David fetcheth the ark from Kirjath-jearim on a new cart. 6 Uzzah is smitten at Perez-uzzah. 11 God blesseth Obed-edom for the ark. 12 David bringeth the ark into Zion with sacrifices, danceth before it, for which Michal despiseth him. 17 He placeth it in a tabernacle with great joy and feasting. 20 Michal reproving David for his religious joy is childless to her death.

AGAIN, David gathered together all *the* chosen *men* of Israel, thirty thousand.

2 And David arose, and went with all the people that *were* with him from [a] Baale of Judah, to bring up from thence the ark of God, [b] whose name is called by the name of the LORD of hosts that dwelleth *between* the cherubims.

3 And they [c] set the ark of God upon a new cart, and brought it out of the house of Abinadab, that *was* in [d] Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

4 And they brought it out of the house of Abinadab which *was* at Gibeah, [e] accompanying the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel played before the LORD on all manner of *instruments made of* fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to [f] Nachon's

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more wives and concubines out of Jerusalem, which we should be ready to pronounce quite unnecessary; but the expression seems to intimate that his views were partly political, perhaps with a view of strengthening his connexion with the most powerful families of his tribe; for it does not appear that polygamy much promotes population; for even with us, many a poor working man has often more children than either David or Solomon.

His prosperity, however, only excited the envy of his old enemies the Philistines, who, within a short time made two unsuccessful attacks upon him, in both which the God of Israel manifestly appeared on his behalf; in the former, probably by means of a flood; and in the latter, more evidently by a storm, the circumstances of which are peculiar. David is directed, to fetch a compass behind the enemy, opposite to a certain grove of mulberry trees; but he was to wait and listen till he should hear "the sound of a going in the tops of the mulberry trees:" that is, a rising storm of wind and thunder, which would effectually terrify the enemy on the one side, while it was the signal for David's attack on the other. Thus the Lord first smote the host of the Philistines with a tremendous storm, that drove them full against the army of Israel, which, unknown to them, was planted in their rear; then David attacked them on the other side, and smote them "from Geba unto Gazer," two principal cities of the Philistines. Now the reason of this success is laid in David's implicit obedience to the divine precepts—"David did so as the Lord commanded him;" and it is principally on this account, that he is called a man after his own heart. (See on 1 Sam. xiii.)

Ver. 14. *Born . . . . in Jerusalem.*—Comp. 1 Chron. iii. 5, &c.

Ver. 20. *Baal-perazim.*—See Margin; because there the Lord brake in upon them as "the breach of waters," when they break down their banks.

Ver. 21. *There they left their images.*—That is, their idols, and David burned them; comp. 1 Chron. xiv. 12. The word used in this chapter, however, is more accurately rendered in the margin. On comparing the two passages, we infer, that David burned part, and carried part away as trophies of his victory.

Ver. 23. *Mulberry trees.*—[The word *bechaim*, rendered *mulberry trees*, is rendered by *Aquila*, *pear trees*, as the LXX. also render in 1 Chron. xiv. 14, 15, and so the Vulgate in both places has *pyrorum*. The Rabbins, however, believe *bacha* signifies the *mulberry tree*; with whom *Ursinus* agrees. It more probably denotes a large shrub which the Arabs still call *baca*, from its *distilling* an odoriferous gum, from *bachah*, to *distil*, as tears. Of this opinion is *Celsius*, who quotes a passage from *Abulfadli*, who describes it as a balsam shrub, having longish leaves, and bearing a large fruit with an acrid taste. *M. Forskal* mentions a tree by the name of *baca*, with leaves rather ovated, smooth, entire: its berries are poisonous and destructive to the sheep.]—*B.*

CHAP. VI. Ver. 2. *Whose name is called.*—See Margin; or, as Dr. *Clarke* renders it, "There the name of the Lord of hosts was called upon." *Shem* signifies "there," as well as "name."

Ver. 5. Instruments of *fir-wood.*—Fir-wood, (or deal,) is chiefly used in the formation of musical instruments to the present day. (This place should doubtless be corrected from the parallel place, 1 Chron. xiii. 8. where instead of *bechol atzey beroshim*, which is literally, "with all trees or wood of fir," we read, *bechol oz oovesheerim*, "with all *their* might and with songs." This makes a good sense, while the former makes none: the LXX. has the same reading here.]—*Bagster.*

CHAP. VI. Ver. 1—23. *David brings home the ark, rejoicing before it, but is despised by Michal, Saul's daughter.*—David being thus settled in his kingdom, and having made Jerusalem his capital, next concerts measures for bringing up the ark thereto. The ark was brought, as it had been some years before, by the Philistines, upon "a new cart," and accompanied with instruments of music; but, as in the former case, many of the Bethshemites were slain for their presumptuous curiosity, (1 Sam. vi. 19.) so in this case Uzzah, the son of Aminadab, was struck dead for his *rashness* in *touching* the ark with his hand, contrary to an express law, (Num. iv. 15.) as if he considered the God of Israel unable to protect his own ark. There is in this, as in many other circumstances under the Old Testament, an exactness required for which *we* see no reason, and a rigour of punishment which *we* cannot justify. But the case between parents and children is very similar; the latter cannot always understand the reason of the precept, nor the necessity of the punishment; but if they are satisfied that the parent is both wise and kind-hearted, they will feel it their duty to submit in silence. A man of the world once said to a clergyman of the 17th century, "Sir, I should like your company, but you are so *precise*." The other instantly replied, "Sir, I serve a *precise* God." There is in the divine law a *precision* which cannot be satisfied with any thing short of the command: and, under the Old Testament, that precision extended to all the minutiæ of the ritual law.

This "breach upon Uzzah *displeased* David." That there is much reason for the Lord to be displeased with us cannot be denied; but that man should be *displeased* and *angry* with his Maker, is surely out of character: yet, which of us can

threshing-floor, Uzzah put forth [g] *his hand* to the ark of God, and took hold of it; for the oxen [h] shook *it*.

7 And the anger of the LORD was kindled against Uzzah; and God smote him there for *his* [i] error; and there he died by the ark of God.

8 And David was displeased, because the LORD had [j] made a breach upon Uzzah: and he called the name of the place [k] Perez-uzzah to this day.

9 And David was afraid [l] of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because [m] of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was *so*, that when they that bare [n] the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.

14 And David danced [o] before the LORD with all *his* might; and David *was* girded [p] with a linen ephod.

15 So [q] David and all the house of Israel brought up the ark of the LORD with [r] shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

17 ¶ And [s] they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had [t] pitched for it: and David offered [u] burnt-offerings and peace-offerings before the LORD.

18 And as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed [v] the people in the name of the LORD of hosts.

19 And [w] he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*. So all the people departed every one to his house.

20 Then David returned to bless [x] his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to-day, who [y] uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows [z] shamelessly uncovereth himself!

21 And David said unto Michal, *It was* before the LORD, which [a] chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be base in mine own sight: and [b] of the maid-servants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child unto [c] the day of her death

CHAPTER VII.

1 Nathan first approving the purpose of David to build God a house, 4 after by the word of God forbiddeth him. 12 He promiseth him benefits and blessings in his seed 18 David's prayer and thanksgiving.

AND it came to pass, when [a] the king sat in his house, and the LORD had [b] given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in a house of [c] cedar, but the ark of God dwelleth within [d] curtains.

3 And Nathan said to the king, Go, do all that *is* in thy heart; for the LORD *is* with thee.

4 ¶ And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell [e] my servant David, Thus saith the LORD, Shalt thou [f] build me a house for me to dwell in?

A. M. 2962
B. C. 1042.

g Nu.4.15.
h or, *stumbled.*
i or, *rashness.*
j *broken.*
k that is, *the breach of Uzzah.*
l Ps.119. 120.
m Mat.10 42.
n 1 Ch.15.2, 15, &c.
o Ps.30.11. 150.4.
p 1 Sa.2.18, 28.
q Ps.132.
r Ps.47.1.
s 1 Ch.16.1.
t *stretched.*
u 1 Ki.8.5, 63.
v Ex.39.43. 1 Ki.8.55.
w 2 Ch. 30. 24 35.7,8,12. Ne.8 10
x Ps.30. title. 101.2.
y 1Sa.19.24. ver. 14,16.
z or, *openly.*
a 1Sa.13.14. 15.28.
b or, *of the handmaids of my servants.*
c 1Sa.15 35.
a 1 Ch.17.1.
b 1 Ki 5.3. 8.16. 19. 1 Ch.22 8. 28.3, &c.
b Ps 18. title.
c c.5 11.
d Ex.26.1, &c. 40.21.
e *to my servant, to David.*
f 1 Ki 5.3. 8.16. 19. 1 Ch.22 8. 28.3, &c.

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say, he is never displeased with the conduct of God's providence, or the methods of his grace? This was, however, awfully presumptuous: and well might it be added, "David was afraid of the Lord that day."

The ark remained three months with Obed-edom, and he was blessed while it remained with him, as Abinadab had been before. The ark, as the symbol of the divine presence, demanded attention and respect, and was to be treated with no unholy familiarity; and while David thus treated it, he found no misfortune to attend him. At this he seems highly elated, and, accompanied with shouting and the sound of trumpet, "danced before the ark with all his might." We know that in the East—both in their lamentations and rejoicings—they are far more violent than we are, and use gesticulations that to us would appear ridiculous. So it appears they did even to Michal, Saul's daughter, who saw the procession pass her window, and was much offended. When, therefore, after he had offered sacrifices, and blessed, and refreshed the people, the king returned to bless his own house, (as every man should do;) she met him, not with friendly gratulations, but with irony and reproach. "How glorious was the king of Israel to-day!" said she, when he *unrobed* himself of his proper vestments, and behaved as if he were a common man!" Such seems to have been the meaning of her sarcasms, in which she appears to have forgotten that her own father lay all day and night in that state among the prophets. (1 Sam. xix. 24.) David, however, answers her according to her folly; and reminds her that, much as she might despise him, the Lord had preferred him to all her father's house; and so far was he from considering his rank as debased by these expressions of joy and gratitude, he would humble himself still more to do honour to the Lord. It is a maxim of both Testaments, he that humbleth himself shall be exalted. (Isa. lvii 15. Luke xiv. 11.) As to David's dancing before the ark, it can never be brought forward with any pretence in favour of modern dancing in a ball-room. It was the simple expression of a joyous and a pious heart. It was not intended to amuse either himself or others. And though his motions were doubtless, in some measure, regulated by the music, it should seem he danced alone, and no longer than he accompanied the ark. His was a religious joy.

CHAP. VII. Ver. 1—29. *David proposes to build a temple; but is told to leave it to his son and successor.*—David no sooner takes possession of his new house, (for which his friend King Hiram had furnished both builders and materials,) than he begins to think of the ark which dwelt in curtains, while he dwelt in a house of cedar; and he mentioned to the prophet Nathan a desire to build a house—a temple for the Lord. Nathan at first encourages the design as highly praiseworthy; but at night he receives, in a prophetic vision, an express order for David to decline the project, and leave it to his successor. The particular reason is not here given; but in

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Ver. 6. *Put forth his hand.*—[Even the Kohathites, who were appointed to carry the ark, after it was covered by the priests, were forbidden to *touch* it on *pain of death;* but Uzzah, who certainly was no priest, probably with some degree of irreverence, having presumed to lay his hand upon the ark, which perhaps was not covered, thus incurred the penalty due to his rashness and precipitancy.]—*Bagster.*

Ver. 19. *A cake of bread.*—Rather, a loaf of bread, a joint of meat, and a gourd-skin of fermented liquor.

Ver. 20. *Uncovered himself.*—Rather, "disrobed." [We are only to understand by this expression, that David had divested himself of his royal robes, in order to appear humble *before the* Lord, by assimilating himself to the condition of one of the priests or Levites: for we find that he was "girded with a linen ephod;" and consequently, no part of his body was exposed, having only put off his outer garments. The terms *uncovered* or *naked* frequently mean no more than this in Scripture. So the ancient Germans are said by some writers to have appeared *naked;* but the representation of Tacitus is *rejecta veste superiore,* "having thrown off their upper garment."]—*Bagster.*

Ver. 21. *Therefore will I play.*—The original term is equally general and comprehensive with the English; it is applied to athletic exercises, ch. ii. 14. and above, ver. 5. to playing on instruments of music.

CHAP. VII. Ver. 1. *When the king sat in his house.*—That is, when he came to reside in it.

Ver. 5. *Shalt thou build,* &c.—The adverb *why* seems here implied.—*Why shouldest thou build?* &c.—The Lord had never intimated a command, or even a wish to that effect. The parallel passage in 1 Chron. xvii. 4. is in the negative, but the sense corresponds. "Thou shalt not:—Why shouldest thou?"

6 Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked [g] with all the children of Israel, spake I a word with any of the [h] tribes of Israel, whom I commanded to [i] feed my people Israel, saying, Why build ye not me a house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from [j] following the sheep, to be ruler over my people, over Israel:

9 And I was with thee [k] whithersoever thou wentest, and [l] have cut off all thine enemies [m] out of thy sight, and have made thee a great [n] name, like unto the name of the great *men* that *are* in the earth.

10 Moreover I will appoint a place for my people Israel, and will [o] plant them, that they may dwell in a place of their own, and move no more; neither [p] shall the children of wickedness afflict them any more, as beforetime.

11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee a [q] house.

12 ¶ And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed [r] after thee, which shall proceed out [s] of thy bowels, and I will establish his kingdom.

13 He shall build a house for my name, and I will establish the throne of his kingdom for ever.

14 I [t] will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But [u] my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And thy house and thy kingdom shall be established for ever before thee: thy [v] throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the LORD, and he said, Who [w] *am* I, O LORD God? and what *is* my house, that thou hast brought me hitherto?

A. M. 2962. B. C. 1042.

g Le.26.11, 12. De.23.14. 2 Co.6.16.

h 1 Ch.17.6. *judges.*

i c.5.2. Ps.78.71, 72. Jo.3.15. Mat.2.6. Ac.20.28. 1 Pe.5.2.

j *after.*

k 1Sa.18..4. c.5.10.

l Ps.18.37.. 42.

m *from thy face.*

n Ge.12.2.

o Ps.44.2. Je.24.6

p Eze.28. 24. Re.21.4.

q 1 Ki.11.38.

r 1 Ki.8.20. Ps.132.11, 12.

s Ps.89.20.. 37.

t 1 Ki.11.13, 34.

u Jn.12.34. He.1.8.

v Ge.32.10. Ep.3.8.

w *law.*

x Ps.139.2. Eze.36. 22,32.

y Je.10.6,7.

z Is.45.5,18, 22.

a Ps.147.20.

b De.26.18.

c Ps.48.14.

d *opened the ear.* Ru.4.4. 1 Sa.9.15. Ps.40.6.

e Jn.17.17.

f *be thou pleased and bless.*

g c.22.51.

19 And this was yet a small thing in thy sight, O LORD God; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the [w] manner of man, O LORD God?

20 And what can David say more unto thee? for thou, LORD God, knowest thy servant.

21 For thy word's [x] sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore thou [y] art great, O LORD God: for [z] *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

23 And what [a] one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For [b] thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: and [c] thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast [d] revealed to thy servant, saying, I will build thee a house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O LORD God, thou *art* that God, and thy words [e] be true, and thou hast promised this goodness unto thy servant.

29 Therefore now [f] let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O LORD God, hast spoken *it*: and with thy blessing let the house of thy servant be blessed for [g] ever.

CHAPTER VIII

1 David subdueth the Philistines and Moabites. 3 He smiteth Hadadezer, and the Syrians. 9 Toi sendeth Joram with presents to bless him. 11 The presents and the spoil David dedicateth to God. 14 He putteth garrisons in Edom. 16 David's officers.

AND [a] after this it came to pass, that David smote the Philistines, and subdued them: and David took [b] Metheg-ammah out of the hand of the Philistines.

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the parallel passage (1 Chron. xxii. 8.) it is stated to be because he had made "many wars" and shed "much blood;" which, however necessary it might be in his circumstances, was inconsistent with the character of a temple to be erected to the God of peace. His son and successor however, as yet unborn, shall have a reign eminently peaceable and prosperous, and he shall build it. In the mean time God accepts the will for the deed on the part of David, and promises to build him a house, that is, a family, that shall never be destroyed: for, although for a time, through the iniquities of Israel and of their king, the succession may meet with temporary interruption, it shall be restored in a far more glorious form in the person of the Messiah, and after covering the earth with blessings, be "transported to the skies."

The remaining part of this chapter, from ver. 18. is at once so simple and explicit, so sublime and beautiful, so pious and devotional, that to attempt to improve it by our reflections, would be like mixing water with the pure wine: let the reader therefore conclude this section by re-perusing those verses.

CHAP. VIII. Ver. 1—18. *David conquers his enemies, receives rich presents, and dedicates the spoils to God.*—David first attacks the Philistines, from what provocation is unknown; but it is probable Achish was now dead, and David, from his residence there, might have many friends among his people; though the Israelites and Philistines seem to have considered each other as natural enemies.

David next attacks the Moabites. The Rabbins suppose that they might have slain his parents, whom he left under their protection when he was persecuted by Saul, (1 Sam. xxii. 3.) But of this there is no kind of evidence. Belligerent powers, however, never want for grounds of hostility; yet we may hope that David did not engage in this war without sufficient cause, as Moab was not one of the devoted nations. The circumstance mentioned in ver. 2. of measuring Moab, or the

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Ver. 7. *With any of the tribes.*—[Instead of *shivtey*, "tribes," we should probably read, with *Houbigant*, Drs. *Waterland* and *A. Clarke*, and others, *shophtey*, "judges;" which is the reading in the parallel passage. Indeed there is but *one letter* of difference between them; and letters which might be easily mistaken for each other; the apex under the upper stroke of the *pay*, being the only mark to distinguish it from the *baith*. Compare verse 11.]—*Bagster.*

Ver. 18. *Sat before the Lord.*—Dr. *Pococke* has given the figure of a person half sitting and half kneeling; that is, kneeling so as to rest the most muscular part of his body on his heels. This, he observes, is the manner in which inferior persons sit at this day before great men, and is considered as a very humble posture. In this manner, probably, David sat before the Lord.

Ver. 18. *And is this the manner* (Heb. "the law") *of men, O Lord?*—That is, do men in general interest themselves thus deeply in the behalf of persons unworthy as I am? This will reconcile the sense with that of the parallel passage in 1 Chron. xvii. 17. "Thou hast regarded me according to the estate of a man of high degree;" that is, far above my rank or merits.

Ver. 23. *For you.*—Here is evidently some mistake. David is addressing God: the LXX. omit these words; the Vulgate reads, "for them;" so the Arabic, which is adopted by Dr. *Boothroyd*. The difference here also is but a letter in the original. Compare 1 Chron. xvii. 21.

CHAP. VIII. Ver. 1. *Metheg-ammah.*—No such place is known, but the parallel text, 1 Chron. xviii. 1. explains it of "Gath and her towns." The Vulgate reads, "David removed the bondage of the tribute;" meaning, what the Philistines had used to exact from Israel. Our marginal reading is, "The bridle of Ammah;" which is explained to be a metropolis, or *mother* city, as Gath was, being a royal residence, and the seat of government; which governed, or, in the Arabian idiom, *bridled* all the rest.

2 And he smote [c] Moab, and [d] measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And *so* the Moabites became David's [e] servants, *and* brought [f] gifts.

3 ¶ David smote also [g] Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

4 And David took [h] from him a thousand [i] *chariots*, and seven hundred horsemen, and twenty thousand footmen: and David houghed [j] all the chariot *horses*, but reserved of them *for* a hundred chariots.

5 And when the Syrians of Damascus came to succour Hadadezer [k] king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, *and* brought gifts. And [l] the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from [m] Betah, and from [n] Berothai, cities of Hadadezer, king David took exceeding much brass.

9 ¶ When [o] Toi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent [p] Joram his son unto king David, to [q] salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer [r] had wars with Toi. And *Joram* [s] brought with him vessels of silver, and vessels of gold, and vessels of brass:

11 Which also king David did dedicate [t] unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and [o] Amalek, and of the spoil of Hadadezer son of Rehob, king of Zobah.

13 And David gat *him* a name when he returned from [u] smiting of the [v] Syrians in the valley [w] of salt, [x] *being* eighteen thousand *men*.

14 ¶ And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom [y] became David's servants. And the LORD [z] preserved David whithersoever he went.

15 ¶ And David reigned over all Israel; and David executed [a] judgment and justice unto all his people.

16 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat [b] the son of Ahilud *was* [c] recorder;

17 And Zadok [d] the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests; and Seraiah *was* the [e] scribe;

18 And Benaiah [f] the son of Jehoiada *was over* both the [g] Cherethites and the Pelethites, and David's sons were [h] chief rulers.

A. M. 2964
B. C. 1040

c Nu. 24.17
d c. 12.31
e ver. 6, 14
f 1 Sa. 10.27
Ps. 72.10
g or, *Hadarezer*
1 Ch. 18.3
h or, *of his*
i 1 Ch. 18.4
j Jos. 11.6, 9.
k 1 Ki. 11.23.
l ver. 14
m or, *Tibhath*.
n or, *Chun*.
1 Ch. 18.8.
o *Tou*
1 Ch. 18.9.
p *Hadoram*.
1 Ch. 18.10
q *ask him of peace*.
r *was a man of wars with*
s *in his hand were*.
t 1 Ki. 7.51.
1 Ch. 18.11; 26.26.

u *his smiting*.
v Ps. 60.
w 2 Ki. 14.7.
x or, *slaying*.
y Ge. 27.29.
Nu. 24.18.
z Ps. 121.4..8.
a Ps. 72.2.
89.14.
Je. 22.15, 16.
Am. 5.15, 24
b 1 Ki. 4.3.
c or, *remembrancer*, or, *writer of chronicles*
d 1 Ch. 24.3.
e or, *secretary*.
f 1 Ch. 18.17.
g 1 Sa. 30.14.
h or, *princes*.
a Isa. 20.14.
Pr. 27.10.
b c. 16.1, 4.
c c. 4.4
d c. 17.27.

CHAPTER IX.

1 David by Ziba sendeth for Mephibosheth. 7 For Jonathan's sake he entertaineth him at his table, and restoreth him all that was Saul's. 9 He maketh Ziba his farmer.

AND David said, Is there yet any that is left of the house of Saul, that I may show him kindness [a] for Jonathan's sake?

2 And *there was* of the house of Saul a servant whose name *was* [b] Ziba. And when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, thy servant *is he*.

3 And the king said, *Is* there not yet any of the house of Saul, that I may show the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, *which is* lame [c] on *his* feet.

4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of [d] Machir, the son of Ammiel, in Lo-debar.

Moabites, with a line, has been differently understood. By some these words are thought to allude to a custom among the sovereigns of the East, when they were thoroughly incensed against any nation—to collect all the captives, and make them prostrate themselves upon the ground, and then to divide by a line those who were to be spared from those to be destroyed, which was sometimes determined by casting lots. So *Calmet* and *Le Clerc;* but Bishop *Patrick* and Dr. *Chandler* can find no trace of such a custom among the Jews. The latter, observing that the original term not only means a cord or line, but any district of country thus marked out, (Deut. iii. 4.; xxxii. 9. Josh. xvii. 4.; xix. 9. Ps. xvi. 6.) explains the passage to mean, that after he had surveyed the country, and destroyed the fortresses, ("casting them down to the ground,") then he "measured out two lines, (or tracks of the country,) one track to put to death, and one full (*i. e.* populous) tract to preserve alive." This represents the far greater part of the people as spared and made tributary; whereas our version seems to imply that a third only of the people were preserved. It is remarkable that the parallel passage in Chronicles (1 Chron. xviii. 2.) says only "that David smote Moab; and the Moabites became David's servants, and brought him gifts." However it be understood, this was a fulfilment of Balaam's prophecy, Num. xxiv. 17, 18. (See Note on that passage.)

David next turns his attention toward Syria, and attacks *Hadadezer* king of Zobah, (north-east of Canaan,) as he (that is David) went to recover his border at the river Euphrates, to which it had been promised the dominion of Israel should extend. (Exod. xxiii. 31. Deut. xi. 24.) This monarch seems to have had a very powerful army, which David dispersed or destroyed, except what he reserved to grace his triumphs; and when the Syrians of Damascus came to help Hadadezer, he defeated them also, and garrisoned all their country. This brought him an embassy from Toi, king of Hamath, with whom Hadadezer had been at war.

There is considerable apparent difference between the particulars of this victory, as related here, and in the First Book of Chronicles, (ch. xviii. 1.) for which we must refer to the notes below. We shall only remark here, that considering the many thousand copies that must have been taken in MS. by the Jewish scribes, nothing but perpetual miracle could have prevented verbal errors. It is matter of gratulation, that these errors, whatever they may be, affect neither the doctrines nor duties of our religion, which are so plainly inscribed throughout the Bible, that "he that runs may read;" and all that read may understand, if their hearts are not unhappily prejudiced against the truth.

CHAP. IX. Ver. 1—13. *David rewards Mephibosheth for the kindness of his father Jonathan.*—This short chapter seems scarcely to require either note or comment; yet we must not omit to remark the pleasing instance it affords of David's gratitude to his royal friend Jonathan, the son of Saul: it may, indeed, be objected, that his kindness to Mephibosheth was long delayed, for though he was a child when his father died, it should seem that about this time he became

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Ver. 3. *Hadadezer.*—Or, as in ch. x. and in 1 Chron. xviii. 9. "Hadarezer;" the D and R in Hebrew being often hardly distinguishable, and therefore mistaken for each other.

Ver. 4. *A thousand chariots.*—The difference between this and 1 Chron. xviii. 4. is best seen by placing the texts in opposition.

Samuel.	*Chronicles.*
David took from him a thousand (chariots,) and seven hundred horsemen, and twenty thousand footmen.	David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen.

The word chariots, it will be seen, is naturally enough supplied from Chronicles: and it should seem most reasonable to correct the number of horsemen by the same authority.—*Houghed the chariot*-horses.—See note on Josh. xi. 9. The attentive reader will however observe, that the word *horses* is, both here and in Chronicles, supplied in Italics, and Dr. *Clarke* thinks, improperly; he conceives the chariots were "houghed;" i. e. disjointed and broken to pieces.

Ver. 5. *Zobah.*—[From 2 Ch. viii. 3. we learn that *Zobah* was the district in which *Tadmor* or *Palmyra* was situated; and consequently lay between the land of Israel and the Euphrates. The capital was probably the same as the *Sabe* mentioned by *Ptolemy* as a city of Arabia Deserta.]—*Bagster.*

Ver. 7. *Shields of gold.*—Ornaments, the exact form of which is not known, but as trophies of his victory, they were all dedicated to the Lord.

Ver. 8. *Betah*, &c.—The parallel text in Chronicles applies different names to the same places, which is easily accounted for by supposing that they might bear different names at the time the books were written; which, indeed might be aptly illustrated from our own history. The same remark may be extended to the names of persons.

Ver. 9. *Hamath* is supposed to be the famous city Emessa, situated on the Orontes.—Dr. *Clarke.*

Ver. 16. *Recorder.*—See Margin. Whose office it was to keep the public records, from which these books were originally compiled.

Ver. 18. *Cherethites and Pelethites.*—The Targum translates these words "the archers and the slingers."

CHAP. IX. Ver. 3. *The kindness of God.*—[That is, the *highest degree of kindness; as the hail of God* is very great hail; the *mountains of God* exceeding high mountains; besides which, this kindness was according to the *covenant of God* made between him and Jonathan.]—*Bagster*

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when [c] Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7 ¶ And David said unto him, Fear not: for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such a dead dog [f] as I *am*?

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, I have [g] given unto thy master's son all that pertained to Saul and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway [h] at my table. Now Ziba had [i] fifteen sons and twenty servants.

11 Then said Ziba unto the king, according to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name *was* [j] Micha. And all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's [k] table; and was lame on both his feet.

CHAPTER X.

1 David's messengers, sent to comfort Hanun the son of Nahash, are villanously treated. 6 The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai. 15 Shobach, making a new supply of the Syrians at Helam, is slain by David.

AND [a] it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.

A. M. 2964. B. C. 1040.

c 1 Chron. Mephibosheth 1 Ch.8.34.

f c.16.9.

g c.19.29.

h ver.7,13.

i c.19.17.

j 1 Ch.8.34.

k 2Ki.25.29.

A. M. 2967. B. C. 1037.

a 1 Ch.19.1.

b *in thine eyes doth David?*

c Ge.42.9.

d Is.20.4. 47.2.

e Ge.34.30. Ex.5.21. 1 Sa.13.4.

f c.8.3,5.

g or, *The men of Tob.* Ju.11.3,5.

h c.23.8.

i ver.6.

j Jos.8.21, 22.

2 Then said David, I will show kindness unto Hanun the son of Nahash, as his father showed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, [b] Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search [c] the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, *even* [d] to their buttocks, and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they [e] stank before David, the children of Ammon sent and hired the Syrians [f] of Bethrehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of [g] Ish-tob twelve thousand men.

7 And when David heard of *it*, he sent Joab, and all the host of the mighty [h] men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of [i] Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and [j] put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the

himself a father. In excuse for this delay, however, it may be pleaded, that David had been fully occupied; and it was not probably till he accidentally met with Ziba, that he had the opportunity to gain any information respecting him, as he appears to have been brought up in obscurity on the other side of Jordan, and was perhaps in fear of being known as a relic of the unfortunate house of Saul.

David, however, no sooner found him out, than he appointed him a place at his table among the king's sons, restored him the family estate, of which it appears that he had been deprived, and made his father's former servant, Ziba, to be the steward and bailiff of that estate. Thus David showed that he was not insensible to the claims of gratitude, nor had forgotten his vows to Jonathan. While this is commendatory to David, it may reprove us for the neglect of our repeated vows to that "Friend who sticketh closer than a brother!"

CHAP. X. Ver. 1—19. *David sends ambassadors to Hanun, by whom they are shamefully treated, and David revenges the insult by the sword.*—David having received kindness, in some way unknown, from Nahash, king of the Ammonites, hearing of his death, sends messengers to congratulate his son on his succession, and probably to offer him his alliance. His wise courtiers, however, took the men for spies, and treated them as slaves, by cutting off their beards, &c. "The beard, though despised by Europeans, is held in high respect and greatly valued in the East: the possessor considers it as his greatest ornament; often swears by it; and, in matters of great importance, *pledges* it; and nothing can be more secure than such a pledge: for its owner will redeem it at the hazard of his life. The beard was never cut off but in *mourning*, or as a sign of *slavery*. It is customary to shave the Ottoman princes, as a mark of their subjection to the reigning emperor. (*De la Motraye.*) The beard is a mark of authority and liberty among the Mohammedans as well as Turks: the Persians who clip the beard, and shave above the jaw, are reputed heretics. They who serve in the seraglios, have their beards shaven as a sign of servitude; nor do they suffer it to grow till the sultan has set them at liberty. Among the Arabians, it is more infamous for any one to appear with his beard cut off, than among us to be publicly whipped or branded; and many would prefer death to such a punishment." (*Niebuhr.*)

David was not tardy in expressing his resentment, and when the Ammonites heard of it, well aware of the consequences, they sent to hire auxiliary forces to oppose him. David collects therefore all his valiant men, with Joab and Abishai at the head of them. The former addressed his brethren in a short speech, which has never been exceeded by the heroes of either ancient or modern times: "Be of good courage, and let us play the men for the cities of our God: and the Lord do that which seemeth him good." The Lord did so; and, on this occasion, gave David a most signal victory, though it is not easy to ascertain precisely the amount of loss suffered by the enemy. Joab, it is to be feared, was but a hypocrite in all his pretensions to religion; but his address may afford a motto to the Christian soldier—"Let us be of good courage—and the Lord do that which seemeth him good!" The issue, however,

Ver. 5. *Lo-debar.*—[This place appears to have been situated beyond Jordan; and was probably, as *Reland* supposes, the same as *Debir* or *Lidbir*. Josh. xiii. 26.]—*Bagster.*

Ver. 10. *Shall eat bread, &c.*—[The eating at courts was of two kinds; the one public and ceremonious, the other private. Sir *John Chardin* understands these passages which speak of a right to eat at the royal table, as pointing out a right to a seat there, when the repast was public and solemn. So in a MS. note on 1 Ki. ii. 7. he tells us that it was to be understood of the *majitis*, (the term for an assembly of lords or a *public* feast,) and not of the daily and ordinary repast. Hence, though Mephibosheth was to eat at all public times at the king's table, yet he would want the produce of his lands for food at other times, which it was necessary for Ziba to understand.]—*Bagster.*

Ver. 13. *Did eat continually.*—[Sir *John Chardin*, in his coronation of Solyman III. mentions a young Tartar prince as admitted by the king of Persia to his *majitis*; and, along with his admittance to these royal assemblies, considerable pensions were assigned for his maintenance. See *Harmer's* Obs.]—*Bagster.*

CHAP. X. Ver. 4. *Shaved off one half their beards.*—We have mentioned above the reverence in which the Asiatics hold their beards; and *D'Arvieux* gives a remarkable instance of an Arab, who, having received a wound in the upper jaw, chose to hazard his life, rather than suffer the surgeon to take off his beard.—*Orient. Cust.* No. 104.

Ver. 5. *Tarry at Jericho.*—This city had probably not been rebuilt since the time of Joshua, and contained, perhaps only some poor cottages, for the

children of Ammon be too strong for thee, then I will come and help thee.

12 Be [k] of good courage, and let [l] us play the men for our people, and for the cities of our God: and the LORD do that [m] which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled [n] before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond [o] the river: and they came to Helam; and [p] Shobach the captain of the host of Hadarezer *went* before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand [q] horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served [r] them. [s] So the Syrians feared to help the children of Ammon any more.

CHAPTER XI.

Whilst Joab besieged Rabbah, David committeth adultery with Bath-sheba. 6 Uriah, sent for by David to cover the adultery, would not go home neither sober nor drunken. 14 He carrieth to Joab the letter of his death. 18 Joab sendeth the news thereof to David. 26 David taketh Bath-sheba to wife.

AND it came to pass, [a] after the year was expired, at the time when kings go forth *to battle*, that David sent [b] Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

2 ¶ And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw [c] a woman washing herself; and the woman *was* a very beautiful to [d] look upon.

3 And David sent and inquired after the woman. And *one* said, *Is* not this [e] Bath-sheba, the daughter of [f] Eliam, the wife of Uriah [g] the Hittite?

4 And David sent messengers, and took her; and she came in unto him, and [h] he lay with her; [i] for she was purified [j] from her uncleanness: and she returned unto her house.

5 ¶ And the woman conceived, and sent and told David, and said, I *am* with child.

6 And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* [k] how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and wash [l] thy feet. And Uriah departed out of the king's house, and there [m] followed him a mess *of meat* from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thy house?

11 And Uriah said unto David, The [n] ark, and Israel, and Judah, abide in tents; and my lord [o] Joab, and the servants of my lord, are encamped in the open fields; shall I [p] then go into my house to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here today also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him [q] drunk: and at even he went out [r] to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David wrote a letter [s] to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the [t] hottest battle, and retire ye [u] from him, that he may be [v] smitten, and die.

a. M. 2967. B. C. 1037.

k Deut. 1.6, 7, 9. Ne. 4.14.
l 1 Sa. 4.9. 1 Co. 16.13.
m Ju. 10.15. 1 Sa. 3.18.
n Ps. 68.1, 12.
A. M. 2968. B. C. 1036.
o that is, *Euphrates*
p or, *Shophach*. 1 Ch. 19.16
q 1 Ch. 19.18. *footman*.
r ch. 8.6.
s Ps. 18.37, 38.
A. M. 2969. B. C. 1035.
a *at the return of the year*. 1 Ki. 20.22, 26. 2 Ch. 36.10
b 1 Ch. 20.1.
c Ge. 34.2. Job 31.1. Pr. 6.25. Mat. 5.28.
d Pr. 31.30.
e *Bath-shua*. 1 Ch. 3.5.
f or, *Ammiel*.
g c. 23.39.
h Ps. 51. Ja. 1.14, 15.
i or, *and when she had purified herself, she returned*.
j Le. 15.19, 28. 18.19.
k *of the peace of*.
l Ge. 18.4.
m *went out after*.
n c. 7.2, 6.
o c. 20.6.
p Is. 22.12, 14.
q Ge. 19.33, 35. Hab. 2.15.
r ver. 9.
s 1 Ki. 21.8, 9.
t *strong*.
u *from after*.
v c. 12.9.

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was, that all David's enemies were subjected, and became tributary; and thus he experienced (as already remarked) a fulfilment of the promises that had been made to Abraham and the other patriarchs. (Compare chap. viii.)

CHAP. XI. Ver. 1—27. *David being tempted to commit adultery with Bath-sheba, is led on to plan the murder of Uriah.*—Alas! what is man! How often have we seen that men who have conquered nations, and destroyed armies, have not been able to resist a single lust. In the heathen world, we are not surprised at this; but to see the champion of Israel—"the man after God's own heart—the sweet Psalmist of Israel"—thus drawn aside, is a matter of bitter and extreme regret. From this history, however, melancholy as it is, we may draw a strong argument in favour of the truth and impartiality of the sacred writers. Had this event been recorded by a court sycophant, circumstances would no doubt have been thrown in to excuse the king's conduct; instead of which, in fact, every circumstance is enumerated that could render it detestable before men, or criminal in the sight of God.

With respect to the conduct of Bath-sheba, in the first instance she has been severely censured for the indecent exposure of her person; but whether she was aware of being likely to be overlooked, we know not. Neither are we informed whether she was indulging in the luxuries of a bath, or washing herself in an ordinary way; the original text, which speaks only of "the beauty of her countenance," inclines us to the

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lower classes. It was therefore a suitable place for the men to tarry in till their beards were grown. The injury to their clothes was much slighter, and sooner remedied.

Ver. 18. The men of *seven hundred chariots*.—As the first words of this sentence ("the men of") are an evident supplement. Dr. *Chandler* applies the destruction to the chariots only; but this does not seem to harmonize with the following member of the sentence, "forty thousand horsemen." Nor does it agree with the parallel passage, 1 Chron. xix. 18. which says, "David slew of the Syrians seven thousand men that fought in chariots, and forty thousand footmen." Perhaps the Hebrew word for chariots should, in these and other places, be rendered *charioteers*; including not only the drivers, but the men who fought in them; these war-chariots being a sort of open carriages, as represented in ancient sculptures, and in modern paintings.

CHAP. XI. Ver. 1. *After the year was expired*.—[The sacred historian seems to intimate that there was one particular time of the year to which military operations were limited; and *Josephus* informs us that this took place in the beginning of *spring*. In another part of his works, he says, that as soon as spring was begun, Adad levied and led forth his army against the Hebrews. Antiochus also prepared to invade Judea at the first appearance of spring; and Vespasian marched to Antipatris at the commencement of the same season. The kings and armies of the East, says *Chardin*, do not march but when there is grass, and when they can encamp, which is April. This rule, however, seems to be disregarded in modern times.]—*Bagster*.

Ver. 3. *The wife of Uriah the Hittite*.—It is probable that Uriah was a proselyte to Judaism, and therefore married to a Jewess.

Ver. 9. *Uriah slept at the door*, &c.—This was customary, both to honour and to guard the king's person. See *Orient. Lit.* No. 495.

Ver. 14. *Wrote a letter*, &c.—[This was the sum of treachery and villany. He made this most noble and gallant man the bearer of letters which prescribed the mode in which he was to be murdered. This case has been supposed to have given rise to the classical story of Bellerophon, Prætus, and Antia. But there seems to be scarcely any correspondence between them, but in the simple circumstance that both Uriah and Bellerophon carried those letters which contained their own condemnation. The following history is a more accurate counterpart; and shows the despotic and unjust conduct of Asiatic princes, which David imitated on this occasion. "Nour Jehan, signifies the light of the world; she was also called Nour Mahl, or the light of the seraglio; she was wife to one Sher Afkan Khan, of a Turkoman family, who came from Persia to Hindostan in very indifferent circumstances. As she was exquisitely beautiful, of great wit, and an elegant poetess, Jehanguire, the sultan, was resolved to take her to himself. He sent her husband, who was esteemed the bravest man in his service, with some troops, to command in Ben-

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were.*

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote Abimelech [w] the son of [x] Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 So the messenger went, and came and showed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing [y] displease thee, for [z] the sword devoureth [a] one as well as another: make thy battle more strong against the city, and overthrow [b] it: and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she became his [c] wife, and bare him a son. But the thing that David had done [d] displeased [e] the LORD.

A. M. 2969. B. C. 1035.

w Ju.9.53.

x Ju.6.32. *Jerubbaal*

y *be evil in thine eyes.*

z Ec.9.2,3, 12.

a *so and such*

b c.12.26.

c De.22.29. c 12.9.

d *was evil in the eyes of.*

e 1 Ch.21.7.

A. M. 2970. B. C. 1034.

a Ps 51. title.

b c.14 5,&c. 1 Ki.20. 35,41. Is 5 1..7. Mat.21. 33,&c. Lu.15.11, &c. 16.19,&c.

c *morsel.*

d Pr.5.18, 19.

e Ge.18.2..7.

f or, *is worthy to die*, or, *is a son of death.* 1 Sa.26. 16.

g Ex.22.1 Lu.19.8.

h 1Sa.16.13.

i Ps.18. title.

j c.5 5.

k 1Sa. 15.19.

l Nu 15 31. Is 5 24. Am.2 4.

m c.11.15.. 27.

n Am 7 9. Mat.26. 52.

CHAPTER XII.

1 Nathan's parable of the ewe lamb causeth David to be his own judge. 7 David, reproved by Nathan, confesseth his sin, and is pardoned. 15 David mourneth and prayeth for the child, while it lived. 24 Solomon is born, and named Jedidiah. 26 David taketh Rabbah, and fortuneth the people thereon.

AND the LORD sent Nathan unto David. And [a] he came unto him, and [b] said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing, save one little ewe-lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own [c] meat, and drank of his own cup, and lay in his [d] bosom, and was unto him as a daughter.

4 And there came a [e] traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* [f] shall surely die:

6 And he shall restore the lamb [g] four-fold, because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed [h] thee king over [i] Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and [j] gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 Wherefore [k] hast thou despised [l] the commandment of the LORD to do evil in his sight? thou hast killed [m] Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

10 Now [n] therefore the sword shall never depart from thy house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

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latter; and her after conduct leads us to hope, that she was not more guilty than the Scriptures represent, which lay all the criminality on David. As to her going to the palace when sent for, it was not optional: and in that age and country, it is probable no woman could suppose that she had a *right* to refuse the king, however arbitrary or unjustifiable his demands.

As it respects David, here is no palliating circumstance. He took advantage of the casual sight of a handsome woman, to draw her into sin; and to aggravate his guilt, we are told she was a married woman, whose husband was in the king's service, and risking his life in defence of his country. One crime leads on to another; David, when he sent for Bath-sheba, to commit adultery with her, had no design, we may believe, to murder her husband; and therefore his first plan was to send for Uriah, and persuade him to go home; he even made him intoxicated, in hopes that he might be induced to cohabit with her, that he might cover his own guilt. But it soon becomes necessary to plot another and a deeper crime, to conceal the former; and to execute this, he finds it necessary to put on the mask of friendship, and to make Uriah the bearer of his own death warrant. And when the crime was perpetrated, how hypocritically does he speak of it, as a matter of mere chance! "Let not this thing displease thee, the sword devoureth one as well as another."

We must not however pass by the discovery we here have of Joab's character, which was that of an accomplished villain, who was ready to join in any crime that might gratify his royal master, though it might cost the life of one of his bravest soldiers. Nor can it be pretended that he was afraid of David; for David, as we have seen, (chap. iii. 39.) was rather afraid of him, whose desperate valour had made him the idol of the army and of the people.

To return to David. Having, after a very short interval of mourning for her husband, (probably a few days only,) made Bath-sheba his wife, the child is born in wedlock, and David was no doubt pleased, to think how well he had got through his difficulties, and avoided public shame: "But the thing which he had done displeased the Lord."

CHAP. XII. Ver. 1—31. *Nathan reproves and convicts David, and announces his punishment.*—Had this narrative occurred in any other historian, we should probably have heard no more of David's complicated crimes. David had attained his object, and covered his guilt by marriage; and it would have been thought, doubtless, a great pity to expose a pious character, like David, to public reproach or shame. But this is not God's way of acting; nor is it the mode of writing adopted by the sacred writers. "There is nothing secret that shall not be revealed." Our tenderness to popular and favourite characters may lead us to endeavour to conceal their blemishes; but the moral government of God demands exposure; and nothing so fully justifies the divine character, as the public

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gal, and afterwards sent another with a greater force to cut him off. When he was killed, Nour Jehan was soon prevailed upon to become an empress."—*Frazer's* History of Nadir Shah.]—*Bagster.*

Ver. 16. *Observed.*—In our military phrase, "reconnoitered;" i. e. surveyed the town, with a view to attack, that he might place Uriah in the post of greatest danger.

Ver. 24. *Some of the king's servants be dead.*—It is probable that some officers of great distinction were slain, but the death of Uriah was to comfort David. [What abominable hypocrisy was here! He well knew that the death of this noble and gallant man was no chance medley; he was, by his own order thrust on the sword.]—*Bagster*

Ver. 27. *Mourning.*—[The whole of her conduct indicates that she observed the *form*, without feeling the *power* of *sorrow*. She lost a *captain*, and got a *king* for her husband: and therefore, "She shed reluctant tears; and forced out groans from a joyful breast!"]—*Bagster.*

CHAP. XII. Ver. 1. *There were two men.*—[The bent of this parable is evident; and it was wisely constructed, by not having too near a resemblance, to make David unwittingly pass sentence on himself. It was in David's hand what his own letter was in the hands of the brave but unfortunate Uriah.]—*Bagster.*

Ver. 10. *The sword shall never depart.*—That is, during David's life time; for Solomon's was a peaceable reign.

A. M. 2970. B. C. 1034.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take [o] thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, I have sinned [p] against the LORD. And Nathan said unto David The LORD also hath put away [q] thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to [r] blaspheme, the child also *that is* born unto thee shall surely die.

15 ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David [s] fasted, and went in, and lay [t] all night upon the earth.

17 And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then [u] vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and [v] worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who [w] can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but [x] he shall not return to me.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name [y] Solomon: and the LORD loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name [z] Jedidiah, because of the LORD.

26 ¶ And [a] Joab fought against [b] Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and [c] it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city [d] in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

o De.28.30. c 16.22.

p c 24.10. Job 7.20. Ps.32.5. 51.4. Pr.28.13.

q Ps.130,3, 4. Is.6.5, 7. Mi 7.18. Zec 3.4. 1Jn.1.7,9 2.1 Re.1.5.

r Is.52.5 Eze.36. 20,23. Ro.2.24.

s *fasted*, a *fast*.

t c.13.31.

u *do hurt to*.

v Job 1.20.

w Is 38.2,3. Joel 2.14. Jo.3.9.

x Job 7.8., 10.

A. M. 2971. B. C. 1033.

y 1 Ch.22.9.

z i. e. *beloved of the* LORD. Ne.13.26.

a 1 Ch.20.1.

b De.3.11.

c *my name be called upon it*.

d *very great*.

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detection, and exemplary punishment, of those who have disgraced the holy religion they have professed, and that sincerely.

The beautiful parable of Nathan needs no explanation, farther than what is given in the application. It may be proper to remark, however, that when God speaks of giving Saul's wives to David, or David's wives to Absalom, it does not mean a license to abuse them, but simply placing them within the power of one or the other; for the sin was wholly theirs. Of David's feelings in this case we have a full exhibition in the 51st Psalm, which is stated to be written on this occasion. In the mean time, the child of this illicit connexion is struck with death; which no doubt increased the poignancy of his feelings, and deepened his repentance. On this occasion, David uses an expression which has been very differently understood: "I shall go to him, (meaning his child,) but he shall not return to me." Supposing this to have reference only to the grave, as some contend, it seems difficult, if not impossible, to draw comfort from the thoughts of death, without the assurance of a future state of consciousness. But the hope of meeting our children and our friends in "another and a better world," is a powerful support under the loss of them, as well "as a hope full of immortality" to ourselves.

Though the Lord took away the child which would have perpetuated David's guilt and shame, he gives him another, which will transmit his name with glory to the latest generation of *mortals*, and a descendant in his line in whom "all nations" and all generations "shall be blessed."

As we have promised to pay particular attention to infidel objections, we must not omit to notice one derived from the close of this chapter, which is considered of great weight. David, it is alleged, not only plundered Rabbah, but tortured the unfortunate inhabitants, with saws and axes, &c. Dr. *Chandler*, however, (as Bishop *Horne* observes,) has given very good reasons why the passage should be rendered in a different manner:—"He (David) brought forth the inhabitants, and put them to the saw, (or rather, to the saw-pits,) and to the iron mines, (or manufactories,) and iron axes, (either to manufacture or work with them;) and transported them to the brick kiln, or rather to the brick frame and hod, to make and

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Ver. 11. *I will take thy wives.*—[That is, (as intimated in the Exposition,) in the course of my providence, I will *permit* this to be done. Such phrases in Scripture do not mean that God either does or can do evil himself; but only that he *permits* such evil to be done, as he foresaw would be done, and which, had he pleased, he might have prevented.]—*Bagster.*

Ver. 20. *David arose from the earth.*—This illustrates the ancient custom of mourning, during which it was unusual either to wash or change their apparel.—*Orient. Cust.* No. 855.

Ver. 24. *Solomon.*—That is, "peaceable;" for David was admonished that his successor should have a peaceful reign. (1 Chron. xxii. 9.) It is added, that "the Lord loved him," and therefore was *Jedidiah* added to his name, which signifies, "beloved of the Lord."

Ver. 26. *Rabbah.*—[*Rabbah*, or *Rabbath-Ammon*, also called *Philadelphia*, from Ptolemy Philadelphus, king of Egypt, was situated east of Jordan, and, according to *Eusebius*, ten miles east from Jazer. It is sometimes mentioned as belonging to Arabia, sometimes to Cœlo-Syria; and was one of the cities of the Decapolis east of Jordan. *Pliny* and *Josephus* extend the region of Perea as far as Philadelphia. It is now called *Amman*, distant about 19 miles to the S. E. by E. of Szalt, and lies along the banks of a river, called Moiet Amman, which has its source in a pond, at a few hundred paces from the south western end of the town, and empties itself into the Zerka or Jabbok, about four hours to the northward. This river runs in a valley bordered on both sides by barren hills of flint, which advance on the south side close to the edge of the stream. The edifices which still remain, though in a decaying state from being built of a calcareous stone of moderate hardness, sufficiently attest the former greatness and splendour of this metropolis of the children of Ammon. See *Burckhardt's* Travels in Syria.]—*Bagster.*

Ver. 27. *The city of waters.*—That part of the city which contained the reservoirs, and supplied the whole with water. *Houbigant* renders it, "I have drawn off the waters from the city;" which agrees with the assertion of *Josephus*, that "the waters were cut off." See Dr. *Clarke.*

Ver. 30. *A talent of gold.*—[If this talent was only *seven pounds*, as *Whiston* says, David might have carried it on his head with little difficulty; but this weight, according to common computation, would amount to nearly 114 *pounds!* Some, therefore, think, that *mishkelah*, should be taken for *its value*, not *weight*; which renders it perfectly plain, as the worth of the crown will be about $22,536.45. The ancients mention several such large crowns, made more for sight than use.—*Athenæus* describes a crown of gold that was 24 feet in circumference; and mentions others that were two, some four, and others five feet deep. *Pliny* takes notice of some that were no less than 8 pounds weight. Besides the crown usually worn, it was customary for kings, in some nations, to have such large ones as described, either hung or supported over the throne, where they sat at their coronation or other solemn occasions.]—*Bagster.*—But as a talent of gold is commonly reckoned a hundred pounds weight, it is more probable that the value is here intended; i. e. the gold and jewels set in it, were equal in value to a talent of gold.—Dr. *Clarke.*

Ver. 31. *Put them under saws*, &c.—It does not appear that the particle (*Beth*) here used, ever signifies *under*, as here rendered; but all the Lexicons allow it to mean, *in, with, to, unto*, &c. and to put men to the saw, or the axe, naturally means, either to manufacture or to work with them, in sawing

CHAPTER XIII.

Amnon, loving Tamar, by Jonadab's counsel feigning himself sick, ravisheth her. 15 He hateth her, and shamefully turneth her away. 19 Absalom entertaineth her, and concealeth his purpose. 23 At a sheep-shearing, among all the king's sons, he killeth Amnon. 30 David, grieving at the news, is comforted by Jonadab. 37 Absalom fleeth to Talmai at Geshur.

A. M. 2972. B. C. 1032

AND it came to pass after this, that Absalom the son of David had a fair sister, whose name *was* [a] Tamar; and Amnon the son of David loved her.

2 And Amnon was so vexed, that [b] he fell sick for his sister Tamar; for she *was* a virgin; and [c] Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name *was* Jonadab, the son of [d] Shimeah, David's brother: and Jonadab *was* a very subtle man.

4 And he said unto him, Why *art* thou, *being* the king's son, [e] lean [f] from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes [g] in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took [h] flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thy hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he [i] took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not [j] force me; for [k] no such thing ought to be done in [l] Israel: do not thou this [m] folly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

14 Howbeit he would not hearken unto her voice: but, being stronger than she, forced [n] her, and lay with her.

15 ¶ Then Amnon hated her [o] exceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

16 And she said unto him, *There is* no cause; this evil in sending me away *is* greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* a garment of divers colours [p] upon her: for [q] with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar put ashes [r] on her head, and rent her garment of divers colours that *was* on her, and laid her hand [s] on her head, and went on crying.

20 And Absalom her brother said unto her, Hath [t] Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; [u] regard not this thing. So Tamar remained [v] desolate in her brother Absalom's house.

21 ¶ But when king David heard of all these things, he was very wroth.

22 Absalom spake unto his brother Am-

a 1 Ch.3.9.

b 1 Ki.21.4. 2 Co.7.10.

c *it was marvellous, or, hidden in the eyes of Amnon.*

d 1 Sa.16.9. *Shammah.*

e *thin.*

f *morning by morning.*

g Ge.18.6.

h or, *paste.*

i Ge.39.12.

j *humble me.* Ge.34.2.

k *it ought not to be done.*

l Le.18.9, 11. 20.17.

m Ge.34.7. Ju.19.23. Pr.5.22, 23.

n De.22.25.

o *with great hatred greatly.*

p Ge.37.3. Ju.5.30.

q Ps.45.13, 14.

r Jos.7.6. c 1.2. Job 2.12.

s Je.2.37.

t *Aminon.*

u *set not thy heart.*

v *and desolate.*

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carry bricks." In short, they reduced the Ammonites to the same state of slavery as they had been reduced to by the Egyptians. (See Exod. v. 18, 19. Deut. iv. 20.)

CHAP. XIII. Ver. 1—39. *Amnon violates his sister Tamar. Absalom assassinates Amnon, and flies to Geshur.*—David's sin proceeds to work its own punishment; and as that began in lust, and ended in murder, so we find both mingled in the family feuds which now follow. Amnon pretends sickness, in order to obtain the company of his sister Tamar, whom he cruelly violates; Absalom conceals his resentment, till he finds an opportunity to murder his brother Amnon. Absalom then flies, to prevent his other brothers from taking revenge for the death of Amnon, and afterwards breaks out into open rebellion against his father; and all these events arise for the punishment of David's sin. And thus his own heart, and the hearts of all his family, are torn with distress and anguish inexpressible.

This chapter brings before us some very detestable characters. Amnon was a *brute*, in that he had no regard to the feelings, the reputation, or the happiness of his sister. He was *worse* than a brute, in that after he had forced her into sin, he deserted, despised, hated her, and turned her out of doors, as if she had been the guilty party, and had seduced him. Another character, at least equally detestable, was his cousin Jonadab, "a very subtle man," the pander of Amnon's lust, and the accomplice, the planner of all his crimes.

But the principal thing to be remarked in this chapter, is the powerful and affecting manner in which Tamar pleads and reasons with her wicked brother, and which is thus admirably paraphrased by Bishop *Patrick:*

"There is something so moving, and the arguments are so strong in Tamar's speech to Amnon, that one would almost wonder why it did not prevail with him to desist. *Nay, my brother, do not force me.* Here she reminds him of his relation to her, for which she hoped he would have such a reverence as not to meddle with her, much less to offer violence to her, which it was abominable to do, even to a stranger, much more to one of the same blood. *For no such thing ought to be done in Israel.* Whatever other nations did, who had not the knowledge of God's laws, she begs of him to consider, that they both belonged to a nation which was God's peculiar people; had been instructed better, and therefore should act otherwise. *Do not thou this folly.* She prays him (besides the scandal it would give) to reflect with himself on the heinousness of the crime, and how highly offensive it would be to the Divine Majesty. *And I, whither shall I cause my shame to go?* She beseeches him (besides the sin against God) to consider the disgrace it would be to her, who, after such a foul act, must be ashamed to look any one in the face. Lastly, she puts him in mind of his own reputation, which so vile an action would tarnish for ever, and make him to be looked upon as a man void of all sense, religion, honour, and humanity: *As*

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bowing, &c. So to pass through the brick-kilns, is to work in them. The fact appears to be, that David treated the Ammonites as the Egyptians had formerly treated them; made slaves of them.

CHAP. XIII. Ver. 8. *She took flour.*—Dr. *Russell* says, "The Eastern ladies often wash their own hands, prepare cakes, pastry, &c. in their apartments. And some few particular dishes are cooked by themselves, but not in their apartments; on such occasions, they go to some room near the kitchen."

Made cakes.—Rather, as *Parkhurst* renders, "and *tossed* it, *wattelabaiv*, in his sight, and dressed *the tossed cakes, halleveevoth.*" This will receive illustration from the account which *Jackson* gives of the Arabian manner of kneading and baking. "They have a small place built with clay, between two and three feet high, having a hole at the bottom for the convenience of drawing out the ashes, something similar to that of a brick-kiln. The oven . . . is usually about 15 inches wide at top, and gradually grows wider to the bottom. It is heated with wood; and when sufficiently hot, and perfectly clear from smoke, having nothing but clear embers at bottom, which continue to reflect great heat, they prepare the dough in a large bowl, and mould the cakes to the desired size on a board or stone placed near the oven. After they have kneaded the cake to a proper consistence, they pat it a little, then *toss it about* with great dexterity in one hand till it is as thin as they choose to make it. They then wet one side of it with water, at the same time wetting the hand and arm with which they put it into the oven."—*Bagster.*

Ver. 18. *A garment of divers colours.*—See note on Gen. xxxvii. 3.

Ver. 20. *Hold now thy peace, my sister.*—Instead of bringing Amnon to justice, in vindication of his sister's injured character, as sullenly meditates revenge; a temper never to be indulged. See ver. 28.

non neither [w] good nor bad: for Absalom hated [x] Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years, that Absalom had [y] sheep-shearers in Baal-hazor, which *is* beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers; let the king, I beseech thee, and his servants go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But [z] Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry [a] with wine, and when I say unto you, Smite Amnon; then kill him, fear not: [b] have not I commanded you? be courageous, and be [c] valiant.

29 And the servants of Absalom [d] did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man [e] gat him up upon his [f] mule, and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and tare [g] his garments, and lay [h] on the earth; and all his servants stood by with their clothes rent.

32 And Jonadab [i] the son of Shimeah, David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the [j] appointment of Absalom this hath been [k] determined from the day that he forced his sister Tamar.

33 Now therefore let not my lord the king take [l] the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 But Absalom [m] fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: [n] as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept [o] very sore.

37 ¶ But Absalom fled, and went to [p] Talmai, the son of [q] Ammihud, king of Geshur. And *David* mourned for his son every day.

38 So Absalom fled, and went to [r] Geshur, and was there three years.

39 And *the soul of* king David [s] longed to go forth unto Absalom: for he was comforted [t] concerning Amnon, seeing he was dead.

A. M. 2972. B. C. 1032.

w Ge.24.50. 31.24.

x Le.19.17, 18.

y Ge 38.12, 13. 1 Sa.25.4, 36.

z Pr 26 24.. 26

a Jn.19.6, 9,22. Ho 3.7 1Sa 25.36. Es 1 10. Ps 104 15. Ec.9 7. 10 19.

b or, *will you not, since I have?* Jos.1.9

c *sons of valour.*

d Pr.29.12.

e *rode.*

f 1 Ki.1.33.

g c.1.11.

h c.12.16.

i ver.3.

j *mouth.*

k or, *settled.*

l c.19.19.

m ver.38.

n *according to the word of thy servant.*

o *with a great weeping greatly.*

p c.3.3.

q or, *Ammihur.*

r c.14.23.

s *was consumed.* Ps.84 2.

t Ge.37 36. 38 12.

A. M. 2977. B. C. 1027.

a c.13.39.

b 2 Ch.11.6.

c 1Sa.20.41.

d *save.*

e c.12.1,&c.

CHAPTER XIV.

1 Joab, suborning a widow of Tekoah, by a parable, to incline the king's heart to fetch home Absalom, bringeth him to Jerusalem. 25 Absalom's beauty, hair, and children. 28 After two years, Absalom by Joab is brought into the king's presence.

NOW Joab the son of Zeruiah perceived that the king's heart *was* toward [a] Absalom.

2 And Joab sent to [b] Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she fell [c] on her face to the ground, and did obeisance, and said, [d] Help, O king.

5 And the king said unto her, What aileth thee? And she answered, I [e] *am* indeed a widow woman, and my husband is dead.

6 And thy handmaid had two sons, and they

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for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak to the king: for he will not withhold me from thee." Whether she really thought this possible, or only urged it to divert him from his crime, is not clear: but "when the heart of the sons of men is fully set in them to do evil," neither argument nor entreaty can turn them from it. The events of this chapter might afford many useful observations, but we have not room to indulge them. We shall only remark the cool indifference with which the wicked Jonadab speaks of the death of Amnon, whom he had led into the sin that caused his untimely end—"Amnon *only* is dead!" Those who are the most prompt to lead others into ruin, have the least pity on them when they see them fall. There is "no flesh in the heart" of such men; it is all stone.

CHAP. XIV. Ver. 1—33. *Joab employs the woman of Tekoah to persuade David to recal Absalom, and he is reconciled.*—We read, in the close of the preceding chapter, that Absalom fled to Geshur, and his father David longed to follow him. Joab, perceiving that the king's heart was toward Absalom, and wishing herein to gratify him, employed the wise woman of Tekoah to plead for his return. By a well-wrought parable, she so far succeeded as to procure his recal to Jerusalem; but it was two years before the king would see him, (much as his heart was toward him,) because he had imbrued his hands in the blood of his brother Amnon. Nothing can be said to excuse the crime of Amnon; yet, as he had not been guilty of her death, Absalom had no right to slay him under the pretence of avenging her. He might, indeed, have had him punished according to the law; but it is to be feared that at this time public morals were much relaxed, and justice much neglected. The king himself must find it very difficult to administer it impartially, while Nathan's words, "Thou art the man," must be whispered in his ears whenever a criminal was brought before him.

That the Mosaic laws were not properly attended to, appears evident even from the case before us, although the story was wrought up with all the art of Joab, and well pleaded by a most ingenious advocate. If the case stated were *not* wilful murder, were there not cities of refuge for the manslayer? or was this benevolent provision now neglected, and the roads out of repair? But if it were a case of wilful murder, the law was peremptory, and the king himself had no right to pardon. Yet the king pledged himself to do this, merely on the partial representation of the culprit's mother; in which, as in most of his conduct, he appears to have acted more under the influence of his feelings than of his judgment. But to come to the ap-

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Ver. 21. *He was very wroth.*—[The Septuagint and Vulgate add: "But he would not grieve the soul of Amnon his son, for he loved him because he was his first-born." The same addition is found in *Josephus;* and it is probable that it once formed a part of the Hebrew text.]—*Bagster.*

Ver. 26. *Let my brother Amnon.*—[He urged this with the more plausibility because Amnon was the first-born, and presumptive heir to the crown; and he had dissembled his resentment so long and so well, that he was not suspected.]—*Bagster.*

Ver. 30. *All the king's sons.*—Thus public report usually exaggerates!

Ver. 37. *Absalom fled.*—[As Absalom had committed wilful murder, he could not avail himself of a city of refuge; but went to Talmai, king of Geshur, his maternal grandfather.]—*Bagster.*—*Talmai . . . . king of Geshur.*—His grandfather by his mother's side, chap. iii. 3.

Ver. 38. *Geshur.*—[This was not the *Geshur* lying between Philistia and Egypt, (Jos. xiii. 13. 1 Sa. xxvii. 8.) but another in Syria, probably the same as that beyond Jordan, whose inhabitants are joined with those of Maachathi.]—*Bagster.*

Ver. 39. *And* (the soul of) *king David longed.*—Hebrew, "Was consumed;"—i. e. with intense desire to see him. See Job xix. 27.

CHAP. XIV. Ver. 2. *Tekoah.*—[*Tekoah* was a city of Judah, situated, according to *Eusebius* and *Jerome*, 12 miles south of Jerusalem. *Josephus* says it was not far from the castle of Herodium; and *Jerome* says it stood on a hill, six miles south from Bethlehem. Dr. *Pococke* places it at the same distance; and says there are still considerable ruins on the top of a hill, which is about half a mile long and a furlong broad.]—*Bagster.*

Ver. 5. *I am indeed a widow.*—[It is very possible that the principal facts mentioned here were real; and that Joab found out a person whose circumstances bore a near resemblance to that which he wished to represent. She did not make the similitude too plain and visible, lest the king should see her intention, before she had obtained a grant of pardon; and thus, her circumstances, her mournful tale, her widow's dress, her aged person, (for *Josephus* says she was advanced in years,) and her impressive manner, all combined to make one united irresistible impression on the heart of the aged monarch.]—*Bagster.*

two strove together in the field, and *there was* [f] none to part them, but the one smote the other, and slew him.

7 And, behold, the whole family is risen against thy handmaid, and they said, Deliver [g] him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder upon the [h] earth.

8 And the king said unto the woman, Go to thy house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity *be* on [i] me, and on my father's house: and the king [j] and his throne *be* guiltless.

10 And the king said, Whosoever saith *aught* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, [k] that thou wouldest not suffer the revengers of [l] blood to destroy any more, lest they destroy my son. And he said, *As* [m] the LORD liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thy handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his [n] banished.

14 For we must needs [o] die, and *are* as water spilt on the ground, which cannot be gathered up again; [p] neither doth God respect [q] *any* person: yet doth he devise means, [r] that his banished be not expelled [s] from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.

17 Then thy handmaid said, The word of my lord the king shall now be [t] comfortable: for as an angel [u] of God, so *is* my lord the king [v] to discern good and bad: therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from aught that my lord the king hath spoken: for thy servant Joab, he bade me, and [w] he put all these words in the mouth of thy handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and [x] thanked the king: and Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of [y] his servant.

23 So Joab arose and went to [z] Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my [a] face. So Absalom returned to his own house, and saw not the king's face.

25 ¶ [b] But in all Israel there was none to be so much praised as Absalom for his beauty: from [c] the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled *it:* because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

27 ¶ [d] And unto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw not [e] the king's face.

29 Therefore Absalom sent for Joab, to have

A. M. 2967
B. C. 1037

f *no deliverer between.*

g De 19.12.

h *face of the earth.*

i Ge 27.13. 1Sa 25.24.

j c.3.28. 1 Ki 2.33.

k *that the revenger of blood do not multiply to destroy.*

l Nu.35.19.

m 1 Sa.14.45. Je.4.2.

n c.13.37, 38.

o Job 34.15. Ps 90.3,10 He.9.27.

p or, *because God hath not taken away his life, he hath also devised.*

q Job 34.19. Mat.22.16. Ac.10.34. Ro.2.11.

r Nu.35.24.

s Le.26.40. Is 50.1,2. La.3.31, 32.

t *for rest.*

u c.19.27.

v *hear.*

w ver.3.

x *blessed.*

y or, *thy.*

z c.13.37.

a Ge 43.3. Ex.10.28.

b *and as Absalom there was not a beautiful man in all Israel to praise greatly.*

c Is.1.6.

d c.18.18.

e ver.24.

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plication: it is not to be wondered that David felt the force of it, since it was so much in harmony with his wishes: and at the same time mixed up with a considerable portion of flattery, to make it the more palatable. It is, however, much to be doubted, whether David's conduct was either just or prudent. He received no proof of penitence or reform in Absalom; on the other hand, he no sooner returned, than he began to plot against his father's crown. David had committed himself in promising pardon to the widow's son, while his own was under banishment for a like offence; she therefore well said, that the king himself was "faulty;" that is, inconsistent, in not recalling Absalom. She farther urged him to this on the ground of the uncertainty of human life: "for we must needs die, and are as water spilled on the ground, which cannot be gathered up again;" and from a recollection that God himself hath "devised means that his banished ones be not expelled from

Ver. 7. *Quench my coal.*—[A striking metaphorical expression used in Scripture to denote a man and his descendants. The heathens used the same similitude: so *Plato* terms those who escaped Deucalion's deluge, "the few *live coals* of the human race."]—*Bagster.*

Ver. 10. *Bring him to me.*—This seems equitable, that the king might hear the other party; but she wanted a pledge upon oath—not to defer the matter to a hearing, which would defeat her object.

Ver. 11. *Remember the Lord.*—The LXX. read, "Make mention of;" call his name to witness. Her object seems to be, to bind the king by an oath, (as *Scott* observes,) and so David himself appears to have understood it, and therefore immediately gives one.

Ver. 14. *Neither doth God respect,* &c.—See Margin. Perhaps the meaning may be, "God spared the human race, and did not cut us off in Adam, because he had devised means for our restoration by his Son." A respite encourages hope of pardon; as the crime had been so long unrevenged, she pleads that he might now be rescued wholly from the manslayers.

Ver. 17. *Angel of God.*—[This is very much like the hyperbolical language which is addressed by the Hindoos to an European when they desire to obtain something from him: "Saheb," say they, "can do every thing. No one can prevent the execution of Saheb's commands. Saheb is God." (*Ward's* View of the History, &c. of the Hindoos.) Though this expression may be imputed to the hyperbolical genius of these countries, yet there was, perhaps, more of real persuasion than we are apt to suppose. Sir *J. Chardin* states, that having found fault with the king of Persia's valuation of a rich trinket, the grand master told him that if a Persian had dared to have done such a thing, it would have been as much as his life was worth. "Know," said he, "that the kings of Persia have a general and full knowledge of matters, as sure as it is extensive; and that, equally in the greatest and the smallest things, there is nothing more just and sure than what they pronounce." See *Harmer.*]—*Bagster.*

Ver. 26. *When he polled his head.*—That is, cut off his hair, it weighed two hundred shekels. This text has very great difficulty. First, it is not certain Absalom polled his head "every year." Dr. *Boothroyd* renders it, "from time to time;" and it is not certain how long that period might be. Absalom's hair was doubtless very beautiful, and either on that account, or perhaps from a vow to wear it for a certain period, at the end of that period, when it had become no longer bearable, he polled it; and when he weighed it, the weight was remarkable. [If the shekel be allowed to mean the common shekel, the amount will be utterly incredible; for *Josephus* says, that "two hundred shekels make five mina;" and the mina, he says, "weighs two pounds and a half;" which calculation makes Absalom's hair weigh twelve pounds and a half! But it is probable that the *king's shekel* was that which *Epiphanius* and *Hesychius* say was the *fourth part of an ounce*, half a stater, or two drachms; the whole amount, therefore, of the 200 shekels is about 50 ounces, which make *4lb. 2oz.* Troy weight, or *3lb. 2 oz.* Avoirdupois. This need not be accounted incredible, especially as abundance of oil and ointments was used by the ancients in dressing their heads; as is evident, not only from many places in the Greek and Roman writers, but also from several places in the Sacred Writings. *Josephus* also informs us, that the Jews also put *gold dust* in their hair, that it might sparkle in the sun. See *Bochart.*]—*Bagster.* But others think he referred to the *value* of it, which, from its beauty, length, and thickness, might be worth two hundred shekels of silver; not that he suffered it to be sold, perhaps, but supposing it had been sold, it might have fetched such a sum. See *Stackhouse.*

sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is near [f] mine, and he hath barley there; go and set it on [g] fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: now therefore let me see the king's face; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king [h] kissed Absalom.

CHAPTER XV.

1 Absalom, by fair speeches and courtesies, stealeth the hearts of Israel. 7 Under pretence of a vow, he obtaineth leave to go to Hebron. 10 He maketh there a great conspiracy. 13 David, upon the news, fleeth from Jerusalem. 19 Ittai would not leave him. 24 Zadock and Abiathar are sent back with the ark. 30 David and his company go up mount Olivet weeping. 31 He curseth Ahithophel's counsel. 32 Hushai is sent back with instructions.

AND [a] it came to pass after this, that Absalom prepared [b] him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy [c] came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, thy servant *is* of one of the tribes of Israel.

3 And Absalom said unto [d] him, See, thy matters *are* good and right: but *there is* no man *deputed* of the king [e] to hear thee.

4 Absalom said moreover, Oh, [f] that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was *so*, that when any man came nigh to *him* to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so [g] Absalom stole the hearts of the men of Israel.

7 ¶ And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay [h] my [i] vow, which I have vowed unto the LORD, in Hebron.

8 For thy servant vowed a vow while I abode at Geshur [j] in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace So he arose, and went to Hebron.

10 But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth [k] in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* called: and they went in their [l] simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, David's [m] counseller, from his city, *even* from [n] Giloh, while he offered sacrifices. And the conspiracy was strong: for the people [o] increased continually with Absalom.

13 ¶ And there came a messenger to David, saying, The [p] hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us [q] flee: for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and [r] bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall [s] appoint.

16 And the king went forth, and all his household [t] after him. And the king left ten women, *which were* [u] concubines, to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and all the [v] Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to [w] Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day make thee [x] go up and down with us? seeing I go [y] whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And Ittai answered the king, and said, [z] *As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept [a] with a loud voice, and all the people passed over; the

A. M. 2977. B. C. 1027.

f *my place.*

g Ju.15.4,5.

h Ge.45.15. Lu.15.20.

A. M. 2980. B. C. 1024.

a c.12.11.

b 1 Ki.1.5.

c *to come.*

d or, *none will hear thee from the king downward.*

e Pr.30.11, 17.

f Ju.9.29.

g Ro.16.18.

A. M. 2983. B. C. 1021.

h Je.9.3,5.

i 1 Sa.16.2.

j c.13.38.

k Job 20.5, &c.

l Ge.20.5.

m Ps.41.9. 55.12,14.

n Jos.15.51.

o Ps 3.1,2.

p ver.6. Ju.9.3.

q c.19.9.

r *thrust.*

s *chooseth.*

t *at his feet.*

u c.12.11. 16.21,22.

v c.8.18.

w c.18.2.

x *wander in going.*

y 1Sa.23.13.

z Ru.1.16, 17. Pr 17.17. 18.24. Mat.8.19, 20. Jno.6.66.. 68. Ac.11.23. 21.13. Re.2.10.

a Ro.12.15.

him:" considerations which at all times, and under all circumstances, should deeply impress our minds, and influence our gratitude to the divine mercy.

CHAP. XV. Ver. 1—37. *Absalom, after being reconciled to his father, rebels against him, and raises an insurrection, which compels David to leave Jerusalem.*—It is a great error in parents, to give preference to children merely for their personal accomplishments; and they generally pay dear for this piece of folly. This was the case with David, who had an evident leaning to Absalom, notwithstanding his keeping him at such a distance as he did, on account of the treacherous murder of his brother Amnon. The king had no objection in his heart to Absalom's return, provided he could find a sufficient excuse for receiving him, with which he was now furnished, by the artful management of Joab, and the widow of Tekoah.

No sooner, however, is he returned, than he aspires to distinction in his equipage and servants, and studies the arts of popularity to ingratiate himself among the people, by rendering himself familiar with persons of all ranks, and boasting what great things he would do, provided he were promoted to the magistracy, and made a judge in Israel. *Plato* long ago observed, that when any one is ambitious to become the tyrant of a popular state, he smiles upon, and kindly salutes all sorts of people, wherever he meets them; avowing that he hates tyranny, and promising great things. So *Tacitus* relates of Otho, that he used to kiss and shake hands with any one, court

CHAP. XV. Ver. 1. *Chariots.*—(*Marecabah*) Chariots of state, probably, drawn by four horses (abreast.)—*Taylor's* Script. Index.

Ver. 3. *There is no man* deputed, &c.—See Margin; i. e. no one will attend to it; which confirms an idea already suggested, that justice was negligently administered.

Ver. 7. *After forty years.*—If this reading be correct, it is impossible to say from whence these forty years should be dated; for to date it (with *Lightfoot*) from David's anointing, would include great part of the reign of Saul. But the Syriac, Arabic, the Sixtine Edition, and some MSS. of the Vulgate, read "FOUR" only. So Josephus and Theodoret, but no Hebrew MSS. If we admit this reading, the "four years" must be reckoned from the flight of Absalom, after the murder of his brother: yet that must have been five years; three in Geshur, and two in Jerusalem.

Ver. 8. *Geshur in Syria.*—"Geshur (says Dr. *Clarke*) was certainly not in Syria, but in or near Edom." (Judg. i. 16. 1 Sam. xxvii. 8.) The Syriac and Arabic both read *Edom*, and the original terms differ but in the corner of a letter!

Ver. 11. *Called.*—That is, enlisted, but knew not why.

Ver. 22. *All the little ones.*—[Sir *J. Chardin* informs us, in a MS. note on this place, mentioned by *Harmer*, that it is usual with the greatest part of the eastern people, especially the Arabs, to carry their whole family with them when they go to war.]—*Bagster.*

A. M. 2983.
B. C. 1021.

king also himself passed over the brook [b] Kidron, and all the people passed over, toward the way of the [c] wilderness.

24 ¶ And lo Zadok also, and all the Levites *were* with him, bearing [d] the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he [e] will bring me again, and show me *both* it, and his habitation:

26 But if he thus say, I have no delight in [f] thee; behold, *here am* I, let [g] him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, *Art not* thou a [h] seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the [i] wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶ And David went up by the ascent of *mount* Olivet, [j] and wept as he went up, and had his head [k] covered, and he went [l] barefoot: and all the people that *was* with him covered [m] every man his head, and they went up, [n] weeping as they went up.

31 And *one* told David, saying, Ahithophel [o] *is* among the conspirators with Absalom. And David said, O LORD, I pray thee, turn [p] the counsel of Ahithophel into [q] foolishness.

32 ¶ And it came to pass, that *when* David was come to the top *of the mount*, where he worshipped God, behold, Hushai the Archite [r] came to meet him with [s] his coat rent, and earth upon his head:

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden [t] unto me:

34 But if thou return to the city, and say unto Absalom, I [u] will be thy servant, O king; *as* I *have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me [v] defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell *it* [w] to Zadok and Abiathar the priests.

36 Behold, *they have* there [x] with them their two sons, Ahimaaz, Zadok's *son*, and Jonathan, Abiathar's *son;* and by them ye shall send unto me every thing that ye can hear.

37 So [y] Hushai, David's [z] friend, came into the city, and Absalom came into Jerusalem.

CHAPTER XVI.

1 Ziba, by presents and false suggestions, obtaineth his master's inheritance. 5 At Bahurim, Shimei curseth David. 9 David with patience abstaineth, and restraineth others, from revenge. 15 Hushai insinuateth himself into Absalom's counsel. 20 Ahithophel's counsel.

AND when David was a little past the top *of the* [a] *hill*, behold, [b] Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon [c] them two hundred *loaves* of bread, and a hundred bunches of raisins and a hundred of summer fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that [d] such as be faint in the wilderness may drink.

3 And the king said, And where *is* thy master's son? And Ziba said [e] unto the king, Behold, he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, [f] I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* [g] Shimei, the son of Gera: he [h] came forth, and cursed [i] still as he came.

6 And he cast stones at David, and at all the

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[b] called *Cedron.* Jn 18.1.
[c] c 16.2.
[d] Nu 4.15.
[e] Ps 43.3,4. 63.1,2. Is.38.22.
[f] Nu.14.8. c.22.20. 1 Ki.10.9.
[g] 1 Sa.3.18
[h] 1 Sa 9.9.
[i] c.17.16.
[j] *going up, and weeping.*
[k] c.19.4. Es.6.12.
[l] Is 20.2,4.
[m] Je.14.3,4.
[n] Ps.126.6.
[o] ver.12.
[p] c.16.23. 17.14,23.
[q] Job 5.13.
[r] Jos.16.2.
[s] c.1 2.
[t] c 19.35.
[u] c.16.19.
[v] c.17 5..14
[w] c.17.15, 16.
[x] ver.27.
[y] c 16.15, 16.
[z] 1 Ch.27. 33.
[a] c.15.30, 32.
[b] c. 9.2.
[c] 1Sa.17.17, 18. 25 18.
[d] c.17.29.
[e] c. 19.27. Pr 18 17.
[f] *do obeisance.*
[g] c.19.16, &c. 1 Ki.2.44, &c.
[h] *still came forth and cursed.*
[i] Ps.109 17, 28. Pr.26.2. Ec.10.20. Mat 5.11, 12.

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and adore the mob, and do every little servile thing, to get possession of the government.

This description answers exactly to the previous conduct of Absalom, and had he succeeded in getting himself established on the throne, there is every reason to expect that his subsequent behaviour would have corresponded. This remark may be thought to bear a political aspect, which the writer studies to avoid; but it is of great importance, that in all countries the mass of the people should be guarded against artful demagogues. Absalom so far succeeded, that he stole away the hearts of the people, and raised such a powerful insurrection, that David himself thought it advisable to leave the city, lest it should be burnt, and the inhabitants destroyed. David had, however, a considerable number of adherents; and among the rest, Ittai, who is supposed to have been the son of Achish, king of Gath, but had been banished by the Philistines, on account of his attachment to David. He was accompanied by six hundred men with their families, (as common in ancient times,) who adhered faithfully to the cause of David; as did also Zadok the priest, and all the Levites, who brought the ark with them; but he ordered them to return with it, fearing, perhaps, lest in the hurry of their flight, some fatal accident might attend it, as in former instances. As to himself, he says, "If I find favour in the eyes of the Lord, he will bring me again, and show me both it and his habitation;" that is, the tabernacle. "But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him." This shows how truly David had been humbled under the hand of God since the painful affair of his adultery with the wife of Uriah; and a more affecting picture of penitence on his part, and grief on the part of his attendants, was perhaps never drawn than that which follows: "And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot; and all the people that was with him covered every man his head, and they went up, weeping as they went up."

CHAP. XVI. Ver. 1—23. *Ahithophel's treason; Ziba's slander of Mephibosheth, and Shimei's curses against David.*—We omitted to notice the incident respecting Ahithophel and Hushai, in the close of the preceding chapter, because we think it connects more suitably with this. "One told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Lord, I pray thee turn the counsel of Ahithophel to foolishness." This man, we are afterwards told, was "an oracle" of wisdom in his day; (ver. 23.) but David employed another of his old counsellors, Hushai, to act as his

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Ver. 23. *Kidron.*—[The brook *Kidron*, which is but a few paces broad, runs along the valley of Jehoshaphat, east of Jerusalem, to the south-west corner of the city, and then, turning to the south-east, empties itself into the Dead sea. Like the Ilissus, it is dry at least nine months in the year, being only furnished with water in the winter, and after heavy rains: its bed is narrow and deep, which indicates that it must formerly have been the channel for waters which have found some other, and probably subterraneous course.]—*Bagster.*

Ver. 30. *Olivet.*—[Mount *Olivet*, so called from its abounding with *olive trees*, is situated east of Jerusalem, being separated from it only by the valley of Jehoshaphat and the brook *Kidron*. *Josephus* says it is five stadia, i. e. 625 geometrical paces from Jerusalem; and St. *Luke* (Ac. i. 12) says it is a sabbath day's journey, or about eight stadia distant, i. e. to the summit. It forms part of a ridge of limestone hills, extending from north to south for about a mile; and it is described as having three, or according to others, four summits; the central and highest of which overlooks the whole of the city, over whose streets and walls the eye roves as if in the survey of a model.——*Head covered.*—This custom was only practised by persons in great *distress*, or when convicted of great *crimes*. Thus Darius, when informed by Tyriotes, the eunuch, that his queen was dead, and that she had suffered no violence from Alexander, *covered his head*, and wept a long time; then throwing off the garment that covered him, he thanked the gods for Alexander's moderation and justice.]—*Bagster.*

CHAP. XVI. Ver. 1. *Two hundred loaves.*—The Hebrew loaves were cakes, or biscuits.——*Summer fruits.*—[These were probably pumpions, cucumbers, or water-melons; the two latter being extensively used in the East to refresh travellers in the burning heat of the summer; and probably, as *Harmer* supposes, called *summer fruits* on this very account.——*A bottle.*—That is, probably, a goat skin.

Ver. 2. *Asses for the king's.*—[This is the eastern mode of speaking when presenting any thing to a great man;—"This is for the slaves of the servants of your majesty;" when at the same time the presents are intended for the sovereign himself, and it is so understood.]—*Bagster.*

Ver. 4. *Behold, thine are all,* &c.—This was rash, as will appear hereafter, and is only to be accounted for from the perturbed state of the king's mind.—*I humbly beseech thee.*—David was proof against Shimei's ab se but not against Ziba's flattery.

servants of king David: and all the people and all the mighty men *were* on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou [j] bloody man, and thou man of Belial:

8 The LORD hath returned upon thee all the blood [k] of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and behold, [l] thou *art taken* in thy mischief, because thou *art* a bloody man.

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this dead dog [m] curse [n] my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, What [o] have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD [p] hath said unto him, Curse David. Who [q] shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, which came [r] forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it?* let him alone, and let him curse; for the LORD hath bidden him.

12 It [s] may be that the LORD will look on mine [t] affliction, and that the LORD will requite me good [u] for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and [v] cast dust.

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

15 ¶ And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when [w] Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, [x] God save the king, God save the king.

A. M. 2988.
B. C. 1051.

j *man of blood.*

k c. 1.16. 3.27,39. 4.5,12.

l *thee in thy evil.*

m c. 9.8.

n Ex. 22.28.

o 1 Pe. 2.23.

p La. 3.38.

q Job 9.12. Ro. 9.20.

r Ge. 15.4.

s 1 Pe. 4.19.

t *eye*, or, *tears.* Ge. 29.32. 1 Sa. 1.11. Ps. 25.18.

u Ro. 8.28.

v *dusted him with dust.*

w c. 15.37.

x *let the king live.*

y c. 15.33,34.

z c. 15.12.

a 1 Sa. 27. 12.

b c. 2.7. Zec. 8.13.

c c. 12.11, 12. 15.16. 20.3.

d *word.*

a De. 25.18. c. 16.14.

b 1 Ki. 22.31. Zec. 13.7.

c *was right in the eyes of.* 1 Sa. 18. 20.

17 And Absalom said to Hushai, *Is* this thy kindness to thy friend? [y] why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? *should* I not *serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 ¶ Then said Absalom to [z] Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then [a] shall the hands [b] of all that *are* with thee be strong.

22 So they spread Absalom a tent upon the top of the house; and Absalom went in [c] unto his father's concubines in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had inquired at the [d] oracle of God: so *was* all the counsel of Ahithophel both with David and with Absalom.

CHAPTER XVII.

1 Ahithophel's counsel is overthrown by Hushai's, according to God's appointment. 15 Secret intelligence is sent unto David. 23 Ahithophel hangs himself. 25 Amasa is made captain. 27 David at Mahanaim is furnished with provisions.

MOREOVER Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

2 And I will come upon him while he is weary [a] and weak-handed, and will make him afraid: and all the people that *are* with him shall flee; and I will smite the king [b] only

3 And I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned: *so* all the people shall be in peace.

4 And the saying [c] pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the

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spy; and so to contravene and counteract the counsel of Ahithophel, whereby it was utterly defeated.

Another base character is now placed before us, namely, *Ziba*, Saul's servant, who by false insinuations against Mephibosheth, procures a grant of Saul's estates, which had been lately conferred upon his master. *Shimei*, another of Saul's servants, was not the secret, but the open enemy of David, and cursed and abused him to his face: but David had been so completely humbled, partly by the sense of his guilt, and partly by the weight of his afflictions, that he would not suffer him to be hurt; "because (said the king) the Lord hath said unto him, *Curse David;*" that is, "He hath in his providence permitted him to do so, in order to humble and punish me." No reasonable man can suppose that Shimei had a commission, or even a license for cursing; but this, as other moral evils, was permitted, to correct David's enormous crimes. Good Bishop *Hall* remarks, "The *sin* of Shimei's curse was his own; the *smart* of the curse was God's. God wills that as David's chastisement, that he hates as Shimei's wickedness; that lewd tongue *moved* from God; it moved *lewdly* from Satan. Wicked men are never the freer from guilt or punishment, from that hand that God hath in their offensive actions."

Here is a fine contrast in these two characters: Shimei goes on cursing and throwing dirt and stones: David goes on praying, and encouraging himself in God. "It may be (says he) that the Lord will look on my affliction, (and my tears,) and requite me good for his cursing this day." Thus, "Out of the eater cometh forth meat," as Samson observes, in his famous riddle: and it is well when we can draw blessings from our afflictions. The following verse, by the late *C. Wesley*, perfectly paraphases this sentiment:

> "Lord, I adore thy righteous will,
> Through every instrument of ill
> My Father's goodness see;
> Accept the complicated wrong
> Of Shimei's hand and Shimei's tongue,
> As kind rebukes from thee."

CHAP. XVII. ver. 1—29. *Ahithophel's counsel defeated by Hushai.*—The opposite counsels of Ahithophel and Hushai, are now fairly brought before us. Little did the former think, when he advised Absalom to defile his father's concubines, and as little did Absalom think, when he thus indulged his lust, that this was the express fulfilment of a prophetic threat: (chap. xii. 12.) "I will do this thing before all Israel, and before the sun." Our sins, as well as our charities, may be committed in secret, but they shall be rewarded openly. (Matt. vi. 4.; x. 26.)

Whatever becomes of man's counsels, "the counsel of God standeth sure." In the first instance, the counsel of Ahithophel was followed, because it agreed with the designs of providence; but in the second instance it did not so agree, and was

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Ver. 7. *Bloody man.*—This was certainly a false charge, as respects Saul and his family, to whom, we have seen, David was remarkably tender and forbearing.

Ver. 13. *And cast dust.*—See Margin. [It was an ancient custom, in those warm and arid countries, to lay the dust before a person of distinction, by sprinkling the ground with water. Dr. *Pococke* and the consul were treated with this respect when they entered Cairo. The same custom is alluded to in the well known fable of Phædrus, in which a slave is represented going before Augustus, and officiously laying the dust. To throw dust in the air while a person was passing was therefore an act of great disrespect: to do so before a sovereign prince, an indecent outrage. But it is probable that Shimei meant more than disrespect and outrage to this afflicted king. Sir *J. Chardin* informs us, that in the East, in general, those who demand justice against a criminal throw dust upon him, signifying, that he ought to be put in the grave; and hence the common imprecation among the Turks and Persians, "Be covered with earth," or, "Earth be upon thy head."]—*Bagster.*

Ver. 15. *The men of Israel.*—These words are wanting in the ancient versions, and in some MSS.

Ver. 21. *Go in unto thy father's concubines.*—The wives of a conquered king were always the property of the conqueror.—*Orient. Lit.* No. 503. But for a son to take his *father's* wives, was an abomination, both among Jews and Gentiles. Absalom, however, was a most profligate and abandoned youth.

Ver. 23. *Counsel of Ahithophel.*—[The first counsel of this sagacious but wicked man to Absalom was more like an *oracle of Satan*, both for subtlety and atrocity. He advised the shameless measure just detailed, in order to establish Absalom in the kingdom, and to preclude the possibility of a reconciliation with David.]—*Bagster.*

CHAP. XVII. Ver. 2. *I will smite the king only.*—Absalom's approval of this, shows that he was not very tender of his father's life; and that he cared not what became of him, so that he got the throne.

Ver. 3. *The man whom thou seekest.*—That is, David; if he be slain then all Israel will fly to thee.

Archite also, and let us hear likewise what [d] he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his [e] saying? if not; speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath [f] given *is* not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* [g] chafed in their minds, as a bear [h] robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be [i] overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly [j] melt: for all Israel knoweth that thy father [k] *is* a mighty man, and *they* which *be* with him [l] *are* valiant men.

11 Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as [m] the sand that *is* by the sea for multitude; and [n] that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For [o] the LORD had [p] appointed to defeat [q] the good [r] counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge [s] not this night in the [t] plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

A. M. 2983. B. C. 1021.

d *is in his mouth.*
e *word.*
f *counselled*
g *bitter of soul.* Ju.18.25.
h Pr.17.12. Hos.13.8.
i *fallen.*
j Jos.2.11.
k 1 Sa.18. 17. He.11.34.
l Ca.3.7.
m Jos.11.14. 1 Ki.20. 10.
n *thy face* or *presence* go.
o c.15.31, &c.
p *commanded.*
q Job 5.12, 13.
r Lu 16.8.
s Pr.6.4,5.
t c.15.28.

u c.15.27,36.
v Jos.15.7.
w c.16.5.
x Jos.2.6, &c.
y Ex.1.19.
z ver.15,16.
a *done.*
b c.15.12.
c *gave charge concerning his house.* 2 Ki.20.1.
d Ps 5.10. 55.23. Mat.27.5.
e c.2.8.
f or, *Jether, an Ishmaelite.*
g *Abigal.*
h 1 Ch.2.16, 17.
i or, *Jesse.* 1 Ch.2.13, 16.
j c.10.1.
k c.12.29, 30.
l c.9.4.
m c.19.31, 32. 1 Ki.2.7.
n or, *cups.*

17 Now [u] Jonathan and Ahimaaz stayed by [v] En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in [w] Bahurim, which had a well in his court; whither they went down.

19 And [x] the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and [y] the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, [z] Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel saw that his counsel was not [a] followed, he saddled *his* ass, and arose, and gat him home to his house, to his [b] city, and [c] put his household in order, and hanged [d] himself, and died, and was buried in the sepulchre of his father.

24 Then David came to [e] Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son, whose name *was* [f] Ithra an Israelite, that went in to [g] [h] Abigail the daughter of [i] Nahash, sister to Zeruiah, Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that [j] Shobi the son of Nahash of [k] Rabbah of the children of Ammon, and [l] Machir the son of Ammiel of Lodebar, and [m] Barzillai the Gileadite of Rogelim,

28 Brought beds, and [n] basins, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

29 And honey, and butter, and sheep, and

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therefore disregarded. Ahithophel (we have seen) was usually consulted as a sacred oracle; but when any man's advice becomes inconsistent with the purpose of God, then "He turneth the wise men backward, and maketh their knowledge foolish." (Isa. xliv. 25.) Thus it was with Ahithophel. Whether it were that his pride was mortified, that the advice of Hushai was preferred before his, or whether he had the discernment to see the cause of Absalom was now lost, we cannot say; but the event was, that he went home and hanged himself; and as this was the first instance of deliberate suicide, so far as we recollect, recorded in the Scriptures, it calls for a distinct remark on that growing crime. We say, the first instance of *deliberate* suicide; for this man went home, and "put his household in order," whereas Saul and others fell in the field of battle, and did not commit the fatal act till all hope of life was over.

The causes of suicide may be reduced to two principal ones pride and despair, which seem to have been united in the present instance, and perhaps in most others; for where there is a despair of getting through difficulties, there is also generally too much pride to submit patiently to bear them. Persons in desperate circumstances, when they lose the hope of surmount

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Ver. 8. *Chafed in their minds.*—See Margin. A bear robbed of her whelps, is the most furious of all creatures.

Ver. 11. *As the sand.*—[This hyperbole of Hushai's is comparatively tame when compared with the one given by *Wilkins*, in a translation from the Sanscrit, who mentions an eastern monarch "whose innumerable army, when it moved, so filled the heavens with the dust of their feet, that the birds of the air could not rest upon it. His elephants moved like walking mountains, and the earth, oppressed by their weight, mouldered into dust."]—*Bagster.*

Ver. 12. *Light upon him as dew.*—[This is a very beautiful and expressive figure. The dew in Palestine, and other warm climates, falls fast, sudden, and heavy; and it falls upon every spot of earth, so that not a blade of grass escapes it. It is therefore no inapt emblem of a numerous and active army; and it was, perhaps, for this reason, that the Romans called their light-armed forces *rorarii*.]—*Bagster.*

Ver 13. *Shall bring ropes to that city.*—This is highly hyperbolical, or perhaps bombastic; for such expressions please the multitude. Yet thus the king of Maturin in Java, seriously proposed pulling down a tower which the Dutch had built, by making his people and elephants pull at a number of chains and ropes, thrown over it.—*Orient. Lit.* No. 508.

Ver. 17. *A wench.*—In all other places, our translators render the original either handmaid, bondmaid, or the like.

Ver. 28. *Brought beds.*—That is, skins, carpets, &c.—*Basins.*—Probably wooden bowls, such as the Arabs still use to eat their bread in and knead their dough.—*Earthen vessels.*—[*Keley yotzair*, literally, "vessels of the potter." So when Dr. *Perry* visited the temple of Luxor, in Egypt, he says, "We were entertained by the Caliph here with great civility and favour; he sent us in return of our presents, several sheep, a good quantity of eggs, *bardacks*," &c. The *bardacks*, he informs us, were *earthen vessels*, used "to cool and refresh their water in, by means of which it drinks very cool and pleasant in the hottest seasons of the year." (p. 339, 340.) See *Harmer*, ch. vi. Ob. 3.—*And wheat.*—*Jones* says, "Travellers use *zumeet*, *tumeet*, and *timereece*. *Zumeet* is flour mixed with honey, butter, and spice; *tumeet* is flour, done up with organ oil; and *timereece* is flour mixed with water, for drink. This quenches thirst much better than water alone; satisfies a hungry appetite;

cheese of kine, for David, and for the people that *were* with him, to eat: for they said, The [o] people *is* hungry, and weary, and thirsty, in the wilderness.

CHAPTER XVIII.

1 David, viewing the armies in their march, giveth them charge of Absalom. 6 The Israelites are sore smitten in the wood of Ephraim. 9 Absalom, hanging in an oak, is slain by Joab, and cast into a pit. 18 Absalom's place. 19 Ahimaaz and Cushi bring tidings to David. 33 David mourneth for Absalom.

AND David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai [a] the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 But [b] the people answered, Thou shalt not go forth: for if we flee away, they will not [c] care for us; neither if half of us die, will they care for us: but now *thou art* [d] worth ten thousand of us: therefore now *it is* better that thou [e] succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. And [f] all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battle was in the wood [g] of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and the wood [h] devoured more people that day than the sword devoured.

A. M. 2983
B. C. 1021

o c. 16. 2, 14. 17. 2.

a c. 15. 19.

b c. 21. 17.

c *set their heart on.*

d *as.*

e *be to succour.*

f ver. 12.

g Jos. 17. 15, 18.

h *multiplied to devour.*

i De. 21. 23. 27. 16, 20. Jos. 18. 8. 10. 31. 3. Ps. 63. 9, 10. Pr. 20. 20. Je. 48. 44.

j *weigh upon my hand.*

k ver. 5.

l *Beware whosoever ye be of.*

m c. 14. 19, 20.

n *before.*

o *heart.*

p Jos. 7. 26.

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and [i] his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And, Joab said unto the man that told him, And behold, thou sawest *him*, [n] and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

12 And the man said unto Joab, Though I should [j] receive a thousand *shekels* of silver in my hand, *yet* would I not put forth my hand against the king's son; for [k] in our hearing the king charged thee and Abishai and Ittai, saying, [l] Beware that none *touch* the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for [m] there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus with [n] thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the [o] midst of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid [p] a very great heap of stones upon him: and all Israel fled every one to his tent.

18 ¶ Now Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in

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ing them, at the same time often want the temper to endure them. So when the affections are crossed by the denial of a beloved object, while they have no hope, they have also no submission. What they cannot expect to gain, they cannot bear to lose. Now Christianity has the only remedy for these evils. It teaches us to despair of nothing, for God is able to deliver us out of every trial, or to support us under it. And as to submission, we are taught to "humble ourselves under the mighty hand of God;" to consider all things as working together for our good, and to remember, that whatever we may lose on earth, we have "in heaven a better and more enduring substance." These and many other considerations arising out of the Christian system, are calculated to support the mind under trials; while, on the other hand, the precepts of Christianity absolutely forbid our taking the remedy into our own hands. "Do thyself no harm," was the admonition of the apostle to the jailer, (Acts xvi. 28.) and presumptuous indeed must that man be, who, knowing himself to be a sinner, dares to rush uncalled before the judgment-seat of God.

CHAP. XVIII. Ver. 1—33. *David's army is victorious, but Absalom is slain.*—Notwithstanding the disaffection which Absalom had excited among the people, it is plain that David was still much beloved, from the presents which were brought to him in the wilderness, as mentioned in the close of the preceding chapter. Not only so, but the people gathered around him so rapidly, that he soon mustered a numerous army, with captains over hundreds and over thousands. This army he divided into three parts, under his most experienced generals, proposing himself to accompany them, in which design one of his motives undoubtedly was, to watch over the personal safety of his son; but the people, knowing that his own life was aimed at, persuaded him to stop behind. "Thou art worth (say they) ten thousand of us: therefore now it is better that thou" stop behind, and, if need be, "succour us" with supplies of provisions or of men, "out of the city," that is, Mahanaim, a town on the border of the wilderness. To this the king at length accedes; but, with the heart of a father, gives to Joab and the army, a special charge to be careful of the life of Absalom, his darling though rebellious son. We cannot but here observe the difference between this conduct and that of Absalom himself, who, when Ahithophel proposed to "smite the king only," (chap. xvii. 2.) gave no such charge respecting David. Rebellion, we are told, is as the sin of witchcraft, (1 Sam. xv. 23.) not only as to its magnitude, but its progress, leading on from one sin to another, till it reaches the height of criminality. For, as in the latter, many who begin only with a superstitious regard to signs and omens, go on from step to step, till they hold, or pretend to hold, communion with infernal spirits; so in popular insurrections, many look no farther than to the reform of abuses, which may, indeed, need reform; but are led on insensibly into acts of sedition, treason, and murder of the deepest die.

It pleased God to give the victory to David and his servants, with the loss to Absalom of 20,000 men, and himself was

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cools and refreshes tired and weary spirits," &c.]—*Bagster.*——*Parched corn.*—See note on Ruth ii. 14.

CHAP. XVIII. Ver. 4. *By hundreds.*—[David's small company, by this time, was greatly recruited; but what its number was we cannot tell. *Josephus* says it amounted only to 4000 men.]—*Bagster.*

Ver. 8. *Devoured.*—See Margin. [That is, probably, many more were slain in pursuit through the wood than in the battle; by falling into swamps, pits, &c. and being entangled and cut down by David's men. Such is the relation of *Josephus*; but the Chaldee, Syriac, and Arabic state, that they were *devoured by wild beasts* in the wood.]—*Bagster.*

Ver. 9. *His head caught.*—[Some suppose that Absalom was caught by the hair; but it seems more probable that his head and neck were caught in the forks of a strong bough, as he was nearly dead when Joab found him. ver. 14.]—*B.*

Ver. 11. *And a girdle.*—See 1 Sam. xviii. 4. and note.

Ver. 17. *Heap of stones.*—[This was the ancient method of burying, whether heroes or traitors; the heap of stones being designed to perpetuate the memory of the event whether good or bad. The Arabs in general make use of no other monument than a *heap of stones* over a grave. Thus, in an Arabic poem, it is related, that Hatim the father, and Adi the grandfather of Kais having been murdered, at a time before Kais was capable of reflection, his mother kept it a profound secret; and in order to guard him against having any suspicion, she collected a parcel of stones on two hillocks in the neighbourhood and told her son, that the one was the grave of his father, and the other of his grandfather. The ancient *cairns* in Ireland and Scotland, and the *tumuli* in England, are of this kind.]—*Bagster.*

Ver. 18. *A pillar.*—See 1 Sam. xv. 12. and note. A pillar is shown to this day under the name of Absalom, which is evidently an imposition. But see Fragments to Calmet, No. 218.——*I have no son.*—Yet by chap. xiv. 27. he had three sons; it is very possible they might have all died in infancy. His daughter only is mentioned as a woman grown up, and "of a fair countenance."——*Absalom's place.*—[*Josephus* says, there was in his time, about two furlongs from Jerusalem, a marble pillar called *Absalom's hand*, as it is in the Hebrew, (see note on 1 Sa. xv. 12.) and there is one shown to the present day, in the valley of Jehoshaphat, which though comparatively a modern structure, mo-

the king's [q] dale: for he said, I have no son [r] to keep my name in remembrance: and he called [s] the pillar after his own name: and it is called unto this day, Absalom's place.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath [t] avenged him of his enemies.

20 And Joab said unto him, Thou shalt not [t] bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But [v] howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings [w] ready?

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran [x] Cushi.

24 And David sat between the two gates: and the [y] watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, [z] Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He [a] *is* a good man, and cometh with good tidings.

A. M. 2983. B. C. 1021.

q Ge. 14. 17.

r c. 14. 27.

s Ps. 49. 11.

t *judged him from the hand.*

u *be a man of tidings*

v *be what may.*

w or, *convenient.*

x Jn. 20. 4.

y 2 Ki. 9. 17. Is. 21. 11, 12. Eze. 33. 2, 7.

z *I see the running.*

a 1 Ki. 1. 42. Pr. 25. 13. Is. 52. 7.

b *Peace,* or, *Peace be to thee.*

c c. 12. 6.

d *shut up.* Ps. 31. 8.

e *Is there peace.*

f *tidings is brought.*

g Ps. 144. 7, 10.

h Lu. 18. 7, 8.

i Ps. 124. 2, 3.

j Ju. 5. 31. Da. 4. 19.

k c. 19. 4.

l Ro. 5. 7, 8. 9. 3.

a Pr. 17. 25.

b *salvation* or *deliverance.*

28 And Ahimaaz called, and said unto the king, [b] All is well. And he fell down to the earth upon his face before the king, and said, Blessed [c] *be* the LORD thy God, which hath [d] delivered up the men that lifted up their hand against my lord the king.

29 And the king said, [e] Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was.*

30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

31 And, behold, Cushi came; and Cushi said, [f] Tidings, my lord the king: [g] for the LORD hath avenged [h] thee this day of all them that rose up [i] against thee.

32 And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, The enemies [j] of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is.*

33 And the king was much moved, and went up to the chamber over the gate, and wept; and as he went, thus he said, [k] O my son Absalom, my son, my son Absalom! would God [l] I had died for thee, O Absalom, my son, my son!

CHAPTER XIX.

1 Joab causeth the king to cease his mourning. 9 The Israelites are earnest to bring the king back. 11 David sendeth to the priests to incite them of Judah. 18 Shimei is pardoned. 24 Mephibosheth excused. 32 Barzillai dismissed, Chimham his son is taken into the king's family. 41 The Israelites expostulate with Judah for bringing home the king without them.

AND it was told Joab, Behold, the king [a] weepeth and mourneth for Absalom.

2 And the [b] victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

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found hanging in an oak tree. Whether, as painters represent it, he was caught in the boughs by the tresses of his hair, is not said, though it is most probable, (see note, ver. 9.;) but it is very certain, that many men have been brought to ruin by things in which they have taken most pride and pleasure, as did this unhappy youth in his beautiful head of hair. One of the soldiers seeing him, probably would not take him down for fear of Joab, and dared not smite him from regard to the charge of David; but went and told Joab, who immediately hasted and thrust three arrows into the heart of Absalom, "while he was yet alive:" then his ten armour-bearers, following the example of their master, all struck at him, though dead; and when they had taken him down, buried him in the wood, the wood of Ephraim, which, it is said, "devoured more people that day than the sword." The Chaldee, Syriac, and Arabic say, that they were devoured by wild beasts; and others that they perished in pits and swamps: but we have no need to be wise above what is written. The victory was, however, complete. Two messengers ran eagerly to bring the tidings to the king, who was waiting anxiously the event. They thought themselves the bearers of good news, but, alas! all our triumphs here are liable to be damped with adversity. The king was delivered from all danger; but when he heard that his darling Absalom was slain, instead of rejoicing in the victory, he lamented for him in this pathetic language: "O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

CHAP. XIX. Ver. 1—43. *David, being roused from his melancholy, is restored unanimously to his kingdom.*—We here find David still mourning over the loss of his darling, though unnatural son. "O my son Absalom! O Absalom, my son, my son!" Thus it is the bereaved heart loves to reiterate the name of the lost object of affection, as every one knows who has been thus bereaved. Grief, however, for an earthly misfortune, may be inordinate. God himself is the only object whose loss is absolute and irreparable. Blessings are mingled up with all our trials while we retain a hope in him. David, therefore, as a believer, ought, as in other cases, to have encouraged himself in the Lord his God. As a king also, his excessive grief was calculated to make his people discontented and unhappy. Joab, therefore, might be right in remonstrating with him on the impropriety of his conduct, though certainly he discovered much want of feeling in the manner of his address, and the intemperance of his language; as if David was disposed to take pleasure in the sufferings of his faithful subjects. The king, however, perceived the impropriety of his conduct, and assuming the seat of judgment, became the rallying point to all the tribes of Israel.

It being soon noised that David had sufficiently recovered himself to transact public business, the tribes begin to consider how they should restore him to the metropolis. He is particularly desirous that his own tribe, that of Judah, should take the lead in this business, and therefore suggests the idea to his faithful friend Zadok, and the other priests, who immediately so manage matters, that "the heart of the people of Judah is bowed as one man" to meet the king, and conduct him over Jordan. At the head of these comes *Shimei*, the Benjamite, who, but a little before, when David was in trouble, came out to curse and to pelt him; (chap. xvi. 13.) but now the tide of his affairs is turned, comes with 1000 men, to hail and welcome him to Jerusalem. Abishai is for executing him for treason, and he, no doubt, well deserved it; but David de-

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bably occupies the site of the original one set up by Absalom.]—*Bagster. Buckingham* describes the present monument as modern, but thinks it may possibly stand on the same spot of ground.—*Orient. Lit.* No. 511.

Ver. 30. *Bear tidings.*—Joab objected to Ahimaaz bearing this news, because he was a priest, and the message conveyed tidings of blood; especially the death of Absalom.

Ver. 24. *Between the two gates.*—Probably in the seat of justice.—Dr. *Clarke.*

Ver. 32. *And Cushi answered.*—[Thus Cushi obliquely and slowly informs David of the death of his son Absalom. There is a parallel passage in *Ctesias*, the historian, which is highly commended by *Demetrius Phalereus*. *Ctesias*, says he, may be truly called a poet, as he describes perspicuously, is full of imagery, and paints with lively colours. For example, important events should not be related in a direct and hasty manner, but unfolded gradually, so as to keep the reader in suspense, and cause him to sympathize with us. Thus *Ctesias* introduces the relation of the death of Cyrus. For the messenger of these sad tidings, to Parysatis, the mother of Artaxerxes and Cyrus, does not say bluntly to her, Cyrus is dead, which would be what we call the speech of a Scythian; but first tells her that Cyrus had conquered, which gives her pleasure mixed with anxiety. She then asks him, How fares (Artaxerxes) the king? The king, replies he, is fled. She interrupting him, says, Tissaphernes hath brought this calamity upon him. But where is Cyrus at present? He is, says the messenger, where it becomes brave men to be found. Thus proceeding by slow steps, he at last, with reluctance, comes to the point; representing the messenger as unwilling to perform the disagreeable office; and so describing the distress of the mother, as to make us partake of it.]—*Bagster.*

A. M. 2983. B. C. 1021

4 But the king [c] covered his face, and the king cried with a loud voice, [d] O my son Absalom, O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 In [e] that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, [f] that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now therefore arise, go forth, and speak [g] comfortably unto thy servants: for I swear by the LORD, if thou go not forth, [h] there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for [i] Israel had fled every man to his tent.

9 ¶ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled [j] out of the land for Absalom.

10 And Absalom, whom we anointed over us, [s] dead in battle. Now therefore why [k] speak ye not a word of bringing the king back?

11 ¶ And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye *are* my brethren, ye *are* [l] my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to [m] Amasa, *Art* thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, even [n] as *the heart of* one man; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to [o] Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And Shimei [p] the son of Gera, a Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah to meet king David.

17 And *there were* a thousand men of Benjamin with him, and Ziba [q] the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry boat to carry over the king's household, and to do [r] what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, Let [s] not my lord impute iniquity unto me, neither do thou remember [t] that which thy servant did [u] perversely the day that my lord the king went out of Jerusalem, that the king should take [v] it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed [w] the LORD'S anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? [x] shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore the king said unto Shimei, Thou [y] shalt not die. And the king sware unto him.

24 ¶ And Mephibosheth [z] the son of Saul came down to meet the king, and had neither dressed [a] his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore [b] wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

27 And he [c] hath slandered thy servant unto my lord the king; but my lord the king *is* as an angel [d] of God: do therefore *what is* good in thine eyes.

28 For all *of* my father's house were but

c c 15.30.

d c.18.33.

e *by loving.*

f *that princes, or, servants are not to thee.*

g *to the heart of.* Ge.34.3.

h Pr.14.28.

i c.18.6,.8.

j c.15.14.

k *are ye silent.*

l c.5.1.

m c.17.25. 1 Ch.2.17.

n Ju.20.1.

o Jos 5 9

p c.16.5.

q c.9.2,10

r *the good in his eyes.*

s 1 Sa.22. 15. Ps.32.2. Ro.4.6,. 8.

t Ps.79.8.

u c.16.5,&c.

v c.13.33.

w Ex.22.28. 1 Sa.26.9.

x 1 Sa.11. 13.

y 1 Ki.2.8, 36, &c.

z c.9.6.

a c.16.17.

b c.16.3. Je.9.4.

c c.14.17, 20.

precates the idea of any man being put to death on this occasion. *Mephibosheth* next follows, in a state of the deepest mourning, and vindicates himself from the base and unjust aspersions of his servant Ziba, who had cruelly deceived him. As, however, David had before given the land of Saul, first to Mephibosheth, and afterwards to Ziba, he now finally decrees, to conciliate both parties, that it shall be divided equally between them. Next comes *Barzillai*, "a very great man," but aged and infirm, who could neither enjoy the charms of music, nor the delicacies of a royal table, and therefore declines going with the king to Jerusalem, but recommends Chimham, who was probably his son, and he was accepted in his stead, with the promise of promotion.

We must not conclude this chapter, without remarking the

CHAP. XIX. Ver. 4. *O my son Absalom.*—[It is allowed by competent critics that the lamentation of David over his son, of which this forms a part, is exceedingly pathetic; and *Calmet* properly remarks, that the frequent repetition of the name of the deceased is common in the language of lamentation. Thus *Virgil*, "I will exalt your *Daphnis* to the stars; *Daphnis* I will raise to the stars; for me too *Daphnis* loved."]—*Bagster.*

Ver. 5. *Thou hast shamed.*—[Every one must admit that David's immoderate grief for his rebellious son was imprudent; and that Joab's firm and sensible reproof was necessary to arouse him to a sense of his duty to his people; but, in his *manner*, Joab far exceeded the bounds of that reverence which a servant owes to his master, or a subject to his prince.]—*Bagster.*

Ver. 8. *Sat in the gate.*—[This ancient custom still obtains in the East; for when Dr. *Pococke* returned from viewing the town of ancient Byblus, he says "the sheik and the elders were sitting in the gate of the city, after the ancient manner, and I sat awhile with them."]—*Bagster.*

Ver. 13. *Art thou not of my bone*, &c.—Amasa was David's nephew, chap. xvii. 25.

Ver. 14. *Bowed the heart.*—[The measures that he pursued were the best calculated that could be adopted for accomplishing this salutary end. David appears to take no notice of their infidelity; but rather to place confidence in them, that their confidence in him might be naturally excited: and, to oblige them yet farther, purposes to make Amasa general of the army instead of Joab.]—*Bagster.*

Ver. 18. *Went over a ferry boat.*—[The LXX. connecting this with the preceding verse, render, "and they made ready Jordan before the king, and did the necessary service to bring over the king;" and the Vulgate has, "and breaking into Jordan, they passed the fords before the king, to bring over the king's household." *Josephus* says they prepared a *bridge* over the Jordan, to facilitate his passage.]—*Bagster.*

Ver. 20. *Of all the house of Joseph.*—Shimei was of the house of Saul, ch. xvi. 5. and therefore, consequently, a Benjamite; though he seems to wish to conceal this. But the LXX. read, "Before any of the house of Joseph."

Ver. 24. *Neither dressed his feet.*—[Literally, *made his feet*, which seems to mean washing the feet, paring the nails, and perhaps anointing or other wise perfuming them, if not tinging the nails with *henna*: see note on Deut. xxi. 12. Sir *J. Chardin*, in his MS. note on this place, informs us, that it is customary in the East to have as much care of the feet as the hands; and that their barbers cut and adjust the nails with a proper instrument, because they often go barefoot. The nails of the toes of the mummies inspected in London in 1763, of which an account is given in the Philosophical Transactions for 1764, seem to have been tinged with some reddish colour.——*Nor trimmed his beard.*—Literally, *made his beard*, which may mean combing, curling, and

[d] dead men before my lord the king: yet didst thou set thy [e] servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And Barzillai [f] the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old: and [g] he had provided the king of sustenance while he lay at Mahanaim; for [h] he *was* a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, [i] How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day fourscore [j] years old: *and* can I discern [k] between good and evil? can [l] thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a [m] reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant [n] Chimnam; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt [o] require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kissed [p] Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and [q] Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

A. M. 2983. B. C. 1021.

d *men of death.* 1 Sa.26. 16.

e c.9.7,10, 13.

f 1 Ki.2.7.

g c.17.27.

h 1 Ti.6.17.. 19.

i *How many days are the years of my life?* Ge.47.9.

j Ps.90.10. Pr.16.31.

k He. 5.14.

l Ec. 12.3..5.

m Lu.6.38.

n 1 Ki.2.7. Je.41.17.

o *choose.*

p Ge.31.55. 1 Th.5.26.

q *Chimham.*

r ver.11..15.

s ver.12.

t *set us at light.*

u Ju.8.1. Ja.3.2.. 10.

a c.19.43. 1 Ki.12. 16. Lu.19.14.

b Ps.62.9.

c c.19.41. 2 Ch.10. 17.

d c.15.16. 16.21,22.

e *a house of ward.*

f Ge.40.3,4, 7.

g *bound.*

h *in widowhood of life.*

i *call.*

j c.19.13.

k c.11.11. 1 Ki.1.33.

l *deliver himself from our eyes.*

m 1 Ki.1.38.

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and [r] have brought the king, and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king *is* near of [s] kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost*? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye [t] despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were [u] fiercer than the words of the men of Israel.

CHAPTER XX.

1 By occasion of the quarrel, Sheba maketh a party in Israel. 3 David's ten concubines are shut up in perpetual prison. 4 Amasa, made captain over Judah, is slain by Joab. 14 Joab pursueth Sheba unto Abel. 16 A wise woman saveth the city by Sheba's head. 23 David's officers.

AND there happened to be there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part [a] in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 So [b] every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah [c] clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem; and the king took the ten women *his* [d] concubines, whom he had left to keep the house, and put them in [e] [f] ward, and fed them, but went not in unto them. So they were [g] shut up unto the day of their death, [h] living in widowhood.

4 ¶ Then said the king to Amasa, [i] Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went [j] to assemble *the men of* Judah: but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou thy lord's [k] servants, and pursue after him, lest he get him fenced cities, and [l] escape us.

7 And there went out after him Joab's men, and the [m] Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

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grateful attachment of Mephibosheth to his benefactor David, who divided Saul's estate between him and Ziba, to prevent any fresh disputes; when the former, a perfect picture of grief and misery, exclaims, "Let him take all, forasmuch as my lord the king is come again in peace unto his own house!" Of all the moral virtues, gratitude is one of the most amiable.

CHAP. XX. Ver. 1—26. *The insurrection of Sheba, which is suppressed by Joab and Abishai; and Joab's treacherous murder of Amasa.*—A jealousy now arises between Judah and Israel, on the ground that the other tribes had not been formally consulted; and one *Sheba*, a Benjâmite, and a man of Belial, takes advantage of this to raise an insurrection. David, in consequence, sends Amasa (to whom he had promised the chief command) to collect together the men of Judah within three days, in order to subdue the rebel. Some unknown circumstance, however, detaining Amasa beyond his time, and the rebels rapidly increasing, the king commissions Abishai and Joab to take his faithful body guards, and go in pursuit of

perfuming it. But *Mortier* says, that they almost universally die the beard black by successive layers of a paste made of henna, and another made of the leaf of the indigo: the first tinging it with an orange colour, and the next with a dark bottle green, which becomes jet black when exposed to the air for 24 hours.]—*Bagster.*

Ver. 33. *I will feed thee.*—This was but gratitude on the part of David, for he fed the king "while he lay at Mahanaim;" chap. xvii. 27.

Ver. 35. *Can I hear?* &c.—*Juvenal* has the same idea:

"What music or enchanting voice can cheer
A stupid, old, impenetrable ear?"——*Dryden.*

Singing men and women appear to have been attached to all courts.

Ver. 37. *Let thy servant.*—[The whole of this little episode is extremely interesting; and contains an affecting description of the infirmities of old age. The venerable and kind Barzillai was fourscore years old; his *ear* was become dull of hearing, and his *relish* for even royal dainties was gone; the evil days had arrived in which he was constrained to say, "I have no pleasure in them:" (Ec. xii. 1.) "Nor wine, nor food, his torpid palate please." *Juvenal.* As he was too old either to enjoy the pleasures of a court, or to be of any further service to the king, he finishes his affecting address to the aged monarch, with the request that he would suffer him to enjoy what old men naturally desire; to die in mine own city, and be buried by the grave of my father and my mother; at the same time commending his son Chimham to his kind offices.] —*Bagster.*

Ver. 39. *Kissed.*—[The *kiss* was the token of friendship and farewell; the *blessing* was a *prayer to God* for his prosperity; probably a prophetical benediction.]—*Bagster.*

Ver. 43. *The words of the men of Judah were fiercer.*—Rather. *stiffer*, tougher, firmer.—*Parkhurst.*

CHAP. XX. Ver. 1. *Every man to his tents.*—That is, to the tent of his own tribe, not to the camp of David. Sheba, being a Benjamite, it is probable was also of Saul's family, which gave some colour to his attempt.

Ver. 2. *Every man of Israel.*—This is a remarkable instance of the vague manner in which the terms *all* and *every* are sometimes used in Scripture; it is very evident by the sequel, that here it can only mean *many*, for the insurrection appears far less formidable than that of Absalom.

Ver. 3. *So they were shut up*, &c.—[The confinement and retired maintenance of these women was the only measure which, in justice and prudence, could be adopted. In China, when an emperor dies, all his women are removed to an edifice called the *palace of chastity*, situated within the palace in which they are shut up for the remainder of their lives. *Macartney.*]—*B.*

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss [n] him.

10 But Amasa took no heed to the sword that *was* in Joab's hand: so [o] he smote him therewith in [p] the fifth *rib*, and shed out his bowels to the ground, and [q] struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto [r] Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they cast up a bank [s] against the city, and [t] it stood in the trench: and all the people that *were* with Joab [u] battered the wall, to throw it down.

16 ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he*. Then she said unto him, Hear the words of thy handmaid. And he answered, I do hear.

18 Then she spake, saying, [v] They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*.

A. M. 2983. B. C. 1021

n Lu.22.47.

o 1 Ki 2.5.

p c.2.23.

q *doubled not his stroke.*

r 2 Ki.15.29. 2 Ch 16.4.

s 2 Ki.19.32.

t or, *against the outmost wall.*

u *marred to throw down.*

v or, *They plainly spake in the beginning, saying, Surely they will ask of Abel and so make an end.* De.20.11.

19 I *am one of* them *that are* peaceable *and* faithful in Israel: thou seekest to destroy a city and a mother [w] in Israel: why wilt thou swallow up the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter *is* not so: but a man of mount Ephraim, Sheba the son of Bichri by [x] name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her [y] wisdom. And they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab. And he blew a trumpet, and they [z] retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

23 ¶ Now [a] Joab *was* over all the host of Israel: and Benaiah the son of Jehoiada *was* over the Cherethites and over the Pelethites:

24 And Adoram *was* over the [b] tribute: and [c] Jehoshaphat the son of Ahilud *was* [d] recorder:

25 And Sheva *was* scribe: and Zadok and Abiathar *were* the priests:

26 And Ira also the Jairite was [e] a chief ruler about David.

w Ju.5.7.

x *his name.*

y Ec.9.14.. 16.

z *were scattered.*

a c.8.16..18.

b 1 Ki.4.6.

c 1 Ki.4.3.

d or, *remembrancer.*

e or, *a prince.* Ge.41.45. Ex.2.16. c.8.18.

CHAPTER XXI.

1 The three years' famine for the Gibeonites ceaseth, by hanging seven of Saul's sons 10 Rizpah's kindness unto the dead. 12 David buryeth the bones of Saul and Jona than in his father's sepulchre. 15 Four battles against the Philistines, wherein four valiants of David slay four giants.

A. M. 2986. B. C. 1018.

THEN there was a famine in the days of David three years, year after year; and David [a] inquired of the LORD. And the LORD answered, *It is* for Saul, and for *his* bloody house, because he slew the [b] Gibeonites.

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* [c] not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the [d] inheritance of the LORD?

a *sought the face.* Nu.27.21.

b 1 Sa.22.19.

c Jos.9.3..21.

d c.20.19.

Sheba. Amasa, notwithstanding, by some means got before them, and meeting Joab, that treacherous man, being actuated by jealousy, in the very act of salutation, stabs him, as he had done others, in the groin, so that his bowels fell out; and he left him dead on the road, while, with his brother Abishai, he went after Sheba. This man's head being given up by the people of the town in which he had taken refuge, Joab sounded a retreat, and the insurrection was at an end.

This event was effected through the advice and influence of another wise woman, (like the widow of Tekoah,) who, by her judicious policy, at the expense of one life only, put an end to the insurrection, and restored peace to Israel. Indeed, that policy may generally be pronounced wise and judicious, that either preserves peace, or puts an end to war, which is one of the three great scourges of mankind, the others being pestilence and famine.

CHAP. XXI. Ver. 1—22. *Three years' famine, and its termination. War with the Philistines, and David's success.*—The Scriptures teach us to attribute all public calamities, as well as blessings, to the providence of God; and it was upon this principle that David inquired of the Lord, (by Urim probably,) what might be the cause of a famine for three successive years in Israel. The reply is, "for (on account of) Saul and his bloody house," which is afterwards explained as referring to his attempt to extirpate the Gibeonites, with whom Joshua and the Israelites had made a covenant by oath. (See Josh.

Ver. 8. *It* (his sword) *fell out.*—So *Herodotus* mentions of Cambyses that his sword fell out of his girdle, and wounded him in the thigh. But, considering Joab's treacherous character, it is certainly very possible that this was not merely accidental

Ver. 9. *By the beard.*—[*Thevenot* says, that among the Turks it is a great affront to take one by the beard, unless it be to kiss him, in which case they often do it. *D'Arvieux*, describing an assembly of Arab emirs at an entertainment, says, "After the usual civilities, caresses, *kissings of the beard*, and of the hand, which every one gave and received according to his rank and dignity, they sat down upon mats." The doing this by the Arab emirs corresponds with the conduct of Joab, and illustrates this horrid assassination.]—*Bagster.*

Ver. 10. *In the fifth rib.*—See note on chap. ii. 23. The LXX. here render it "the *groin*."

Ver. 12. *Every one . . . . stood still.*—The army themselves were so shocked at this instance of treachery, that they could not be got on till the melancholy spectacle was removed.

Ver. 14. *Unto Abel* —[Or rather, probably, *Abel of Beth-Maachah*, as in the next verse. It appears, from Joab having marched "through all the tribes of Israel," to have been situated in the northern confines of the land of Israel; and in the half tribe of Manasseh, east of Jordan, as that was the situation of Maachah, to which it belonged. This agrees with the situation of the *Abela*, which *Eusebius* and *Jerome* place between Paneas, or Cæsarea Philippi, and Damascus. *Josephus* says it was a fortified city, and a metropolis of the Israelites; and also that it belonged to the ten tribes, having been taken from the king of Damascus.]—*Bagster.*

Ver. 15. *Cast up a bank.*—It was customary to raise such embankments to support their battering engines, in the ancient art of war.—*It stood in the trench.*—Perhaps it was surrounded by it; or, as the margin reads. These banks were raised to a sufficient height to *batter* the wall.

Ver. 18. *Ask counsel at Abel.*—That is, this place was formerly so famed for the wisdom and prudence of its inhabitants, that all Israel used to consult them in difficult cases; and therefore Joab need not disdain to listen to them. But the margin reads, "They plainly spake in the beginning, (i. e. in former times,) saying, Surely they will ask of Abel;" i. e. ask them whether they are willing to make peace, according to Deut. xx. 11. before any attack. So many attempt to explain it; but this appears to us forced and unnatural. See *Stackhouse.*

Ver. 19. *A mother in Israel.*—That is, the metropolis of a district. See note on ver. 14. above.

CHAP. XXI. Ver. 1. *It was for Saul, &c.*—The first fourteen verses of this chapter contain circumstances so extraordinary, and which have been so much objected against, that Dr. *Clarke* seems to doubt their authenticity; at least he suspects that some *Gibeonite* must have corrupted them. To this we cannot listen, as we are not authorized to reject the facts of Scripture or other history, merely because we cannot account for them. The information respecting the Gibeonites is here too scanty to enable us to judge of either Saul's crime or the equity of their demands; but it is not unlikely that the former was a continued series of cruel oppression, calculated to wear out their existence; and that the victims here demanded, were some of the most guilty instruments of that oppression.

Ver. 2. *Remnant of the Amorites.*—[The Gibeonites were *Hivites*, n

4 And the Gibeonites said unto him, [e] We will have no silver [f] nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, The man that consumed us, and that [g] devised against us *that* we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons [h] be delivered unto us, and we will hang them up unto the LORD in Gibeah [i] of Saul, [j] *whom* the LORD did choose. And the king said, I will give *them*.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD'S [k] oath that *was* between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of Rizpah [l] the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of [m] Michal the daughter of Saul, whom she [n] brought up for Adriel the son of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before [o] the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.

10 ¶ And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of [p] Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

A. M. 2986
B. C. 1018.

e or, It is *not silver nor gold that we have to do with Saul or his house, neither* pertains it *to us to kill.*

f Ps.49.6,7.

g or, *cut us off.*

h Eze.18.19.

i 1 Sa.10. 26.

j or, *chosen of the LORD.*

k 1 Sa.20. 15.

l c.3.7.

m or, *Michal's sister.*

n *bare to Adriel.* 1 Sa.18. 19.

o 1 Sa.15. 33.

p 1 Sa.31. 11.

q Jos.18.28.

r c.24.25.

s or, *Rapha*

t *the staff,* or, *the head.*

u c.18.3.

v *candle,* or *lamp.*

w 1 Ki.11. 36.

x 1 Ch.20.4.

y or, *Sippai.*

z or, *Rapha.*

a or, *Jair.*

b or, *Rapha.*

c or, *reproached* 1 Sa.17. 10,25,26.

d 1 Sa.16.9. *Shammah*

a Ps.116.2,3.

b Ps.18. title.

c De.32.4.

d Ps.91.2.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in [q] Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was entreated [r] for the land.

15 ¶ Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which *was* of the sons [s] of the giant, the weight of whose [t] spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David.

17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou [u] shalt go no more out with us to battle, that thou quench not the [v] [w] light of Israel.

18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then [x] Sibbechai the Hushathite slew [y] Saph, which *was* of the sons of [z] the giant.

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of [a] Jaare-oregim, a Beth-lehemite, slew *the brother of* Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to [b] the giant.

21 And when he [c] defied Israel, Jonathan the son of [d] Shimeah the brother of David slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

CHAPTER XXII.

A psalm of thanksgiving for God's powerful deliverance and manifold blessings.

AND David spake unto the [a] LORD the words of this [b] song in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:

2 And he said, the LORD *is* my [c] rock, and my [d] fortress, and my deliverer;

3 The God of my rock; in him will I trust:

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ch. ix.) But Saul, who was a great enthusiast, in a fit of religious zeal, attempted, notwithstanding, to destroy them, and probably did destroy many of them. An example this but too generally followed: for many there have been, and still are, who think they render God service by destroying their fellow-creatures, either because they are not of the same colour, or the same religion with themselves. Saul, however, in thus doing, violated a national covenant and oath; and therefore did the justice of God require a sacrifice, the choice of which was referred to the injured Gibeonites, who demanded seven of Saul's family, by way of atonement for this crime.

When these or the following transactions took place, we know not. They appear to have been insulated facts, which being omitted in the general history, are here subjoined as a sort of appendix. A beautiful incident occurs among them, with respect to Rizpah, one of Saul's concubines, which seems to have affected David, as it must every feeling mind, as an instance of extraordinary parental affection; and induced him to collect all the bones of Saul's family, and honour them with sepulchral rites. The close of the chapter mentions several rencounters between the Israelites and certain Philistine giants. In one of these, it seems David, whose strength was now declining, and who was probably faint with marching, was in imminent danger, had he not been rescued by the assistance of Abishai. In another instance, the brother of Goliath, of Gath, came forward, and was slain by Elhanan; and his son, having on either hand six fingers, and on either foot six toes, by another of David's heroes.

CHAP. XXII. Ver. 1—51. *David's thanksgiving.*—It is probable that this song of praise was composed early in the reign of David, and soon after he was finally delivered from the persecuting rage of Saul. Perhaps it stands in this place, as it was found among those compositions, which David used in his private devotions: and in the book of Psalms, as it was

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rites, as appears from Josh. vi. 19.; but *Amorites* is a name often given to the Canaanites in general.]—*Bagster.*

Ver. 4. *We will have no silver,* &c.—See Margin. That is, they neither wished to extort money from Saul's family, nor would they take upon themselves to revenge his death; their demand was public justice.

Ver. 5. *Devised against us.*—The Hebrew, *Dimah*, seems more literally to imply, oppression in the extreme; as we might say, "levelled to the dust." See *Parkhurst.* [As God accepted the expiation here demanded, we must suppose that both the inquiry of David and the answer of the Gibeonites, were directed by some open or secret intimation from him.]—*Bagster.*

Ver. 6. *Seven men of his sons.*—That is, his family, including grandsons, or other descendants.

Ver. 8. *The two sons of Rizpah.*—She was Saul's concubine, whom Abner took, and for which he was reproved by Ish-bosheth, ch. iii. 7. The Mephibosheth here named must be distinguished from the son of Jonathan, mentioned in the verse preceding.—*The five sons of Michal.*—[This Adriel did not marry Michal, Saul's younger daughter, but *Merab*. 1 Sam. xviii. 19.; Michal being married to David, and afterwards to Phaltiel; though it is here said, *she bore, yaledah*, not *brought up*, as falsely rendered, five sons to Adriel. Two of Dr. *Kennicott's* MSS. however, have *Merab*, instead of Michal: the Syriac and Arabic have *Nadab*; and the Chaldee renders the passage thus: "And the five sons of *Merab* which Michal the daughter of Saul brought up, which she brought forth to Adriel the son of Barzillai."]—*Bagster.*

Ver. 9. *In the beginning of barley-harvest.*—That is, about the vernal equinox.

Ver. 10. *Until water dropped.*—That is, until it rained. Dr. *Clarke* explains this of the autumnal rains, five months after; but it seems more probable that this shower of rain was given from heaven, as an indication that this sacrifice was accepted, and that their famine was at an end.

Ver. 12. *The bones of Saul,* &c. *stolen.*—That is, taken secretly. See 1 Sam. xxxi. 8—13.

Ver. 18. *At Gob.*—Forty MSS. and several editions have *Nob*; but *Gezer* is the name in the parallel text, 1 Chron. xx. 4.

Ver. 19. The brother of *Goliath.*—The present Hebrew text reads "Goliath" only: the words "the brother of," are supplied from one Chron. xx. 5. and were probably dropped here by the oversight of a transcriber. See *Kennicott.*

Ver. 20. *On every hand six fingers,* &c.—Tavernier informs us that the eldest son of the emperor of Java (1648) had the same. There are families in Prussia where this anomaly is said to be hereditary. And Pliny gives instances of a like nature. See Dr. *Clarke*, or *Orient. Lit.* No. 459.

CHAP. XXII. Ver. 1. *And David spake,* &c.—This chapter contains wholly and only the 18th Psalm. See note of that Psalm.

he is my [a] shield, and the [f] horn of my salvation, my high [g] tower, and my [h] refuge, my saviour; thou savest me from violence.

4 I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.

5 When the [i] waves of death compassed me, the floods of [j] ungodly men made me afraid;

6 The [k] sorrows of hell compassed me about; the snares of death prevented me;

7 In my distress [l] I called upon the LORD, and cried to my God: and he did hear [m] my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth [n] shook and trembled; the foundations of heaven [o] moved and shook, because he was wroth.

9 There went up a smoke [p] out of his nostrils, and [q] fire out of his mouth devoured: coals were kindled by it.

10 He bowed [r] the heavens also, and came down; and darkness [s] *was* under his feet.

11 And he rode upon a [t] cherub, and did fly: and he was seen upon the [u] wings of the wind.

12 And he made darkness pavilions round about him, [v] dark waters, *and* thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The LORD thundered [w] from heaven, and the most high uttered his voice.

15 And he sent out [x] arrows, and scattered them; lightning, and discomfited them.

16 And the channels of the sea [y] appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his [z] nostrils.

17 He sent from above, he took me; he drew me out of [a] many [b] waters;

18 He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity: but the LORD was my stay.

20 He brought me forth also into a large place: he delivered me, because he delighted [c] in me.

21 The LORD rewarded me according [d] to my righteousness: according to the [e] cleanness of my hands hath he recompensed me.

22 For I have kept [f] the ways of the LORD, and have not wickedly departed from my God.

23 For [g] all his judgments *were* before me: and *as for* his statutes, I did not depart from them

24 I was also upright [h] before him, and have kept myself from mine iniquity.

25 Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness [i] in his eye sight.

26 With the merciful [j] thou wilt show thyself merciful, *and* with the upright man thou wilt show thyself upright.

27 With the pure thou wilt show thyself pure; and with the froward [k] thou wilt [l] show thyself unsavoury.

A. M. 2986. B. C. 1018.

e Ge.15.1. Ps.84.11.
f Lu.1.69.
g Pr.18.10.
h Ps.46.1, 11. Je.16.19.
i or, *pangs.*
j *Belial.*
k or, *cords.*
l Jo.2.2.
m Ps.34.6, 15.
n Ju.5.4. Hab.3.6, 10.
o Job 26.11.
p *by.*
q Ps.97.3,4.
r Is.64.1.
s Ps.97.2.
t Eze.9.3.
u Ps.104.3.
v *binding of waters.*
w Ps.29.3. Is.30.30.
x De.32.23.
y Na.1.4.
z or, *anger.* Ps.74.1.
a or, *great.*
b Is.43.2.
c c.15.26.
d 1 Sa.26.23.
e Job 17.9.
f Pr.8.32.
g Ps.119.30.
h *to him.*
i *before his eyes.*
j Mat.5.7.
k Le.26.23.
l or, *wrestle.*

m Da.4.37.
n or, *candle.*
o or, *broken.*
p or, *refined.*
q *riddeth,* or, *looseth*
r *equalleth.*
s Hab.3.19.
t *for the war.*
u *multiplied me.*
v *ankles.*
w Mal.4.3.
x Ps.44.5.
y *caused to bow.*
z Ge.49.8. Jos.10.24.
a Pr.1.28. Mi.3.4.
b 2 Ki.13.7.
c Mi.7.10.
d c.3.1. 19.9,14. 20.1,2,22.
e Ps.2.8.
f *Sons of the stranger.*
g *lie,* or, *yield feigned obedience* De.33.29. Ps.66.3.
h Mi.7.17.
i *giveth avengement for me.* 1 Sa.25. 39. c.18.19, 31.
j Ps.52.1,5, 8. 2 Th.3.2.
k Ps.89.29, 36.

28 And the afflicted people thou wilt save: but thine eyes *are* upon the [m] haughty, *that* thou mayest bring *them* down.

29 For thou *art* my [n] lamp, O LORD: and the LORD will lighten my darkness.

30 For by thee I have [o] run through a troop: by my God have I leaped over a wall.

31 *As for* God, his way *is* perfect; the word of the LORD *is* [p] tried: he *is* a buckler to all them that trust in him.

32 For who *is* God, save the LORD? and who *is* a rock, save our God?

33 God *is* my strength *and* power: and he [q] maketh my way perfect.

34 He [r] maketh my feet [s] like hinds' *feet:* and setteth me upon my high places.

35 He teacheth my hands [t] to war; so that a bow of steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath [u] made me great.

37 Thou hast enlarged my steps under me, so that my [v] feet did not slip.

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen [w] under my feet.

40 For thou hast girded me with strength to battle: them [x] that rose up against me hast thou [y] subdued under me.

41 Thou hast also given me the [z] necks of mine enemies, that I might destroy them that hate me.

42 They looked, but *there was* none to save; *even* unto the LORD, but [a] he answered them not.

43 Then did I beat them as small as the dust [b] of the earth, I did stamp them as the mire [c] of the street, *and* did spread them abroad.

44 Thou also hast delivered me from the strivings [d] of my people, thou hast kept me *to be* head of the [e] heathen: a people *which* I knew not shall serve me.

45 [f] Strangers shall [g] submit themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid out of their close [h] places.

47 The LORD liveth: and blessed *be* my rock; and exalted be the God of the rock of my salvation.

48 It *is* God that [i] avengeth me, and that bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered [j] me from the violent man.

50 Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name.

51 *He is* the tower of salvation for his king: and showeth mercy to his anointed, unto David, and to his seed for [k] evermore.

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corrected and delivered to the chief singer, to be sung in the public service of the sanctuary, from time to time, on occasions of recent deliverances, as well as in remembrance of former mercies. The variations are immaterial; though the Jewish writers enumerate no less than seventy-four. Few of them, however, need be here particularly noted.—The first verse of this chapter forms the title of the eighteenth psalm, with some alterations; the most remarkable of which is, the insertion of the words, "The servant of the Lord," in which, it seems, the Psalmist deemed himself more honoured than in being a renowned conqueror, and a very prosperous king.—He had had many enemies, both among his own people and the surrounding nations: but Saul especially is mentioned, as having been more formidable, malicious, and unwearied, than any of them.—In the whole of this sacred hymn, David seems immediately to celebrate providential deliverances: yet he uses language which may fairly be accommodated to spiritual blessings. He appears also primarily to speak of the Lord's dealings with himself; yet he was led by the prophetic Spirit to utter many things, which may with great propriety be applied to the Redeemer's sufferings and victories, of whom David was an evident and remarkable type.—*T. Scott.*

CHAPTER XXIII.

[1] David in his last words professeth his faith in God's promises to be beyond sense or experience. 6 The different state of the wicked. 8 A catalogue of David's mighty men.

NOW these *be* the last words of David. David the son of Jesse said, and the man *who was* raised [a] up on high, the anointed of the God of Jacob, and the sweet psalmist [b] of Israel said,

2 The Spirit [c] of the LORD spake by me, and his word *was* in my tongue.

3 The God of Israel said, the Rock of Israel spake to me, [d] He that ruleth over men *must be* [e] just, ruling in the fear [f] of God.

4 And *he shall be* as the light [g] of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after [h] rain.

5 Although my house *be* not so with God; yet he hath made with me an [i] everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* [j] desire, although he make *it* not to grow.

6 But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man *that* shall touch them must be [k] fenced with iron and the staff of a spear; and they shall be utterly burned with fire [l] in the *same* place.

8 ¶ These *be* the names of the mighty men whom David had: [m] The Tachmonite that sat in the seat, chief among the captains; the same *was* Adino the Eznite: *he lift up his spear* against eight hundred, whom [n] he slew at one time.

9 And after him *was* Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away:

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

11 And after him *was* Shammah the son of Agee the Hararite. And the Philistines were gathered together [o] into a troop, where was a piece of ground full of lentiles; and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

13 And [p] three of the thirty chief went down, and came to David in the harvest time unto [q] the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.

14 And David *was* then in a hold, and the garrison of the Philistines *was* then *in* Beth-lehem

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD.

17 And he said, Be it far from me, O LORD, that I should do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, [r] *and* slew *them*, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the *first* three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, [s] who had done many acts, he slew two [t] lion-like men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:

21 And he slew an Egyptian, [u] a goodly man and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was [v] more honourable than the thirty

A. M. 2989. B. C. 1015.

a Ps.78.70, 71.

b Lu.24.44.

c 2 Pe.1.21.

d or, *he thou ruler*, &c. Ps.110.2.

e Pr.31.9.

f Ex.18.21. 2 Ch.19.7, 9.

g Pr.4.18.

h Ps.72.6.

i c.7.14..16. Is.55.3.

j Ps.73.25, 26.

k *filled.*

l Mat 3.10.

A. M. 2949.. (2989 B. C. 1055.. 1015.

m or, *Jashobham sebet the Tachmonite, head of the three.*

n *slain.*

o or, *for foraging.*

p or, *the three captains over the thirty.*

q 1 Sa.22.1.

r *slain.*

s *great of acts.*

t *lions of God.*

u *a man of countenance*, or, *sight*, called *a man of great stature.* 1 Ch.11. 23.

v or, *honourable among the*, &c.

CHAP. XXIII. Ver. 1—23. *The last words of David.*—By the *last* words of David, we are certainly not to understand the last words he uttered; for he lived some time after this, and gave orders for the coronation of Solomon; (1 Kings i. 29—34.) but his last *prophetic* words; his last sacred ode, in which he predicts the future glory of the Messiah. In speaking of himself as "the man raised up on high," he evidently refers to being taken from the sheepfold, and elevated to a throne, (ch. vii. 8.) as the Lord's anointed, instead of Saul. He also styles himself "The sweet Psalmist of Israel," a term which only occurs in this passage; but which is understood to comprehend both the composition and performance of these sacred odes; in each of which departments, David is universally considered to have excelled, under the influence of divine inspiration: "The Spirit of the Lord spake by me," saith he, and this is the subject of the sacred oracle, "He that ruleth over men, must be just." In this way we have an example of the double sense of prophecy, whereof we shall find many instances in the book of Psalms, which refer first to king David, as the type and then to the Messiah, as the antitype. The figure here applied to a good king, as "ruling in the fear of God," is very beautiful. "He shall be as the light of the morning when the sun ariseth;" an image that could only be applied partially to David, because he was only partially a good king, for in many things it cannot be denied that he disgraced his character and profession: his morning was not without clouds. But it applies fully and absolutely to king Messiah, who is expressly called "the Sun of Righteousness," whose rising was

CHAP. XXIII. Ver. 1. *The last words of David.*—The Targum says, "The words which he predicted concerning the end of the age."

Ver. 4. *And* (he shall be.)—The verb seems here unnecessarily supplied. We should prefer reading, "Even as the light of the morning when the sun riseth; a morning without clouds, (when,) from the splendour (and) from the rain, the earth brings forth vegetation." The adverb *when*, which is here supplied, is meant to point to that morning when the sun arises after the periodical rains, and the earth immediately teems with herbage, which is the natural effect of the clear shining of the sun after rain.

Ver. 5. *For this is all*, &c.—The latter part of this verse is of very difficult interpretation. Bp. *Chandler* reads, "But he (or it) is all my salvation, and all my desire, though he (or it) doth not shoot forth speedily." See Psalm cxxxii. 17. Isa. xlv. 8. We have followed the learned Bishop in sense, though not in words. Instead of supplying the word "speedily," for which we have no authority, we have ventured to translate the particle *Ki*, "though yet." These criticisms are, however, suggested with much diffidence, on a passage which has perplexed the most experienced scholars.

Ver. 6. *But* the sons (some supply "the men") *of Belial.*—Neither sons nor men are in the text.— *The Belial.*—That is, the wicked.

Ver. 7. *Fenced with iron.*—Probably an iron glove, as worn by soldiers. —*Staff of a spear.*—A kind of scythe, probably, to cut them down.

Ver. 8. *Adino the Eznite.*—A corruption of the Hebrew words for *he lift up his spear.*—*Against eight hundred.*—Read, "against three hundred," as 1 Chron. xi. 11.—*Whom he slew.*—The LXX. reads, "He withstood three hundred soldiers." Dr. *Boothroyd* reads, "He penetrated through three hundred men."

Ver. 9. *Eleazar . . . . one of the three mighty men with David.*—This is supposed by some to refer to David's conflict with Goliath; but see 1 Chron. xi. 12.

Ver. 11. *Full of lentiles.*—A species of leguminous plants—pulse; but the parallel passage in 1 Chron. xi. 13. says "barley." The Hebrew words are not very dissimilar, but there might be fields of both.

Ver. 13. *And three of the thirty chief.*—See Margin. The word *Shalashim*, which we translate *thirty*, probably signifies an office, or particular description of men. The captains over Pharoah's chariots, are so termed, Ex. xiv. 7.—Dr. *Clarke.*—*Valley of Rephaim.*—See ch. v. 18, &c.

Ver. 16. *Poured it out*, &c.—An account somewhat similar to this occurs in Arrian's Life of Alexander. When his army was greatly oppressed with heat and thirst, a soldier brought him a cup of water; he ordered it to be carried back; saying, "I cannot bear to drink alone, while so many are in want; and this cup is too small to be divided among the whole." "The example was noble in both cases; but David added piety to bravery; he poured it out unto the Lord."—Dr. *Clarke.*

Ver. 21. *Went down to him with a staff.*—This reminds us of the duel between Dioxippus, the Athenian, and Horratus, the Macedonian, in presence of Alexander. The latter was armed *cap-a-pie*, with shield and sword, spear and javelin; the former was naked, but his body well smeared with oil, with "a strong knotty club." Horratus threw a javelin, which Dioxippus avoided, and before he could use his spear, sprung forward and broke it with his club: the Macedonian then attempted to draw his sword, but the Athenian tripped up his heels, and setting his foot on his neck, would have dashed out his brains, if the king had not prevented.

but he attained not to the *first* three. And David set him over his [w] guard.

24 Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Beth-'ehem,

25 Shammah the Harodite, Elika the Harodite,

26 Helez the Paltite, Ira the son of Ikkesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the [x] brooks of Gaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite; of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Nahari the Beerothite, armour-bearer to Joab the son of Zeruiah,

38 Ira [y] an Ithrite, Gareb an Ithrite,

39 Uriah [z] the Hittite: thirty and seven in all.

CHAPTER XXIV.

[1] David, tempted by Satan, forceth Joab to number the people. 5 The captains, in nine months and twenty days, bring the muster of thirteen hundred thousand fighting men. 10 David, having three plagues propounded by God, repenteth, and chooseth the three days' pestilence. 15 After the death of threescore and ten thousand, David, by repentance, preventeth the destruction of Jerusalem. 18 David, by Gad's direction, purchaseth Araunah's threshing-floor: where having sacrificed, the plague stayeth.

AND again [a] the anger of the LORD was kindled against Israel, and [b] he moved David against them to say, [c] Go, number Israel and Judah.

2 For the king said to Joab the captain of the host, which *was* with him, [d] Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number [e] of the people.

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, a hundred-fold, and that the eyes of my lord the king may see *it:* but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in [f] Aroer, on the right side of the city that *lieth* in the midst of the [g] river of Gad, and toward [h] Jazer:

6 Then they came to Gilead, and to the [i] land of Tahtim-hodshi; and they came to [j] Dan-jaan, and about to [k] Zidon,

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

10 ¶ And David's heart smote [l] him after that he had numbered the people. And David said unto the LORD, I [m] have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away [n] the iniquity of thy servant; for I have done very [o] foolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet [p] Gad, David's seer, saying,

12 Go and say unto David, Thus saith the LORD, I offer thee three *things;* choose [q] thee one of them, that I may *do it* unto thee.

A. M. 2919 2889. B. C. 1055..1015.

w *at his command,* or, *over council.* 1 Sa.22. 14.

x or, *valleys.*

y c.20.26.

z c.11.3,&c.

A. M. 2887 B. C. 1017.

a c.21.1.

b *Satan.* 1 Ch.21.1. &c. Ja.1.13, 14.

c 1 Ch.27. 23,24.

d or, *compass.*

e Je.17.5.

f Jos.13.9, 16.

g or, *valley.*

h Nu.32.1,3.

i or, *nether land newly inhabited.*

j Ju.18.29.

k Jos.19.28.

l 1 Sa.24.5.

m c.12.13.

n Hos.14.2.

o 1 Sa.13. 13.

p 1 Sa.22.5. 1 Ch.29. 29.

q Le.26.41, 43.

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with health, or "healing in his wings," as his beams are beautifully designated. (Mal. iv. 2.) And this corresponds fully to the description, "a morning without clouds," or storms; "a clear shining after the rain," which produceth "the tender grass from the earth." By this we would not understand Messiah himself, as compared to the tender grass; but his beams as the Sun of Righteousness, produce a young progeny; a numerous race of converts; "an offspring like the grass of the earth." (Job v. 25.) So it is said of him in the 72d Psalm, (ver. 7.) "In his days shall the righteous flourish; so long as the moon endureth."

It is added, "Although my house be not so with God." Be not *how?* it may be asked. The answer seems to us easy and natural; "Although my house," that is, my sons, be not so;—*not* princes "ruling in the fear of God;"—not like a "morning without clouds;" yet hath Jehovah made with me "an everlasting covenant, ordered in all things and sure," wherein he hath promised me another Son, the Prince Messiah, who "shall judge the people in righteousness, and all nations shall call him blessed;" (Psalm lxxii. 17.) "for this (or he) is all my salvation, and all my desire, *although yet it appear not to grow.*" But the sons of Belial, that is, wicked men, they grow up like weeds, rapidly and abundantly, but to what avail? they shall be thrust away as thorns, or burnt with fire where they grow.

CHAP. XXIV. Ver. 1—25. *David numbers the people; is punished, and makes atonement.*—"The anger of the Lord was kindled against Israel, and he moved David against them to say, Go number Israel." According to this text, Israel had previously offended the Lord, and he moved David to number them, in order to bring upon them the judgment here recorded; and most certain it is, that when the Almighty is incensed against a people, he doth in his providence raise up enemies, to bring them under punishment. But God was not here the exciting cause, "he tempteth no man" to sin against him; yet his providence may be so arranged as to permit men to sin. In this case, we are told, in the parallel text of Chronicles, that *Satan*, not perhaps the prince of infernal spirits, but some adversary of Israel's peace and of David's comfort, stood up to give this evil counsel, and prevailed.

In this, David was certainly and highly to blame; yet it has been much debated wherein his sin consisted. Surely not in the simple act of numbering his army, for he had done this without blame but a few years before, when he went against Absalom. Indeed the law had provided for this, by ordering a certain tax to be paid on such occasions. Some therefore think it was the neglect of paying this duty, which was half a shekel (about twenty-nine cents) for each person; and this is expressly said to be "to prevent any *plague* among them." (Exod. xxx. 12.) Now, as a plague of a dreadful nature did appear among the people, it may fairly be inferred, that this price of redemption had been neglected. But this probably was not all; actions are weighed by their motives, and Joab himself suspected something wrong in this design, by his inquiry, "Why doth my lord the king delight in this thing?" And David himself had no sooner accomplished his object, (which, indeed, was not wholly accomplished,) than he said, "I have sinned—I have done foolishly."

This was a public act, however, and must be publicly cor-

CHAP. XXIV. Ver. 1. *He moved.*—Many learned men think that the name of Jehovah should not be considered as the nominative to this verb. Bishop *Horne* (among others) reads, "The anger of the Lord was kindled against Israel, and ONE (namely, *the adversary* mentioned in Chronicles) moved David," &c.; or, to the same effect, "David was excited by *some one*, saying." (See ch. xv. 31.) Dr. *Boothroyd* renders the text, "The anger of the Lord was excited against Israel, BECAUSE an adversary stood up and moved David," &c.

Ver. 6. *The land of Tahtim-hodshi.*—See Margin: probably the country east of Gilead, which Saul had taken from the Hagarenes, 1 Chron. ver. 10. "Joab and his assistants began by numbering the inhabitants of the country, to the east of Jordan; thence they proceeded to the northern part of the land in the borders of Zidon and Tyre: and passing through the regions to the west of Jordan, they numbered all the men capable of bearing arms, (except the Levites and Benjamites;) having spent almost ten months in accomplishing it."—*T. Scott.*

Ver. 8. *The strong hold of Tyre.*—The old city, built on the main land See *Calmet.*

Ver. 9. *The number of people* are stated to be—

Here in *Samuel.*		1 Chron. xxi. 5.	
Israel	800,000	Israel	1,100,000
Judah	500,000	Judah	470,000
Total	1,300,000	Total	1,570,000

Some attribute these differences to the errors of transcribers, we think it far more probable that two accounts were delivered in; that in Samuel, at the end of nine months and twenty days; the other some time subsequent when

13 So Gad came to David, and told him, and said unto him, Shall seven [r] years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies *are* [s] great: and let me not fall into [u] the hand of man.

15 ¶ So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.

16 And when the [v] angel stretched out his hand upon Jerusalem to destroy it, the LORD [w] repented him of the evil, and said to the angel that destroyed the people, It is [x] enough: stay now thy hand. And the angel of the LORD was by the threshing-place of Araunah [y] the Jebusite.

17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have [z] sinned, and I have done wickedly: but these [a] sheep, what have they done? let thy hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshing-floor of [b] Araunah the Jebusite.

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy [c] the threshing-floor of thee, to build an altar unto the LORD, that the plague may be stayed [d] from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen [e] for burnt sacrifice, and threshing instruments and *other* instruments of the oxen for wood.

23 All these *things* did Araunah, *as* a [f] king, give unto the king. And Araunah said unto the king, The LORD thy God accept [g] thee.

24 And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt-offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. So the LORD was entreated [h] for the land, and the plague was stayed from Israel.

A. M. 2987. B. C. 1017.

r 1Ch.21.12.

s or, *many.*

t Ps.103.8., 14., 119.156; 136.

u Ps.106.41, 42. Is.47.6.

v Ex.12.23.

w Ps.90.13. 135.14.

x Joel 2.13, 14. Is.27.8. 57.16.

y ver.18. 1 Ch.21. 15. *Ornan.* 2 Ch.3.1.

z Ps.51.4.

a Ps.74.1.

b *Araniah.*

c Ge.23.8., 16.

d Nu.16.47., 50.

e 1 Ki.19. 21.

f Ps.45.16. Re.1.6.

g Job 42.8,9. Eze.20. 40,41.

h c.21.14.

rected; and David is therefore left to make his choice of three years more famine, three months defeat, or three days' pestilence. David, in this instance, acted wisely. He said, "Let us fall now into the hand of the Lord, for his mercies are great, and let me not fall into the hand of man." He judged rightly; heavy as the judgment was, the victims were less than one in 20,000 of the people: the plague did not reach the metropolis, and probably lasted little more than two whole days.

An angel was employed to inflict this judgment, and it is undoubtedly the doctrine of Scripture, that angels are employed as the messengers of divine judgments, as well as mercies, as we shall see more particularly in the opening of the book of Job. This angel was rendered visible to David, but others only saw the effect; their friends sickened, drooped, and died.

David, desirous to offer an atonement on this occasion, on the threshing-floor of Araunah, where the angel appeared, and as directed by Gad the prophet, buys the ground of Araunah, who seems to have possessed it by ancient right, as the descendant of the kings of Jebus, (or Jerusalem,) though now evidently from his language, a proselyte to the worship of Jehovah. These things—the ground, the cattle, and the wood—did Araunah (formerly a king) give unto the king; that is, David, and said, "The Lord thy God accept thee!" David, however, unwilling to offer unto God what cost him nothing, insisted upon buying the ground, which having purchased, he sacrificed, and the plague was wholly stayed; and upon this spot, which evidently belonged to mount Moriah, was the temple afterwards erected by Solomon, by divine command. Upon these important facts, many are the practical inferences which we might raise. We shall only name one. All national judgments, as well as personal afflictions, should lead us to a throne of grace, where we should seek mercy alone through the divinely-constituted atonement: this is a fundamental truth of both Testaments, whereon both the Jewish and Christian church are built.

Joab had proceeded with the numbering a little farther; though after all, the tribes of Levi and Benjamin were never counted; "for the king's word was abominable to Joab," 1 Chron. xxi. 6. [In the parallel place in Chronicles, the men of Israel are said to be 1,100,000, and the men of Judah 470,000: to reconcile which, it has been observed, that the embodied troops of the Israelites were not reckoned here; and that there being twelve companies of 24,000 each, and allowing to each 1000 officers, the deficiency is exactly supplied. So to account for the deficiency in Judah, some are of opinion that the legionary soldiers are included in the one account, and not in the other.]—*Bagster.*

Ver. 11. *When David was up in the morning.*—Literally, "And David arose in the morning; and the word of the Lord was unto the prophet Gad." It is probable, that David had become in some measure sensible of his sin, and had offered his humble confession and supplication to God over night, or in the night; before Gad delivered his message to him in the morning.—*T. Scott.*

Ver. 13. *Seven years of famine.*—In 1 Chron. xxi. 12. we read only "three years." So the LXX. read here; but to make out the seven years, some learned men consider this but the fourth year from the famine inflicted on account of Saul, to which three more years added, would have made seven.—Bp. *Horne.*

Ver. 15. *To the time appointed.*—"The time appointed" may mean either the close of the third day: or, as it is more probable, the appointed hour of the evening sacrifice on the first day. For "the Lord repented him of the evil," which implies, that he did not proceed to the extent of the judgment denounced. Yet on this supposition seventy thousand died in the different parts of the land, in about as few hours as Joab had employed months in numbering the people; and this apparently by the ministration of a single angel! "If it" (the pestilence) "had raged three days, and in every nine hours had killed so many, above a third part of those who had been numbered would have died by this plague; but as Kimchi here observes, by the great mercy of God, the time was contracted."—Bp. *Patrick.*

Ver. 18. *Threshing-floor of Araunah.*—Or, *Ornan,* 1 Chron. xxi. 15. These threshing-floors were all in the open air.

Ver. 22. *Threshing instruments and instruments of the oxen.*—Goads, yokes, &c. Wood for burning was in some parts scarce, and this man's stock appears to have been exhausted.

Ver. 23. *Did Araunah* (as) *a king.*—More literally, "King Araunah;" but the word "king" is wanting in the LXX., Syriac, Arabic, and in some Hebrew MSS.

CONCLUDING REMARKS ON THE SECOND BOOK OF SAMUEL.

[THE vicissitude of important events which this book describes;—the establishment and prosperity of David's reign; the extinction of Saul's family, and David's grateful kindness to the surviving son of Jonathan; the lamentable fall of David, with his submissive repentance, pardon, and restoration; the melancholy effects of his errors, in the crime of Amnon, and the rebellion of Absalom; and his re-establishment on the throne; are represented in the most interesting manner, and furnish the most valuable lessons to mankind. The heinous sins and sincere repentance of David are propounded, says *Augustine,* in order that, at the falls of such great men, others may tremble, and know what to avoid; and that, at their rising again, those who have fallen may know what to follow and imitate; though many will fall with David who will not rise with David. The author, in the concise style of Sacred History, selects only the most important incidents of those revolutions which he records; and, among the conspicuous beauties of this book, we can never sufficiently admire David's feeling lamentation over Saul and Jonathan, the expressive parable of Nathan, and the triumphant hymn of thanksgiving and praise composed by the "sweet psalmist of Israel." We see throughout this book the effects of that enmity against idolatrous nations which had been implanted in the minds of the Israelites by the Mosaic law, and which gradually tended to the extirpation of that idolatry. This book, as well as the former, contains many intrinsic proofs of its verity. By describing, without disguise, the misconduct of those characters that were highly reverenced among the people, the sacred writer demonstrates his impartial sincerity; and by appealing to monuments that attest the truth of his relations when he wrote, he brought forward indisputable evidence of his faithful adherence to truth. The relation of the fall of David is an illustrious proof of the truth of the Sacred Writings. Who, that intended to deceive by trumping up a religion which he intended to father on the purity of God, would have inserted such an account of one of its most zealous advocates and once its brightest ornament? God alone, whose character is truth and impartiality, has done it to show that His religion, *libata ponderibus suis,* will ever stand independently of the conduct of its professors. The Books of Samuel connect the chain of Sacred History, by describing the circumstances of an interesting period. They describe the reformation and improvements of the Jewish church established by David; and as they delineate minutely the life of that monarch, they point out his typical relation to Christ; and also remarkably illustrate his inspired productions which are contained in the book of Psalms: to which they may be considered as a key.

The remark made on the former book, that many heathen authors have borrowed, or collected from other sources, many particulars of the accounts recorded by the inspired writer, may justly be extended to this book; and indeed is equally applicable to all the books of Sacred History. *Eupolemus* and *Dius,* as quoted by *Eusebius,* mention many remarkable circumstances of David and Solomon, agreeing with those detailed in these Sacred Books, and furnishing additional external evidence, if such were needed of the truth of these inspired records.]—*Bagster.*

THE FIRST BOOK OF THE KINGS,

COMMONLY CALLED,

THE THIRD BOOK OF THE KINGS.

THE Second Book of Samuel, as we have seen, ends abruptly: to complete the narrative, it would require the last seven chapters of the First Book of Chronicles; but those we must notice in their proper place. All the transactions there mentioned, except the death of David, evidently intervene before this First Book of Kings.

The two following Books, which were originally but one, contain the history of the kings, both of Judah and Israel, from the reign of David to the Babylonish captivity. Many ascribe them to Ezra; among whom is Dr. *Clarke*, from whom we give the following remarks:

"1. That it is the work of one person, is sufficiently evident from the uniformity of the style, and the connexion of events.

"2. That this person had ancient documents, from which he compiled, and which he often only abridged, is evident from his own words; 'The rest of the acts of (such and such a prince) are they not written in the Chronicles of the kings of Judah, or of Israel?' which occur frequently.

"3. These books were written during, or after, the Babylonish captivity; as, at the end of the Second Book, that event is particularly described. The author states also, 2 Kings xvii. 23. that Israel was, in his time, in captivity in Assyria; according to the declaration of God by his prophets.

"4. That the writer was not contemporary with the facts which he relates, is evident from the reflections he makes on the facts which he found in the memoirs which he consulted. See 2 Kings xvii. from ver. 6 to ver. 24.

"5. There is every reason to believe that the author was a priest or a prophet: he studies less to describe acts of heroism, successful battles, conquests political address, &c. than what regards the temple, religion, religious ceremonies, festivals, the worship of God, the piety of princes, the fidelity of the prophets, the punishment of crimes, the manifestations of God's anger against the wicked, and his kindness to the righteous. He appears every where strongly attached to the house of David; he treats of the kings of Israel only accidentally; his principal object seems to be the kingdom of Judah, and the matters which concern it.

"Now all this agrees well with the supposition that Ezra was the compiler of these books. He was not only a priest, a zealous servant of God, and a reformer of the corruptions which had crept into the Divine worship, but is universally allowed by the Jews to have been the collector and compiler of the whole Sacred Code, and of the arrangement of the different books which constitute the Old Testament."

But a difficulty here arises. If Ezra wrote the Books of Kings, who wrote the Books of Chronicles? Those, as they relate to the same events, must evidently be written by a different hand, and prior to these books. *Scott* and many others therefore attribute these books of Kings to the prophet *Jeremiah*, especially as they close with the same events as his prophecies. The question is, however, of little consequence, as we have no reason to question either their authority or authenticity.

This book comprises a period of 126 years, from A.M. 2989 to 3115; and records many important events in connexion with the different kings.

CHAPTER I.

1 Abishag cherisheth David in his extreme age. 5 Adonijah, David's darling, usurpeth the kingdom. 11 By the counsel of Nathan, 15 Bath-sheba moveth the king. 22 and Nathan secondeth her. 28 David reneweth his oath to Bath-sheba. 32 Solomon, by David's appointment, being anointed king by Zadok and Nathan, the people triumph. 41 Jonathan bringing these news, Adonijah's guests flee. 50 Adonijah, fleeing to the horns of the altar, upon his good behaviour is dismissed by Solomon.

A. M. 2989. B. C. 1015.

NOW king David was old *and* [a] stricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his servants said unto him, [b] Let there be sought for my lord the king [c] a young virgin: and let her stand before the king, and let her [d] cherish him, and let her lie in thy bosom, that my lord the king may get heat.

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.

4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

5 ¶ Then Adonijah [e] the son of Haggith exalted [f] himself, saying, I will [g] be king: and [h] he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not displeased him [i] at any time in saying, Why hast thou done so? and he also *was a* very goodly *man;* and *his mother* bare him after Absalom.

7 And [j] he conferred with Joab [k] the son of Zeruiah, and with Abiathar [l] the priest: and they [m] following Adonijah helped *him.*

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and [n] Shimei, and Rei, and the mighty men [o] which *belonged* to David, were not with Adonijah.

9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which *is* by [p] En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:

10 But [q] Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 ¶ Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth *it* not?

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear [r] unto thy handmaid, saying, Assuredly [s] Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and [t] confirm thy words.

15 ¶ And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, [u] What wouldest thou?

17 And she said unto him, My lord, thou

a *entered into days.*
b *them seek.*
c *a damsel, a virgin.*
d *be a cherisher unto.*
e 2 Sa.3.4.
f Lu.14.11.
g *reign.*
h 2 Sa.15.1.
i *from his days.*
j *his words were.*
k c.2.28.
l 2 Sa.20.25.
m *helped after Adonijah.*
n c.4.18.
o 2 Sa.23.8, &c.
p or, *the well Rogel.* 2 Sa.17.17.
q 2 Sa.12.1, &c.
r ver.30.
s 1 Ch.22.6 ..13.
t *fill up.*
u *What to thee?*

CHAP. I. Ver. 1—27. *David's old age and infirmities; and Adonijah's usurpation.*—The life of David had been made up of labours and sufferings; and there is reason to fear, that when he attained prosperity and ease, he gave way to indulgences still more injurious to his constitution; so that he became extremely weak and feeble before he attained to the usual boundary of human life. As to the remedy in this case, recommended by his servants the physicians, it seems but ill adapted for a prophet. To prevent scandal, however, Abishag appears to have acted in the double capacity of nurse and concubine; and his strength appears to have been partly restored, from the energy he was able to exert in the behalf of his son Solomon. As to Adonijah, he was unquestionably Solomon's elder brother, but this alone did not entitle him to be David's successor, since the Lord himself (whose the kingdom was) had chosen Solomon to that honour; and this David had publicly announced. (1 Chron. xxii. 9, &c.)

Adonijah, who was a second Absalom, the darling of his father, and the favourite, probably, of the army and the people, determined to contest the succession; and having secured the interest of Joab, the late commander-in-chief, and Abiathar the high priest, and some of the king's younger sons, he made a

CHAP. I. Ver. 1. *Stricken in years.*—[David was probably now about *sixty-nine* years of age. He was *thirty* years old when he began to reign, reigned *forty*, and died in his *seventieth* year; and the transactions mentioned here are supposed to have taken place about a year before his death. Sixty-nine was not an advanced age; but he had been exhausted with various fatigues, and especially family afflictions, so that he was much older in constitution than in years.]—*Bagster.*

Ver. 2. *A young virgin.*—Hebrew, "A damsel, a virgin." Josephus says, that the king's servants who prescribed this, were his physicians; and it is a remedy often since prescribed, and strongly extolled by Friar *Bacon*, as "the cure of old age." It is to be remembered, however, that in the same degree as this benefits the aged, it is injurious to the young. There is no doubt but she was considered as his concubine; (see chap. ii. 22.) as such, she was entitled to "lie in his bosom," as well as to be "a cherisher," or nurse, "unto him."

Ver. 4. *She cherished.*—Perhaps "nursed." *Boothroyd* following Geddes, renders it, "She became *nurse* to the king." In Isa. xxii. 15. the masculine noun is used for a house steward.

Ver. 6. His mother *bare him.*—The word "mother" is not in the text. *Boothroyd* translates literally, "He was born (next) after Absalom."

Ver. 7. *He conferred with Joab.*—Joab's object seems to have been, to regain the power with Adonijah which he had lost with David.

Ver. 9. *Adonijah slew sheep.*—[The Oriental banquet, in consequence of the intense heat, is often spread upon the verdant turf, beneath the shade of a tree, where the streaming rivulet supplies the company with wholesome water, and excites a gentle breeze to cool their burning temples. "To fountains, or rivers," says Dr. *Chandler*, "the Turks and Greeks often repair for refreshment; especially the latter on their festivals, when whole families are seen sitting on the grass, and enjoying their early evening repast, beneath the trees, by the side of a rill."]—*Bagster.*

Ver. 12. *Save thine own life,* &c.—Nathan considers it as certain, that if Adonijah was established on the throne, both she and her son Solomon would be put to death as traitors. See ver. 21.

Ver. 17. *Thou swearest.*—[It is not recorded when or upon what occasion David sware to Bath-sheba that Solomon should succeed him: but it is sur-

swarest by the LORD thy God unto thy handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

19 And [v] he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall sleep [w] with his fathers, that I and my son Solomon shall be counted [x] offenders.

22 ¶ And, lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For [y] he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, [z] God save [a] king Adonijah.

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not showed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bath-sheba. And she came [b] into the king's presence, and stood before the king.

29 And the king sware, and said, [c] *As* the LORD liveth, that hath redeemed my soul out of all distress,

30 Even as I sware [d] unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, Let [e] my lord king David live for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants [f] of your lord, and cause Solomon my son to ride upon [g] mine own mule, and bring him down to [h] Gihon:

34 And let Zadok the priest and Nathan the prophet anoint [i] him there king over Israel: and blow [j] ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, [k] Amen: the LORD [l] God of my lord the king say so *too*.

37 As [m] the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater [n] than the throne of my lord king David.

38 ¶ So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took a horn of oil [o] out of the tabernacle, and [p] anointed Solomon: And they blew the trumpets; [q] and all the people said, God save king Solomon.

40 And all the people came up after him, and the people piped with [r] pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

41 ¶ And Adonijah and all the guests that *were* with him heard *it* as they had made an end of [s] eating. And when Joab heard the sound of the trumpet, he said, Wherefore *is this* noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for [t] thou *art* a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

A. M. 2989. B. C. 1015.

v ver.7..9.

w c.2.10.

x *sinners.*

y ver.19.

z *Let king Adonijah live.*

a 1 Sa.10. 24.

b *before the king.*

c 2 Sa.4.9.

d ver.13,17.

e Ne.2.3. Da.2.4. 5.10. 6.21.

f 2 Sa.20.6.

g *which belongeth to me.* Est.6.8.

h 2 Ch.32. 30.

i 1 Sa.10.1. 16.3.12. 2 Sa.2.4. 5.3. c.19.16. 2 Ki.9.3. 11.12. Ps 89.20, 36. Is.45.1. Ac.10.38. 2 Co.1.21, 22.

j 2 Ki.9.13.

k Ps.72.19.

l 1 Ch.17. 27.

m Jos.1.5, 17.

n ver. 47. Ps 89.27.

o Ex.30.23.. 25. Ps.89.20.

p [1] Ch.29. 22.

q 1 Sa.10. 24.

r or, *flutes.*

s Pr.14.13. Ec.7.4..6.

t 2 Sa.18. 27.

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royal feast, and had himself proclaimed, by the style and title of King Adonijah. Nathan the prophet, who had watched all his proceedings, gave the information to Bath-sheba, and advised her to go to the king and inform him, at the same time urging his promise on the behalf of Solomon; and promised immediately to second her application, which he did, as we are informed, with complete success.

It may be worthy of remark, that Adonijah had omitted to invite Nathan and other of the king's known friends; and the omission seems to intimate, that he was not only aware that Nathan had given his decided sanction to the succession of Solomon; but that also he considered him, and those who acted with him, as faithful in his cause. It is well when public men have that decided character for integrity, that no man dare attempt to corrupt them.

Ver. 28—53. *David orders Solomon to be proclaimed king.*—This unexpected news appears to have roused the energies of David; and renewing his promise and his oath to Bath-sheba, he proceeds directly to fulfil them.

Zadok the priest, and Nathan the prophet, and Benaiah, now commander-in-chief, are therefore ordered immediately to take Solomon, to place him upon the king's own mule, and, attended by his officers and body guards, to proclaim him king; a measure so popular and acceptable to the people, that (hyperbolically speaking) the earth was rent (we should have said the *air*) with the rejoicings and acclamations of the people. This, however, was no music to the ears of Adonijah and his party, whose mirth was suddenly at an end, and who himself fled to the horns of the altar, to save his life. This was readily and justly granted, but upon condition that he staid at home, and attempted to raise no insurrection against his brother Solomon, now proclaimed.

It seems to have been a custom, as ancient as the days of David, to address the throne on all changes in the government; and both the address and answer here recorded, well merit our attention. "The king's servants"—whether we say David's or Solomon's, it is all the same—"The king's servants said to David, May God make the name of Solomon better

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posed, with some degree of probability, that it took place after Absalom's rebellion; and as God himself had settled the succession, he might very properly give her this assurance.]—*Bagster.*

Ver. 20. *Thou shouldest tell.*—[At this time the monarchy of Israel was *unsettled:* no man knew who was to succeed to the crown; and the minds of the people were as unsettled as the succession. It was neither *hereditary* nor *elective:* the king, as was anciently the case in most countries, *named* his successor; but in this instance, God had already assigned the throne to Solomon.]—*Bagster.*

Ver. 21. *Counted offenders.*—[The history of the world demonstrates, that the lust of dominion has tempted men to commit the most enormous crimes; A father has destroyed his son, a son deposed a father, and a brother murdered a brother, in order to obtain a crown!]—*Bagster.*

Ver. 33. *Mine own mule.*—[*Maimonides* informs us, that it was a capital offence for any one to ride on the king's mule, to sit on his throne, *or* to handle his sceptre, without permission; and as David ordered Solomon to ride on his own mule, &c. it was ample evidence that he had appointed him his successor.]—*Bagster*

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This *is* the noise that ye have heard.

46 And also Solomon [u] sitteth on the throne of the kingdom.

47 And moreover the king's servants came to bless our lord king David, saying, God [v] make the name of Solomon better than thy name, and make his throne greater than thy throne. [w] And the king bowed himself upon the bed.

48 And also thus said the king, Blessed *be* the LORD God of Israel, which [x] hath given *one* to sit on my throne this day, mine eyes [y] even seeing *it*.

49 And all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, and [z] caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me today that he will not slay his servant with the sword.

52 And Solomon said, If he will show himself a worthy man, there [a] shall not a hair of him fall to the earth: but [b] if wickedness shall be found in him, he shall [c] die.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thy house.

CHAPTER II.

1 David, having given a charge to Solomon, 3 of religiousness, 5 of Joab, 7 of Barzillai, 8 of Shimei, 10 dieth. 12 Solomon succeedeth. 13 Adonijah, moving Bath-sheba to sue unto Solomon for Abishag, is put to death. 26 Abiathar, having his life given him, is deprived of the priesthood. 28 Joab, fleeing to the horns of the altar, is there slain. 35 Benaiah is put in Joab's room, and Zadok in Abiathar's. 36 Shimei, confined to Jerusalem, by occasion of going thence to Gath, is put to death.

NOW [a] the days of David drew nigh that he should die; and he charged Solomon his son, saying,

2 I [b] go the way of all [c] the earth: be thou strong therefore, and show thyself a [d] man;

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written [e] in the law of Moses, that [f] thou mayest [g] prosper in all that thou doest, and whithersoever thou turnest thyself:

4 That the LORD may continue his word which he spake concerning me, saying, If [h] thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there [i] shall not [j] fail thee (said he) a man on the throne of Israel.

5 Moreover thou knowest also what Joab the son of Zeruiah did to [k] me, *and* what he did to the two captains of the hosts of Israel, unto [l] Abner the son of Ner, and unto [m] Amasa the son of Jether, whom he slew, and [n] shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

6 Do therefore according [o] to thy wisdom, and [p] let not his hoar head [q] go down to the grave in peace.

7 But show kindness unto the sons of Barzillai [r] the Gileadite, and let them be of those that eat at thy table: for so they came [s] to me when I fled because of Absalom thy brother.

8 And, behold, *thou hast* with thee Shimei [t] the son of Gera, a Benjamite of Bahurim, which cursed me with a [u] grievous curse in the day when I went to Mahanaim: but [v] he came down to meet me at Jordan, and I sware to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore hold [w] him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.

10 ¶ So David slept [x] with his fathers, and was buried [y] in the city [z] of David.

11 And [a] the days that David reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ Then [b] sat Solomon upon the throne of

A. M. 2989. B. C. 1015.

u 1 Ch.29. 23
v ver.37.
w Ge.47.31.
x c 3.6. Ps.132.11.
y Ps.128.5, 6.
z c 2.28.
a 1 Sa.14. 45. Ac 27.34.
b Job 15.22. Pr 13.6 21 12.
c c 2.21..25.
a Ge 47.29 De.31.14. Job 7.1.
b Jos 23 14.
c Ps 89 48. He.9.27.
d Ec. 12.13. 1 Co.16. 13.
e De.17.18.. 20.
f De.29.9
g or, *do wisely.* 1 Sa.18 5. 14 30.
h Ps.132.12.
i 2 Sa.7.16.
j *be cut off from thee from the throne.*
k 2 Sa.19.5.. 7.
l 2 Sa.3.27.
m 2 Sa.20. 10.
n *put.*
o ver.9.
p ver.31,34.
q Ge.42.38. 44.31.
r 2 Sa.19.31 ..40.
s 2 Sa.17.27.
t 2 Sa.16.5, &c.
u *strong.*
v 2 Sa.19.18 ..23.
w Ex.20.7. Job 9.28.
x c.1.21. Ac.13.36.
y Ac.2.29.
z 2 Sa.5.7.
a 1 Ch.29. 27.
A. M. 2990. B. C. 1014.
b 1 Ch.29. 23. 2 Ch.1.1.

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than thy name; and make his throne greater than thy throne! And the king (David) bowed himself on his bed," evidently in an act of worship, saying, "Blessed be the Lord God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it."

CHAP. II. Ver. 1—12. *David gives his dying charge to Solomon.*—The first part of David's charge is unquestionably excellent. He adopts the language of Joshua in like circumstances; "Behold I am going this day the way of all the earth," (Josh. xxiii. 14.) and exhorts his son to be strong, that is, in mind—firm, decided, and resolved to walk in the ways of God, and to keep his statutes, as the way to prosper in all his undertakings. But in the latter part of the charge, as it respects Joab and Shimei, two state criminals, there are some things that at least require explanation. The former had, in several instances, been guilty of deliberate murder; but had escaped justice through his influence with the army. And though he had continued faithful to David under the rebellion of Absalom, he slew him, expressly in opposition to the king's injunction; and now he had been dismissed from office, he scrupled not to set up Adonijah in opposition to Solomon, to whom he must have known that the throne was promised, both by David and by Jehovah. David therefore enjoins upon Solomon not to let his hoar hairs go down to the grave in peace; but to call him to account for these murders whenever he should find a proper occasion.

As to *Shimei*, he had been many years the avowed enemy of David, and had cursed him with a great and *strong* curse, (as the Hebrew phrase is,) and even pelted him and his followers with stones; and though afterwards he submitted to save his life, and his life had in consequence been spared, it does not appear that he had ever shown an altered disposition; as,

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Ver. 45. *Gihon.*—[This was a fountain on the west of Jerusalem, (consequently, in an opposite direction to En-rogel on the east, where Adonijah was proclaimed king,) of which there were two pools, an upper and a lower. (2 Ch. xxxii. 30.) There is a large square cistern in the ravine west of the city, mentioned by Dr. *Richardson* as a little to the south of the Jaffa gate, which Dr. *Pococke* describes as a basin about 250 paces long, and 100 broad. It is commonly called the pool of Bath-sheba, but seems to be the lower pool of Gihon. "Nearly a mile to the N. N. W. is the pool of Gihon, which I suppose to be the upper pool. It is a very large basin, and, if I mistake not, is cut down about ten feet into the rock, there being a way down to it by steps. It was almost dry at that time, and seems designed to receive the rain waters which come from the hills about it. There is a canal from the pool to the city, which is uncovered part of the way, and, it is said, goes to the pool in the streets near the holy sepulchre. The fountain of Gihon arose either in the upper pool, or out of the high ground above it."]—*Bagster.*

Ver. 50. *The horns of the altar.*—For these horns, see Exod. xxxviii. 2. The altar was in many cases an asylum, but not in all; see note on ch. ii. 30.

CHAP. II. Ver. 3. *That thou mayest prosper.*—The doctrine is, that those who obey God do wisely, and may expect to prosper.

Ver. 5. *And put the blood of war upon his girdle.*—That is, slew a man in the act of embracing him. This he did in two instances; those of Abner and Amasa, already noticed, 2 Sam. iii. 27.; xx. 10.

Ver. 6. *Let not his hoar, &c.*—[This ought by no means to be imputed to personal resentment, but to David's regard for justice. Joab, for two most atrocious murders, according to the law of God should die; and it would have been a flagrant breach of that law, and an insult to justice, not to have taken his life. David was culpable in delaying it so long; and without giving this order to Solomon, could not have died in the approbation of his Maker.]—*B.*

Ver. 9. *But his hoar head bring thou down to the grave with blood.*—"In the Hebrew language," says Dr. *Kennicott*, "it is not unusual to omit the negative in a second part of the sentence, and to consider it as repeated, when it has been once expressed and followed by the connecting particle," (vau.) Here the Doctor refers to the Hebrew of Psalm i. 5.; ix. 18.; xxxviii. 1. lxxv. 5. Prov. xxiv. 12.; xxx. 3. Upon this principle, the Doctor thus translates the verse in question; "Now therefore, hold him *not* guiltless, (for thou art a wise man, &c.) but (or yet) bring not down his hoar head to the grave with blood." Now, how did Solomon understand this charge? Did he kill Shimei in consequence of it? Certainly he did not; for, after he had immediately commanded Joab to be slain in obedience to his father, he sends for Shimei, and knowing that he required to be watched, confines him to Jerusa

David his father; and his kingdom was established [c] greatly.

13 ¶ And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest [d] thou peaceably? and he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was [e] mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was [f] his from the LORD.

16 And now I ask one petition of thee, [g] deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag [h] the Shunammite to wife.

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose [i] up to meet her, and [j] bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right [k] hand.

20 Then she said, I desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder brother; even for him, and for Abiathar [l] the priest, and for Joab the son of Zeruiah.

23 Then king Solomon sware by the LORD, saying, God [m] do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me a house, as he [n] promised, Adonijah shall be put to death [o] this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

A. M. 2990. B. C. 1014.

c Ps. 72 8, &c.
d 1 Sa. 16.4, 5.
e c. 1.5.
f 1 Ch. 22.9, 10. Je. 27 5..8. Da. 2.21.
g *turn not away my face.* Ps. 132.10.
h c. 1.3,4.
i Le. 19.32.
j Ex. 20.12.
k Ps. 45.9.
l c. 1.7.
m 2 Sa. 3.35.
n 2 Sa. 7.11.. 13.
o c. 1.52.
p Jos. 21.18.
q *a man of death.* 1 Sa. 26. 16.
r 1 Sa. 23 6. 2 Sa. 15. 24, 29.
s 1 Sa. 22. 20..23.
t 1 Sa. 2.30.. 36.
u c. 1.7.
v De. 32.35.
w c. 1.50.
x Ex. 21.14. Eze. 9.6. 1 Pe. 4.17*e*
y Nu. 35 33. De. 19 13. 21.8,9.
z ver. 5.
a Jn. 9 24, 57. Ps. 7.16.
b 2 Ch. 21. 13.
c 2 Sa. 3.37.
d 2 Sa. 3.27.
e 2 Sa. 20.10.
f 2 Sa. 3.29.
g Pr. 25.5.
h Ps. 89.36, 37. Is. 9.6,7.
i Job 34.24.
j Nu. 25.11.. 13. 1 Ch. 6.53. 24.3.
k 1 Sa. 2.35. ver. 27.

26 ¶ And unto Abiathar the priest said the king, Get thee to [p] Anathoth, unto thine own fields; for thou [q] *art* worthy of death: but I will not at this time put thee to death, because [r] thou barest the ark of the Lord GOD before David my father, and because thou hast been [s] afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning [t] the house of Eli in Shiloh.

28 ¶ Then tidings came to Joab: for Joab had [u] turned after Adonijah, [v] though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught [w] hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the [x] altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab and thus he answered me.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that [y] thou mayest take away the innocent blood, which Joab [z] shed, from me, and from the house of my father.

32 And the LORD shall return [a] his blood upon his own head, who fell upon two men more righteous and better [b] than he, and slew them with the sword, my father David not [c] knowing *thereof, to wit*, Abner the son of [d] Ner, captain of the host of Israel, and [e] Amasa the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed [f] for ever: but [g] upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever [h] from the LORD.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

35 ¶ And the king put Benaiah the son of Jehoiada in his room [i] over the host: and Zadok [j] the priest did the king put in the room of [k] Abiathar.

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however, his hands were not absolutely stained with murder, it seems hard that David should charge it upon Solomon to bring down "his hoar head to the grave with blood." Some very learned men have therefore given a different rendering of this verse, as implying that Shimei was neither to be held innocent, nor punished for what was passed. (See note on ver. 9.)

In all this narrative, two things must be distinctly borne in mind; first, that David, in this history, is not to be considered as a private man, giving advice to his children; but as a sovereign, giving charge to his successor on the throne, as to his public conduct: and, secondly, that this was under the Mosaic, and not the Christian dispensation. Under the former, the law was, "an eye for an eye, and a tooth for a tooth:" under the latter, it is, "Bless them that curse you, and love them that hate you." As to the death of David, we have nothing here but his public charge to Solomon, while attended by many of his great officers of state; if we wish to know his feelings as a believer, we must advert to his language in another place, (1 Chron. xxix. 10—19.) or turn back to his last words in the close of the preceding book, where we shall find him piously adverting to "the everlasting covenant," and to that great Messiah, in whom was "all his salvation, and all his desire."

Ver. 13—46. *Solomon's conduct towards Adonijah, Joab, and Shimei.*—In the close of the first chapter of this book, Adonijah had the promise of his life, upon condition of his good behaviour: "If he will show himself a worthy man, (a son of virtue, as the Hebrew phrase is,) there shall not a hair of him fall to the earth: "but if wickedness should be found in him, he shall die." So while he was content to live a private life, he suffered no molestation; but when he unadvisedly applied to Bath-sheba to ask for him his father's virgin concubine, Abishag, for his wife, Solomon was incensed. Viewing this as a deliberate step toward re-ascending the throne, he considered him as having forfeited his life; and it is strange that Adonijah should not be aware of this. It was by his taking one of the concubines of Saul, that Ish-bosheth was offended with Abner; and it was by lying with the concubines of his father David, that Absalom openly renounced

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lem for life. Such also is the interpretation of Dr. *Chandler*; and Dr. *Clarke* thinks it "the best mode of interpreting this text."

Ver. 23. *God do so to me*, &c.—[We have already seen, that the whole harem of an eastern monarch was a part of the regal succession; and it was treason for a subject to claim any wife or virgin who had once formed a part of it. Solomon evidently considered the request of Adonijah in this light; and was convinced that he was still aiming to seize the crown, to which he considered this as one step. But it is very doubtful, how far the plea either of policy or state necessity can justify Solomon in thus imbruing his hands in his brother's blood; whatever might have been his treasonable intentions or conduct.] - *Bagster.*

Ver. 27 *So Solomon thrust out Abiathar.*—[This was for having taken part with Adonijah; but by it a remarkable prophecy was fulfilled. God had told Eli, (1 Sam. 30—36.) that the priesthood should depart from his house: Abiathar was the last of the priests of *Ithamar*, of which family was Eli the high priest. Zadok, who succeeded, was of the family of Eleazar; and by this change the priesthood reverted to its ancient channel.]—*Bagster.*——*That he might fulfil*, &c.—This phrase, which often occurs, in both the Old and New Testaments, certainly does not mean that the action was done *to* fulfil the prophecy, (as is demonstrated from Acts iv. 27, 28.) but simply means, "thus was fulfilled, or verified." Dr. *Boothroyd* renders it to the same effect, "So that was fulfilled." See Dr. *Campbell* on Matt. i. 22.

Ver. 30. *Come forth*, &c.—God had ordained that murderers should be dragged from his altar, and put to death. Exod. xxi. 14. This was doubtless

36 ¶ And the king sent and called for [l] Shimei, and said unto him, Build thee a house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over the brook [m] Kidron, thou shalt know for certain that thou shalt surely die: thy [n] blood shall be upon thine own head.

38 And Shimei said unto the king, The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish [o] son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou [p] saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept the oath of the LORD, and the commandment [q] that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest all the wickedness [r] which thy heart is privy to, that thou didst to David my father: therefore [s] the LORD shall return thy wickedness upon thine own head;

45 And king Solomon *shall be* [t] blessed, and [u] the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And [v] the kingdom was established in the hand of Solomon.

CHAPTER III.

1 Solomon marrieth Pharaoh's daughter. 2 High places being in use, Solomon sacrificeth at Gibeon. 5 Solomon at Gibeon, in the choice which God gave him, preferring wisdom, obtaineth wisdom, riches, and honour. 16 Solomon's judgment between the two harlots maketh him renowned.

AND Solomon made affinity with Pharaoh king of Egypt, and [a] took Pharaoh's daughter, and brought her into the city [b] of David, until he had made an end of [c] building his own house, and [d] the house of the LORD, and the wall [e] of Jerusalem round about.

2 ¶ Only [f] the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

3 And Solomon loved [g] the LORD, walking in the statutes [h] of David his father: only he sacrificed and burnt incense in high places.

4 And the king went to Gibeon [i] to sacrifice there; for that [j] *was* the great high place: a thousand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared [k] to Solomon in a dream [l] by night: and God said, Ask [m] what I shall give thee.

6 And Solomon said, Thou hast showed unto thy servant David my father great [n] mercy, according as he walked [o] before thee in truth, and in righteousness, and in uprightness [p] of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son [q] to sit on his throne, as *it is* this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I *am but* a little [r] child: I know not *how* to go [s] out or come in.

8 And thy servant *is* in the midst of thy people which thou hast [t] chosen, a great people, that cannot be [u] numbered nor counted for multitude.

9 Give therefore thy servant an [v] understanding [w] heart to judge [x] thy people, that I may discern [y] between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the LORD, that Solomon had asked this thing.

11 And God said unto him, [z] Because thou hast asked this thing, and hast not asked for thyself [a] long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but has asked for thyself understanding to [b] discern judgment;

12 Behold, I have done [c] according to thy words: lo, I have given thee a wise and an understanding heart; so [d] that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee [e] that which thou hast not asked, both [f] riches, and honour: so that [g] there [h] shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen [i] thy days.

15 And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made a feast [j] to all his servants.

16 Then came there two women, *that were* harlots, unto the king, and stood before [k] him.

A. M. 2990. B. C. 1014.

l ver. 8.
m 2 Sa. 15. 23.
n Le. 20. 9. Jos. 2. 19. 2 Sa. 1. 16.
A. M. 2993. B. C. 1011.
o 1 Sa. 27. 2.
p Lu. 15. 22.
q Ec. 8. 2.
r 2 Sa. 16. 5., 8. Ro. 2. 15. 1 Jn. 3. 20.
s Eze. 17. 19.
t Ps. 72. 17.
u ver. 53, 54.
v 2 Ch. 1. 1.
A. M. 2990. B. C. 1014.
a c. 7. 8. 9. 24.
b 2 Sa. 5. 7.
c c. 7. 1.
d c. 6.
e c. 9. 15, 19.
f Le. 17. 3, 5. c. 22. 43.

g De. 30. 16, 20. Ps. 31. 23. Mat. 22. 37. Ro. 8. 28.
h ver. 6. 14. Jn. 14. 15, 21.
i 2 Ch. 1. 3, &c.
j 1 Ch. 16. 39.
k c. 9. 2.
l Nu. 12. 6. Mat. 1. 20.
m Mat. 7. 7. Jn. 16. 24.
n or, *bounty.*
o c. 2. 4. 9. 4. 15. 5.
p 2 Ki. 20. 3. Ps. 15. 2.
q c. 1. 48.
r 1 Ch. 29. 1.
s Ps. 121. 8.
t De. 7. 6.
u Ge. 13. 16.
v *hearing.*
w Pr. 2. 3. 9. Ja. 1. 5.
x Ps. 72. 1, 2. Ju. 5. 30.
y He. 5. 14.
z Ro. 8. 26. Ja. 4. 3.
a *many days.*
b *hear.*
c 1 Jn. 5. 14.
d c. 4. 29., 31. 5. 12. 10. 23, 24. Ec. 1. 13, 16.
e Mat. 6. 33. Ep. 3. 10.
f c. 4. 21, 24. Pr. 3. 16.
g c. 10. 23., 29.
b or, *hath not been.*
i De. 5. 15. Ps. 91. 4. 91. 16. Pr. 3. 2. 1 Ti. 4. 8.
j c. 8. 65. Es. 1. 3. Ma. 6. 21.
k Nu. 27. 2.

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his allegiance to him; it was not unnatural for Solomon, therefore, to construe this into an act of treason; though we cannot but think a milder punishment would better have become Solomon, as a prince of peace.

These tidings were told to *Joab*, who could not expect a gentler fate; he therefore fled to the horns of the altar, flattering himself that the sacredness of the place might be his protection; but there was an express law to exempt murderers from this privilege; he was therefore slain.

Solomon next sent for *Shimei*, directed him to build a house at Jerusalem, and there to live, promising him safety so long as he there continued, but denouncing death if he ever left the city. Shimei remained there three years, but two of his slaves having absconded, he rashly went to Gath in pursuit of them, and on his return, suffered the penalty of all his crimes; and so by the death of his rival brother and his powerful enemies, Joab and Shimei, "the kingdom was established in the hand of Solomon." It is painful, doubtless, to a feeling mind, to read of such tragical events; but these executions might not only be acts of justice, but necessary sacrifices to the peace and stability of Solomon's throne, which could hardly be pronounced safe, had Joab or Shimei been left at liberty to plot against him. "Take away the wicked from before the king, that his throne may be established in righteousness." Prov xxv. 5.

CHAP. III. Ver. 1—28. *Solomon's marriage to Pharaoh' daughter: his early piety, and extraordinary wisdom.*—The Hebrews, we know, were not permitted to take wives of the

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construed as a tacit concession that less offenders should be protected. The protection afforded by heathen altars is well known; yet the heathen would drag notorious criminals from their altars.

Ver. 37. *Thy blood shall be upon thine own head.*—The LXX. add, "The king made him swear that day:" which is confirmed by the words of Solomon, ver. 42; "Did I not make thee swear?" "Did I not adjure thee?"—Dr. *Boothroyd.*

CHAP. III. Ver. 1. *Solomon took Pharaoh's daughter.*—It is remarkable, that Moses married an Ethiopian; Abraham had an Egyptian concubine, (Hagar;) and Solomon an Egyptian wife. This has been thought contrary to the divine law; but it is clear from Exod. xxxiv. 12—16 that a Hebrew might marry a woman of any nation, except a Canaanite, upon one condition only, that of her giving up idolatry; Deut. xxi. 10—14. This condition, it is probable, Solomon insisted upon with his first wives, if not afterwards. See *Michaelis'* Comm. on the Laws of Moses, by Dr. *Smith.*

Ver. 16. *Harlots.*—The word *zanoth*, rendered *harlots*, is here translated

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at [l] midnight, and took my son from beside me, while thy handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child *was* unto the king, for [m] her bowels [n] yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* in [o] him, to do [p] judgment.

A. M. 2990. B. C. 1014.

l Job 24:16. Ps. 139:11.

m Ge. 43:30. Is. 49:15. Je. 31:20. Hos. 11:8.

n *were hot.*

o *the midst of him.*

p Ps. 72:2,4.

CHAPTER IV.

1 Solomon's princes. 7 His twelve officers for provision. 20, 24 The peace and largeness of his kingdom. 22 His daily provision. 26 His stables. 29 His wisdom.

SO king Solomon was king over all Israel.

2 And these *were* the princes which he had; Azariah the son of Zadok the [a] priest,

3 Elihoreph and Ahiah, the sons of Shisha, [d] scribes; Jehoshaphat [c] the son of Ahilud, the [b] recorder.

4 And Benaiah the son of Jehoiada *was* over the host: and Zadok and [e] Abiathar *were* the priests:

5 And Azariah the son of Nathan *was* over the officers: and Zabud the son of Nathan *was* principal officer, *and* the king's [f] friend:

6 And Ahishar *was* over the household: and Adoniram the son of Abda *was* over the [g] tribute.

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

8 And these *are* their names: [h] The son of Hur, in mount Ephraim:

9 [i] The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan:

10 [j] The son of Hesed, in Aruboth; to him *pertained* Sochoh, and all the land of Hepher:

11 [k] The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:

12 Baana the son of Ahilud; *to him pertained* Taanach and Megiddo, and all Beth-shean which *is* by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, *even* unto *the place that is* beyond Jokneam:

13 [l] The son of Geber, in Ramoth-gilead; to him *pertained* the towns of [m] Jair the son of Manasseh, which *are* in Gilead; to him *also*

l Or, *the chief officer.*

b Or, *secretaries.*

c 2 Sa. 20:24.

d Or, *remembrancer.*

e c. 2:27,35.

f 1 Ch. 27:33.

g Or, *levy.* c. 5:14.

h Or, *Ben-hur.*

i Or, *Ben-dekar.*

j Or, *Ben-hesed.*

k Or, *Bena-binadab.*

l Or, *Ben-geber.*

m Nu. 32:41.

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devoted nations of Canaan; but they were allowed to marry women from other Pagan nations, upon condition of their giving up idolatry. So Abraham had an Egyptian concubine, and Moses married a Cushite, or Ethiopian; but both gave up the profession of idolatry, as we may reasonably believe was the case with Pharaoh's daughter, who is not in Scripture charged with that offence.

It is possible, also, that Solomon's other heathen wives might promise to do the same; and indeed who would not, to marry Solomon in all his glory? though they afterwards returned to idolatry, and drew him with them. (Chap. xi. 1—8.)

But at this period, we are informed, "Solomon loved the Lord, walking in the statutes of David his father;" by which we may reasonably understand the good advice he gave him a short time before his death, as mentioned in the preceding chapter. Under the Mosaic dispensation, the piety of a prince was expressed in the number and cost of his animal sacrifices. Those of Solomon, we are told, were offered in "the great high place" at Gibeon, because the temple was not yet built; but the tabernacle was now there, (2 Chron. i. 3.) and therefore this was the proper place: the intimation may be only intended to remind us, that he was waiting with some anxiety for the building of the temple.

On the following night (2 Chron. i. 7.) Solomon had a dream of a prophetic nature, in which he was permitted to ask of the Lord some heavenly gift, and he asked for wisdom—that wisdom especially which was "profitable to direct" him in his public duties:—"And now, O Lord my God, thou hast made thy servant king instead of David my father; and I—a little child!—I know not how to go out, or come in..... Give therefore thy servant an understanding heart, to judge thy people, that I may judge between good and bad: for who is able to judge this thy so great a people?" With this request the Lord was well pleased, and it was instantly granted; of which we have a striking proof in the decision the king made between the two harlots, in their dispute as to the identity of a child, as above related: on his ordering the disputed infant to be slain, he immediately discerned the true mother, by her feelings. The report of this decision raised Solomon's fame throughout the land, for "the people saw that the wisdom of God was in him, to do judgment." Wisdom always inspires reverence; they therefore "feared the king," and yielded a prompt obedience to his commands. How then should we fear to neglect or disobey him of whom Solomon was but a type or shadow—"the only wise God, our Saviour!"

CHAP. IV. Ver. 1—34. *The officers of Solomon's household. the extent of his dominions, and the variety of his knowledge.*—If the glory of a king consists in the number and prosperity of his subjects, Solomon was now, as a prince, supremely happy. He reigned over all the kingdoms (or provinces rather) from the great river Euphrates to the land of the Philistines, and to the frontiers of Egypt. But his wisdom was still more extensive than his dominions. For "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore;" a figure which Lord *Bacon* thus beautifully explains: "As the sand on the sea shore encloses a great body of waters, so Solomon's mind contained an ocean of knowledge." He was wiser than all men; and gave proofs of his extraordinary wisdom, both in his conversations and compositions. His conversations em-

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by the Targumist, the best judge in this case, *pundekon*, "tavern-keepers:" see on Jos. ii. 1. Ju. xi. 1. Had these women been harlots, it is not likely that they would have dared to appear before Solomon; nor is it likely that such persons would have been permitted in the reign of David. Their *husbands* might, at this time, have been following their necessary occupations in distant parts.]—*Bagster.*

Ver. 25. *Divide the living child.*—[This was apparently a very strange decision; but Solomon saw that the only way to discover the real mother was by the affection and tenderness she would necessarily show to her offspring. The plan was tried, and succeeded: and it was a proof of his sound judgment, penetration, and acquaintance with the human heart, if not of his extraordinary and supernatural wisdom. There are several similar decisions recorded by heathen writers. *Suetonius*, in his life of the Emperor Claudian, (c. xv.) whom he celebrates for his wonderful sagacity and penetration, tells us, that this emperor discovered a woman to be the real mother of a young man, whom she refused to acknowledge, by commanding her to marry him, the proofs being doubtful on both sides; for, rather than commit incest, she confessed the truth. *Diodorus Siculus* also informs us, that Ariopharnes, king of Thrace, being appointed to decide between three young men, each of whom professed to be the son of the deceased king of the Cimmerians, and claimed the succession, discovered the real son by ordering each to shoot an arrow into the dead body of the king: two of them did this without hesitation; but the real son of the deceased monarch refused.]—*Bagster.*

CHAP. IV. Ver. 3. *Scribes*, &c.—Compare note on 2 Sam. viii. 16.; xx. 24.

Ver. 4. *Zadok and Abiathar.*—This must have been written before chap. ii. 27. which see.

Ver. 7. *Officers.*—[These are doubtless to be considered as general receivers; for, as Sir *John Chardin* observes, "the revenues of the princes of the East are paid in the fruits and productions of the earth: there are no other taxes on the peasants."]—*Bagster.*

pertained the region of [n] Argob, which *is* in Bashan, threescore great cities with walls and brazen bars:

14 Ahinadab the son of Iddo *had* [o] Mahanaim:

15 Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai *was* in Asher and in Aloth:

17 Jehoshaphat the son of Paruah, in Issachar:

18 Shimei the son of Elah, in Benjamin:

19 Geber the son of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer which *was* in the land.

20 ¶ Judah and Israel *were* [p] many, as the sand which *is* by the sea in multitude, eating [q] and drinking, and making merry.

21 And Solomon reigned [r] over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought [s] presents, and served Solomon all the days of his life.

22 ¶ And Solomon's [t] provision for one day was thirty [u] measures of fine flour, and threescore measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, beside harts, and roebucks, and fallow deer, and fatted fowl.

24 For he had dominion over all *the region* on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace [v] on all sides round about him.

25 And Judah and Israel dwelt [w] [x] safely, every man under [y] his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And Solomon had forty thousand stalls of [z] horses for [a] his chariots, and twelve thousand horsemen.

27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and [b] dromedaries brought they unto the place where *the officers* were, every man according to his charge.

A. M. 2989. 509. B. C. 1015. 975.

n De.3.1,8

o or, *to Mahanaim.*

p Ge.22.17. c.3.8. Pr.14.28.

q Ec.2.24.

r 2 Ch.9.26, &c. Ps.72.8. 11.

s 1 Sa.10.27. Ps.68.29.

t *bread.*

u *cors.*

v 1 Ch.22.9.

w *confidently.*

x Je.23.6.

y Mi.4.4. Zec.3.10.

z De.17.16.

a c.10.26. 2 Ch.1.14.

b or, *mules*, or, *swift beasts.* Es.8.14. Mi.1.13.

c c.3.12.

d Job 1.3. Mat.4.1, 16.

e Ac.7.22.

f 1 Ch.15.19. Ps.89. title.

g 1 Ch.2.6. 6.33. Ps.88. title.

h Pr.1,&c. Ec.12.9.

i Ca.1.1,&c.

j 2 Ch.9.1, 23. Is.2.2,3. Col.2.3.

A. M. 2990. B. C. 1014.

a ver.10,18. 2 Ch.2.3. *Huram.*

b 2 Sa.5.11. Am.1.9.

c 1 Ch.22.8. 28.3.

d Ps.72.7. Is.9.7.

e *say.*

f 2 Ch.2.4. &c. 2 Sa.7.13.

g 1 Ch.17. 12.

29 ¶ And God gave Solomon [c] wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore.

30 And Solomon's wisdom excelled the wisdom of all the children of the [d] east country, and all the [e] wisdom of Egypt.

31 For he was wiser than all men; than Ethan [f] the Ezrahite, and [g] Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And he spake three thousand [h] proverbs: and his [i] songs were a thousand and five.

33 And he spake of trees, from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And [j] there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

CHAPTER V.

1 Hiram, sending to congratulate Solomon, is certified of his purpose to build the temple, and desired to furnish him with timber thereto. 7 Hiram, blessing God for Solomon, and requesting food for his family, furnisheth him with trees. 13 The number of Solomon's workmen and labourers.

AND Hiram [a] king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for [b] Hiram was ever a lover of David.

2 And Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build a house unto the name of the LORD his God for the [c] wars which were about him on every side, until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me rest [d] on every side, *so that there is* neither adversary nor evil occurrent.

5 And, behold, I [e] purpose to build a house [f] unto the name of the LORD my God, as the LORD spake [g] unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name.

6 Now therefore, command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants accord-

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braced the whole circuit of natural history; he uttered a great number of apothegms, and his songs and odes, sacred and moral, are computed at one thousand and five. Of these numerous productions, the book of Proverbs has preserved to us more than 900; several of his sacred odes are probably included in David's Psalms; and of his songs, the book of Canticles preserves at least seven or eight. Dr. Mason Good reckons them at twelve. Of the rest we know nothing.

Solomon's great desire, however, seems to have been, not for speculative, but practical wisdom, as it applied to his government, the improvement of his country, and the instruction of mankind. "The best knowledge (as *Henry* observes) is that which enables us to do our duty; to *discern between* good and bad—right and wrong—truth and falsehood."

> "What tho' I trace each herb and flower
> That drinks the morning dew,
> Did I not own Jehovah's power,
> How vain were all I knew?
>
> Say, what 's the rest but empty boast,
> The pedant's idle claim,
> Who, having all the substance lost,
> Attempts to grasp a name?"

Ver. 13. *Walls and brazen bars.*—The gates and bars covered with brass, probably, like those in Priam's palace.

Ver. 23. *Ten fat oxen.*—*Tavernier*, describing the establishment of a royal seraglio, says, it required five hundred sheep and lambs daily.—*Orient. Lit.* No. 528.——*Roebucks and fallow deer.*—See note on Deut. xiv. 5.

Ver. 24. *Tiphsah to Azzah.*—That is, probably, from Thrapsacus (on the Euphrates) to Gaza, in the S. W. corner of Canaan.—Dr. *Wells.*

Ver. 25. *Solomon had forty thousand stalls of horses.*—In 2 Chron. ix. 25, we read four thousand, which is far more probable.

Ver. 28. *Barley.*—*Hasselquist* says, in the East, horses are still fed with barley.—*Orient. Lit.* No. 530.——*Dromedaries.*—The Hebrew *Rakesh*, seems a general term, including all kinds of working cattle.—*Parkhurst.*

Ver. 31. *Sons of Mahol.*—"The choir;" i. e. musicians and poets.—Bishop *Lowth.* See 1 Chron. ii. 6.

Ver. 33. *From the Cedar.*—[The word *aizez*, whence the Chaldee and Syriac *arzo* and the Arabic and Ethiopic *arz*, and Spanish *alerze*, unquestionably denotes the *cedar*; it is thus rendered by the LXX and other Greek versions, and by the Vulgate, and the inhabitants of mount Lebanon still call it *ars*. (See *Michaelis.*) The cedar is a large and noble ever green tree; and according to *Tournefort*, makes a distinct genus of plants, but it is comprehended by *Linnæus* among the junipers. *Gabriel Sionata* thus describes the cedar of Lebanon: "The cedar grows on the most elevated part of the mountain, is taller than the pine, and so thick that five men together could scarcely fathom one. It shoots out its branches at ten or twelve feet from the ground; they are large and distant from each other, and are perpetually green. The wood is of a brown colour, very solid and incorruptible, if preserved from wet. The tree bears a small cone, like that of the pine."]—*Bagster.*

CHAP. V. Ver. 6. *Cedar trees out of Lebanon.*—It should seem that the forest has been so much thinned at different times, that all modern travellers complain of the scarcity of large and very old trees. J. H. Meyer, in 1813, could find only nine principal trees, very old and large, and thanks it may not contain more than eight or nine hundred altogether.

CHAP. V. Ver. 1—18. *Solomon prepares for building the temple, and negociates with Hiram for materials.*—In the close of the chapter preceding, we read that people came from all parts to hear the wisdom of Solomon. Some were doubtless influenced by curiosity; but many were ambassadors from different countries, who were deputed to congratulate him on his accession to the throne of Israel. Among these were the servants of Hiram, king of Tyre, with whom he formed both a friendly alliance and a commercial treaty; Hiram furnishing both cedar and fir trees for building, and sending artificers to instruct and work with those of Solomon. On the other hand, Solomon exported corn and oil to Hiram in great abundance.

The number of persons employed in this erection, may seem very great; but *Pliny* informs us, that in erecting one of the vast pyramids of Egypt, there were 360,000 men employed for twenty years.

The history of David's reign, is little more than the history of wars and insurrections. Solomon's was a reign of peace, which introduced commerce and the arts, which had been hitherto but little known among the Israelites. Solomon was

ing to all that thou shalt [h] appoint: for thou knowest that *there is* not among us [i] any that can skill to hew timber like unto the Sidonians.

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* the LORD [j] this day, which hath given unto David a wise son [k] over this great people.

8 And Hiram sent to Solomon, saying, I have [l] considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9 My servants shall bring *them* down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt [m] appoint me, and will cause them to be discharged there, and thou shalt receive *them:* and thou shalt accomplish my desire, in [n] giving food for my household.

10 ¶ So Hiram gave Solomon cedar trees and fir trees *according to* all his desire.

11 And Solomon gave Hiram twenty thousand [o] measures of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom, as he [p] promised him: and there was peace between Hiram and Solomon; and they two made a league together.

13 ¶ And king Solomon raised a [q] levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and Adoniram [r] *was* over the levy.

15 And Solomon had threescore and ten thousand that bare [s] burdens, and fourscore thousand hewers [t] in the mountains;

16 Beside the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, *and* hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them,* and the [u] stone-squarers: so they prepared timber and stones to build the house.

A. M. 2990. B. C. 1014.

h *say.*

i 1 Co.12. 14,&c.

j Da.2 21.

k Pr.13 1.

l *heard.*

m *send.*

n Ezr.3.7. Eze.27.17. Ac.12.20.

o *cors.*

p c.8.12.

q *tribute of men.*

r c.4.6.

s c.9.21.

t Jos.9.21.

u or, *Giblites.* Eze.27.9.

CHAPTER VI.

1 The building of Solomon's temple. 5 The chambers thereof. 11 God's promise unto it. 15 The ceiling and adorning of it. 23 The cherubims. 31 The doors. 36 The court. 37 The time of building it.

AND it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he [a] began to build the house of the LORD.

2 And the house [b] which king Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits,* and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

4 ¶ And for the house he made [c] windows of narrow lights.

5 ¶ And [d] against the wall of the house he built [e] chambers [f] round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made [g] chambers round about:

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made [h] narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

A. M. 2993. B. C. 1011.

a *built.*

b Eze.40.41.

c or, *windows broad within, and narrow without;* or, *skewed* and *closed.*

d or, *upon,* or, *joining to.*

e *floors.*

f Eze.41.6.

g *ribs*

h *narrowings,* or, *rebatements.*

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particularly attached to architecture and to music; the former one of the most useful, and the latter one of the most elegant and pleasing arts of life; and both dedicated, in the first instance, to the honour of the Almighty. He built a temple, which has been justly considered, for its magnificence and splendour, one of the wonders of the world; and he furnished it with an establishment for sacrifice and praise equally admirable and unprecedented: but the glory of the temple consisted in the residing Deity, and in the typical display of the doctrines of salvation. Solomon was admonished, however, during the building, that the future happiness, both of himself and people, would depend on his adhering to the divine commands. "If thou wilt walk in my statutes, &c. then will I not forsake my people Israel."

CHAP. VI. Ver. 1—38. *Solomon builds the temple in about seven years. Its dimensions, form, and furniture.*—The temple itself appears to have been nearly in the same form as the tabernacle, (see the plate,) but it was twice the size; the tabernacle being 30 cubits by 10, and the temple 60 cubits by 20. The former had an open court around it, 100 cubits by 50; but the temple was surrounded with small chambers, and also had three courts. 1. The inner court, or that of the priests, wherein stood the great altar, and brazen sea, or laver; this was surrounded with a low parapet wall. 2. The court of Israel, which was surrounded with porticoes, or piazzas, over which were store rooms, and chambers for the priests. 3. The court of the Gentiles, not so divided, but surrounded also with piazzas and chambers over them. Without these was a third wall, which enclosed all the ground belonging to the temple, and which is calculated to have occupied a square plot of ground of 600 cubits, or about half an English mile.

The temple, it should be recollected, was not built on even ground, but on the side of mount Moriah, northeast of mount Sion, which occasioned the foundations in some parts to be very deep and massive, and greatly increased the labour and expense of building. We cannot here enter into the *minutiæ* of this description; nor could we hope, at this distance of time, to explain the particulars: we shall therefore only offer two or three general remarks.

1. This temple is rather to be considered as a palace for the residence of the Most High, than as a place adapted for public worship, in the modern use of that term. They had no preaching nor prayers till after the captivity, and then they formed the service of the synagogue. Even the psalms chanted in the temple, could be attended only by a few of the elders, beside the priests and Levites, for it was only 40 cubits by 20. On great occasions, and on the offering of the burnt-offerings, the music was performed chiefly in the inner court, and the trumpets continued sounding, (according to the Rabbins,) until the victim was consumed. So numerous did the priests become, that in the time of Solomon they were divided into twelve courses, to officiate alternately, and even one of them afterwards increased to the number of five thousand. Infinite is therefore the advantage which we enjoy, as Christians, under the new dispensation. We, instead of one temple, have thousands of places of worship, and none are excluded from

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Ver. 7. *Blessed be the Lord.*—That is, Jehovah. It should seem from that, Hiram must have been a proselyte to the Jewish religion; and this will well account for the zeal and readiness with which he entered into the design.

Ver. 11. *Measures.*—[" Twenty thousand *baths* of oil," are mentioned in Chronicles; and the Syriac, Arabic, and Septuagint, also have here " twenty thousand measures." But as *barley* and wine are also spoken of *there,* it is probable, that the *wheat* mentioned *here,* and the small quantity of fine *oil,* was intended for the use of Hiram's own family, while that in Chronicles was for his workmen.]—*Bagster.*

Ver. 15. *And Solomon had.* &c.—These labourers, it appears, from 2 Chron. ii. 7, 18. were all foreigners; either Canaanites, whose lives were spared, or prisoners taken in war.

Ver. 16. *Three thousand,* &c.—[In the parallel passage of Chronicles, it is ' three thousand *six* hundred," which is also the reading of the Septuagint here.]—*Bagster.*

Ver. 18. *The stone-squarers.*—See Margin; inhabitants of Gebal. See Ezek. xxvii. 9.

CHAP. VI. Ver. 2. *Threescore cubits.*—The Hebrew cubit, according to Bp. Cumberland and others, was one foot, nine inches, and three fourths; sixty cubits, therefore, would be about 109 feet long, and its breadth 36.

Ver. 4. *Windows of narrow lights.*—See Margin. The Targum says, "open within, and shut without." Dr. *Clarke* says, "probably latticed windows;" but Dr. *Boothroyd* renders it, " windows which might be opened or shut." The difference is perplexing, but of small importance.

Ver. 5. *Chambers.*—[Heb. floors. These appear to have been what we should now call corridores or galleries; in which were apartments for the use of the priests. They consisted of three stories; and increased one cubit in breadth in every story, the wall of the temple being two cubits thicker at the bottom than at the top; and where the wall diminished a rest was thus formed for the beams of the chambers to lodge upon.]—*Bagster.*

Ver. 6. *Narrowed rests.*—" By this (says Dr. *Wall*) one would take it, that the wall of the house had, at five cubits, a rebatement in its thickness of one cubit; at ten, another; at fifteen, another; and that the beams of the chambers, though they did not go into the wall, did rest on those rebated places."

7 And the house, when it was in building, was built of stone made ready [i] before it was brought thither; so that there was neither hammer nor ax *nor* any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber *was* in the right [j] side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house [k] with beams and boards of cedar.

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, if [l] thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake [m] unto David thy father:

13 And [n] I will dwell among the children of Israel, and will not forsake [o] my people Israel.

14 ¶ So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, [p] both the floor of the house, and the walls of the ceiling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the [q] most holy *place*.

17 And the house, that *is*, the temple before it, was forty cubits *long*.

18 And the cedar of the house within *was* carved with [r] knops and [s] open flowers; all *was* cedar; there was no stone seen.

19 ¶ And the oracle [t] he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with [u] pure gold; and *so* covered the altar *which was of* cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also [v] the whole altar that *was* by the oracle he overlaid with gold.

23 ¶ And within the oracle he made two cherubims *of* [w] [x] olive tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

27 And he set the cherubims within the inner house: and [y] they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and [z] open flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 ¶ And for the entering of the oracle he made doors *of* olive tree: the lintel *and* side posts *were* [a] a fifth part *of the wall*.

32 The [b] two doors also *were of* olive tree; and he carved upon them carvings of cherubims and palm trees and [c] open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees.

33 So also made he for the door of the temple posts *of* olive tree, [d] a fourth part *of the wall*.

34 And the two doors *were of* fir tree: the two [e] leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims and palm trees and open flowers: and covered *them* with gold fitted upon the carved work.

36 ¶ And he built the inner court with three rows of hewed stone, and a row of cedar beams.

37 ¶ In the fourth year was the foundation

A. M. 2993
B. C. 1011.

i De.27.5,6. c.5.17,18.

j *shoulder.*

k or, *the vault-beams and the ceilings with cedar.*

l c.9.4.

m 2 Sa.7. 13.

n Ex.25.8. 2 Co.6.16. Re.21.3.

o De.31.6. He.13.5.

A. M. 2993..3000. B. C. 1011..1004.

p or, *from the floor of the house unto the walls, and so ver.16.*

q Ex.26.33. c.8.6. Eze.45.33.

r or, *gourds.*

s *openings of.*

t ver.5,16. Ps.28.2.

u *shut up.*

v Ex.30.1, 3,5 2 Ch.3.7, &c.

w Ex.37.7.. 9.

x *trees of oil, or, oily trees.*

y or, *the cherubims stretched forth their wings.*

z *openings of.*

a or, *five-square.*

b or, *leaves of the doors.*

c *openings of.*

d or, *four-square.*

e Eze.41.23.

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uniting in the service. Beside which, we have his presence with us, whose body is the true temple in which Deity resides, and who is himself "God manifest in the flesh."

2. It is mentioned as a peculiar circumstance, that though the building was of such magnitude and splendour, that neither "hammer, nor axe, nor any tool of iron, was heard in the house while it was building;" the reason of which was, that both stones and timber, pillars and doors, were all manufactured by Hiram's labourers, assisted by those of Solomon, before they were forwarded to Jerusalem. This points to another circumstance worthy of remark, that heathens, and even Canaanites, were employed to prepare the temple of Jehovah: an intimation, as some pious divines have suggested, that many may be employed in forwarding the designs of God in his providence, and even in the propagation of the gospel, who have no personal interest in it. It may also, with no less pertinency, be remarked, that there was a court of the Gentiles in which all who renounced idolatry might worship; and which may be considered as anticipating another state of things, in which the Gentile church should be admitted to equal privileges with the Jews.

3. We must notice the splendid embellishments of this sa-

Ver. 8. *Middle chamber.*—LXX. "Ground chamber:" *Boothroyd*, "Lower." Compare ver. 6.

Ver. 9. *Covered the house with beams and boards of cedar.*—See Margin. The eastern custom is very different from ours; we ceil with plaster, they with wood.

Ver. 15. *Both the floor of the house.*—[That is, he lined, or wainscotted, the walls with cedar; the floor being covered with planks of fir; the marginal reading in this verse is preferable, as it removes every difficulty and obscurity.]—*Bagster.*

Ver. 16. *The oracle.*—[The *oracle* was the *sanctuary*, or *holy of holies*, in which there was nothing but the ark of the covenant, including the tables of the law, and into which the high-priest alone was to enter but once a year.]—*Bagster.*

Ver. 18. *Knops and open flowers.*—See Margin. ["Artificial knops," in the shape of *colocynths*, or *wild gourds*, as the word denotes, (see note on 2 Kings iv 39.) the full-blown flowers of which must have been very ornamental.]—*Bagster.*

Ver. 20. *Pure gold.*—Probably beaten or hammered gold, which was kept shut up in rolls, like sheet lead.

Ver 23. *Of olive tree.*—Namely, the oleaster, or wild olive.

Ver. 29. *Palm trees.*—[Heb. *tamar*, in Ethiopic *tamart*, the *palm tree*, is so called, says *Parkhurst*, from its *straight upright* growth, for which it seems more remarkable than any other tree, and which sometimes rises to more than 100 feet. The trunk is remarkably straight and lofty; and it is crowned at the top with a large tuft of spiring leaves about four feet long, which never fall off, but always continue in the same flourishing verdure. The stalks are generally full of rugged knots, which are vestiges of decayed leaves; for the trunk of the tree is not solid, but its centre is filled with pith, round which is a tough bark full of strong fibres when young, which as the tree becomes old hardens and becomes ligneous. To this bark the leaves are closely joined, which in the centre rise erect, but after they are advanced above the vagina which surrounds them, they expand very wide on every side of the stem, and as the older leaves decay, the stalk advances in height. The leaves, when the tree has grown to a size for bearing fruit, are 6 or 8 feet long, and very broad when expanded. The fruit, called the *date*, grows below the leaves in clusters.]—*Bagster.*

Ver. 36. *Three rows of hewed stone, and a row of cedar beams.*—This is supposed to mean a parapet wall round the inner court, covered with planks of cedar, whereon the people laid their offerings, but were not permitted to come within

of the house of the LORD laid, in the month Zif.

38 And in the eleventh year, in the month Bul, which *is* the eighth month, was the house finished [f] throughout all the parts thereof, and according to all the fashion of it. So was he [g] seven years in building it.

CHAPTER VII.

1 The building of Solomon's house. 2 Of the house of Lebanon. 6 Of the porch of pillars. 7 Of the porch of judgment. 8 Of the house for Pharaoh's daughter. 13 Hiram's work of the two pillars. 23 Of the molten sea. 27 Of the ten bases. 38 Of the ten layers, 40 and all the vessels.

BUT Solomon was building his own house thirteen [a] years, and he finished all his house.

2 ¶ He built also the house of the forest of Lebanon; the length thereof *was* a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And *it was* covered with cedar above upon the [b] beams, that *lay* on forty-five pillars, fifteen *in* a row.

4 And *there were* windows *in* three rows, and [c] light *was* against light *in* three ranks.

5 And all the [d] doors and posts *were* square, with the windows: and light *was* against light *in* three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* [e] before them: and the *other* pillars and the thick beam *were* [e] before them.

7 ¶ Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar [f] from one side of the floor to the other.

8 ¶ And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also a house for Pharaoh's daughter, whom [g] he had taken *to wife*, like unto this porch.

9 ¶ All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

A. M. 2933..3000
B. C. 1011..1004.

f or, *with all the appurtenances thereof, and with all the ordinances thereof*

g ver. 1, 9.

a c. 9. 10. 2 Ch. 8 1.

b *ribs.*

c *sight against sight.*

d or, *spaces and pillars were square in prospect.*

e or, *according to.*

f *from floor to floor.*

g c. 3. 1. 2 Ch. 8. 11.

b Jn. 10 23. Ac 3. 11.

i 2 Ch. 4. 11. *Huram.* ver. 40.

j *the son of a widow woman.*

k 2 Ch. 2. 14.

l 2 Ch. 4. 16.

m Ex. 31. 3. 36. 1.

A. M. 3000..3013.
B. C. 1004..991.

n *fashioned*

o ver. 21. 2 Ki. 25. 17. 2 Ch. 3. 15, &c. 4. 12, &c. Je. 52. 21, &c.

p c. 6. 3. ver. 12.

q i. e. *He shall establish.*

10 And the foundation *was of* costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

11 And above *were* costly stones, after the measures of hewed stones, and cedars.

12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch [h] of the house.

13 ¶ And king Solomon sent and fetched Hiram [i] out of Tyre.

14 He *was* [j] a widow's son [k] of the tribe of Naphtali, and his father [l] *was* a man of Tyre, a worker in brass: and [m] he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

15 ¶ For he [n] cast two pillars [o] of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

16 And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker work, and wreaths of chain work, for the chapiters which *were* upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one network, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars *were* of lily work in the porch, four cubits.

20 And the chapiters upon the two pillars *had* *pomegranates* also above, over against the belly which *was* by the network: and the pomegranates *were* two hundred in rows round about upon the other chapiter.

21 And he set up the pillars in the porch [p] of the temple: and he set up the right pillar, and called the name thereof [q] Jachin: and he set

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cred building—stones covered with cedar, and timber overlaid with gold. But the most splendid objects here were the cherubim, (or cherubs,) ten cubits (about 18 feet) high, and their wings extending from wall to wall, across the whole of the oracle, or most holy place. It is very remarkable, however, that neither the prophet here, nor Moses, in describing those of the tabernacle, gives us any delineation of their form. We shall find some intimations in the Psalms and in Isaiah, but the only representation at all particular and distinct, is in Ezekiel, (chap. i.) to which we shall therefore defer inquiry; only, as we have before remarked the general design and import of the mystical furniture of the tabernacle, (see exposition on Exod. xxv.) so we may here add, that the splendid and gigantic figures here exhibited, may be designed to intimate, that while these sublime ministers of providence are employed to fulfil the will of God to mortals, so also are they placed here, as the cherubim at the gate of paradise, to intimate that "the way into the holiest of all was not made manifest," or thrown open, while as yet the tabernacle (or temple) was left standing. (Heb. ix. 8.) But when these heavenly spirits had witnessed the sanguinary perspiration in Gethsemane, and the more bloody scene on Calvary then, and not till then, did they fly, as a guard of honour, to escort him before the throne ineffable. (See Psalm lxviii. 17, 18.)

CHAP. VII. Ver. —51. *Solomon builds his own palace, and makes farther additions to the embellishments of the temple.*—Though three buildings seem here named, we think the conjecture of Dr. *Clarke* very probable, that they were all in Jerusalem, all contiguous, and, in fact, formed one vast pile of building; and we beg leave to suggest an opinion, that the house of Lebanon was his own palace, so called not only from the vast quantity of cedar made use of in the building, but probably from the pillars with their beams being so grouped and ornamented, as to give the whole a semblance to that cele-

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CHAP. VII. Ver. 2, 3. *Four rows of cedar pillars . . . . fifteen in a row*—make sixty instead of forty-five. Either here is some mistake, or the text refers to two stories of the building; the lower supported by four rows of pillars, and the upper by three.

Ver. 5. *The doors and posts were square.*—We suppose the meaning to be, that the doors and windows were all uniform, and so arranged as to give a prospect through the house.

Ver. 10. *Even great stones.*—[Reckoning the cubit at 21 inches, the ten cubits are seventeen feet and a half, and the eight cubits are 14 feet. The magnitude of these stones were certainly extraordinary; but let us hear *M. Volney*, and our surprise will no longer be fixed on these stones, but be transferred from Solomon's house to the ruins of Balbec: "What is still more astonishing is the enormous stones which compose the sloping wall. To the west the second layer is formed of stones which are from 28 to 35 feet long, by about nine in height. Over this layer, at the north west angle, there are three stones, which alone occupy a space of 175 feet and a half; viz. the first, 58 feet 7 inches; the second, 58 feet 11 inches, and the third, exactly 58 feet: and each of these is 12 feet thick. These stones are of white granite, with large shining flakes, like gypsum; there is a quarry of this kind of stone under the whole city, and another in the adjacent mountains, which is open in several places. On the right, as we approach the city, there is still lying there a stone, hewn on three sides, which is 69 feet 2 inches long, 12 feet 10 inches broad, and 13 feet 3 inches in thickness."]—*Bagster.*

Ver. 14. *Of the tribe of Naphtali.*—[The mother of Hiram (not the Tyrian king mentioned before, but an intelligent coppersmith, of Jewish extraction by his mother's side) in Chronicles, is said to have been of "the daughters of *Dan*;" and she might have been of *Naphtali* by her *father*, and of *Dan* by her *mother*; or, she might originally be of the tribe of *Dan*, and have been first married to a man of the tribe of *Naphtali*; and, in either case, she might be indifferently called "of the tribe of *Naphtali*," or of "the daughters of *Dan*."]—*Bagster.*

Ver. 15. *Eighteen cubits high.*—[That is, nearly thirty feet English measure. But in the parallel place in Chronicles, these pillars are said to be thirty-five cubits high. *Tremellius* reconciles this difference by observing, that the common cubit was but one half of the cubit of the sanctuary; so that eighteen of the one would make thirty-six of the other, from which, if we deduct one cubit for the base, there will remain thirty-five.]—*Bagster.* *Taylor* reconciles this, by confining the eighteen cubits to the shaft of the pillar, and allowing seventeen more cubits for the pedestal and chapiters. These pillars were doubtless hollow, though very substantial.

Ver. 17. *And nets of checker work*, &c.—A fruitful imagination, like that of *Bunyan*, might easily allegorize all the particulars here stated, as he, in fact, has done; but we have neither time nor talent for these sports of fancy, which are not authorized either by inspired authority or example. The writer's object was, doubtless, by these descriptions, to impress the reader with the labour and expense and skill bestowed upon this magnificent building, even to its minutest parts.

Ver. 21. *Jachin and Boaz.*—These pillars are famous; they were molten

A. M. 3000–3013 B. C. 1004–991.

up the left pillar, and called the name thereof [r] Boaz.

22 And upon the top of the pillars *was* lily work: so was the work of the pillars finished.

23 ¶ And he made a molten [s] sea, ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

24 And [u] under the brim of it round about *there were* knops compassing it, ten in a cubit, compassing the sea round about: the knops *were* cast in two rows, when it was cast.

25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

26 And it *was* a hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

27 ¶ And he made ten bases of brass: four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this *manner:* they had borders, and the borders *were* between the ledges:

29 And the borders that *were* between the ledges *were* [v] lions, oxen, and [w] cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions [x] made of thin work.

30 And every base had four brazen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition.

31 And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and a half: and also upon the mouth of it *were* gravings with their borders, foursquare, not round.

32 And under the borders *were* four [y] wheels; and the axletrees of the wheels *were joined* to the base: and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes *were* all molten.

34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the [z] proportion of every one, and additions round about.

37 After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.

38 ¶ Then made he ten lavers [a] of brass: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases one laver.

39 And he put five bases on the right [b] side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

40 ¶ And [c] Hiram made the lavers, and the shovels, and the basins. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars; and the two [d] networks, to cover the two bowls of the chapiters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the chapiters that *were* [e] upon the pillars;

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea;

45 And [f] the pots, and the shovels, and the basins: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were of* [g] bright brass.

46 In the plain of Jordan did the king cast them; [h] in the clay ground between Succoth [i] and [j] Zarthan.

47 And Solomon left all the vessels *unweighed,*

r 1 Ch. 2. *in its strength.*

s 2 Ki.25. 13.

t *from his brim to his brim.*

u 2 Ch.4.3, 5.

v Eze.1.10. 10.14. 41.19. Hos.5.14. Re.5.5.

w Ge.3.24. Ex.25.18. 37.7. He.9.5.

x 1 Pe.2.5.

y Eze.1.15, &c.

z *nakedness.*

a 2 Ch.4.6, &c.

b *shoulder.*

c Heb *Hirom.* ver.13.

d ver.17,18.

e *upon the face of the pillars.*

f Ex.27.3.

g *brass made bright, or, scoured.*

h *in the thickness of the ground.*

i Ge.33.17.

j Jos.3.16.

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trated forest. Adjoining to this—a sort of wing to it (as the modern term is)—was a porch, in the centre of which was his throne of judgment, and the whole building, probably, was occupied as a senate house for the nobles and elders of the house of Israel. Another porch, of the like dimensions, seems to have formed a wing on the other side of the building, designed for his harem, and here called the house of Pharaoh's daughter, who was the principal, and, we conceive, the first of the wives of Solomon. The quantity of massive marble here used, seems to imply, that here were the pleasure baths, the stones of which were costly, both from the beauty of the marble, and from their immense size.

Solomon, we are now informed, having heard of a celebrated founder at Tyre, named Hiram, (of the same name as the king himself,) employed him to cast two immense pillars, eighteen cubits high, and twelve in circumference, to ornament the temple, which were significantly called *Jachin* and *Boaz;* meaning together, "He shall establish (it) in strength;" or, as Dr. *Boothroyd* renders it, "It shall stand in strength;" *i. e.* firmly: meaning, that God would now establish both his house and throne.

The chapiters on the tops of these pillars, afford another curious subject of inquiry. The ingenious Hutchinson laboured to prove that these were a kind of orreries, or a representation of the revolutions of the various planets round the sun, of which he supposes the lily also to be an emblem, (as it unquestionably is of light,) in confirmation of which, he refers to machines of this nature, mentioned by Cicero and some others. This idea agrees very well with the opinion of Josephus and Philo, that the temple at Jerusalem was a figurative representation of the universe; but the New Testament writers lead us rather to an evangelical than a philosophical application of

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that is, cast in brass. [Notwithstanding the *names* of these pillars, they seem to have supported no part of the building; and appear to have been formed for ornament; and were no doubt also emblematical.]—*Bagster.*

Ver. 23. *He made a molten sea.*—This was eighteen feet diameter. The Hebrews called every large collection of waters a sea. In the Moorish palace of Grenada, is "the Fountain of the Lions," probably made in imitation of this; the basin is supported by lions instead of oxen.—*Orient. Lit.* No. 536.

Ver 26. *Two thousand baths.*—[This immense laver, called a *sea* from its magnitude, held, at a moderate computation, 16,000 gallons. Besides this great brazen laver, there were in the temple ten lavers of brass of a less size, which moved on wheels, and were ornamented with the figures of various animals, having, probably, always some relation to the cherubim. These lavers were to hold water for the use of the priests in their sacred office, particularly to wash the victims that were to be offered as a burnt-offering, as we learn from 2 Chron. iv. 6.: but the *brazen sea* was for the priests to wash in. The *knops* are supposed to have been in the form of an ox's head, (2 Chron. iv. 3.;) and some think the water flowed out at their mouths.]—*Bagster.*

Ver. 27. *Ten bases.*—Pedestals, or rather "laver-stands," as Dr. *Boothroyd* calls them, for the ten lavers mentioned ver. 38.

Ver. 30. *Undersetters.*—[It is probable that these *undersetters* were so many strong legs, somewhat shorter than the wheels, and were intended to prevent the laver from tilting or falling, in case of any accident.]—*Bagster.*

Ver. 32. *Under the borders* were *four wheels.*—So that these bases were, in fact, carriages for the lavers, whereby they might be moved to any part of the court, for the purpose of washing the sacrifices.

Ver. 46. *Did the king cast them.*—[*Zarthan* is supposed to have been situated in the tribe of Manasseh, *west* of Jordan, near Jezreel and Bethshan or Scythopolis, and not far from the Jordan. Succoth we know was situated *east* of Jordan in the tribe of Gad, and according to *Jerome* in the district of Scythopolis: hence the "plain of Jordan," where Hiram cast the brazen vessels, must be the plain in which that river runs, *Zarthan* and *Succoth* being, probably, nearly opposite each other: but whether the precise spot of his operations was on *this* side or on the *other* side is uncertain. In this place he found that particular *clay* that was proper for his purpose: and it being a con-

[k] because they were exceeding many: neither was the weight of the brass [l] found out.

48 ¶ And Solomon made all the vessels that *pertained* unto the house of the LORD: the altar [m] of gold, and the table of gold, whereupon the shew-bread [n] *was*,

49 And the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the snuffers, and the basins, and the spoons, and the [o] censers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the most holy *place*, *and* for the doors of the house, *to wit*, of the temple.

51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the [p] things which David [q] his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

CHAPTER VIII.

1 The feast of the dedication of the temple. 12, 54 Solomon's blessing. 22 Solomon's prayer. 62 His sacrifice of peace-offerings.

THEN [a] Solomon assembled the elders of Israel, and all the heads of the tribes, the [b] chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, [c] that they might bring up the ark of the covenant of the LORD out of the city [d] of David, which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the [e] feast in the month Ethanim, which *is* the seventh month.

3 And all the elders of Israel came, and the priests [f] took up the ark.

4 And they brought up the ark of the LORD, and the [g] tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing [a] sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto his [i] place, into the oracle of the house, to the most holy *place*, *even* under the wings [j] of the cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

A. M. 3000..3013. B. C. 1004..991.

k *for the exceeding multitude.*

l *searched.* 1 Ch.22. 14.

m Ex.37.25.

n Le.24.5..8

o *ash pans.*

p *holy things of David.*

q 2 Sa.8.11.

A. M. 3000. B. C. 1004.

a 2 Ch.5.2, &c.

b *princes.*

c 2 Sa.6.17.

d 2 Sa..5..9.

e Le.23.34.

f Nu.4.15. 1 Ch.15. 14.

g 2 Ch.1.3.

h 2 Sa.6 13.

i Ex.26.33.

j c.6 27.

k *heads.*

l or, *ark.* 2 Ch.5.9.

m Ex.25.21. 40.20. De.10.2,5 He.9.4.

n or, *where.*

o Ex.34.27, 28.

p Ex.40.34. Le.16.2.

q 2 Ch.6.

r Ps.97.2. Is.45.15.

s 2 Sa.7.13.

t Ps.132.14.

u 2 Sa.6.18.

v Lu.1.68.

w 2 Sa.7.5, &c.

x 1 Sa.16.1.

y 1 Ch.17.1, &c.

z 1 Ch.28. 5,6.

a De.31.26. ver.9.

8 And they drew out the staves, that the [k] ends of the staves were seen out in the [l] holy *place* before the oracle, and they were not seen without: and there they are unto this day.

9 *There was* nothing in the ark save the two tables of stone, which Moses put there [m] at Horeb, [n] when the LORD made *a covenant* [o] with the children of Israel, when they came out of the land of Egypt.

10 ¶ And it came to pass, when the priests were come out of the holy *place*, that the cloud [p] filled the house of the LORD,

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 ¶ Then [q] spake Solomon, The LORD said that he would dwell in the thick [r] darkness.

13 I [s] have surely built thee a house to dwell in, a settled [t] place for thee to abide in for ever.

14 And the king turned his face about, and blessed [u] all the congregation of Israel: (and all the congregation of Israel stood;)

15 And he said, Blessed [v] *be* the LORD God of Israel, which spake [w] with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that my name might be therein; but I chose [x] David to be over my people Israel.

17 And [y] it was in the heart of David my father to build a house for the name of the LORD God of Israel.

18 And the LORD said unto David my father, Whereas it was in thy heart to build a house unto my name, thou didst well that it was in thy heart.

19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as [z] the LORD promised, and have built a house for the name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein [a] *is* the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

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these images; and as Christ crucified is the soul and substance of the Christian system, so the pious Israelites had a more or less distant view, through all their sacrifices and ceremonies, of that seed of the woman, and of Abraham, in whom all the nations of the earth shall eventually be blessed. Thus Abraham saw his day and was glad, and David hailed at a distance (as we have seen) the rising of the Sun of righteousness, with healing (or salvation) in his wings." (2 Sam. xxiii. 4. Mal. iv. 1, 2.)

CHAP. VIII. Ver. 1—27. *Solomon brings up the ark, and dedicates the temple, which is consecrated by the divine presence.*—Archbishop *Usher* thinks that the dedication of the temple was deferred to the year following its completion, because that was the year of jubilee—the ninth jubilee, opening the fourth millenary of the world; *i. e.* the year 3,001. (See note on ver. 1.) It required also some time to bring together the prodigious quantity of cattle required for sacrifice, and to feast the vast multitude that such a festival would bring up to the capital; "sheep and oxen that could not be told nor numbered for multitude." It must be remembered, however, that but a small part of the sacrifices were actually consumed by fire. (See Levit. chap. vi.) The greater part of them went to

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siderable distance from Jerusalem, that city would not be annoyed by the smoke and noxious vapours necessarily occasioned by the process.]—*Bagster.*

Ver 51. *Things, the silver and the gold*, even *the vessels*,—i. e. the sacred vessels of silver and gold.

CHAP. VIII. Ver. 1. *Solomon assembled.*—[This did not take place, according to Archbishop *Usher*, till the year after the temple was finished, because that year was a *jubilee*. "The 8th day of the 7th month, viz. the 30th of our October, being Friday, was the first of the seven days of dedication; the 10th day, Saturday, November 1, was the fast of expiation, or atonement, held; whereon, according to the Levitical law, the jubilee was proclaimed by sound of trumpet. The 15th day, Friday, was the feast of tabernacles, which was always very solemnly kept; and the day following, November 14, being our Saturday, when the Sabbath was ended, the people returned home."]—*B.*

Ver. 6. *Under the wings*, &c.—That is, the ark, with all its appurtenances, the cherubs of pure gold, &c. were placed under the wings of the gigantic cherubim formed by Solomon. The tabernacle, now done with, was probably stowed away in some part of the temple.

Ver. 8. *The staves were seen out.*—That is, the staves (which were much like those of a sedan chair) were so far pulled out as to jut against the vail, so that it might be seen without that they were there, though the staves themselves could not be seen.—*There they are unto this day.*—That is, when this book, or at least this part of it, was written, which was certainly before the captivity.

Ver. 9. *There was nothing in the ark save the two tables.*—Not at this time; but there may have been, either before or afterwards. And does not this expression seem to intimate, that there was something now missing? It seems very possible, that these sacred relics may have been purloined either by the Philistines, or the men of Beth-shemesh, when they looked into the ark; and if so, this may help to account for the judgments, wherewith they were visited.

Ver. 16. *That my name might be therein.*—In the parallel place of Chronicles, the following words are inserted; "Neither chose any man to be a ruler over my people Israel; but I have chosen Jerusalem, that my name might be there, and have chosen David." &c. This shows that the compilers of the books of Kings and Chronicles did not use altogether the same documents; or else we must suppose that these words have been accidentally omitted. The addition, however, seems required to complete the sense.

Ver. 21. *Wherein is the covenant.*—Namely, the law, the ten commands which begins with a recital of the covenant; "I am the Lord thy God," &c See ver. 9.

22 ¶ And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread [b] forth his hands toward heaven:

23 And he said, LORD God of Israel, *there* [c] *is* no God like thee, in heaven above, or on earth beneath, who [d] keepest covenant and mercy with thy servants that walk [e] before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thy hand, as *it is* this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst [f] him, saying, [g] There shall not fail thee a man in my sight to sit on the throne of Israel; [h] so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, O God of Israel, let [i] thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth? behold, the [j] heaven and heaven of [k] heavens cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day:

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, [l] My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make [m] toward this place.

30 And [n] hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray [m] toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

31 ¶ If any man trespass against his neighbour, and [o] an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, [p] condemning the wicked, to bring his way upon his head; and justifying [q] the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be [r] smitten down before the enemy, because they have sinned against thee, and shall [s] turn again to thee, and confess thy name, and pray, and make supplication unto thee [t] in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When heaven [u] is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach [v] them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

A. M. 3000
B. C. 1004.

c Ex. 15.11. 2 Sa. 15. 22.
d Ne. 1 5. Da. 9.4
e c. 3.6.
f c. 2.4.
g *There shall not be cut off unto thee a man from my sight*
h *only if.*
i Ps. 119.49.
j 2 Ch. 2.6. Is. 66.1 Je. 23.24 Ac. 17.24.
k 2 Co. 12.2.
l De. 12.11.
m or, *in.* Da. 6.10.
n 2 Ch. 20.9.
o *he require an oath of him.* Ex. 22.11.
p Ex. 34.7. De. 25.1.
q Is. 3.10. Ro. 2.13. 7.9.
r De. 28.25.
s Le. 26.40.. 42. Ne. 1.8,9.
t or, *toward.*
u Le. 26.19. De. 28. 23.
v 1 Sa. 12. 23. Ps. 25.8. 94.12.

support the priests, and feast the offerers. And this seems to have been the grandest festival ever kept in Israel; it lasted fourteen days, seven for the feast of tabernacles, and other seven for the dedication of the temple. During the former, the *ark* was brought up, with great solemnity, out of the city of David, and also, as appears by the parallel history, the tabernacle, with all the sacred vessels pertaining to it. The former (the ark) was then placed, with great reverence, beneath the spreading wings of the gigantic cherubim which had been made by Solomon, the smaller cherubim of gold, made by Moses, being still attached to the mercy-seat.

On this occasion, the whole company of the priests, the Levites, and the singers, were on duty; one hundred and twenty of the former, with trumpets, which were sounded over the sacrifices, and in the grand chorus of praise. To these were united all the other instruments, and the whole choir of singers, which was doubtless very numerous. And "it came to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord;" and when they lifted up their voice with the trumpets and cymbals and (other) instruments of music, and praised the Lord (saying,) "For he is good; for his mercy endureth forever;" that then the house was filled with a cloud, (even) the house of the Lord; so that the priests, having deposited the ark in its appointed place, were not able to stay to perform any other service "by reason of the cloud," which was evidently a dense and dark cloud, irradiated, perhaps, with supernatural glory; for now "the glory of the Lord had filled the house of God." (2 Chron. chap. v.)

The scene before us unites all the splendour and magnificence of earth, with a miraculous glory sent down from heaven: it unites all the hilarity and joy of mortals with a spirit of devotion, enkindled from above in a 100,000, perhaps, of human souls. In short, it beggars all description, and it baffles all conception.

Behold now Solomon, placed upon a scaffold of brass, with the elders of Israel standing round him, stretches forth his hands; and, inspired with sentiments and feelings worthy of the scene, thus addresses the immense auditory now before him: "The Lord said that he would dwell in the thick darkness;" so he did at Sinai, and in the wilderness—and behold him now present, attended by his own chosen symbol! Then, raising his eyes to heaven in a rapture of devout feeling, he addresses the *present* Deity: "I have surely built thee a house to dwell in, a settled place for thee to abide in for ever." Again, suddenly "turning his face about" toward the people, who were all standing absorbed in admiration and attention, he blessed them, and that in the only way that mortals can ever bless each other, by calling upon the Lord to bless them. "Blessed be the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled" all that he promised. After having, in a few words, expatiated on this subject, he then spread forth his hands, and exclaimed, "Lord God of Israel! there is no God like thee, in heaven above, or on earth beneath! And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto David my father." And then, as if suddenly recollecting himself, he exclaims, "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" No paraphrase is needed to elucidate this language, and we know of none which can possibly heighten the effect; none, indeed, but must necessarily debase it.

Ver. 28—66. *Solomon's prayer.*—We have already noticed the sublime manner in which Solomon introduces his prayer, by marking the infinite condescension of Deity, in deigning to reside on earth, when he has a throne in heaven, surrounded by innumerable holy, happy, and exalted spirits; nay more, while he is encompassed with the sublime songs of praise that angels offer, that he should stoop to listen to the prayers and cries of mortal sinners in distress, and in distress wherein they had been involved by their own transgressions.

First, Solomon implores the guardian care of the Almighty over this house of prayer, erected to his honour, both by day and night, whenever any unhappy Israelite should address his prayer in or toward the holy temple—"then hear thou in heaven thy dwelling-place; and when thou hearest, forgive." The royal prophet then supposes seven particular cases of emergency, wherein the people might be involved, and in which he implores divine pity and assistance. 1. A case of trespass between two Israelites, when, by a solemn oath, the Almighty shall be appealed to, and in which he implores the divine interference on behalf of the injured party. 2. He supposes a case of national defeat, when, on account of their transgressions, they might be smitten before their enemies. 3. In the case of drought, which may threaten famine, through the want of rain. The 4th case is more general and comprehensive; "If there be in the land famine, pestilence, blasting, mildew, locust, or caterpillar; if their enemy besiege them in the land of their cities;" that is, in their frontier or fortified towns, "whatsoever plague, whatsoever sickness there be; what prayer and supplication be made by any man, or by all

Ver. 22. *Solomon stood.*—It appears from the parallel history, 2 Chron. vi. 13. that Solomon had raised a brazen scaffold, five cubits square, on which he stood, and then kneeled in prayer

Ver. 31. *If any man, &c.*—[Solomon here puts *seven cases*, in all of which the mercy and intervention of God would be indispensably requisite; and he earnestly bespeaks that mercy and intervention, on condition that the people pray towards that holy place; and with a feeling heart, make earnest supplication to the throne of mercy.]—*Bagster.*

37 ¶ If [w] there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpiller; if their enemy besiege them in the land of their [x] cities; whatsoever plague, whatsoever sickness *there be;*

38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for [y] thou, *even* thou only, knowest the hearts of all the children of men;

40 That they may fear [z] thee all the days that they live in the land which thou gavest unto our fathers.

41 ¶ Moreover concerning a stranger, that *is* not of thy people Israel, but cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name, and of thy [a] strong hand, and of thy stretched out arm;) when he shall come and pray toward this house;

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that [b] all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that [c] this house, which I have builded, is called by thy name.

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shalt pray unto the LORD [d] toward the city which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their [e] cause.

46 If they sin against thee, (for [f] *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away [g] captives unto the land of the enemy, far or near;

47 *Yet* if they shall [h] bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, [i] saying, We have sinned, and have done perversely, we have committed wickedness;

48 And *so* return [j] unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward [k] their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

A. M. 3000. B. C. 1004.

w Le.26.16, &c. De.28.21, &c. 2 Ch.20.9.

x or, *jurisdiction.*

y 1 Ch.28.9. Ps.11.4. Je.17.10. He.4.12.

z Ps.130.4.

a De.4.34.

b 2 Ki.19.19. Ps.67.2. 102.15.

c *thy name is called upon this house.*

d *the way of the city.*

e or, *right.*

f Ec.7.20. Ja.3.2. 1 Jn.1.8, 10.

g De.28.36, 64.

h *bring back to their heart.*

i Ne.1.6, &c. Ps.106.6. Da.9.5, &c.

j Je.29.12.. 14. Ho.14.1, 2.

k ver.29.

l or, *right.*

m Ezr.7.6. Ps.106.46.

n De.9.29.

o De.4.20. Je.11.4.

p Ex.19.5,6. De.14.2.

q 2 Sa.6.18.

r Jos.23.14.

s *fallen.*

t De.12.10, 11.

u De.31.6.

v Ps.119.36.

w *the thing of a day in his day.*

x Jos.4.24. ver.43.

y De.4.35, 39.

z De.18.13.

a 2 Ch.7.4, &c.

49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their [l] cause,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them [m] compassion before them who carried them captive, that they may have compassion on them:

51 For [n] they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the [o] furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, as thou spakest [p] by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

54 ¶ And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed [q] all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there [r] hath not [s] failed one word of all his good promise, which he promised [t] by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers: let [u] him not leave us, nor forsake us:

58 That he may incline [v] our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel [w] at all times, as the matter shall require:

60 That [x] all the people of the earth may know that [y] the LORD *is* God, *and that there is* none else.

61 Let your heart therefore be [z] perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And [a] the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a sacrifice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king

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thy people Israel, which shall know every man *the plague of his own heart,*" and shall be sensible that his or their sins have brought on them such affliction; then, if he "spread forth his hands toward this house; then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest:" that is, pardon their sin, and remove their punishment. The 5th prayer is on behalf of the Gentile proselyte, for whom the Jewish king implores the same blessings as for native Israelites. The 6th case is that of Israel being sent to war against their foreign enemies, as the Canaanites; and it is observable, that it is only in the supposition of their being attacked by, or *sent* to war against, their enemies, that Solomon dares to pray for a blessing on their arms. The last circumstance supposed is, that of their being carried into captivity for their sins; in which case he pleads for pardon on their repentance, and that the Lord would give them favour in the sight of their enemies.

This subject, already too much dilated, yet requires two or three farther practical remarks. 1. We have here a full confession that all our afflictions, national as well as personal, originate in our transgressions, from which no man, much less any nation, is altogether clear, for "there is no man that sinneth not." 2. That penitence and prayer are the proper means whereby to seek deliverance from punishment. As "every man shall know the plague of his own heart," so will he "spread forth his hands in prayer," and supplicate the divine mercy. 3. That the same pleas that were used by every pious Israelite, are still available on behalf of every true Christian; namely,

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Ver. 37. *In the land of their cities* —The expression evidently refers to their fortified towns on the confines of their land.

Ver. 44. *If thy people pray . . . . towards this city,*—i. e. looking towards it. This was practised many ages afterwards; for Adrian made a decree that a Jew might not even look toward Jerusalem. The Turks pray with their faces toward their holy city, Mecca.

Ver. 46. *If they sin,* &c.—[The second clause of this verse, as it here is translated renders this *supposition* in the first clause entirely nugatory; for, if there be *no man that sinneth not,* it is useless to say IF *they sin;* but this contradiction is removed by rendering the original, "If they shall sin against thee," (for there is no man that, *lo yechetai, may* not sin;) i. e. there is no man *impeccable* or *infallible*; none that is not liable to transgress.]—*Bagster.*

Ver. 59. *Let these my words.*—[This and the following verse are a sort of supplement to the prayer; and there is an important addition to this prayer in 2 Chron. vi. 41, 42. apparently taken from one of the Psalms.]—*Bagster.*

Ver. 63. *Solomon offered . . . . unto the Lord, two and twenty thou-*

and all the children of Israel dedicated the house of the LORD.

64 The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: because the brazen [b] altar that *was* before the LORD *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 ¶ And at that time Solomon held a [c] feast, and all Israel with him, a great congregation, from the entering [d] in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, *even* fourteen days.

66 On the eighth day he sent the people away: and they [e] blessed the king, and went unto their tents joyful and glad of heart for all the goodness [f] that the LORD had done for David his servant, and for Israel his people.

CHAPTER IX.

1 God's covenant in a vision with Solomon. 10 The mutual presents of Solomon and Hiram. 15 Io Solomon's works the Canaanites were his bondmen, the Israelites honourable servants. 24 Pharaoh's daughter removeth to her house. 25 Solomon's yearly solemn sacrifices. 26 His navy fetcheth gold from Ophir.

AND [a] it came to pass, when Solomon had finished the building of the house of the LORD, and the king's [b] house, and all [c] Solomon's desire which he was pleased to do,

2 That the LORD appeared to Solomon the second time, as he had [d] appeared unto him at Gibeon.

3 And the LORD said unto him, I have heard [e] thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my [f] name there for ever; and mine eyes and my heart shall be there [g] perpetually.

4 And if thou wilt walk before me, as David [h] thy father walked, in [i] integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments:

5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to [j] David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 *But* if [k] ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them:

7 Then [l] will I cut off Israel out of the land which I have given them; and this [m] house, which I have hallowed for my name, will I cast out of my sight: and Israel shall be a [n] proverb and a by-word among all people:

8 And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, [o] Why hath the LORD done thus unto this land, and to this house?

9 And they shall answer, Because they forsook [p] the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore [q] hath the LORD brought upon them all this evil.

10 And [r] it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 (*Now* Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they [s] pleased him not.

13 And he said, What cities *are* these which thou hast given me, my brother? And he called them the land of [t] Cabul unto [u] this day.

14 And Hiram sent to the king sixscore talents of gold.

15 ¶ And this *is* the reason of the [v] levy which king Solomon raised; for to build the house of the LORD, and his own house, and [w] Millo, and the wall of [x] Jerusalem, and [y] Hazor, and [z] Megiddo, and [a] Gezer.

16 *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomon's wife.

A. M. 3000 B. C. 1001.

b 2 Ch.4.1.
c ver.2.
d Nu.34.5,8.
e or, *thanked.*
f Ps.106.4,5. 122.6, 9
A. M. 3013 B. C. 991.
a 2 Ch.7.11, &c.
b c.7.1.
c 2 Ch.8.6.
d c.3.5.
e 2 Ki.20.5. 1Ju.5.14.
f c.8.29.
g De.11.12.
h c.2.4. 6.12 15.5.
i Pr.10.9. 28.18.
j 1 Ch.22. 9,10 Ps.132.12.
k 2 Sa.7.14. Ps.89.30, &c.
l De.4.26. 2 Ki.17. 23.
m Je.7.14.
n De.28.37. Ps.44.14.
o De.29.24, 26. Je.22.8,9.
p Zep.1.4,5.
q Je.12.7,8.
r 2 Ch.8.1, &c.
s *were not right in his eyes.*
t i. e. *displeasing,* or, *dirty.*
u Jos.19.27.
A. M. 2989. 3029. B. C. 1015. 975.
v c.5.13.
w 2 Sa.5.9.
x Ps.51.18
y Jos.19.36.
z Jos.17.11.
a Jos.16.10. Ju.1.29.

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the divine mercy and the divine glory. 4. That every good man, who himself experiences the divine mercy, will be desirous that not only all his countrymen, but also all his fellow-creatures, may be made partakers of the same privileges and blessings; that all people of the earth may know "that the Lord is God, and that there is none else." Lastly, As every Israelite was directed to turn his eyes to the sacred oracle, and to the holy temple in which the Lord was pleased to place his name, so is every Christian directed to look to the divine Logos, the great Messiah, therein typified, in whom "dwelleth the fulness of the Godhead bodily." (Coloss. ii. 9.)

CHAP. IX. Ver. 1—28. *The Lord appears a second time to Solomon: his great prosperity.*—The Lord's first appearance to Solomon, in prophetic vision, at Gibeon, is recorded in the third chapter of this book. In the present vision, a gracious answer is returned to the prayer of Solomon, and the Lord is pleased to say of this house, "Mine eyes and my heart shall be there perpetually." And it is added, that if Solomon continued to walk before the Lord in integrity and uprightness, like his father David, now should the throne be established in his family for ever. Solomon, however, soon turned aside to idolatry, and then were fulfilled all the threatenings here subjoined: ten out of the twelve tribes were wrested from his immediate successor; this glorious temple was eventually destroyed, and Israel became "a proverb and a by-word among all people," as we see at this day.

For twenty years, while Solomon was engaged in building the Lord's house and his own palaces, he remained faithful to his profession; and perhaps for seven or eight years afterwards, during which period occurred the several events related in this and the next chapter. First, Solomon "gave to Hiram twenty cities (or towns) in the land of Galilee;" not absolutely, it should seem, but by way of surety for the vast debt he had contracted with him. Hiram, however, came to see these cities, and was by no means pleased with them; and therefore called them "the land of *Cabul;*" meaning, according to some, "a dirty country;" and according to others, "good for nothing." The probability is, that they were fish-

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sand oxen, (cattle,) *and a hundred and twenty thousand sheep.*—That is, during the fourteen days of the assembly. If it be asked, where could all these come from, it may be remarked, that there are sometimes on a Monday, in Smithfield, (London,) five thousand cattle, and twenty thousand sheep; and these cattle (as above remarked) were as well for food as sacrifice.

Ver. 64. *Did the king hallow the middle of the court.*—The altar of burnt-offerings not being sufficient, a temporary altar appears to have been erected in the open court.

Ver. 66. *Eighth day sent the people away.*—[In the parallel passage of Chronicles, this is termed "the three and twentieth day of the seventh month," that is, the *ninth* day of the dedication: which *Jarchi* reconciles by supposing that Solomon gave them leave to return on the *eighth* day, and many of them did then return; and that he dismissed the remainder on the *ninth,* or 23d of the seventh month: see note on ver. 1.)—*Bagster.*

CHAP. IX. Ver. 1. *When Solomon had finished,* &c.—As we know that these buildings had occupied Solomon 12 years after the dedication of the temple, it is unnatural to suppose that this answer to his prayer was deferred for such a length of time. Some judicious commentators (among whom is *Scott*) give therefore a somewhat different rendering to the two first verses: "And it was that thus Solomon finished the building, &c. And the Lord appeared," &c. Which perfectly corresponds with 2 Chron. vii. 11, 12, and does no violence to the Hebrew. *Caph* is often rendered "thus;" and the *vau* which commences ver. 2. and usually rendered "and," is here used for a grammatical reason, and not to connect two events which were probably several years apart; the answer being given long before Solomon had finished all his buildings.

Ver. 10. *At the end of twenty years.*—This confirms the preceding remark, as it seems to connect with the first verse, and leaves the intervening narrative, of the divine appearance, a kind of parenthesis.

Ver 13. *Cabul.*—See Margin. *Parkhurst,* "Nothing worth." [*Josephus* says that *Cabul,* in the Phœnician language, signifies *displeasing;* and that these cities were situated in the neighbourhood of Tyre. Most commentators are persuaded that the city *Cabul* in the tribe of Asher was one; and probably from this Hiram took occasion to give this name to all the other cities which Solomon had ceded to him. Jos. xix. 27.)—*Bagster.*

Ver. 15. *And Millo.*—This is supposed to have been a deep narrow valley, between Sihon and Jebus, which Solomon filled up by a wall, and erected on it *a fort* (so the LXX. render it) with a gate, probably to form a communication, and for holding councils. See *Calmet.*——*Hazor.*—[Probably the city *Hazor* in Naphtali, and the famous capital of Jabin, situated on the Lake Merom or Semechon, and placed by *Josephus* south of Tyre, near Ptolemais.]—*Bagster.*

Ver. 16. *Pharaoh . . . had taken Gezer* (or Gazn.)—This city Joshua had long before taken from the Canaanites; (Josh. x. 33.) but they seem to

17 And Solomon built Gezer, and Beth-horon [a] the nether,

18 And [c] Baalath, and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for his [d] chariots, and cities for his horsemen, and [e] that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 ¶ *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,

21 Their children that were left [f] after them in the land, whom the children of Israel also were not able [g] utterly to destroy, upon those did Solomon levy a tribute of bond-service [h] unto this day.

22 But of the children of Israel [i] did Solomon make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But [j] Pharaoh's daughter came up out of the city of David unto her [k] house which *Solomon* had built for her: [l] then did he build Millo.

25 ¶ And three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the LORD, and he burnt incense [m] upon the altar that *was* before the LORD. So he finished the house.

A. M. 2989..3029. B. C. 1015..975.

b Jos.16.3.
c Jos.19.44, 2 Ch.8.4, 6, &c.
d c.4.26.
e *the desire of Solomon, which he desired.*
f Ju.3.1.
g Jos.15.63. 17.12.
h Ju.1.28. Ezr.2.55.
i Le.25.39.
j c.3.1.
k c.7.8.
l ver.15. c.11.27. 2 Ch.32.5.
m *upon it.*

26 ¶ And [n] king Solomon made a navy of ships in [o] Ezion-geber, which *is* beside Eloth, on the [p] shore of the Red sea, in the land of Edom.

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And [q] they came to [r] Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

n 2 Ch.8.12, &c.
o De.2.8.
p *lip.*
q c.10.11.
r Job 22.24.

CHAPTER X.

1 The queen of Sheba admireth the wisdom of Solomon. 14 Solomon's gold. 16 His targets. 18 The throne of ivory. 21 His vessels. 24 His presents. 26 His chariot and horse. 28 His tribute.

A. M. 3014. B. C. 990.

AND [a] when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard [b] questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her [c] questions: there was not *any* thing hid from the king, which he told her not.

4 ¶ And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the [d] attendance of his ministers, and their apparel, and his [e] cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

a 2 Ch.9.1, &c. Mat.12. 42.
b Pr 1.5,6.
c *words.*
d *standing.*
e or, *butlers.*

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ing towns, upon the lake of Genesareth, occupied chiefly by fishermen and mariners; and though their revenues might be more productive than some splendid cities, they did not answer Hiram's expectations, and he therefore probably refused to accept them in that state; for we are told, in the parallel passage of Chronicles, that "the cities that Huram (or Hiram) had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there." He built also various other cities, and particularly Tadmor, in the wilderness, since called Palmyra, one of the most splendid cities of the heathen world, and possibly given to king Hiram instead of 'the dirty cities" which he despised. Solomon, it is evident, had a great taste for splendour and magnificence, which first appeared in his buildings. These must cost the nation, eventually, a vast expense, the taxes to repay which, probably, occasioned the discontents so observable in the succeeding reign. The labour, however, did not fall on his own people, but on the Canaanites, who were his bond slaves, and performed all the work, except that some of the Israelites were overseers, and some of Hiram's servants were engaged for the more difficult parts of workmanship. Solomon also built a ship, in a port on the Red sea, the first, perhaps, built in Israel. Hiram likewise sent both ships and seamen, which formed a little *navy*, (as it is called,) and together they made a three years' voyage to Ophir, and brought over 420 talents of gold, great part of which, probably, went to pay their master.

The same love of splendour and distinction which led Solomon to build palaces and ships, led him also to multiply horses and chariots, contrary to the divine command; still, however, he adhered to the worship of Jehovah, and to the temple service, which he attended at least upon the three great Jewish festivals. Another circumstance is more remarkable. He built, as we have seen, a house for Pharaoh's daughter, and immediately as it was finished, brought her up thither, from his father's palace in the city of David: "For he said, My wife shall not dwell in the house of David king of Israel, because the places are holy, whereunto the ark of the Lord hath come." (2 Chron. viii. 11.) The meaning of which we suppose to be, that he did not consider a place sanctified by the presence of the ark, as a proper site for a palace of pleasure, in which Solomon was now evidently beginning to indulge.

CHAP. X. Ver. 1—29. *The Queen of Sheba visits Solomon.*—Both the Arabians and Abyssinians lay claim to this queen as their sovereign, and the latter seem to have good grounds for so doing. It is probable also that she might have a colony in Arabia, and consequently subjects; but Arabia could not be considered as the uttermost parts of the earth, because they could go through it by land to Egypt. Solomon sent thither for his horses; and it appears, as the queen was attended by a train of loaded camels, that she must have come through that country to Jerusalem. It is evident also from her language, that she was not an entire stranger to the God of Israel, though it is probable that she might first hear of Solomon by means of his fleet touching upon her territories,

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have recovered it, and kept possession to the time of Solomon. A city burnt, however, and its inhabitants slaughtered, seems to have been but a sorry portion for a king's daughter; but such was the barbarism of the times.

Ver. 18. *Tadmor in the wilderness, in the land.*—In what land? the land *of Zobah*, says Dr. *Boothroyd*, referring to 2 Chron. viii. 3. which, we suppose, means a port of Syria, south of Hamath, to which Solomon extended his conquests. This Tadmor, (or Tamar,) the city of Palms, is generally understood to be Palmyra, of which there are most splendid remains to this day: some of them, possibly, may be as ancient as the time of Solomon, though others furnish the finest specimens of Grecian architecture. Palmyra stood upon a fertile plain, surrounded by a barren desert, having the river Euphrates on the east. The ruins are well described by Messrs. Dawkes and Wood, of which they give fine representations. They are also well described in the ancient part of the Universal History. The description concludes thus; "The world never saw a more glorious city; a city not more remarkable for its stately buildings, than for the extraordinary personages who once flourished there; among whom, the renowned Zenobia, and the incomparable Longinus, must for ever be remembered with admiration and regret."

Ver. 22. *Of the children of Israel did Solomon make no bondmen.*—When *Sesostris*, king of Egypt, returned from his wars, he caused temples to be built in all the cities of Egypt, but did not employ one Egyptian in the work: having builded the whole by the hands of the captives which he had taken in his wars. Hence he caused this inscription to be placed upon each temple: "No native has laboured in these."

Ver. 23. *These are the chief of the officers . . . . Five hundred and fifty.*—2 Chron viii. 10. mentions only two hundred and fifty; but in a former part of this book, (chap. v. 16.) we read of three thousand three hundred. This larger number, perhaps, were petty officers, employed to keep the people to labour: the five hundred and fifty were probably su perior officers. Some think that the difference in Chronicles may be occasioned by the mistake of a numeral letter; others, that the two hundred and fifty were the superintendents of those who laboured in the building, while the five hundred and fifty included also the superintendents over those who laboured in the quarries, &c.

Ver. 26. *A navy of ships.*—Literally, "a ship." (*Oni,*) but in 2 Chron. viii. 18. it is said that Hiram sent him (*anioth*) "ships," but it is not said that Solomon built more than one ship, and that was chiefly manned by Tyrians, ver. 27.

Ver. 28. *They came to Ophir.*—Moses mentions a country so named from Ophir the son of Joktan, Gen. x. 29. But this probably was not the country here intended. There are several reasons (says Dr. *Clarke*) to prove that this was not the Ophir of the Bible; (he means, not the place visited by Solomon's fleet;) which it seems was so situated as to require a voyage of three years long, to go out, load, and return. *Bruce* has discussed the subject at great length. He endeavours to prove, that Ezion-geber is situated on the Elanitic branch of the Arabian gulf, or Red sea. 2. That Tarshish is Moka, near to Melinda, in the Indian ocean, in about three degrees south latitude. 3. That Ophir lies somewhere in the land of Sofala, or in the vicinity of the Zambeze river, opposite the island of Madagascar, where therehave been gold and silver mines in great abundance, from the remotest antiquity. And he proves, 4. That no vessel could perform this voyage in less than three years, because of the monsoons; that more time need not be employed; and that this is the precise time mentioned, 1 Kings x. 22. 5. That this is the country of the queen of Sheba, or Sabia, (or Azeba,) who, on her visit to Solomon, brought him one hundred and twenty talents of gold; and of spices and precious stones great store, ver. 10. And that gold ivory, silver, &c. are the natural productions of this country."

CHAP. X. Ver. 1. *When the queen of Sheba heard*, &c.—The LXX. read, "Of the name of Solomon and of the name of Jehovah." The Syriac and Arabic also read *vau*, "and," instead of *lamed*, "concerning." But this particle is translated "with," in Gen. xlvi. 26. "She heard of Solomon in connexion with the name of Jehovah;" which is the sense above adopted.

Ver. 5. *And his ascent by which he went up*—The Vulgate, LXX., Syriac,

A. M. 3014. B. C. 990.

6 And she said to the king, It was a true [f] report that I heard in my own land of thy [g] acts and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen *it:* and, behold, the half was not told me: thy [h] wisdom and prosperity exceedeth the fame which I heard.

8 Happy [i] *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9 Blessed [j] be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to [k] do judgment and justice.

10 ¶ And [l] she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 And the navy [m] also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of [n] almug trees, and precious stones.

12 And the king made of the almug trees [o] pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her [p] of his royal bounty. So she turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

15 Beside *that he had* of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the [q] governors of the country.

16 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target.

17 And *he made* three hundred [r] shields *of* beaten gold; three pounds of gold went to one shield: and the king put them in the house [s] of the forest of Lebanon.

18 ¶ Moreover the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round [t] behind: and *there were* [u] stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps; there was not [v] the like made in any kingdom.

21 ¶ And all king Solomon's drinking vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; [w] none *were of* silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of Tharshish [x] with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, [y] ivory, and apes, and peacocks.

23 So [z] king Solomon exceeded all the kings of the earth for riches and for wisdom.

24 ¶ And all the earth sought [a] to Solomon, to hear his wisdom, which [b] God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ And Solomon gathered together chariots [c] and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 ¶ And the king [d] made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycamore trees that *are* in the vale, for abundance.

28 ¶ [e] And Solomon had horses brought out of Egypt, and linen [f] yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and a horse for a hundred and fifty: and so for all the kings of the [g] Hittites, and for

f *word*
g or, *sayings.*
h *thou hast added wisdom and goodness to.*
i Pr.8.34.
j c.5.7.
k Ps.72.2. Pr.8.15.
l Ps.72.10, 15.
m c.9.27.
n 2 Ch.2.8. 9.10,11. *algum-trees.*
o *a prop,* or, *rails.*
p *according to the hand of king Solomon.*
A. M. 29-9..3029. B. C. 1015..975.
q or, *captains.*
r c.14.26.
s c.7.2.
t *on the hinder part thereof.*
u *bands.*
v *so.*
w or, *there was no silver* in them.
x Ge.10.4. 2 Ch.20. 36.
y or, *elephants' teeth.*
z c.3.12,13. 4.29..34.
a *the face of.*
b Pr.2.6. Ja.1.5.
c 2 Ch.1.14, &c.
d *gave.*
e *And the going forth of the horses which was Solomon's.*
f Eze.27.7.
g 2 Ki.7.6.

in different parts, during their three years' voyage. Travellers seem to have been always famous for the marvellous; this lady, therefore, doubted of the reports she heard, and was determined to satisfy her laudable curiosity, which appears to have extended not only to Solomon's personal character, but to his religion also. The Hebrew literally reads, that "hearing she heard of Solomon (connected) *with* the name of Jehovah:" that is, probably, she had heard of his sublime address at the dedication of the temple, and consequently of the temple itself; and this greatly excited her admiration, and induced her to make a journey from "the uttermost parts of the earth" to visit him—for so was Africa then considered, and but a small part of that quarter of the globe was then known.

We are told the queen came to prove Solomon with hard questions: the word is used respecting Samson's riddle, which was a poetical enigma, (Judges xiv. 12, 13.) and is applied to any difficult figure of speech in Psalm xlix. 4. where it is synonymous with *parable.* Here it certainly does not relate to any amusing trifles, but to points of religion, of government, and of natural history and philosophy. When arrived at Jerusalem, the subjects which chiefly attracted her attention were his buildings, the supply of his table, the number and order of his attendants, and especially the "ascent by which he went up into the house of the Lord:" by this some suppose that he had steps sacredly preserved for his own use: but the word also signifies "burnt-offerings," which he caused to ascend in the house of the Lord: and the best interpreters, both ancient and modern, give a preference to the latter explanation: these sacrifices were so numerous and expensive, that they might well not only create surprise, but so overwhelm her with astonishment, that she fainted.

She also "communed with him of all that was in her heart," stated all the questions that she had proposed, and listened with admiration to his replies. It is likely that much of their discourse was of natural history, and particularly that of Judea; but it is more certain that much of it referred to the

and Arabic, all explain this of the holocausts (or whole burnt-offerings) which he offered (or sent up) in the house of the Lord. So *Luther,* "His burnt-offering which he offered." The burnt-offerings were in Hebrew called *ascents,* because they went up in smoke and flame.——*No more spirit in her.*—Probably she fainted from surprise.

Ver. 10. *She gave the king a hundred and twenty talents.*—Which, at the usual reckoning, amounts to $2,703,960. The most eminent critics follow *Houbigant,* in placing the 13th verse here, to conclude what concerns the queen of Sheba; otherwise ver. 11, 12, must be considered as a parenthesis.

Ver. 11. *Almug trees.*—2 Chron. ii. 8, &c. says, "Algum trees," by the transposition of a letter. The Arabic reads, "coloured wood;" i. e. beautifully veined, like mahogany, or satin wood.

Ver. 12. *Pillars.*—2 Chron. ix. 11. reads "terraces," which *Parkhurst* renders "stairs."

Ver. 16. *Targets.*—Probably shields, with a dagger in the centre, like the Highland targets.—Dr. *Clarke.*

Ver. 18. *A throne of ivory, and overlaid it with the best gold.*—The late Editor of Calmet remarks, "Ivory is here called *shen gedul,* great tooth, a very expressive name." He adds, "But Solomon could never be such a fool as to cover his ivory throne with gold; he inlaid it, not overlaid it; for then, common wood would have answered the purpose."—In corroboration of this, it may be remarked, that a noun of near kindred to this Hebrew verb, is used for a honey-comb, which is *inlaid,* not overspread with honey. It cannot be denied, however, that the word is generally used for overspreading. See *Parkhurst.*

Ver. 19. *Round behind.*—Like some of our ancient armed chairs.——*Stays on either side.*—We should rather say *arms;* "arm-stays."—*Boothroyd.*——*Two lions.*—That is, to support the arms or elbows.

Ver. 22. *A navy of Tarshish.*—That is, ships sent from Tarshish, i. e. Moka. See note on chap. ix. 28.

Ver. 23. *Exceeded all the kings.*—[*Reynolds,* stating Solomon's income at about four times as much as his father left him, reckons that he had each year about $620,554,630; each week, about $12,255,280; and each day about $1,735,020.]—*Bagster.* But we can hardly suppose, that money was of the same relative value as at the present time.

Ver. 28. *Linen yarn.*—This seems to couple ill with horses; but some think the word *Mikveh,* signifies the cord by which the horses were strung to each other; probably this was made of yarn, woven, and therefore bought by the merchants. See note, 1 Chron. i. 16.

Ver. 29. *Chariot of Egypt for six hundred shekels.*—[This was the ordinary price of a *chariot,* as 150 shekels was that of a *horse.* It seems, that neither horses nor chariots came out of Egypt but by means of Solomon's servants.]—*K*

the kings of Syria, did they bring *them* out by their [h] means.

CHAPTER XI.

1 Solomon's wives and concubines. 4 In his old age they draw him to idolatry. 9 God threateneth him. 11 Solomon's adversaries were Hadad, who was entertained in Egypt, 23 Rezon, who reigned in Damascus, 26 and Jeroboam, to whom Ahijah prophesied. 41 Solomon's acts, reign, and death: Rehoboam succeedeth him.

BUT king Solomon loved many strange women, [a] together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;

2 Of the nations *concerning* which the LORD said [b] unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods: Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned [c] away his heart.

4 For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect [d] with the LORD his God, as *was* [e] the heart of David his father.

5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after [f] Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and [g] went not fully after the LORD, as *did* David his father.

A. M. 2989..3029. B. C. 1015..975.

h *hand*
A. M. 3020..3029. B. C. 984..975.
a or, *beside.*
b Ex.34.16. De.7.3,4.
c De.17.17. Ne.13.26.
d c.8.61.
e c.9.4.
called *Molech.* ver.7.
g *fulfilled not after.* Nu.14.24.
h Nu.33.52. 2 Ki.23.13
i Nu.21.29. Ju.11.24.
j Ps.78.58.
k c.3.5. 9.2.
A. M. 3020..3027. B. C. 984..977.
l *with thee.*
m Is.29.13, 14.
n ver.31.
o c.12.16,20.
p c.21.29. 2 Ki.20. 17,19. 22.19,20.
q 2 Sa.7.15. ver.39.
r De.12.11.

7 Then did Solomon build a high place [h] for [i] Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 ¶ And the LORD was angry [j] with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him [k] twice,

10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this is [l] done of thee, and thou hast not kept [m] my covenant and my statutes, which I have commanded thee, I will surely rend [n] the kingdom from thee, and will give it [o] to thy servant.

12 Notwithstanding in thy [p] days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son.

13 Howbeit [q] I will not rend away all the kingdom; *but* will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which [r] I have chosen.

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worship of Jehovah, and the divinely instituted religion of the Jews; for she not only complimented him on his wisdom and prosperity, but she also said, "Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king to do judgment and justice!" Nor were her words empty compliments, for she presented him with one hundred and twenty talents of gold, with spices and precious stones. And he in return gave her not only "whatsoever she asked," but also a present "of his royal bounty" besides.

Now the weight of gold that came to Solomon in one year was six hundred and sixty-six talents of gold, which, according to Bishop Cumberland, was about fifteen millions of dollars, and so rich was he in this precious metal, that he made shields, and targets, and drinking vessels of gold; besides which he overlaid with it a throne of ivory which he had formed, and added golden ornaments. Indeed, so plentiful in his days was gold, that silver was nothing accounted of.

His first naval expedition proved so successful, that he formed connexions at Tarshish, from whence, in every three years, he received not only immense riches, but various objects of curiosity; and so far forgot the divine command, that he multiplied to himself chariots and horses also; but these he brought out of Egypt.

But if we quit this chapter without adverting to another personage more illustrious than either Solomon or the queen of Sheba, the latter will "rise up in judgment against us" another day; for "she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here!" (Matt. xii. 42.) Solomon in all his glory was but a type of King Messiah: "Princes shall come out of Egypt" to visit him: "Ethiopia shall stretch out her hands" toward him: "His name shall be continued as long as the sun; and all nations shall call him blessed. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen and Amen." (Psalm lxviii. 31.; lxxii. 17—19.)

CHAP. XI. Ver. 1—13. *Solomon seduced into idolatry by strange women.*—We have seen in the preceding chapter the amazing increase of Solomon in fame and riches; and the natural consequences of these, unless guarded by divine grace, are pride, luxury, and licentiousness. Many a man, by increasing in riches, "lays up wrath against the day of wrath," (Rom. ii. 5.) and not only so, but by indulging in luxury and licentiousness, delivers himself into the "hands of the tormentors (disease and a guilty conscience) before his time." We have already noticed that Solomon had "multiplied to himself" riches from Tarshish, horses from Egypt, and wives from all the heathen nations round him; each of which was strongly and expressly forbidden to a king of Israel by the divine law, which he either did copy, or *ought* to have copied, with his own hand, on his accession to the throne. (Deut. xvii. 15—18.)

Solomon had probably around him many Jonadabs, (the panders of his lust, (see 2 Sam. xiii. 5.) who collected young and beautiful virgins from all the nations round to furnish his seraglio, in which no regard appears to have been paid, even to the fundamental principle of not intermarrying with the Canaanites, for the Zidonians were certainly of that accursed race.

That Solomon loved many women cannot be denied; but to say that he loved a thousand would be perfectly ridiculous; nor is it to be inferred from the number in his *harem*, (or seraglio,) since it appears that where there were "threescore queens and fourscore concubines," there were also "virgins without number." The fact is, that in the East, women are kept in the harems of sovereigns for state, as well as voluptuousness. (See note on ver. 3.) The distinction between wives and concubines is well known; the former are generally from families of some rank, and their marriage makes them all princesses, though not queens. The concubines are mere slaves, and generally selected for their beauty, or sent by way of present to the sovereign. Such is the condition of women in the East! The Mosaic code did much to restrain their tyrants! but Christianity sets them free, for in "Christ Jesus there is neither bond nor free, male nor female;" both sexes are alike interested in its blessings. (Gal. iii. 28.)

But to return to Solomon, he seems to have been unhappily partial to "strange," that is, to *foreign* women, who were generally, if not universally, idolaters; and one reason may have been, that they excelled in certain accomplishments which were acquired in the service of their idol deities. It is probable also that he was deceived, as Christians are to the present day. At first, they might promise to renounce their idols and worship the God of Israel: afterwards, they would plead for their own idolatries as the religion of their fathers, in which they had been brought up, and so procure a toleration. The next step might be to entice him to be present, and to join in their seducing rites; and thus, though it does not appear he ever renounced the God of Israel, he united with his worship that of Moloch and others. Nor is this much to be wondered at, when we consider that in the present day we can hardly go to any public dinner among Christians, and even for Christian objects, but our ears are greeted with the praises of "Jolly Bacchus," the lewd Venus (the Ashtoreth of the Zidonians,) or the "Glorious Apollo." It may be said, these are allegorical personages, and so were all the Pagan deities; but the disposition toward, and the enjoyment of, these follies, prove, as clearly as the idolatry of Solomon, a "heart turned from the Lord;" and must provoke him to anger, as that did.

This is an evil to which the professors of religion need to be awakened; and to another also, in which this seems partly to originate; namely, the excessive admiration of the Pagan writers, and their extensive use in education, by which means such of our youth as are liberally educated acquire a much better acquaintance with the heathen deities than with the Christian Trinity.

CHAP. XI. Ver. 3. *He had seven hundred wives*, &c.—Weak and impious as, in this respect, Solomon was, he was by no means singular; all the eastern despots aim at forming large seraglios. Father *Le Compte* says, that the emperor of China had a vast number selected for their beauty. The great Mogul, 1000. *Achmet*, the 8th emperor of the Turks, had 3000 virgins and concubines; and *Hanway* mentions that the emperor of Persia collected all the beautiful virgins in his dominions, which are supposed to have amounted to a far greater number.

Ver. 5. *Ashtoreth the goddess.*—That is, the Venus of the Zidonians.—*Milcom*—"Their king;" another name for *Molech*, (ver. 7.) which signifies a king, i. e. among the gods, like Jupiter.

Ver. 7. *Chemosh.*—The swift, or the hot god; i. e. the sun.—*In the hill.*—[This was the *Mount of Olives*, which lay *east* of Jerusalem; and that the Hebrews would consider *before it*, while the *west* would be *behind it*; for the very term used to denote the *east*, *kedem*, means *before*, while *acharon behind*, sometimes signifies the *west*.]—*Bagster.*

A. M. 3020 3027. B. C. 984..977.

14 ¶ And the LORD [a] stirred up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom.

15 For it came to pass, when [c] David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male [u] in Edom;

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of [v] Midian, and came to [w] Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him a house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife [x] the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and [y] that Joab the captain of the host was dead, Hadad said to Pharaoh, [z] Let me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, [a] Nothing: howbeit let me go in any wise.

23 ¶ And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord [b] Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, when [c] David slew them *of Zobah:* and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did:* and he abhorred Israel, and reigned over Syria.

26 ¶ And [d] Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow woman, even he lifted up [e] *his* hand against the king.

27 And this *was* the cause that he lifted up *his* hand against the king: Solomon built [f] Millo, *and* [g] repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he [h] was industrious, he made him ruler over all the [i] charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah [j] the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field:

30 And Ahijah caught [k] the new garment that *was* on him, and rent it *in* twelve pieces;

31 And he said to Jeroboam, Take thee ten pieces: for [l] thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 Because [m] that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.

34 Howbeit [n] I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David [o] my servant's sake, whom I chose, because he kept my commandments and my statutes:

35 But [p] I will take the kingdom out of his

a 1 Ch.5.26.

c 2 Sa.8.14. 1 Ch. 18. 12,13.

u Nu.24.19. De.20.13.

v Ge.25.2,4. Ex.2.15.

w Ge.21.21.

x Ge.41.45.

y c 2.10,34.

z *send me away.*

A. M. 3023. B. C. 980.

a *Not.*

b 2 Sa.8.3.

c 2 Sa.10.8, 18.

d c.12.2. 2 Ch.13.6.

e 2 Sa.20. 21.

f c.9.24.

g *closed*

h *did work.*

i *burden.*

j c.14.2.

k 1 Sa.15. 27.

l ver.11..13.

m ver.5. 7. Je.2.13. Hos.4.17.

n Ps.103.10.

o Is.55.3

p Ex.20.5,6.

Ver. 14—43. *Solomon reaps the consequences of his rebellion.*—The Lord, on this occasion, denounces on Solomon very heavy judgments for his disobedience. They are expressed, however, very differently from those denounced on Saul and other characters utterly rejected by him. Here is no personal destruction, not even deprivation during his life, nor even a *total* deprivation in the succeeding reign. Trials and difficulties in his government are announced, calculated to make him deeply sensible of his iniquities, yet not to sink him into despair. "I will afflict the seed of David," said he to Jeroboam, "but not for ever." (Ver. 39.)

But who were the adversaries raised up to punish Solomon? 1. Hadad, a prince of Idumea, who fled from Edom when Joab ravaged that country, but had since formed an alliance with the king of Egypt, whose daughter Solomon had married. 2. Rezon, one of the generals of Hadadezer, king of Zobah, who seized upon Damascus, where he reigned, and distressed Solomon in his declining years. And chiefly, 3. Jeroboam, a bold and enterprising man, of the tribe of Ephraim, who had been employed by Solomon in a confidential office, and having gained great influence with the people, had now begun to excite a disposition to revolt. Solomon hearing of this fact, sought Jeroboam's life, which occasioned him to flee to Egypt till after his death: then the folly of Rehoboam brought back Jeroboam, and raised him to the throne of Israel, though not of Judah, and fulfilled the threatened judgment. Of the last years of Solomon we have little account; we are told that they were recorded, but these records were probably lost with many others of great value during the captivity. The wonder is, and it calls for great thankfulness, that so many were preserved. The repentance of Solomon, and the evidence he gave of it, must be deferred till we come to the book of Ecclesiastes, which, if genuine, (and that we shall endeavour to prove,) will establish the fact in the same manner as the fifty-first Psalm proves the penitence of David, after "the matter of Uriah."

We must not wholly omit here to mention an incident in this chapter which is necessary to introduce the chapters following. Jeroboam having been officially employed, that his appearance might correspond with his office, clothed himself in a new, and probably a splendid garment; and thus arrayed he meets in a field the prophet Ahijah, of Shiloh, who tears his garment into twelve pieces; thus intimating, by tearing his garment, that the kingdom of Israel should be rent; (1 Sam. xv. 28.) and by giving to Jeroboam (who doubtless well knew him) ten of these pieces, ten tribes were submitted to his government. This meeting, on the part of Jeroboam, was apparently accidental; but there are no accidents in the providence of God. The prophet was doubtless directed where to meet with him, and how to act towards him; and at the same time, as he announced to him a kingdom, he was given to understand that the perpetuity of his kingdom would depend

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Ver. 17. *A little child.*—[Rather, "a little boy;" one who was apprehensive of his danger, and could, with his father's servants, make his escape.]—*B.*

Ver. 18. *Midian.*—[Probably not the *Midian* east of the Red sea, to which Moses fled, (Ex. ii. 15, &c.) but the *Midian* east of the Dead sea, and south of Moab. These Midianites, whose daughters seduced the Israelites to commit idolatry, (Nu. xxii. 4, 7.; xxv. 15.; xxxi. 2, &c.) were descendants of *Midian*, son of Abraham, (Ge. xxv. 2.) Their capital city was called *Midian*, and its remains were to be seen in the time of *Eusebius* and *Jerome:* it was situated on the Arnon, south of the city Ar, or Areopolis.——*Paran.*—Probably the city of *Paran*, or the district around it, situated in the south of Idumea, and according to *Eusebius*, three days' journey east from Elah or Elath, at the head of the eastern branch, or Elanitic gulf of the Red sea.]—*Bagster.*

Ver. 22. *He answered, Nothing.*—i. e. to Pharaoh's question, not being willing to acquaint him with his reason; only he said, "Howbeit let me go.

Ver. 24. *Damascus.*—[*Damascus*, called also *Damesk*, but generally *El Sham*, by the Arabs, is situated in a delightful plain, well watered by the Barrada, at the eastern foot of Antilibanus, being surrounded by the hills in the form of a triumphal arch, 136 miles north of Jerusalem, 195 south of Antioch, and 276 S.S.W. of Diarbekir. It is a city of the highest antiquity, being at least as ancient as the time of Abraham; it has been often captured, and several times demolished but has always risen to splendour and dignity. The modern town is described by *Maundrell* as of a long, straight figure, its ends pointing nearly N. E. and S. W. It is very slender in the middle, but swells bigger at each end, especially at that to the N. E. According to *Niebuhr*, the walls are something less than a league and a half in circumference: and the population is estimated at from 100,000 to 150,000.]—*Bagster.*

son's hand, and will give it unto thee, *even* ten tribes.

36 And unto his son will I give [q] one tribe, that [r] David my servant may have a [s] light alway before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if [t] thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that [u] I will be with thee, and [v] build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but [w] not for ever.

40 Solomon sought [x] therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And [y] the rest of the [z] acts of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon?

42 And the [a] time that Solomon reigned in Jerusalem over all Israel *was* forty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam [b] his son reigned in his stead.

CHAPTER XII.

1 The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him. 6 Rehoboam, refusing the old men's counsel, by the advice of young men, answereth them roughly. 16 Ten tribes revolting, kill Adoram, and make Rehoboam to flee. 21 Rehoboam, raising an army, is forbidden by Shemaiah. 25 Jeroboam strengtheneth himself by cities, 28 and by the idolatry of the two calves.

AND [a] Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when [b] Jeroboam the son of Nebat, who was yet in Egypt, heard *of it*, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our yoke [c] grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

A. M. 3024. B. C. 980.

q c.12.17.

r c.15.4. 2 Ki.8.19. Ps.132.17.

s *lamp*, or, *candle*.

t c.9.4,5.

u Jos.1.5.

v 2 Sa.7.11, 27.

w Ps.89.30.. 34. La.3.31, 32.

x Pr.19.21.

y 2 Ch.9.29 . 31.

z *words*, or, *things*.

a *days*.

A. M. 3029. B. C. 975.

b called *Reboam*. Mat.1.7.

a 2 Ch.10.1, &c.

b c.11.26,40.

c 1 Sa.8.11.. 18. c.4.7. 9.15.

d Job 12.12.

e Ma.10. 43,44.

f Pr.15.1.

g Eze.2.6.

h *hardly*.

i Pr.10.11, 32. Ec.10.12. Ja.3.17..

j Pr.13.20.

k 2 Ch.22.4, 5.

l Ju.14.4. ver 24. 2 Ch.22.7. 25.20. Am.3.6.

m c.11.11, 31.

5 And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam consulted with the old [d] men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant [e] unto this people this day, and will serve them, and answer them, and speak good words [f] to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with [g] scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people [h] [i] roughly, and forsook [j] the old men's counsel that they gave him;

14 And [k] spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for [l] the cause was from the LORD, that he might perform his saying, which the LORD spake [m] by Ahijah the Shilonite unto Jeroboam the son of Nebat.

upon his obedience to the divine law, and especially his adhering to the worship of Jehovah only, as David had always done.

CHAP. XII. Ver. 1—33. *Rehoboam succeeds king Solomon, but ten tribes, as predicted, revolt to Jeroboam.*—Immediately on the death of Solomon, Rehoboam succeeded to the throne: in order, however, to his coronation, he went to meet the tribes at Shechem. In the mean time, the disaffected tribes send for Jeroboam from Egypt, who immediately returns, and placing himself at their head, they send in proposals to Rehoboam, that if he would abate the rigour of his father's levies, both of taxes and of personal service, he might rely on their fidelity, but not otherwise. We are told in a preceding chapter, (ix. 19—22.) that Solomon's immense buildings were all reared by his Canaanites and other bond-slaves: it should seem, however, as his works increased, that he did not entirely confine himself to them: but the "grievous yoke" here complained of, may refer chiefly to the heavy taxes imposed to defray the expense of building his own palaces, as well as the temple, and to repay king Hiram for the timber and gold which he had sent him; which last he seems to have lavished with great profusion. What is gained without labour is often expended without care.

Rehoboam on receiving this message immediately applied to his father's counsellors, whom he had not yet dismissed. These very prudently recommended a conciliatory answer; but this not agreeing probably with his own sentiments, he next consulted the young men about his court, who had been brought up with him, and their advice was directly opposite. Upon Jeroboam and the tribes, or rather the heads of them, returning on the third day, according to appointment, Rehoboam therefore answered roughly—"My father made your yoke heavy, and I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions." "The very words, (as Bishop *Hall* remarks,) have *stings* in them."

The event was as predicted, and as might have been expected without an oracle. "To your tents, O Israel!" was the cry; and, "Now see to thine own house, David!" Thus the haughty

Ver. 40. *Shishak.*—[This is the first time we meet with the proper name of an Egyptian king in Scripture; *Pharaoh* being the general appellation for all the sovereigns of that country. Some are of opinion that *Shishak* is the same with the celebrated *Sesostris* of the Greek historians; but it is probable that this king lived long before Solomon's time. *Usher* thinks him to be *Sesonchis*, and places the beginning of his reign A. M. 3026. B. C. 978.]—*Bagster.*

Ver. 41. *Acts of Solomon.*—See Margin. It appears from 2 Chron. ix. 29. that the original records of this reign were written by the prophets Nathan, Ahijah, and Iddo, the substance of which is preserved to us in these books of Kings and Chronicles; except only as to his repentance, on which these books are silent.

Ver. 42. *Forty years.*—[*Calmet* supposes him to have been 18 years old when he came to the throne, and 58 when he died.]—*Bagster.*

CHAP. XII. Ver. 2. *And it came to pass*, &c.—Something seems wanting after the parenthesis, and it is supplied by the parallel passage, 2 Chron. x. 2. "Jeroboam returned out of Egypt."

Ver 10. *My little finger*, &c.—[A proverbial mode of expression: "My little *finger* is thicker than my father's thigh." As much as the *thigh* surpasses the *little finger* in thickness, so much does my power exceed that of my father; and the use I shall make of it to oppress and tax you shall be in proportion.]—*Bagster.* But we do not find Rehoboam adopted it.

Ver. 11. *Scorpions.*—[Should you rebel, or become disaffected; my father's *whip* shall be a *scorpion* in my hand. His was *chastisement*, mine shall be *punishment*. *Celsius* and *Hiller* conjecture that *akrabbim*, denotes a sort of thorny shrub, whose prickles are of a venomous nature, called by the Arabs *scorpion thorns*, from the exquisite pain which they inflict. But the Chaldee renders it *margenin*, and the Syriac *moragyai*, i. e. *scourges*; and in the parallel place of Chronicles, the Arabic has *saut*, a *scourge*. *Isidore*, and after him *Calmet* and others, assert, that the *scorpion* was a sort of severe *whip*, the lashes of which were armed with knots or points, that sunk into and tore the flesh.]—*Bagster.*

Ver. 15. *Cause was from the Lord.*—[The *cause* of all this confusion and anarchy, was Rehoboam's *folly*, *cruelty*, and *despotic tyranny*, and this was certainly *not* "from the Lord," nor does the original text speak this doctrine. It says, *sibbah*, (from *savav*, to *turn*, *change*,) "the *change* or *revolution* was from the Lord;" which is consistent with all the preceding declarations. God stirred up the people to revolt from a man who had neither skill nor humanity to govern them.]—*Bagster.*

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What [n] portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But [o] *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent [p] Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam [q] made speed to get him up to his chariot, to flee to Jerusalem.

19 So [r] Israel [s] rebelled against the house of David unto this day.

20 ¶ And it came [t] to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah [t] only.

21 ¶ And [u] when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, a hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But the word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for [v] this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam built [w] Shechem in mount Ephraim, and dwelt therein; and went out from thence and built [x] Penuel.

26 ¶ And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people go up to [y] do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and made two calves [z] *of* gold, and said unto them, It is too much for you to go up to Jerusalem: behold [a] thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in [b] Beth-el, and the other put he in [c] Dan.

30 And this thing became [d] a sin: for the people went *to worship* before the one, *even* unto Dan.

31 And he made a house of high places, and made priests [e] of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast [f] that *is* in Judah, and he [g] offered upon the altar. So did he in Beth-el, [h] sacrificing unto the calves that he had made: and he placed in Beth-el [i] the priests of the high places which he had made.

33 So he [j] offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had devised [k] of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, [l] and [m] burnt incense.

A. M. 3029. B. C. 975.

n 2 Sa.20.1.

o c.11.13,36.

p c.4.6, 5.14

q *strengthened himself.*

r 2 Ki.17.21.

s or, *fell away.*

t Hos.11.12.

u 2 Ch.11.1, &c.

v ver.15.

w Ju.9.45.

x Ju.8.17

y De.12.5, 14.

z 2 Ki.10.29, 17.16.

a Ex.32.4,8.

b Ge.28.19.

c Ju.18.29, Am.8.14.

d De.24.15, c.13.34.

e Nu.3.10, 2 Ki.17.32, Eze.44.6, 8.

f Le.23.33, 34.

g or, *went up to the altar.*

h or, *to sacrifice.*

i Am.7.13.

j or, *went up to.*

k Nu.15.39.

l *to burn.*

m c.13.1.

CHAPTER XIII.

1 Jeroboam's hand, that offered violence to him that prophesied against his altar at Beth-el, withereth, 6 and at the prayer of the prophet is restored. 7 The prophet, refusing the king's entertainment, departeth from Bethel. 11 An old prophet, sedue ng him, bringeth him back. 20 He is reproved by God, 23 slain by a lion, 26 buried by the old prophet, 31 who confirmeth his prophecy. 33 Jeroboam's obstinacy.

A. M. 3030. B. C. 974.

AND, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and [a] Jeroboam stood by the altar to [b] burn incense.

a c.12.32,33.

b or, *offer.*

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith

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temper of one man, and the ambitious disposition of another, conspire to fulfil the divine purpose, "for the cause was from the Lord." Jeroboam was, however, no better than his master. No sooner is he settled in his kingdom, than he adopts a wicked policy to prevent the tribes from going to the temple service. He does not indeed set up Moloch, or Ashtoreth; but forms images, probably in some measure resembling the cherubic figures, which the sacred writer in derision characterizes as *calves*—made priests of any of the people—established a feast in imitation of the feast of tabernacles—and offered sacrifices on altars of his own erecting. (See note ver. 28.)

Confined as our room is, we must beg leave to indulge in two or three practical remarks. 1. How does one sin lead on to another! Jeroboam makes gods, and to render them popular they are made of gold. But gods require priests, priests an altar, an altar a high place, and thus does one sin and folly lead on to others. 2. How great the folly of attempting to make religion serve our own private ends! Jeroboam will be religious; but it is to serve his political views, lest Israel should go to Jerusalem. 3. How ridiculous to set up any thing in the place of God! Call it what you will, it is still a calf: make it of gold, it is but "a golden calf." Lastly, how fit a type is this calf of "the mammon of unrighteousness!" the great idol which not only the heathen but the Christians worship. But let us remember who hath said, "Ye cannot serve God and mammon." Matt. vi. 24.

CHAP. XIII. Ver. 1—34. *A man of God prophesies against Jeroboam's new altar, but is slain by a lion in consequence of his being deceived by another prophet.*—In this chapter, the following things particularly claim our notice. 1. A prediction of the utter destruction of Jeroboam's altar by a certain person hereafter to be born. "Here, (says Bishop *Watson*,) is a clear prophecy: the name, family, and office of a particular person are described in the year 975 (according to the Bible chronology) before Christ. Above 350 years after the delivery of the prophecy, you will find by consulting the Second Book of Kings (chap. xxiii. 15—20.) this prophecy fulfilled in all its parts."

2. We have a twofold miracle wrought to confirm the truth of this prophecy: first, on Jeroboam himself, who attempts to arrest the prophet; and secondly, on the altar, which is rent, and the ashes poured out. This miracle too has in it mercy as well as judgment. He that smote the king of Israel also healed him.

3. We have here a diabolical, though successful attempt, of an old prophet to seduce a young one; and when ordered to predict his untimely death, he neither shows tenderness to the unhappy prophet of Judah, nor any compunction for having been himself the cause thereof. "I cannot but think, (says Bishop *Hall*,) that this prophet ('the man of God,') died in the favour of God, though by the teeth of a lion; his life was forfeited for example, his soul was safe. . . . . Violent events do not always argue the anger (i. e. wrath) of God. But, Oh! the unsearchable ways of the Almighty! The man of God sins and dies speedily: the lying prophet that seduced him survives: yea, wicked Jeroboam enjoys his idolatry, and treads upon the grave of his reprover. There is neither favour in the delay of stripes, nor displeasure in the haste: rather, whom God loves, he chastises, sharply and speedily, while the rest prosper unto condemnation. How much happier is it for us, that we die now to live for ever, than that we live awhile to die for ever!"

Of the characters here described, we know nothing but the facts before us, which are much in favour of the young pro-

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Ver. 20. *The tribe of Judah only.*—This was the only *whole* tribe; for it is evident from the next verse, that part of Benjamin remained with Judah.

Ver. 28. *Made two calves of gold.*—[He invented a political religion, and instituted feasts in his own times, different from those appointed by Jehovah; gave the people certain objects of adoration, and pretended to think that it would be both inconvenient and oppressive to them to go up to Jerusalem to worship. These calves were doubtless of the same kind as the calf which was set up by Aaron; and it is remarkable, that in pointing them out to the people, he should use the same words that Aaron used on that occasion, when they must have heard what terrible judgments fell upon their forefathers for this idolatry. Solomon's idolatry, however, had prepared the people for Jeroboam's abomination.]—*Bagster.*

Ver. 29. *Beth-el and Dan.*—The southern and northern extremities of Canaan.

the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall [c] he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave a sign [d] the same day, saying, This *is* the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

4 ¶ And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, [e] Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign [f] which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, Entreat [g] now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought [h] the LORD, and the king's hand was restored him again, and became as *it was* before.

7 ¶ And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a [i] reward.

8 And the man of God said unto the king, If [j] thou wilt give me half thy house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, Eat [k] no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el; and his [l] sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*.

A. M. 3030. B. C. 974.

c 2 Ki.23.15 ..17.

d Is.7.14. 38.7.22 Jn.2.18. 1 Co.1.22.

e 2 Ch.16.10. 18.25. 2 Ki. 25.15,16. Ps.105.15. Je.20.2. 4. Am.7.10.. 17 Mat.25 40. Jn.13.20. Ac.6.12.

f ver.3.

g Ex.8.8. Nu.21.7. Ac.8.24. Ja.5.16.

h *the face of the* LORD.

i 1 Sa.9.7. 2 Ki.5.15.

j Nu.22.18. 24.13.

k 1 Co.5.11.

l *son.*

m ver.8,9.

n *a word was.*

o c.20.35. 1 Th.4.15.

p Is.9.15. Je.23.32.

q De.13.1, 3, 5. 18.20. Ac.4.19.

r Nu.20.12. 1 Sa.13. 13,14. 15.23.

s ver.19.

t ver.9.

u ver.30. c.14.13. 2 Ch.21. 20. Is.14.18.. 20. Je.22.18, 19.

v c.20.36. Pr.22.13. 26.13.

A. M. 3030..3050. B. C. 974..954.

w *broken.*

x ver.9.

y *broken.*

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, I may [m] not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For [n] it was said to me by [o] the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet also as thou *art;* and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thy house, that he may eat bread and drink water. *But* he lied [p] unto him.

19 So [q] he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch [r] as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast [s] eaten bread and drunk water in the place, of the which *the* LORD did say [t] to thee, Eat no bread, and drink no water; thy [u] carcass shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, a lion [v] met him by the way, and slew him: and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass.

25 And, behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told *it* in the city where the old prophet dwelt.

26 ¶ And when the prophet that brought him back from the way heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath [w] torn him, and slain him, according to the word of the LORD, which he [x] spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass, nor [y] torn the ass.

29 And the prophet took up the carcass of the man of God, and laid it upon the ass, and

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phet, who met with an immature death. It must be admitted that he disobeyed the divine injunction; but he was deceived, and that perhaps as many are, for want of due consideration. But what shall we say to the old, the lying prophet? We may learn hence that no external gifts, not even miracle or prophecy, evince the conversion of the heart; "Many will say to me in that day, (saith our Lord,) Have we not prophesied in thy name? and done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. vii. 22, 23.)

One other circumstance we must not pass over, as we fear many, even in the present day, are under the same delusion. When the old prophet saw that his brother prophet had been slain through his deception, his conscience smote him, and he dropt a few hypocritical tears, and cried, "Alas, my brother!" as he buried him. So our Lord remarks of the Pharisees of

CHAP. XIII. Ver. 4. *Dried up.*—Probably by a stroke of palsy, that deprived him of its use.

Ver. 7. *Give thee a reward.*—[As great men in the East make no presents to equals or inferiors when visited, Sir *John Chardin* thinks that the king intended by this to treat the prophet as his superior.]—*Bagster.*

Ver. 17. *It was said.*—Heb. "The word was."

Ver. 20. *Word of the Lord.*—["A great clamour," says Dr. *Kennicott*, "has been raised against this part of history, on account of God's denouncing sentence on the *true* prophet by the mouth of the *false* prophet: but, if we examine with attention the original words here, they will be found to signify either, *he who brought him back*, or, *whom he had brought back;* for the very same words *asher heshivo*, occur again, ver. 23, where they are now translated, *whom he had brought back;* and where they cannot be translated otherwise. This being the case, we are at liberty to consider the words of the Lord, as delivered to the *true* prophet, thus brought back; and then the sentence is pronounced by God Himself, calling to him out of heaven, as in Gen. xxii. 11. And that this doom was thus pronounced by God, not by the false prophet, we are assured in verse 26. 'The Lord hath delivered him unto the lion, according to the word of the Lord, which HE spake unto him.' *Josephus* [and also the *Arabic*] asserts that the sentence was declared by God to the *true* prophet."]—*Bagster.*

Ver. 28. *The lion had not eaten*, &c.—[All here was supernatural. The lion, though he had killed the man, yet contrary to his nature, did not devour him, nor tear the ass, nor meddle with the travellers that passed by; while the ass stood quietly by, not fearing the lion, nor betaking himself to flight; both stood as guardians of the fallen prophet, till this extraordinary intelligence was carried into the city, which rendered the miracle the more illustrious, and plainly showed that this event did not happen by chance. This concatenation of miracles marked the death of the man of God as a Divine rebuke for his disobedience in eating bread at idolatrous Beth-el; and here we see, as in various other cases, that "often judgment begins at the house of God." The true prophet, for suffering himself to be seduced by the old prophet, and for receiving that as a revelation from God which was opposed to the revelation which himself had received, and which was confirmed by so many miracles, is slain by a lion, and his body deprived of the burial of his fathers, while the wicked king and the fallen prophet are both permitted to live.]—*Bagster.*

brought it back: and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcass in his own grave; and they mourned over him, *saying*, Alas, [z] my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; lay [a] my bones beside his bones:

32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of [b] Samaria, shall surely come to pass.

33 ¶ After [c] this thing Jeroboam returned not from his evil way, but [d] made again [e] of the lowest of the people priests of the high places: whosoever would, he [f] consecrated him, and he became *one* of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to [g] cut *it* off, and to destroy *it* from off the face of the earth.

CHAPTER XIV.

1 Abijah being sick, Jeroboam sendeth his wife disguised with presents to the prophet Ahijah at Shiloh. 5 Ahijah, forewarned by God, denounceth God's judgment. 17 Abijah dieth, and is buried. 19 Nadab succeedeth Jeroboam. 21 Rehoboam's wicked reign. 25 Shishak spoileth Jerusalem. 29 Abijam succeedeth Rehoboam.

AT that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which [a] told me that *I should be* king over this people.

3 And [b] take [c] with thee ten loaves, and [d] cracknels, and a [e] cruise of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to [f] Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes [g] were set by reason of his [h] age.

5 ¶ And the [i] LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*.

A. M. 3030..3050. B. C. 974..954.

z Je.22.18.

A. M. 3018. B. C. 956.

a 2 Ki.23. 16..19.

b c.16.24.

c c.12.31,32. 2 Ch.11. 15; 13.9.

d *returned and made.*

e 2 Ti.3.13

f *filled his hand.* Ju.17.12.

g c.14.10. Pr.13.6.

a c.11.31.

b 1 Sa.9.7,8.

c *in thy hand.*

d or, *cakes.*

e or, *bottle.*

f c.11.29.

g *stood for his dimness.*

h Ge.12.3.

i Ps.139.1..4

j *hard.*

k c.16.2.

l c.11.31..38.

m c.15.5.

n c.12.28. 2 Ch.11.15

o Ps.106.20.

p Ne.9.26. Ps.50.17. Eze.23.35.

q c.15.29.

r De.32.36. 2 Ki.14.26

s c.16.4. 21.24.

t ver.17.

u Eze.18.14, &c.

v 2 Ch.19.3.

w c.15.27.. 29.

x De.28.63, 64. Jos.23.15, 16.

y Ps.52.5.

z 2 Ki.15.29. 17.6.

a De.12.3,4. Is.1.28,29.

6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with* [j] heavy *tidings*.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch [k] as I exalted thee from among the people, and made thee prince over my people Israel,

8 And rent [l] the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David, who [m] kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes;

9 But hast done evil above all that were before thee: for [n] thou hast gone and made thee other gods, and molten images, to provoke [o] me to anger, and hast cast [p] me behind thy back;

10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off [q] from Jeroboam him that pisseth against the wall, *and* him that is shut [r] up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, til. it be all gone.

11 Him [s] that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*.

12 Arise thou therefore, get thee to thine own house: *and* when thy feet enter into the city, the child shall [t] die.

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because [u] in him there is found [v] *some* good thing toward the LORD God of Israel in the house of Jeroboam.

14 Moreover the LORD shall raise him up a king over Israel, who [w] shall cut off the house of Jeroboam that day: but what? even now.

15 For the LORD shall smite Israel, as a reed is shaken in the water, and [x] he shall root [y] up Israel out of this good land, which he gave to their fathers, and shall scatter [z] them beyond the river, because they have made their [a] groves, provoking the LORD to anger.

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his day. "Wo unto you! for ye build the sepulchres of the prophets, and your fathers killed them." (Luke xi. 47.) Again, "When I die, (said he,) lay my bones by his bones." And do not many professing Christians flatter themselves, that, by being buried in ground consecrated by the ashes of the saints, they shall also rise with them; and foolishly hope to escape that eye which seeth all things! (See Psalm cxxxix. 7—12.)

CHAP. XIV. Ver. 1—31. *Jeroboam's reign and death; the apostacy of Rehoboam and of Judah.*—Jeroboam's son falling sick, he sends his wife in disguise to Ahijah, to inquire respecting his recovery. The prophet was, however, apprized of her visit; and though blind, immediately as she set her foot within his door, he calls her by name, denounces the death of the youth, the terrible destruction of Jeroboam's house, and that the ten tribes should be carried away captive. The death of the youth is, however, not threatened as a judgment upon *himself*, for he is "taken from the evil to come," and obtains this honourable distinction—"He only of Jeroboam shall come to the grave" in peace, because in him there was found "some good thing toward the Lord God of Israel;" which plainly intimates that he was not a mere infant, but had discovered evidence of early piety. For other particulars of Jeroboam's reign, we are referred to "the book of Chronicles," while the historian returns to Rehoboam, and the house of Judah.

By the age of Rehoboam, it should seem that he must have been born before the accession of his father Solomon; but in this there seems to be some mistake. (See note on ver. 21.) His mother being an Ammonite, though for a while she might profess to be a proselyte, yet it is probable that afterwards she was one of the strange wives that turned away the heart of Solomon to idols. It was not therefore to be expected that Rehoboam should be clear from idolatry, especially as he appears to have been not only a weak, but a vicious man, and to have laid no restraint on the morals of the people; so that they not only worshipped idols, but served them with rites the most abominable and obscene.

In consequence of these enormities, the Lord was pleased to suffer Shishak, king of Egypt, to invade Jerusalem, when he plundered both the temple and the palace of their treasures; and particularly took away the three hundred shields of beaten gold, which Solomon had made, as already mentioned. But for a fuller account of this invasion, we are again referred to Chronicles; in the mean time we may remark upon the different characters of these rival and contemporary kings. Reho-

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Ver 32. *Cities of Samaria.*—As it is certain Samaria was not yet built, either, 1. This name was afterwards inserted by the compiler of the book; Or, 2. It was uttered by the spirit of prophecy; Or, 3. (which seems most probable,) the hill was called by this name before the city was built on it. See note on chap. xvi. 24.

CHAP. XIV. Ver. 3. *Take with thee . . . cracknels.* (*Nakudim.*)—[*Spotted or perforated cakes;* either, as some suppose, thin cakes pierced through with holes, the same as is called *Jews' bread* to the present day, and used by them at the passover; or, as *Harmer* imagines, cakes *spotted* with seeds, as with sesamum, Roman coriander, &c. such as he proves from *Rauwolff, Russell,* and *Hanway,* are still used in the East. This was certainly not a present that proclaimed royalty; but it does not appear to have been, in the estimation of the East, a present only fit for a country woman to have made, as Bp. *Patrick* supposes: for *D'Arvieux* informs us, that when he waited on an Arab emir, his mother and sisters sent him a present of pastry, honey, and fresh butter, with a basin of sweet-meats of Damascus.]—*Bagster.*—*A cruise*—Either of skin or earthenware. In the East, no person thinks of asking information, or any kind of favour, without some present. See on 1 Sam. ix. 7.

Ver. 6. *Heavy tidings.*—All hard substances are heavy. Sounds are heavy which are dismal or alarming.

Ver. 10. *Every male.*—The common version is as in 1 Sam. xxv. 22. We conceive the sense of the verse to be, "every man who walks the streets, and every one who is concealed at home;" and to complete the contumely of the expression, they are all compared to *dung*.

Ver. 13. *Some good thing.*—The Hebrew *debar*, signifying primarily *word*, some have hence inferred, that he was now a young man, past childhood, and that he had been bold enough to speak "a good word" (as we should say) on the part of Jehovah, and against idolatry: and this accounts for his death being so generally lamented.

Ver. 14. *But what? even now.*—These expressions are evidently elliptical,

16 And he shall give Israel [b] up because of the sins of Jeroboam, who [c] did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to [d] Tirzah: *and* when she came to the threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake [e] by the hand of his servant Ahijah the prophet.

19 ¶ And the rest of the acts of Jeroboam, how he [f] warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Israel.

20 And the days which Jeroboam reigned *were* two and twenty years: and he [g] slept with his fathers, and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned in Judah. Rehoboam *was* [h] forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city [i] which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.

22 And Judah did evil in the sight of the LORD, and they provoked him to [j] jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them high [k] places, and [l] images, and [m] groves, on every high hill, and [n] under every green tree.

24 And [o] there were also sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 ¶ And [p] it came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem:

26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold [q] which Solomon had made.

27 And king Rehoboam made in their stead brazen shields, and committed *them* unto the hands of the chief of the [r] guard, which kept the door of the king's house.

28 And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

30 And [s] there was war between Rehoboam and Jeroboam all *their* days.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an Ammonitess. And [t] Abijam his son reigned in his stead.

A. M. 3048. B. C. 956.
b Ps.81 12.
c c 15.30,34. 16 2.
d c 16.6,8
A. M. 3029. 3050
B. C. 975. 954.
e ver.12,13.
f 2 Ch.13 2, &c.
g *lay down.*
h 2 Ch.12.13
A. M. 3029. 3046.
B. C. 975. 958.
i c 11.36.
j De.32.21. Ps.78.58. 1Co 10.22.
k Eze.16.24, 25.
l or, *standing images, or, statues.*
m 2 Ki 17 9, 10.
n Is 57 5. Je.3 13
o De.23 17. 2 Ki.23.7.
A. M. 3034. B. C. 970.
p 2 Ch.12.2, &c.
q c 10 17.

r *runners.*
A. M. 3016. B. C. 988.
s c 12.24 15.6.
t 2 Ch.12.16. *Abijah.* Mat.1.7. *Abia.*
A. M. 3016. 3019. B. C. 958. 955.
a 2 Ch.13.1, &c.
b 2 Ch.11. 20..22.
c 2 Ch.13 2. *Michaiah the daughter of Uriel.*
d 2 Ch 11.21 *Absalom.*
e c.11.4.
f 2 Ch.21.7.
g or, *candle.* c.11 36
A. M. 3049. B. C. 955.
h 2 Ch.14.1, &c.

CHAPTER XV.

1 Abijam's wicked reign. 8 Asa succeedeth him. 11 Asa's good reign. 16 The war between Baasha and him ceaseth him to make a league with Ben-hadad. 23 Jehoshaphat succeedeth Asa. 25 Nadab's wicked reign. 27 Baasha, conspiring against him, executeth Ahijah's prophecy. 31 Nadab's acts and death. 33 Baasha's wicked reign.

NOW [a] in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.

2 Three years reigned he in Jerusalem. And [b] his mother's name *was* [c] Maachah, the daughter of [d] Abishalom.

3 And he walked in all the sins of his father which he had done before him: and his heart [e] was not perfect with the LORD his God, as the heart of David his father.

4 [f] Nevertheless for David's sake did the LORD his God give him a [g] lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 ¶ Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And [h] Abijam slept with his fathers; and

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boam, though the son of Solomon, was a weak and irresolute man; and notwithstanding he saw the evils which idolatry had brought on his father and himself, he had neither wisdom nor resolution to resist it. Jeroboam, on the other hand, was artful, active, and decided in his character; yet, though he knew the ten tribes had been given him in consequence of Solomon's apostacy, he also became an apostate and an idolater; but not exactly in the same way. The king of Judah worshipped heathen idols, and by heathen rites. The king of Israel made idols of his own, and attempted a middle path, by imitating the temple worship, with images, and rites, and by priests of his own making, as in the case of Micah, the Ephraimite. (See Judg. xviii. 14, &c.) The one worshipped false gods, the other the true God, as he pretended; but it was in a way contrary to his appointment. It is difficult to say which is the most offensive to the divine Being; both, however, we well know, proceed from the same source, "an evil heart of unbelief."

CHAP. XV. Ver. 1—34. *The reign of Abijam and Asa in Judah; and in Israel, of Nadab, who is slain, with all the house of Jeroboam, by Baasha, his successor.*—Abijam, we have seen, was the son of Rehoboam, and "walked in all the sins of his father," in which Maachah, his mother, certainly encouraged him. (See ver. 13.) His son Asa was, however, a very different character, and "did what was right in the eyes of the Lord, like David his father." He banished the Sodomites, pulled down his father's idols, and even removed his grandmother from being queen, because she had made a filthy idol—which he burnt by the brook Kidron. For some unknown reason, the high places, indeed, which were occasionally used for sacrifice, were not removed; yet "his heart was perfect with the Lord all his days;" *i. e.* he served him alone, and no idol, as was the case with David, who turned not aside all his days from the divine precepts, "save only in the matter of Uriah." What, then, was that David's only sin? Far from it. He sinned in numbering the people, and in various other instances; for these he offered atonement, and they were blotted out; but this was a sin so complicated and enormous, that (though certainly forgiven) it will remain a blot upon his memory while the Scriptures of the Old Testament are in existence; and it is thus marked, to show that acts of treachery and murder are no less abhorrent to God, than acts of rebellion against himself.

Perpetual warfare was a natural consequence of the separation of the land of Israel into two kingdoms; in consequence of which we find there was war between Rehoboam and Jero-

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and may be paraphrased as follows; "*But what*, speak I of a king to be raised up? *Even now* the judgment is begun in the death of the young prince Abijah."

Ver. 17. *Tirzah.*—[*Tirzah* was a city of Ephraim, to which tribe Jeroboam belonged; and appears to have been pleasantly situated, as it is said in Ca. vi. 4. "Thou art beautiful, O my love, as Tirzah," though its precise situation cannot now be ascertained. It seems to have been the *royal city*, and the seat of government for a long time after the revolt of the ten tribes, till Omri built Samaria.]—*Bagster.*

Ver. 21. *Rehoboam was forty and one years old.*—There is some difficulty attending this age of Rehoboam. If he were forty-one years of age at his father's death, it not only makes Solomon to have married two years before he came to the crown, but it is hard to explain how he could then be "young and tender hearted." See 2 Chron. xiii. 7. Two Greek fragments read, "Sixteen years old when he began to reign;" but this is slight authority; it is followed however by Houbigant, Boothroyd, Clarke, &c. Capellus prefers 22 years, but this is wholly conjectural. See *Boothroyd*, also *Wall's* Crit. Notes.

Ver 24. *There were also Sodomites.*—"Prostitutes, male or female, were, among the Canaanites and apostate Jews, sacred to Venus; they practised their abominable impurities as acts of religion:" also the gains of prostitution were dedicated to their idols.

Ver. 31. *Abijam.*—This name is also spelt Abihu, and Abiah. See Matt. i. 7.

CHAP. XV. Ver. 2. *Abijam's mother's name.*—Consequently the grandmother of Asa.—*Abishalom*—i. e. Absalom; 2 Chron. xi. 21. so the LXX. always spell it. *Josephus* says that "Maachah was a grand-daughter of Absalom, by Thamar his daughter." 2 Chron. xiii. 2. we read, Abijah's mother's name was Michaiah (a different spelling for Maachah) the daughter of Uric of Gibeah; probably the husband of Thamar.—Dr. *Wall.*

Ver. 4. *A lamp in Jerusalem.*—That is, a son to reign there, ch. xi. 36.

Ver. 6. *There was war, &c.*—[Instead of *Rehoboam, fourteen* MSS. the Arabic, and some copies of the Targum, read *Abijam.* The Syriac has Abia, the son of Rehoboam;" and the Editio Princeps of the Vulgate has *Abia.* This is doubtless the true reading, as otherwise it would be an unnecessary repetition of ch. xiv. 30, and a repetition which interrupts the history of Abijah: see 2 Chr. xiii. 3, &c.]—*Bagster.*

they buried him in the city of David: and Asa his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his [i] mother's name *was* Maachah, the daughter of Abishalom.

11 And Asa did *that which was* right in the eyes of the LORD, as *did* David his father.

12 And he took away the Sodomites out of the land, and removed all the idols that his fathers had made.

13 And also Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa [j] destroyed [k] her idol, and burnt [l] *it* by the brook Kidron.

14 But [m] the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days.

15 And he brought in the [n] things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

16 ¶ And there was war between Asa and Baasha king of Israel all their days.

17 And [o] Baasha king of Israel went up against Judah, and built [p] Ramah, that he [q] might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt [r] at Damascus, saying,

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may [s] depart from me.

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote [t] Ijon, and [u] Dan, and [v] Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Asa made a proclamation throughout all Judah; none *was* [w] exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba [x] of Benjamin, and [y] Mizpah.

23 ¶ The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased [z] in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and [a] Jehoshaphat [b] his son reigned in his stead.

25 ¶ And Nadab the son of Jeroboam [c] began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and [d] Baasha smote him at [e] Gibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying [f] of the LORD, which he spake by his servant Ahijah the Shilonite:

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked [g] the LORD God of Israel to anger.

31 Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

32 ¶ And [h] there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in the way [i] of Jeroboam, and in his sin [j] wherewith he made Israel to sin.

CHAPTER XVI.

1, 7 Jehu's prophecy against Baasha. 6 Elah succeedeth him. 8 Zimri, conspiring against Elah, succeedeth him. 11 Zimri executeth Jehu's prophecy. 15 Omri, made king by the soldiers, forceth Zimri desperately to burn himself. 21 The kingdom being divided, Omri prevaileth against Tibni. 23 Omri buildeth Samaria. 25 His wicked reign. 27 Ahab succeedeth him. 29 Ahab's most wicked reign. 34 Joshua's curse upon Hiel, the builder of Jericho.

THEN the word of the LORD came to Jehu [a] the son of Hanani against [b] Baasha, saying,

A. M. 3049..3090. B. C. 955..914.

i i.e. *grandmother's.* ver. 2.

j 2 Ch. 15. 16, &c.

k *cut off.*

l Ex. 32. 20

m c. 22. 43.

n *holy.*

o 2 Ch. 16. 1, &c.

A. M. 3074. B. C. 930.

p Jos. 18. 25.

q c. 12. 27.

r c. 11. 23, 24.

s *go up.*

t 2 Ki. 15. 29.

u Ju. 18. 29.

v 2 Sa. 20. 14.

w *free.*

x Jos. 21. 17.

y Jos. 18. 26.

z 2 Ch. 16. 12.

A. M. 3090. B. C. 914.

a 2 Ch. 17. 1, &c.

b Mat. 1. 8. *called Josaphat.*

A. M. 3051. B. C. 953.

c *reigned.*

d c. 14. 14.

e Jos. 21. 23. c. 16. 15.

f c. 14. 9..16.

g c. 14. 22.

h ver. 16.

i c. 12. 28, 29. 13. 33, 34.

j c. 14. 16. Is. 1. 4.

A. M. 3073. B. C. 931.

a ver. 7. 2 Ch. 19. 2. 20. 34.

b c. 15. 33.

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doom—Abijam and Jeroboam—Asa and Baasha, and so on, while the two kingdoms subsisted. By perpetual warfare, however, we need not understand perpetual slaughter; but continual enmity, with frequent petty skirmishing, though not worth recording. So, in the last mentioned instance; though there was much animosity between the contemporary kings, there was no open war till Baasha began to build the fortress of Ramah, near Jerusalem, in order to cut off all communication between the two kingdoms. (See note on ver. 17.) But here it should seem Asa's faith, as well as his feet, failed him, and the Lord sent a prophet to reprove him for it, as we shall find in the parallel account of Chronicles. (2 Chron. xvi. 7, &c.) Asa, however, thought it necessary to bribe Benhadad, king of Syria, to assist him, by attacking some of the principal cities of Israel: he thus compelled Baasha to give up his design. Asa then summoned the people throughout Judah to destroy what Baasha had erected, which appears to have been of great strength, as he built or fortified two other towns with the stones and timber taken therefrom.

The sacred historian now marks the fulfilment of Ahijah's prophecy, of destruction to the house of Jeroboam. Baasha not only destroyed his son Nadab, then on the throne, but left not "any that breathed;" according to the saying of the Lord by his servant Ahijah, of Shiloh, because of the sins of Jeroboam, and "the provocation wherewith he provoked the Lord God of Israel to anger." So truly is it "a fearful (awful) thing to fall in the hands of the living God." (Heb. x. 31.)

CHAP. XVI Ver. 1—34. *Jehu the prophet, announces the*

Ver. 9. *In the twentieth year of Jeroboam reigned Asa.*—By ver. 1. Abijam began to reign in the eighteenth year of Jeroboam, reigned through the nineteenth, and began the twentieth, in the latter part of which Asa began his reign. The Hebrews reckon any *part* of three years or days, as three years or days. This remark will be found important, when we come to speak of the resurrection of our Saviour.

Ver. 13. *From* being *queen*:—Some read, "From the queen;" i. e. Asa's wife, over whom she might assume authority.—*She had made an idol in a grove.*—This refers to an obscene priapean figure, made for Venus. The Vulgate renders it, "a most abominable image;" and in 2 Chron. xv. 16. an image of Priapus. This idol Asa *destroyed*, or cut to pieces, then burnt, and probably threw its ashes into the brook Kedron.

Ver. 14. *The high places were not removed.*—That is, as some explain it, those employed to sacrifice to Jehovah; for otherwise we learn, 2 Chron. xiv. 5. "He took away out of the cities of Judah all the high places and the images." meaning all the high places with images which were used for idol worship: or, perhaps, he took the high places out of all the cities or great towns, but not out of all the villages. See Dr. *John Edwards.*

Ver. 17. *Built Ramah.*—[By *building* Ramah is here meant *fortifying* it, in order to prevent all intercourse with the kingdom of Judah, lest his subjects should cleave to the house of David: for *Ramah* was a city of Benjamin, situated on the confines of both kingdoms, probably on a *hill*, as the name imports, commanding a narrow defile between the mountains, through which lay the principal road to Jerusalem; so that a fortification being erected here, no communication could be held between the people of Israel and Judah, without Baasha's permission.]—*Bagster.*

CHAP. XVI Ver. 1. *Son of Hanani.*—He also was a prophet see 2 Chron xix. 2.

2 Forasmuch [c] as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way [d] of Jeroboam, and hast [e] made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will [f] take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.

4 Him [g] that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 ¶ Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written [h] in the book of the chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in [i] Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the [j] prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his [k] house, even for all the evil that he did in the sight of the LORD, in [l] provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because [m] he killed him.

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant [n] Zimri, captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself drunk [o] in the house of Arza [p] steward of *his* house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him not one [q] that pisseth against a wall, [r] neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake [s] against [t] Baasha by Jehu the prophet,

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking [u] the LORD God of Israel to anger with their [v] vanities.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in [w] Tirzah. And the people *were* encamped against [x] Gibbethon, which *belonged* to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him [y] with fire, and died,

19 For his sins which he sinned in doing evil in the sight of the LORD, in [z] walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided [a] into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri [b] to reign over Israel, twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, [c d] Samaria.

25 ¶ But Omri wrought evil [e] in the eyes of the LORD, and did worse than all that *were* before him.

A. M. 3073. B. C. 931
- c c.14.7.
- d c.15.34.
- e Mat.5.19.
- f ver.11, c.21.21,22.
- g c.14.11.

A. M. 3074. B. C. 930.
- h 2 Ch.16.1, &c.
- i c.15.21.
- j ver.1.
- k Ex.20.5.
- l ver.13.
- m c.15.27., 29.

A. M. 3075. B. C. 929.
- n 2 Ki.9.31.
- o Na.1.10.
- p *which was over.*
- q 1 Sa.25.22.
- r or, *both his kinsmen and his friends.*
- s ver.3.
- t *by the hand of.*

- u c.15.30.
- v De.32.21. 1 Sa.12.21. Is.41.29. Jo.2.8. Ro.1.21., 23. 1 Co.8.4. 10.19.
- w ver.8.
- x c.15.27.
- y 2 Sa.17.23 Ps.9.16.
- z c.12.28. 15.26,34.
- a Pr.28.2. Is.9.19., 21. 19.2. Mat.12.25.

A. M. 3079 3086. B. C. 925..918
- b 2 Ch.22.2.
- c *Shomeron.*
- d c.13.32. 2Ki.17.24. Jn.4.4. Ac.8.5..8.
- e Mi.6.16.

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death of Baasha, who is slain by Zimri, but succeeded by Omri, and Omri by Ahab.—Baasha, though he was himself the instrument of destruction to Jeroboam's family, was so infatuated as to tread in the steps of that wicked prince, which entailed upon himself the same destruction. When, however, the Lord says, "I exalted thee out of the dust, and made thee prince over my people Israel," we must not consider this as giving any sanction to the treachery or cruelty of Baasha, who was no better than a rebel and an assassin; but as marking the sovereignty of His providence, who, as Daniel saith, "changeth the times and seasons; removeth kings, and setteth up kings" at his pleasure; yet so as not to interfere with the free agency of men, or excuse their criminality. On the contrary, the same judgment was executed on Baasha as he had executed on Nadab the son of Jeroboam. Elah the son of Baasha succeeded his father, but he had not reigned more than two years when he also was slain by one of his own captains, while "drinking himself drunk" in the house of one of his servants!

The triumph of Zimri was, however, very short; he reigned but seven days, when the army, which were encamped at Gibbethon, hearing of his treachery, proclaimed Omri, their commander-in-chief, king; and he immediately led them against Zimri, who, to avoid being taken, set fire to the king's palace, and burnt that and himself together. The nation was not, however, unanimous. One half the people, we are told, followed Tibni, while the other, including the army, remained attached to Omri; he was, however, no better than his predecessors, but followed the idolatries of Jeroboam. The only fact here thought worthy of recording is, that he bought the hill of Shemer, and built thereon the city of Samaria, which became afterwards the capital of the kingdom of Israel, and a rival city to Jerusalem.

Omri was succeeded by his son Ahab, who is branded beyond all his predecessors for idolatry, and "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." Such was the progress of idolatry in a nation singled out from all others to be witnesses for the true God against the idols of the Gentiles! Some may be ready to wonder what there could be so bewitching in idolatry. The truth appears to be, that every man by nature (as saith the prophet Jeremiah) "walks after the imagination of his own heart," and "the imagination of man's heart is only evil, and that continually." Men's depraved fancies picture to them-

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Ver. 7. *Because he killed him.*—That is, Nadab, and the family of Jeroboam.—Rab. *Sol. Ben Jarchi.*

Ver. 8. *Twenty and sixth year.*—Baasha began to reign in the third year of Asa, and reigned 24 years; yet he died and was succeeded by Elah in the 26th year of Asa; and, in like manner, Elah, who began to reign in the 26th year of Asa, and was killed in the 27th, is said to have reigned *two* years. Thus it is evident that a *part* of a year is calculated as a whole year. In the Chinese annals, the whole year in which a king dies is ascribed to his reign, the years of the succeeding king being reckoned only from the beginning of the following year.]—*Bagster.*

Ver. 23. *In the thirty and first year of Asa.*—There is a difficulty in this chronology, which the learned Rabbi, *Sol. Ben Jarchi*, (as quoted by Dr. *Clarke*,) thus explains: "The division of the kingdom between Tibni and Omri, began in the twenty-seventh year of Asa, (and) lasted five years (or, between four and five.) Tibni dying, Omri came into possession of the whole kingdom in the thirty-first year of Asa, and reigned seven years." So Dr. *Wall*; but the text divides the time more equally.

Ver. 24. *Shemer; owner of the hill, Samaria.*—Dr. *Clarke* renders this verse, "He bought the hill of Shomeron from Shomer, and called it Shomeron, (i. e. Little Shomer,) after the name of Shomer, owner of the hill." This city was situated nearly in the centre of the kingdom, about midway between Dan and Beer-sheba. [*Samaria* was situated on an agreeable and fertile hill, in the tribe of Ephraim, 12 miles from Dothaim, and four from Atharoth, according to *Eusebius*, and one day's journey from Jerusalem, according to *Josephus*. According to Dr. *Richardson*, it is 16 hours or 48 miles north from Jerusalem, and six from Shechem, or Nablous. The kings of Israel omitted nothing to render it the strongest, richest, and most splendid of cities. It was destroyed by Hyrcanus, rebuilt by Gabinius, and greatly enlarged and fortified by Herod the Great, who called it *Sebaste* in honour of Augustus. It is now a small village, called *Sabusta*.]—*Bagster.*

26 For he walked [f] in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their [g] vanities.

27 ¶ Now the rest of the acts of Omri which he did, and his might that he showed, *are* they not written in the book of the chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD above [h] all that *were* before him.

31 And it came to pass, [i] as if it had been a light [j] thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife [k] Jezebel the daughter of Ethbaal king of the [l] Zidonians, and [m] went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a [n] grove; and Ahab did more [o] to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest *son* Segub, according to the word of the LORD, which he [p] spake by Joshua the son of Nun.

CHAPTER XVII.

1 Elijah, having prophesied against Ahab, is sent to Cherith, where the ravens feed him. 8 He is sent to the widow of Zarephath. 17 He raiseth the widow's son. 24 The woman believeth him.

AND [a] Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* [b] the LORD God of Israel liveth, before [c] whom I stand, there [d] shall not be dew nor rain these years, but according to my word.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan.

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens [e] to feed thee there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And [f] the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass [g] after a while, that the brook dried up, because there had been no rain in the land.

8 ¶ And the word of the LORD came unto him, saying,

9 Arise, get thee to [h] Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called [o] to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thy hand.

12 And she said, *As* the LORD thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruise: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and [i] die.

13 And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake [j] first, and bring *it* unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruise of oil fail, until the day *that* the LORD [k] sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat [l] *many* days.

16 *And* the barrel of meal wasted not, neither did the cruise of oil fail, according to the word of the LORD, which he spake [m] by Elijah.

17 ¶ And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, [n] What have I

A. M. 3079..3096. B. C. 925..918.

f ver.19.

g ver 13. Ac.14.15.

A. M. 3086. 3107. B. C. 918. 897.

h ver.33.

i *was it a light thing.*

j Eze.8.17. 16.47.

k De.7.3. Jos.23.12, 13.

l Ju.18.7.

m c.21.25, 26. 2Ki.10.18, &c. 17.16.

n 2 Ki.13.6. 17.10. 21.3. Je.17.1,2.

o ver.30. c.21.25.

p Jos.6.26. Mat.24. 35.

A. M. 3094. B. C. 910.

a *Eliahu.* Lu.1.17. 4.25. He is called *Elias.*

b 2 Ki.3.14.

c De.10.8.

d Lu.4.25. Ja.5.17.

e Is.43.20.

f Ps.37.3,19. Is.33.16. Hab.3.17, 18. Mat.6.31 ..33. Lu.22.35. He.13.5,6.

A. M. 3095. B. C. 909.

g *at the end of days.*

h Ob.20. Lu.4.26. called *Sarepta.*

i Ge.21.16. Je.14.18. La.4.9.

j Pr.3.9,10. Ma.9.11. He.6.10.

k *giveth.*

l or, *a full year.*

m *by the hand of.*

A. M. 3096. B. C. 908.

n Lu.5.8.

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selves gods like themselves; lewd, cruel, drunken, ferocious gods; but a God all pure and all perfect, is the delight only of the renewed heart. Gen. vi. 5. Jer. xxiii. 17. Psalm cxv. 8.

The chapter closes with noticing the rebuilding of Jericho, which Hiel did in defiance of the divine curse, and at the expense of losing both his eldest and his youngest sons; but those who defy God, must take the consequences. This passage contains the remarkable fulfilment of a prophecy delivered by Joshua, between four and five centuries prior to the event. (Josh. vi. 26.)

CHAP. XVII. Ver. 1—24. *Elijah sent with a message to Ahab; fed by ravens; multiplies a widow's meal and oil, and restores her son to life.—Elijah* is here introduced in a very abrupt manner, without any intimation either of his family or tribe: it is only said that he was a *Tishbite;* meaning, as is generally understood, a native of *Tisbeh*, a city of Gad, in the land of Gilead. It should seem, however, by the abruptness of the address, that he was previously well known to king Ahab, and that he had warned him of the judgments about to be inflicted for his idolatries.

The language here used is in the highest degree authoritative, and marks his prophetic character as second only to Moses: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain *these years*, but according to *my word*." Here we may observe, 1. The period was not limited: the phrase seems equivalent to our expression.

Ver. 34. *He laid the foundation*, &c.—The sense above is that most usually given; but the Chaldee favours the idea of his having sacrificed his sons on these occasions. See 2 Kings iii. 27. Others suppose, that during the progress of building *all* his children died: i. e. when the foundations were laying the eldest died, and the last or youngest when the gates were set up. Nor is it improbable, that they died by some casualty, as the falling of stones or timbers, and the like.

CHAP. XVII. Ver. 4. *I have commanded the ravens.*—[Some have thought that the prophet Elijah, instead of being fed by *ravens*, was supplied by *merchants*, or *Arabians*, or the inhabitants of the city *Arbo*. But, 1. *Orevim*, is never used singly to denote *merchants;* nor would God have said, generally, that he had commanded *the merchants*, but have specified *what* merchants he had commanded. 2. The word is not read *orevim* but *aravim* when it signifies *Arabs;* nor is it likely that they should be found in that district. 3. The inhabitants of *Arbo*, or *Orbo*, if any city of that name then existed, must have been called, according to the genius of the Hebrew language, *arboyim*, or *arbonim*, not *orevim*. 4. The solemn declaration of good Obadiah, that Ahab took an oath of *every people*, that he was not concealed among them, shows that his situation required the utmost privacy, even to solitude, and that it was impossible for him to remain concealed among the inhabitants of the country. 5. When the brook was dried up, the prophet was obliged to quit his asylum, which he needed not to have done had a people been his suppliers, as they could have brought him water as well as food. 6. Hence we may justly conclude, that these *orevim* were true *ravens*, as it is rendered in nearly every version.]—*Bagster.* The Heb. *oreb* seems to include every species of *corvus*, receiving both its Hebrew and Latin name from its peculiar hoarse note; but here probably means the rook. These birds are gregarious, and go sometimes in very large flocks: their flights are morning and evening. Such a flock might be directed to form a rookery in the prophet's neighbourhood. They do not live on carrion, but on corn and insects. See Encyclop. Brit. in *Corvus.*

Ver. 9. *Zarephath.*—Called by Obadiah, ver. 20. *Sepharad*, and by St. Luke, *Sarepta*, Luke iv. 26. This was near to Zidon, or Sidon.

Ver. 12. *A barrel.*—The word translated "barrel," properly signifies a *jar*, and is the same with that used for the vessels in which Gideon's soldiers concealed their torches, and which they brake when they blew their trumpets. —*Harmer.*

Ver. 18. *What have I to do with thee?*—The woman had already been convinced that Elijah must be a prophet, and knowing that it was the office of a prophet to reprove for sins, she began to suspect that this judgment might be sent to punish her for the sins of her former life. The phrase often occurs in the New Testament. See John ii. 4.

to do with thee, O thou man of God? art thou come unto me to call [o] my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And [p] he [q] stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into [r] him again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his [s] mother: and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, Now [t] by this I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.

CHAPTER XVIII.

1 In the extremity of famine, Elijah, sent to Ahab, meeteth good Obadiah. 9 Obadiah bringeth Ahab to Elijah. 17 Elijah, reproving Ahab, by fire from heaven convinceth Baal's prophets. 41 Elijah, by prayer obtaining rain, followeth Ahab to Jezreel.

AND it came to pass *after* many [a] days, that the word of the LORD came to Elijah in the third year, saying, Go, show thyself unto Ahab; and [b] I will send rain upon the earth.

2 And Elijah went to show himself unto Ahab. And *there was* a sore famine in Samaria.

3 ¶ And Ahab called [c] Obadiah, which *was* [d] the governor of *his* house. (Now Obadiah feared [e] the LORD greatly:

4 For it was *so*, when [f] Jezebel cut off the prophets of the LORD, that Obadiah took [g] a hundred prophets, and hid them by fifty in a cave, and fed them with bread [h] and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all the fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we [i] lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah?

8 And he answered him, I *am:* go, tell thy lord, Behold, Elijah *is here.*

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *he is* not *there;* he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here.*

12 And it shall come to pass, *as soon as* I am gone from thee, that [j] the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear [k] the LORD from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid a hundred men of the LORD's prophets [l] by fifty in a cave, and fed [m] them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here:* and he shall slay [n] me.

15 And Elijah said, *As* the LORD of hosts liveth, before whom I stand, I [o] will surely show myself unto him to-day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that troubleth [p] Israel?

18 ¶ And he answered, I have not troubled

A. M. 3096. B. C. 908.

o Job 13.23, 26. Eze.21.23, 24.

p 2 Ki.4 34, 35.

q *measured.*

r *his inward parts.*

s He.11.35.

t Jn.3.2. 16.30.

A. M. 3098. B. C. 906.

a c.17.1.

b De.28.12. Ps.147.8. Je.5.24. 14.22. Hos.2.21, 22.

c *Obadiahu.*

d *over his house.*

e Ne.7.2.

f *Izebel.*

g Ne.5.15.

h Ps.34.9,10. Is.33.16.

i *cut not off* ourselves *from the beasts.*

j 2 Ki.2.16. Eze.3.12, 14. Mat.4.1. Ac.8.39.

k Pr.8.13. Ec.7.18. Is.50.10.

l Mat.10. 41,42.

m Mat.25. 35.

n Mat.10.28.

o Is.51.7,8.

p Ac.16.20. 17.6.

"for *some* years;" the actual period of drought being dependant on the king's conduct, and might be shortened by his repentance. The judgment was also indefinite: "Neither dew nor rain, but according to *my word;*" which St. James explains thus: "Elias (or Elijah) prayed earnestly that it might not rain, and it rained not: he prayed again, and the heaven gave rain, and the earth brought forth her fruit." (James v. 17, 18.)

During this period, the prophet is ordered to conceal himself by the brook Cherith, near Jordan, where he is miraculously supplied with food. "Ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook." Many idle questions have been asked on this subject, and sceptical writers have indulged their profane wit on it. (See note on ver. 4.) There seems to us, however, nothing ridiculous in supposing a colony of *rooks* might be directed to his retreat, and as these feed not on carrion, but on corn and insects, it is very conceivable that they might not only form a granary for the prophet, but furnish him with *locusts*, which were not only clean food by the Mosaic law, (see note on Levit. xi. 22.) but the very food on which his antitype John Baptist, subsisted in the wilderness. Certainly he who "feeds the young ravens when they cry," could be at no loss for means to feed the prophet; and if the Lord did it by means of creatures voracious or unclean, it is not a singular instance; for he often feeds his people by instruments more unclean than ravens.

After a while, however, (perhaps a year or more,) the prophet is ordered to shift his situation, and is directed to a poor Gentile widow in the coasts of Zidon, in the last extremity of want, but who appears to have known and feared the God of Israel. To her he is sent, to save her life, and the life of her son, while at the same time she supplies his wants out of his miraculous supply: for it is very observable that neither the prophets, nor our Lord himself, ever wrought a miracle for their own supply.

This Gentile widow was eminently "a child of Providence," and Elijah was the Lord's almoner, by whom her necessities were relieved, and her life was saved. Another severe trial now awaits her, in the death of her only son; but hereby another instance is afforded of the power of faith and prayer: the youth is restored to life, and the prophet's character is fully established: "Now by this (said she) I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

CHAP. XVIII. Ver. 1—20. *Elijah meets Obadiah, and afterwards Ahab, and challenges the priests of Baal.—Elijah* seems to have spent the first year of his retirement with the rooks or ravens; the second year he spent with the widow, and lived with her on the miraculous supply of food which he had been the instrument of procuring; after which her son died, and was restored to life. It was probably about the close of the third year of the famine, that Elijah received orders to seek and show himself to Ahab. He meets Obadiah in search after grass to keep alive the cattle, and finds that Ahab was gone to the opposite part of the kingdom. His return must require some time. and when Elijah meets him, and gives the challenge to Baal's priests, it would require some time to collect four hundred and fifty of them, and to collect all Israel to be witnesses of this important contest. The prophets of Baal being defeated, are imprisoned, and afterwards slain, all which events might well occupy six months, and make out the full period of three years and six months, as mentioned by our Lord, and by St. James.

Ver. 19. *Into a loft.*—*Boothroyd* renders it "an upper room;" doubtless it was the prophet's own bed-chamber.

CHAP. XVIII. Ver. 1. *In the third year.*—[This form of expression, both in Hebrew and Latin, means "after the third year," i. e. sometime between the third and fourth year. Hence this statement agrees with that of our Lord, (Lu. iv. 25.) and St. James, (ch. v. 17.) who say that the drought lasted *three years and six months;* and the fact itself is attested by *Menander*, who, as cited by *Josephus*, says it happened in the time of Ithobalus, the father of Jezebel.]—*Bagster.*

Ver. 4. *When Jezebel cut off the prophets.*—It appears that the schools of the prophets, instituted by Samuel, were not wholly broken up before the time of Elisha, the successor of Elijah; it seems, however, from this passage, that they had been greatly persecuted by the wicked Jezebel, and that a massacre of them had taken place not long before.

Ver. 10. *No nation or kingdom.*—It should seem Ahab must have obtained considerable influence with the surrounding nations, to have exacted this oath from them; but it is highly probable that they hated Elijah as much as Ahab did.

A. M. 3098.
B. C. 906

Israel; but thou, and thy father's [q] house, in that ye have forsaken [r] the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send *and* gather to me all Israel unto mount [s] Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves [t] four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered [u] the prophets together unto mount Carmel.

21 ¶ And Elijah came unto all the people, and said, How long [v] halt ye between two [w] opinions? if the LORD *be* God, follow him: but if [x] Baal, *then* follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, *even* [y] only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dress the other bullock, and lay *it* on wood, and put no fire *under:*

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by [z] fire, let him be God. And all the people answered and said, [a] It is well spoken.

25 ¶ And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under.*

26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, [b] hear us. But *there* [c] *was* no voice, nor any that [d] answered. And they [e] leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry [f] aloud: for [g] he *is* a god; either [h] he is talking, or he [i] is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and [j] cut themselves after their manner with knives and lancets, till [k] the blood gushed out upon them.

29 And it came to pass, when midday was past, and they prophesied until the *time* of the [l] offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any [m] that regarded.

30 ¶ And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom [n] the word of the LORD came, saying, Israel shall be thy name:

32 And with the stones he built an altar in the name of the LORD: and he made a trench round about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut [o] the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt-sacrifice, and on the wood.

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

35 And the water [p] ran round about the altar; and he filled the trench [q] also with water.

q c 21.20.
r 2 Ch.15.2.
s 1 Sa.15.12. 2 Ki.2.25.
t c.16.33.
u c.22.6.
v 2 Ki.17.41. Mat.6.24.
w or, *thoughts.*
x Jos.24.15.
y c.19.10, 14.
z 1 Ch.21.26. 2 Ch.7.1,3.
a *The word is good.*
b or, *answer.*
c Ps.115. 5, 6. Je.10.5. 1 Co.12.2.
d or, *heard.*
e or, *up and down at the altar.*
f *with a great voice.*
g Is.41.23.
h or, *meditateth.*
i *hath a pursuit.*
j Le.19.28.
k *poured out blood upon them*
l *ascending.*
m *attention.*
n Ge.32.28.
o Le.1.6,8.
p *went.*
q ver.32,38.

It seems not a little remarkable, that so wicked a prince as Ahab should employ so pious a man as Obadiah; yet he was not the only man who feared the Lord in this degenerate age and country: the Lord had registered in the book of his remembrance "seven thousand, who had not bowed the knee to Baal." (Chap. xix. 18.) He had served the Lord from his youth up, probably in consequence of a religious education, and so happily was he impressed by it, that neither the smiles of Ahab nor the frowns of Jezebel could tempt him to idolatry, or deter him from the service of Jehovah.

Elijah, according to the divine command, appoints to meet, and, under the divine protection, meets him fearless. "Art thou he that troubleth Israel?" said the king. The prophet replies, and it should be remembered, replies in the name of his divine master, "I have not troubled Israel; but thou and thy father's house, (*i. e.* the house of Jeroboam,) ye have troubled Israel, in that ye have forsaken the commandments of Jehovah, and thou hast followed Baalim. Now therefore (adds the prophet) send, and gather to me all Israel, unto mount Carmel, and the prophets of Baal, four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." On this, one would expect to see the prophet seized, and suffer immediately military execution; but no: He who hath in his hand the hearts of kings, bows the haughty monarch to submission; and, instead of hurling at him the royal javelin, he sends forth his decree, for all the tribes of Israel, and for all the prophets of Baal, to meet Elijah at an appointed time.

But in this, what could be Ahab's motive? Did he indeed dare to set his idol in opposition to Jehovah, and accept in his name a challenge from the God of Israel? The probability seems, that his mind was tortured with conflicting passions and distracting fears. The prayers of the prophet had closed the doors of heaven, and there was no prospect before them, but of absolute starvation. If Baal could do any thing for them, now was the time to show it; if not, who can tell but that if the prophet were to see the starving multitude before him, his compassion might be moved to pray for rain for them? It was a sort of forlorn hope; a last resource; and nothing but a miracle could now save the country.

Ver. 21—46. *The grand contest between Elijah and Baal's prophets decided by fire from heaven.*—The tribes are now assembled; the king and all Baal's prophets on the one hand, and Elijah on the other, supported only by "the hand unseen." Elijah now addresses Israel, in language at once simple, sublime, and energetic, on the great importance of decision in religion. How long halt ye between two opinions? "If Jehovah be (the true) God, follow him; but if Baal, follow him." And the people answered him not a word. What could they answer? They knew that they were apostates; and they felt that they were starving for their apostacy. They would fain serve two masters, the God of Israel, and the idol Baal: they

Ver. 15. *To day.*—That is, without delay. See Psalm xcv. 7.

Ver. 19. *Mount Carmel.*—[*Mount Carmel* is situated north of Dora and south of Ptolemais or Acre, from which it is distant, according to *Josephus*, 120 stadia, or, according to *Thevenot* 5 miles, one of its principal points advancing considerably into the Mediterranean, and forming an elevated promontory. It is described by *Volney* as a flattened cone, about 2000 feet (some say 1500) in height, very rocky, its sides steep and rugged and the soil neither deep nor rich. Captain *Mangles* says it is now quite barren, though at the north eastern foot of it there are some pretty olive-grounds.]—*Bagster.*——*The prophets of Baal four hundred and fifty.*—These belonged to Ahab's establishment; but Jehezel his queen appears to have had a separate establishment of *four hundred prophets* (or priests) *of the groves:* or, as some renders the Heb. (*Asherа*) Astarte, which was another name for Venus. These all lived in the house of Jezebel, and boarded at her table, but do not appear to have been present on this occasion, perhaps because they were not prophets of Baal, but Ashtaroth.

Ver. 21. *How long halt ye between two opinions.*—Literally, "branches," which some explain of sects, parties, &c. in religion. *Gesenius, Julius Bate, Parkhurst,* and others, suppose here an allusion to birds hopping between two branches, without fixing on either; so Israel vacillated between the worship of Jehovah and of Baal.——*If the Lord be God.*—Heb. (with the article) *the,* God; i. e. the true God. See ver. 39.

Ver. 26. *Answered.*—The same Heb. word signifies both to hear and answer, and is translated both ways in this verse, which seems unnecessary; we should rather read, "Nor any that heard."——*And they leaped.*—The same word is here used as above for halting, perhaps in ridicule; "they hopped about the altar" like birds. It is generally thought that *Baal* represented the sun, and was worshipped with the same rites as Apollo, whose priests were accustomed to run round his altars with many antics. Baal is generally represented on Medals, with a human face, embellished with the horns and ears of a bull or cow. See Fragments to Calmet.

Ver. 27. *Cry aloud, he is a god,* &c.—"Vishnoo sleeps four months in the year; and to each of the gods some particular business is assigned. Vayoo manages the winds, Vuroonu, the waters, &c. According to a number of fables in the pooranus, the gods are often out on journeys, or expeditions." *Ward's* Hindoos.——*He is talking.*—Is in a profound reverie: or, *he is pursuing*; i. e. the chase, perhaps, for the heathen heaven admitted of all the carnal pleasures of the present world: or, the words (*Sig'ho*) may be rendered in connexion with the preceding, "He has lost himself;" i. e. in reverie. The LXX. however, render the words, "delivering oracles;" all these referring to acts of the mind.

Ver. 28. *Cut themselves.*—If we look into antiquity, we shall find, that nothing was more common in the religious rites of several nations than this barbarous custom. To this purpose we may observe, that the priests of Bellona, when they sacrificed to that goddess, besmeared the victim with their own blood.

Ver. 30. *He repaired the altar of the Lord.*—[This altar of Jehovah was probably built in the time of the judges; and it was even known among the heathen by the name of the *altar of Carmel.* Both *Tacitus* and *Suetonius* mention an altar on mount Carmel, which Vespasian went to consult, there was no temple nor statue, but simply an altar, venerable for its antiquity. A priest, named Basilides, officiated at this altar, and assured him that all his

36 And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, [r] LORD God of Abraham, Isaac, and of Israel, [s] let it be known this day that thou *art* God in Israel, and [t] *that* I *am* thy servant, and *that* I have done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again.

38 Then [u] the fire of the LORD fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he [v] *is* the God.

40 And Elijah said unto them, [w] Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew [x] them there.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance [y] of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and [z] he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said Go up, say unto Ahab, [a] Prepare *thy chariot* and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he girded [b] up his loins, and ran before Ahab [c] to the entrance of Jezreel.

A. M. 3098. B. C. 906.

r Ex 3.6

s c 8.43. 2Ki 19.19. Ps 83.18. Eze.36.23. 39.7.

t Nu.16.28.

u Le.9.24. Ju.6.21. 1Ch 21. 26. 2 Ch.7.1.

v ver.24.

w or, *Apprehend.*

x De.13.5. 18.20 2Ki.10.25.

y or, *a noise.*

z Ja.5.17,18.

a *tie*, or, *bind.*

b 2 Ki.4.29. 9.1. Job 38.3. Je.1.17. Ep.6.14. 1 Pe.1.13.

c *till thou come to.*

a c.18.40.

b Ru.1.17. c.20.10. 2Ki 6.31.

c Ps.37.32, 33.

d *his life.*

CHAPTER XIX.

1 Elijah, threatened by Jezebel, fleeth to Beer-sheba. 4 In the wilderness, being weary of his life, he is comforted by an angel. 9 At Horeb God appeareth unto him, sending him to anoint Hazael, Jehu, and Elisha. 19 Elisha, taking leave of his friends, followeth Elijah.

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain [a] all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, So [b] let the gods do *to me*, and more also, if [c] I make not thy life as the life of one of them by to-morrow about this time.

3 And when he saw *that*, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for [d] himself

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loved the latter, because he was whatever they were pleased to suppose him, "such an one as themselves;" but he could give them no rain. They were willing *also* to serve JEHOVAH; but then he was a jealous God; and with a divided heart, as theirs was, they could not serve him.

Decision is requisite in all cases of great importance, and most of all in religion: and not less so to Christians than to Jews. It is said of the late Emperor of France, when he was overrunning Europe, that some of the minor powers requested to be neutral; but he answered in the emphatic language of our Saviour, "He that is not with me, is against me." (Matt. xii. 30.)

Elijah proposes to put the matter to issue, by offering to each object of worship, his God and theirs, a bullock in sacrifice. The animal was to be prepared, and laid upon the altar, with wood under it, but no fire, "and the God that answereth by fire, let him be God!" This proposal was the more reasonable, if *Baal*, whose name signifies *Lord*, was the representative of the sun, "Lord of this lower world," and therefore the god of fire. It is agreed. The people answer, "It is well;" and the prophets of Baal dare not gainsay it. They first prepare their sacrifice; the wood is laid on the altar, and the animal on the wood: but where is the fire to consume it? Nothing seems wanting in point of zeal or energy on the part of Baal's prophets, who are evidently in an agony of anxiety and distress, not only running round and leaping on the altar, which they were accustomed to do, but cutting themselves with knives and lancets, till the blood gushed out upon them. We have in Scripture several other instances of the extravagant conduct of idolaters, in cutting themselves, as expressions of attachment or lamentation, particularly in the prophecy of Jeremiah. (See chap. xvi. 6.; xli. 5.; xlvii. 5.; xlviii. 37.) But the Israelites were forbidden to do this, (Levit. xix. 28. Deut. xiv. 1.) and we cannot believe these acts of self-mutilation and will-worship less abhorrent to the God of Christians than the God of Israel. Bishop *Hall* says, "I do not find that the true God ever required or accepted the self-tortures of his servants: he loves true inward mortification of our corruptions; he loves the subduing of our spiritual insurrections, by due exercises of severe restraint; but he takes no pleasure in our blood."

The prophet, seeing to what length of superstition their zeal led them, ridicules their folly in a vein of the keenest irony, especially if we take the several words in reference to acts of mind: "He is meditating, perhaps, and lost in reverie; or he has studied himself into a sleep, and must be awakened."

But was it not cruel to ridicule these weak enthusiasts, thus bleeding with their devotion? It must be confessed, that there are follies too absurd for serious argument; and the idolatry of Baal was surely one of these. Besides, though the irony might be painful to these devotees, it might be salutary, and even necessary, to expose the system before the assembled tribes, who had been so grossly deceived by it. If it appears cruel to a few hundreds, it might be mercy to as many thousands.

We object, however, to considering these false prophets as innocent enthusiasts. Deception was their trade; and there can be little doubt but that they had laid some scheme in the present instance to delude the multitude; but the solemnity and decision with which the prophet acted, defeated their design; and the fire from heaven, which descended in their presence, convinced the assembled multitude that JEHOVAH alone was God.

But what shall be said to justify the command given to seize and execute these prophets, or priests of Baal? To those who had witnessed the extraordinary scene here described, no justification could be needed. We shall only remark, 1. That Jehovah was the original and supreme authority in Israel. 2. That even excitement to idolatry was death by the law. (Deut. xiii. 1, &c. and note.) 3. That there had evidently been a previous massacre of the prophets of Jehovah, (see ver. 4.) and it is not improbable that these men had been principal agents in that transaction: but this supposition, however likely, is not necessary to justify their execution, their lives having been forfeited as idolaters and false prophets.

Whether or not Ahab sanctioned this execution, he does not appear to have either resisted or remonstrated; and as to the people, they seem to have been so thoroughly convinced that the men were impostors, that they readily apprehended them, and gave them into the hands of Elijah, and most probably assisted in their execution. Elijah now perceiving evident symptoms of approaching rain, advised Ahab to hasten to his palace, lest the floods should intercept him. Ahab went; but whether his servants loitered with his carriage, or he stopped too long to eat and drink, he seems not wholly to have escaped the rain; while Elijah, being miraculously refreshed, tucked up his outer garment, and got there on foot before Ahab.

CHAP. XIX. Ver. 1—21. *Elijah protected from Jezebel in the wilderness. He is sent to anoint Hazael and Jehu; also Elisha, to be his successor.*—Jezebel's character stands at the head of all the female idolaters, prostitutes, and persecutors,

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projects would be crowned with success. These various circumstances prove that it was originally the altar of Jehovah, though in the time of Vespasian occupied by a heathen priest, and devoted to lying vanities.]—*Bagster.*

Ver. 38. *The fire of the Lord fell.*—This was the usual token of divine acceptance among the Hebrews (see note on Gen. iv. 4. The heathen also considered the consummation of a sacrifice by lightning in the same point of view.

Ver. 41. *A sound of abundance.*—See Margin. Probably a remarkable whistling of the wind. See *Taylor's* Script. Index.—*Between his knees.*—This, according to *M. Chardin*, is a common posture of meditation in the East.

Ver. 44. *A little cloud out of the sea.*—[*Kekaph ish*, "like the *hollow* of a man's hand;" in the form of a hand bent, the concave side downmost. A similar phenomenon is noticed by *Homer*, and was observed by *Bruce* in Abyssinia, as attending the inundation of the Nile. Every morning, about nine, a small cloud, not above four feet broad, appears in the east, whirling violently round, as if upon an axis; but arrived near the zenith, it first abates its motion, then loses its form, and extends itself greatly, and seems to call up vapours from all opposite quarters. These clouds having attained nearly the same height, rush against each other with great violence, and put me always in mind of Elijah foretelling rain on Mount Carmel."]—*Bagster.*

Ver. 46. *Girded up his loins.*—That is, tucked up his upper garment into his girdle, that he might not be incommoded, as is common in running.

CHAP. XIX. Ver. 4. *A juniper tree.* So Rab. *Kimchi* and *Jarchi:* but Rab. *Ben Gerson* says, "the Spanish broom." *Celsius* contends strongly for this; so *Parkhurst;* but the juniper, in some countries, grows to a considerable height. See Job xxx. 4. and *Taylor's* Script. Index.

that he might die; and [e] said, It is enough; now, O LORD, take away my life; for [f] I *am* not better than my fathers.

5 And as he lay and slept under a juniper tree, behold, then an angel [g] touched him, and said unto him, Arise *and* eat.

6 And he looked, and, behold, *there was* a cake baken on the coals, and a cruise of water at his [h] head. And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat forty [i] days and forty nights unto Horeb the [j] mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah?

10 And [k] he said, I have been [l] very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain [m] thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount [n] before the LORD. And, behold, the LORD passed by, and a great and strong wind [o] rent the mountains, and brake in pieces the rocks before the LORD; *but* the [p] LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.

13 And it was *so*, when Elijah heard *it*, that he [q] wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I [r] have been very jealous for the LORD God of hosts: because the children of Israel have forsaken [s] thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael [t] *to be* king over Syria:

16 And Jehu [u] the son of Nimshi shalt thou anoint *to be* king over Israel: and Elisha [v] the son of Shaphat of Abel-meholah shalt thou anoint *to be* prophet in thy room.

17 And [w] it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha [x] slay.

18 Yet [y] I [z] have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed [a] him.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* ploughing *with* twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* [b] I will follow thee. And he said unto him, [c] Go back again: for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments [d] of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

A. M. 3098. B. C. 906.

e Nu.11.15. Jo 4.3,8.
f Ps.39.12.
g He.1.14.
h *bolster.*
i Ex.34.28. De 9.9,18. Mat.4.2.
j Ex.3.1. Mal.4 4,5.
k Ro.11.2-4
l Nu.25.11, 13. Ps.69.9.
m c.18.4,20. Mi 7.2.
n Ex.24.12.
o Eze.1.4.
p Zec.4.6.
q Ex.3.6. Is.6.2.
r ver.9,10.
s Je.22.9.
t 2 Ki.8.12, 13.
u 2 Ki.9.1.. 3.
v Lu.4.27. called *Eliseus.*
w 2 Ki.9.14, &c. 10.6,&c. 13.3.
x Ho.6.5.
y Ro.11.4.
z or, *will leave.*
a Ho.13.2.
b Mat.8.21, 22. Lu.9.61, 62.
c *go-turn.*
d 2 Sa.24.22

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held up to infamy in the Bible. Ahab sinned in nothing more than in marrying this woman, who was, as we are told, chap. xvi. 31. daughter of a king of the Zidonians, a people remarkable for the lewdest idolatries; and no sooner was she brought to Samaria, than she exerted all her arts to seduce Ahab and the Israelites into the same wickedness. To Elijah, of course, she was a determined enemy. Ahab was a weak man, perfectly indifferent to all religions, so that he could but enjoy his ease and pleasure. Jezebel no sooner heard of the conduct of Elijah, than she immediately vowed the destruction of the prophet. He retired, however, a day's journey into the wilderness, where he sat down under a tree, and wished for death, to release him from his troubles; a disposition too commonly indulged by good and useful men: "Lord, take away my life, for I am not better than my fathers." It is evident, however, that this arose not so much from a deep sense of his own unworthiness, as from a keen feeling of chagrin, and disappointment. Perhaps he had expected, from the miracle at Carmel, that the whole nation would return to the worship of Jehovah. Ministers often deceive themselves in calculating upon the effects of their zealous labours. So did the amiable Melancthon in early life; but he confessed afterwards, that "he found old Adam too strong for young Melancthon."

In the strength of the food provided by the angel, the prophet travelled forty days, and then lay down in a cave of Horeb, apparently again sinking into despondency: there he was indulged with a vision, of a very instructive tendency, somewhat similar to that with which Moses was favoured, and in or near the same spot—in a clift of Horeb. "A great and strong wind" rends the mountain—the earth trembles beneath his feet—a supernatural flame beams around him; but God is not in all these. These are merely the *apparatus* of his glory; it is by "a small still voice" that he addresses the human heart. Thus it was in the first promulgation of the gospel. A mighty rushing wind shook the house in which the apostles were, and tongues of fire rested on their heads. So miracles prepared the way of the Lord, but they did not convert the heart. "The small still voice" of the Holy Spirit could alone do this. So also in the present day, the preacher may thunder and lighten with his eloquence, (as has been said of some orators,) but it is this small still voice alone that can effect a saving change.

But what saith the voice to the prophet—"What dost thou here, Elijah?" In the former retreats of Elijah he was directed; but this seems to have originated in his fears, without divine direction. When he arrived at Jezreel, he probably flattered himself, that on Ahab's relating to Jezebel the miracle that he had witnessed, she would have become a convert to the faith of the God of Israel; or, at least, too much alarmed any more to attempt to persecute: but when he received her threatening message, he felt disappointed and discouraged. But should such a man as he fear? A man that could by his prayers open and shut heaven? and bring down fire from above to attest the truths he preached? Alas! how weak is man! Abraham's faith and Elijah's courage both fail, when not supported by communion with the skies. But now, ready to die, he receives a fresh commission, and his courage is invigorated with the assurance, that there are yet "seven," that is, many "thousands in Israel" that had not bowed the knee to Baal; and he is content to continue his labours till a successor is provided in the person of Elisha.

On this passage good *Henry* pithily remarks, "There are more good people in the world than some wise and holy men suppose. Their jealousy of themselves and for their God, makes them think the corruption universal; but God sees not as they do. When we come to heaven, as we shall not find many whom we thought to have met there, so (on the other hand) we shall meet a great many whom we little thought to meet. God's love proves more extensive than man's charity."

Ver 7. *Too great.*—About 150 miles.—Dr. *Clarke.*

Ver. 13. *He wrapped his face.*—[This he did to signify his *reverence;* for *covering the face* was a token of respect among the Asiatics, as *uncovering* the head is among the Europeans.]—*Bagster.*

Ver. 15. *Wilderness of Damascus.*—[The *wilderness of Damascus* seems to have been that part of Arabia Deserta which lay on the south-east of that city, and east of the Trachonites, or the Djebel Haouran and El Ledja; at which the prophet could arrive without meeting Jezebel or any of his enemies.] *Bagster.*

Ver. 18. *Kissed him.*—[Idolaters often *kissed their hand* in honour of their idols; and hence the origin of *adoration,* from *ad,* to, and *os, oris,* the *mouth.* "Touching the god with their right hand, they applied it to their mouth;" and so *kissing the hand,* and *adoration,* are the same thing: "In the act of adoration, we kiss the right hand."—*Pliny. Cicero* mentions a statue of Hercules the chin and lips of which were considerably *worn* by the frequent *kissing* of his worshippers.]—*Bagster.*

Ver. 20. *Go back again.*—The Persians, by the same way, confer office and authority. See *Orient. Lit.*

CHAPTER XX.

Ben-hadad, not content with Ahab's homage, besiegeth Samaria. 13 By the direction of a prophet, the Syrians are slain. 22 As the prophet forewarned Ahab, the Syrians, trusting in the valleys, come against him in Aphek. 28 By the word of the prophet, and God's judgment, the Syrians are smitten again. 31 The Syrians submitting themselves, Ahab sendeth Ben-hadad away with a covenant. 35 The prophet, under the parable of a prisoner, making Ahab to judge himself, denounceth God's judgment against him.

A. M. 3103. B. C. 901.

AND Ben-hadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus [a] saith Ben-hadad,

3 Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee tomorrow about this time, and they shall search thy house, and the houses of thy servants; and it shall be, *that* whatsoever is [b] pleasant in thine eyes, they shall put *it* in their hand, and take *it* away.

7 Then the king of Israel called all the elders of the [c] land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and [d] I denied him not.

8 And all the elders and all the people said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, The gods [e] do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that [f] follow me.

11 And the king of Israel answered and said, Tell *him*, Let [g] not him that girdeth on *his harness* boast himself as he that putteth it off.

12 And it came to pass, when *Ben-hadad* heard this [h] message, as he *was* drinking, he and the kings in the [i] pavilions, that he said unto his servants, [j] Set *yourselves in array*. And they set *themselves in array* against the city.

13 ¶ And, behold, there [k] came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thy hand this [l] day; and thou shalt know that I *am* the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the [m] young men of the princes of the provinces. Then he said, Who shall [n] order the battle? And he answered, Thou.

15 Then he numbered [o] the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon. But Ben-hadad *was* drinking [p] himself drunk in the pavilions, he and the kings, the thirty and two kings [q] that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And [r] they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on a horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the prophet [s] came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return [t] of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their gods [u] *are* gods of the hills; therefore they were stronger than we; but let

a Is.10.13, 14.

b *desirable.*

c 2 Ki.5.7.

d *kept not back from him.*

e c.19.2.

f *are at my feet.* Ex.11.8. Ju.4.10.

g Pr.27.1.

h *word.*

i or, *tents.*

j or, *place the engines; and they placed engines.*

k *approached.*

l ver.28.

m or, *servants.*

n *bind*, or, *tie.*

o Ju.7.7.

p c.16.9. ver.12. Pr.23.29., 32. Ho.4.11.

q Is.54.15.

r Ju.7.21, 22. Ec.9.11.

s 2 Ki.6.12.

t 2Sa.11.1.

u Ps.115.2, 3. Is.42.8.

CHAP. XX. Ver. 1—43. *Ben-hadad besieges Samaria, is defeated, and his life spared by Ahab, for which the latter is reproved.*—Both the Greek version and Josephus transpose this and the following chapter, as conceiving the nefarious transaction of Ahab, as to Naboth's vineyard, preceded this battle: we, however, take them as we find them. We may recollect, that some years before, Asa, king of Judah, had very improperly applied to Ben-hadad to assist him against Baasha, (chap. xv. 18, &c.) which was the means of exciting him, as in this chapter, to the conquest of the kingdom of Israel. First he collects a great army, with thirty-two petty princes in his train, and then sends an insulting message to Ahab, with the most degrading conditions, to which the king at first tamely submits; but this increasing the insolence of the tyrant, he sends a still more haughty message, which obliged him to consult the elders of Israel: these advise him to reject his shameful terms; and a prophet is sent to encourage Ahab to the conflict, with the promise of a victory. It may seem strange that Providence should interfere thus on the behalf of an idolater like Ahab; but the kingdom of Israel is not yet to be dissolved, and the Almighty will not suffer his plans to be defeated by any human power. The wicked Ahab is therefore in this case victorious; but is told to be guarded against the year following, when Ben-hadad vows to return, to revenge his former defeat. He had, however, blasphemed the God of Israel, by ranking him with the local deities of the heathen, as if his power were confined to the hills only. He will not be insulted with impunity, and therefore Ahab is again victorious, and Ben-hadad's army not only defeated, but destroyed; for as the discomfited remains were hastening to seek a retreat within the walls of Aphek, where they expected safety, Providence so ordered it, that the walls of the city and fortress suddenly gave way, while they were passing under them, and buried twenty-seven thousand men. The king and a few of his courtiers, however, escaped; and, as tyrants are always cringing when in distress, they agreed to appeal to the king of

CHAP. XX. Ver. 6. *Pleasant in thine eyes.*—*Josephus* and the LXX., &c. read, in *their* eyes; but if this was intended to mortify Ahab, the common reading seems the most cutting. "If they shall find any thing in which *you* (Ahab) are known to take particular delight, they shall bring it away."

Ver. 11. *That girdeth on.*—The girdle was the last part of the armour put on, and bound the rest together. Bp. *Lovth.* This was a wise reproof; too wise for Ahab himself. [This was, no doubt, a proverbial mode of expression. *Jonathan* renders it: "Let not him who girds himself, and goes down to the battle, boast as he who has conquered and returned from it." The word *harness* is an obsolete word for *armour*, derived from the French *harnois*.]—*B.*

Ver. 12. *Pavilions.*—[The word *pavilion*, from *papilio*, a *butterfly*, here signifies a *tent*, so called because when spread out it resembles such insects. That even persons of regal dignity regaled themselves in this manner, we may learn from Dr. *Chandler*, who, when he went to visit the Aga of Suki, after his return from hawking, found him vexed and tired: and "a couch was prepared for him beneath a shed made against a cottage, and covered with green boughs to keep off the sun. He entered as we were standing by, and fell down on it to sleep, without taking any notice of us."]—*Bagster.*

Ver. 20. *Syrians fled.*—[They were doubtless seized with a supernatural fear, which the strongest mind could not reason down, nor the firmest heart resist. —This fear the Greeks and other heathen nations called a *panic*; because *Pan*, one of their gods, was believed to be the author of it. Bacchus, in his Indian expedition, led his army into some defiles, where he was surrounded by his enemies, and reduced to the last extremity. By the advice of *Pan*, his lieutenant general, he made his army give a sudden shout, which struck the enemy with so great astonishment and terror, that they fled with the utmost precipitation. Hence it was ever afterwards called a *panic*, and supposed to come directly from heaven. It is thus expressed by *Pindar*: "When men are struck with divine terrors, even the children of the gods betake themselves to flight."]—*Bagster.*

us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army [v] that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* [w] surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to [x] Aphek, [y] to fight against Israel.

27 And the children of Israel were numbered, and were [z] all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

28 And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because [a] the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys, therefore [b] will I deliver all this great multitude into thy hand, and ye shall know that I *am* the LORD.

29 And they pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: [c] and the children of Israel slew of the Syrians a hundred thousand footmen in one day.

30 But the rest fled [d] to Aphek, into the city; and *there* [e] a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, into [f] an inner chamber.

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful [g] kings: let us, I pray thee, put [h] sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant, Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it:* and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up [i] into the chariot.

34 And *Ben-hadad* said unto him, The cities, [j] which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab,* I will send thee away with this covenant. So he made a covenant [k] with him, and sent him away.

35 ¶ And a certain man of the sons [l] of the prophets said unto his neighbour in the word [m] of the LORD, Smite [n] me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed [o] from him, a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, [p] so that in smiting he wounded *him.*

38 So the prophet departed, and waited for the king by the way, and [q] disguised himself with ashes upon his face.

39 And as the king passed by, he cried unto the king: and he [r] said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if [s] by any means he be missing, then shall thy life be for his life, or else thou shalt [t] pay a talent of silver.

40 And as thy servant was busy here and there, he [u] was gone. And the king of Israel said unto him, So [v] *shall* thy judgment *be;* thyself [w] hast decided *it.*

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the LORD, Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore [x] thy life shall go for his life, and thy people for his people.

43 And the king of Israel went to his house heavy [y] and displeased, and came to Samaria

A. M. 3103. B. C. 901.

v *was fallen.*

w Ps. 10 3.

A. M. 3104. B. C. 900.

x 1 Sa. 4.1. 29.1. 2Ki. 13.17.

y *the year with Israel.*

z or, *victualled.*

a Is. 37.29.. 36.

b ver. 13. Job 12.16 ..19.

c Ps. 10.16.

d Ps. 18.45.

e Je. 48.44. Lu. 13 4.

f *a chamber within a chamber* c. 22.25. or, *from chamber to chamber.*

g Is. 16.5.

h Ge. 37.34.

i 2Ki 10.15. Ac. 8.31.

j c. 15.20.

k Is. 8.12.

l 2 Ki. 2.3, 5, &c.

m c. 13.17, 18.

n Je. 27.2. Eze. 4.3.

o c. 13.24.

p *smiting and wounding.*

q 2 Sa. 14.2.

r 2 Sa. 12.1, &c.

s 2 Ki. 10.24.

t *weigh.*

u *was not.*

v 2 Sa. 12.5 ..7.

w Job 15.6. Mat. 21.41 ..43 Lu. 19.22.

x c. 22.31.. 37.

y c. 21.4.

A. M. 3105. B. C. 899.

a 1 Sa. 8.14.

b *be good in thine eyes.*

CHAPTER XXI.

1 Ahab being denied Naboth's vineyard is grieved. 5 Jezebel, writing letters against Naboth, he is condemned of blasphemy. 15 Ahab taketh possession of the vineyard. 17 Elijah denounceth judgments against Ahab and Jezebel. 27 Wicked Ahab repenting, God deferreth the judgment.

AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give [a] me thy vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or,* if it [b] seem good to thee, I will give thee the worth of it in money.

Israel's mercy, to whom before they had shown the utmost haughtiness. Ahab, dazzled perhaps by their flattery, and utterly regardless of consequences, makes peace with him, and sends him home in safety.

For this very impolitic conduct, he is reproved by one of the sons of the prophets in disguise, in one of those symbolical actions peculiar to them, of which we have many instances in their writings. It has been objected to, that this reproof of Ahab for showing mercy, and the judgment inflicted on the man who refused to smite the prophet when desired, indicate a sanguinary disposition in the prophet, and can hardly be reconciled to the merciful character of the Deity. We, however, see only the outward circumstances, but God reads the heart. He also sees "the end from the beginning;" (Isa. xlvi. 10.) and, knowing all the future consequences, is the only judge of his own conduct; we cannot therefore reason better than the patriarch Abraham, in all such cases—"Shall not the judge of all the earth do right?" (Gen. xviii. 25.)

CHAP. XXI. Ver. 1—29. *Ahab offers to buy Naboth's vineyard, but is refused. Jezebel plots his death, and gains possession.*—We now come to one of the most iniquitous transactions recorded in the Scriptures. Ahab had a particular fancy for a vineyard which belonged to Naboth, in the vicinity of Jezreel, where the king had a palace, as well as in Samaria.

Ver. 26. *Aphek.*—[Supposed to be the *Aphek* near the river Adonis, between Heliopolis and Biblos, and probably the same place that *Paul Lucas* mentions in his voyage to the Levant. It was swallowed up by an earthquake, and formed a lake about nine miles in circumference, in which he says there were several houses still to be seen entire under the water.]—*Bagster.*

Ver. 31. *Put sackcloth,* &c.—[Six of the citizens of Calais are reported to have acted nearly in the same manner, when they surrendered their city to Edward the Third, king of England, in 1346. See the whole story circumstantially related by Sir *John Froissart,* who lived in that time, with that simplicity and detail that give it every appearance of truth.]—*Bagster.*

Ver. 34. *Streets in Damascus.*—[One of the conditions of this covenant we learn was, that Ahab should have "*streets, chutzoth,* in Damascus;" a proposal better relished by Ahab than understood by the generality of commentators. This, however, is well illustrated by *Harmer,* from *William* of Tyre, the great historian of the Crusades; from whom it appears that it was customary to give those nations which were engaged in them, churches, *streets,* and great jurisdiction therein, in those places which they assisted to conquer. The Genoese and Venetians had each a *street* in Acon, or Acre, in which they had their own jurisdiction, with liberty to have an oven, mill, bagnio, weights and measures, &c. So *Knolles,* in his history of the Turks, relates, that in the treaty of peace granted by Bajazet, the Turkish emperor, to Emanuel, the Greek emperor, it was stipulated, that the latter should grant free liberty to the Turks to dwell together, in one *street* of Constantinople, with the free exercise of their own religion, laws, &c.]—*Bagster.*

Ver. 38. *Disguised himself with ashes.*—That is, he was covered with blood and dirt, as though he had been a wounded soldier.

CHAP. XXI. Ver. 2. *Give me thy vineyard.*—[The request of Ahab, at first view, appears fair and honourable. But, as he most evidently wished Naboth

3 And Naboth said to Ahab, The LORD forbid it me, that [c] I should give the inheritance of my fathers unto thee.

4 And Ahab came into his [d] house heavy and displeased because of the word which Naboth the Jezreelite, had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and said unto him, Why [e] is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thy heart be merry: I [f] will give thee the vineyard of Naboth the Jezreelite.

8 So [g] she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth [h] on high among the people:

10 And set two men, sons [i] of Belial, before him, to bear witness against him, saying, Thou didst [j] blaspheme [j] God and the king. And *then* carry him out, and stone [k] him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them.

12 They proclaimed a [l] fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed [m] against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then [n] they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take [o] possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And [p] the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which [q] *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In [r] the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, Hast [s] thou found me, O mine enemy? And he answered, I have found *thee:* because thou hast sold [t] thyself to work evil in the sight of the LORD.

21 Behold, I [u] will bring evil upon thee, and will take away thy posterity, and will [v] cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel,

22 And will make thy house like the house of Jeroboam [w] the son of Nebat, and like the house of [x] Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

23 And of [y] Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the [z] wal of Jezreel.

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 But [a] there was none like unto Ahab

A. M. 3105. B. C. 899.

c Le.25.23, Nu.36.7, Eze.46.18.

d Job 5.2, Hab.2.9.. 12.

e Ne.2.2.

f Mi.2.1,2.

g 2Sa.11.14, 15, Es.3.12, 13.

h *in the top of.*

i De.13.13.

j Ex.22.28, Le.24.15, 16, Mat.26.59 ..66, Ac.6.11.

k Le.24.14.

l Is.58.4.

m Ex.20.16, Ps.27.12, Pr.25.18, Mat.3.5.

n 2 Ki.9.26, Ec.4.1, Ac.7.57.. 59.

o Pr.1.10.. 16; 4.17.

p Ps.9.12.

q c.13.32, 2 Ch.22.9.

r c.22.38, Ps.7.16, Mat.7.2.

s c.18.17.

t ver.25, 2 Ki.17.17, Is.50.1, 52.3, Ro.7.14.

u c.14.10.

v Ex.20.5,6, 2 Ki.9.8.

w c.15.29.

x c.16.3,11.

y 2 Ki.9.36, 37.

z or, *ditch.*

a c.16.30,31. ver.20.

In the first place he made Naboth a fair and handsome offer for the purchase; but Naboth considered the total alienation of his estate (as it certainly was) inconsistent with the divine law: beside which, his mind possessed a spirit of independence that revolted at the idea of selling the inheritance of his fathers. He therefore refuses all Ahab's offers, at which the king became "heavy and displeased, and refused to eat." Jezebel, however, who evidently reigned, though her husband was king, had imbibed the diabolical principle that subjects are only made for kings. "Dost thou govern the kingdom?" said she, and art thou to be controlled by a subject? This is what Dr. *Clarke* properly calls "the vital language of despotism;" and she is the despot. She takes the king's seal, forges letters in his name, hypocritically proclaims a fast, and writes to her creatures in Jezreel to procure wretches to swear away the life of Naboth, and all to make good her decree, "I will give thee the vineyard."

This narrative also gives us an awful view of the depravity of public morals at this time in Israel; when the magistrates and legal authorities, "the nobles and elders," were ready to undertake any work of perjury and murder that the king might dictate; and had at hand "men of Belial," ready to swear whatever they were paid to swear! No sooner, however, was this act of villany accomplished, than with all the coolness of a practised assassin, Jezebel says to Ahab, Naboth is dead, "arise and take possession." And Ahab himself, though he had wilfully kept himself ignorant of her proceedings, becomes responsible for all, by taking possession of the plunder; and that, no doubt, under the pretence that the vineyard had been forfeited by its owner (though innocent) having died for treason.

But "blood has a voice to pierce the skies;" thus the blood of Naboth, like that of Abel, was heard before the throne of God; and Elijah, who had now fully recovered his fortitude, is sent to meet Ahab, in or near his new possession; and hails him in these words of thunder—"Thus saith the Lord, Hast thou killed, and also taken possession? . . . . In the place where dogs licked the blood of Naboth," that is, in the open field, (for Naboth was doubtless stoned without the city,) even "there shall the dogs lick thy blood, even thine." The prophet goes on to pronounce destruction against the house of Ahab, and also against Jezebel, all which we shall find shortly come

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to *alienate* it *finally*, which was expressly forbidden and provided against in the law of God, (Le. xxv. 14, 28.) it was high iniquity in Ahab to tempt him to do it, and to covet it showed the depravity of his soul.]—*Bagster.*

Ver. 3. *The Lord forbid.*—Some read, (perhaps more correctly,) "It is forbidden me from Jehovah, that I should give," &c. referring to the law which prohibited the alienation of estates in Israel, Lev. xxv. 23. Numb. xxxvi. 1—9. The original implies, it would be profane, and contrary to the law.

Ver. 8. *So she wrote letters in Ahab's name, and sealed them with his seal.*—The very ancient custom of sealing despatches with a seal or signet set in a ring, is still retained in the East. Dr. *Pococke* says, "In Egypt, they make the impression of their name with their seal, (generally of cornelian,) which they wear on their finger, and which is *blacked* when they have occasion to seal with it."

Ver. 9. *On high among the people.*—That is, set him up to be tried in the public court.

Ver. 10. *Thou didst blaspheme.*—The word most frequently means, to *bless*, and *Parkhurst* thinks always, and understands it of blessing the heathen gods and Moloch, which seems a strange accusation to come from Jezebel against a Jew. But extraordinary as it may seem, there are in most (perhaps in all) languages, words which admit of contrary meanings; as in English, *to let.* In such cases, however, they may spring from one common source. So the Heb *Barak* means to *kneel*, 2 Chron. vi. 13. and implies, to speak with great earnestness, as persons who either implore a *blessing*, or imprecate a *curse.* It is evident that Jezebel meant to charge Naboth with treason, as well as blasphemy, that she might get possession of the vineyard for Ahab. See ver. 15.

Ver. 13. *And stoned him.*—Not him only, but his children; for the Lord says, 2 Kings ix. 26. "I have seen . . . . the blood of Naboth and of his sons."

Ver. 23. *Dogs shall eat Jezebel.*—[Shocking as this must appear to minds that have been humanized by the kindly influence of Christianity, we still find similar instances in the accounts of modern travellers. *Bruce* says, that when at Gondar, "the bodies of those killed by the sword were hewn to pieces, and scattered about the streets, being denied burial. I was miserable, and almost driven to despair, at seeing my hunting dogs, twice let loose by the carelessness of my servants, bringing into the court-yard the heads and arms of slaughtered men, and which I could no way prevent, but by the destruction of the dogs themselves."]—*Bagster.*

which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife [b] stirred [c] up.

26 And he did very abominably in following idols, according to all *things* as did the [d] Amorites, whom the LORD cast out before the children of Israel.

27 ¶ And it came to pass, when Ahab heard those words, that [e] he rent his clothes, and put [f] sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab [g] humbleth himself before me? because [h] he humbleth himself before me, I will not bring the evil in [i] his days: *but* in [j] his son's days will I bring the evil upon his house.

CHAPTER XXII.

1 Ahab, seduced by false prophets, according to the word of Micaiah, is slain at Ramoth-gilead. 37 The dogs lick up his blood, and Ahaziah succeedeth him. 41 Jehoshaphat's good reign. 45 His acts. 50 Jehoram succeedeth him. 51 Ahaziah's evil reign.

AND they continued three years without war between Syria and Israel.

2 And [a] it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

3 And the king of Israel said unto his servants, Know ye that [b] Ramoth in Gilead *is* ours, and we *be* [c] still, *and* take it not out of the hand of the king of Syria?

4 And he said unto Jehoshaphat, [d] Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I [e] *am* as thou *art*, my people as thy people, my horses as thy horses.

5 ¶ And Jehoshaphat said unto the king of Israel, [f] Inquire, I pray thee, at the word of the LORD to-day.

6 Then the king of Israel gathered the prophets [g] together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And [h] they said, Go up; for the LORD shall deliver *it* into the hand of the king.

7 ¶ And Jehoshaphat said, *Is* [i] *there* not here a prophet of the LORD besides, that we might inquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may inquire of the LORD: but I hate [j] him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an [k] officer, and said, Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a [l] void place in the entrance of the gate of Samaria: and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And [m] all the prophets prophesied so, saying, Go up to Ramoth-gilead, and [n] prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* [o] good.

14 And Micaiah said, *As* the LORD liveth, [p] what the LORD saith unto me, that will I speak.

15 ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?

17 And he said, I saw all Israel [q] scattered upon the hills, as sheep that have not a shep-

A. M. 3105. B. C. 899.

b or, *incited.*

c Jos.23.12, 13. Ec.7.26.

d Ge.15.16 2 Ki.21.11

e Jo.2.12,13.

f Jo.3.6. 10.

g Ex.10.3.

h Is.66.2.

i 2 Ki.20.19.

j 2 Ki.9.25.

A. M. 3101-3107. B. C. 903-897.

a 2 Ch.18.2, &c.

b De.4.43. Jos.20.8.

c *silent from taking it.*

d Pr.1.10. 2 Co.6.14.

e 2 Ki.3.7.

f Pr.3.6. Je.21.2 c.18.19.

g Je.5.31.

h 2 Ki.3.11.

j Ps.34.21.

k or, *eunuch.*

l *floor.*

m Eze.13.6., 9. Mi.3.11.

n Job 9.4.

o Is.30.10.

p Nu.22.38. 24.13. Je.23.28. Ac.20.27. Ga.1.10.

q Zec.13.7. Mat.9.36.

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to pass. Alas for Ahab! little did he enjoy his ill-gained possessions. Instead of forming a kitchen-garden for his palace, "he rent his clothes, fasted, and lay in sackcloth," and thus procured a respite to his sentence, at least in part. But still this awful brand is placed upon his character: "he did sell himself" to sin and Satan "to work wickedness:" and as to "Jezebel his wife," she "incited," or stirred him up, to every abomination.

CHAP. XXII. Ver. 1—28. *Ahab and Jehoshaphat, agreeing to attack Syria, consult Ahab's prophets.*—It is a melancholy fact in the history of most nations, that their years of peace are few compared with those of war. Here are three years of peace, from the time of Ahab's treaty with Ben-hadad, who promised to restore all the towns that his father had taken from Israel; but when he got safe home, it is most probable he thought no more about them. Jehoshaphat, who had succeeded his father Asa, was now upon the throne of Judah, and reigned prosperously; but he now unhappily forms an affinity with Ahab, whom he visits, and agrees to go with him to war against Ramoth-gilead. First, however, he proposes to inquire of the Lord; on which occasion Ahab calls together his idol-prophets, chiefly consisting of those of Jezebel, who, not being present at the affair at Carmel, (for they were not prophets of Baal, but of Ashtaroth,) escaped the fate of their brethren. These were perhaps introduced under the general term of prophets; but Jehoshaphat perceived, or at least suspected, that they were not prophets of Jehovah, and therefore inquires if there was no other prophet—a prophet of Jehovah? Ahab confesses there was one Micaiah, "but (says he) I hate him, for he doth not prophesy good concerning me." Jehoshaphat however, wishes to see Micaiah, who is sent for, and entreated by the way to prophesy success, as the other prophets had done before him. He accordingly repeats their words, but in a tone of irony, and preserving their ambiguity: for the pronoun *it* (which, indeed, is not in the original) might be interpreted either of the city to be attacked, or the assailing army; and as no king is named, either the king of Israel or of Syria might be understood: so that the equivocal oracle might be applied either to the capture of Ramoth-gilead, or of Ahab and his army. By the tone and manner of the prophet, however, it is evident that Ahab suspected that he was not in earnest, and in a kind of bravado conjures him to tell the truth. Micaiah therefore immediately takes up a parable that distinctly predicted the defeat of Israel, and the death of Ahab; and which plainly told him that his prophets were false prophets, and that the Almighty had permitted them to deceive him, as a punishment for employing them, and rejecting the prophets of Jehovah.

Micaiah, however, instead of convincing, so incensed Ahab, that he was immediately sent back to prison, from which he appears to have been brought at the request of Jehoshaphat, having committed the same crime of telling the truth on some former occasion. The only matter of surprise is, that Jehoshaphat, who was evidently a pious man, and no idolater, should, after all this, consent to accompany Ahab on this desperate expedition. Perhaps he hoped this was only the exas-

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CHAP. XXII. Ver. 2. *The king of Judah came.*—Namely, to marry his son to Ahab's daughter. 2 Kings viii. 19. 2 Chron. xviii. 1.

Ver. 6. *The Lord shall deliver.*—It is observable, that the word here used for "Lord," though generally printed in capitals by mistake, is not in the original Jehovah, but *Adonai*, which these prophets were in the habit of applying to their idol gods; when, however, they found that Jehoshaphat laid so great stress on consulting a prophet of Jehovah, they also adopted the sacred name, as if they had been *his* prophets. [This prophecy is couched in the *ambiguous terms* in which the heathen oracles were delivered. It may mean, either "The Lord will deliver it (Ramoth-gilead) into the king's (Ahab's) hand;" or, "The Lord will deliver (Israel) into the king's (of Syria) hand." So in the famous reply of the Delphian oracle to Pyrrhus: "I say to thee, Pyrrhus, the Romans shall overcome: thou shalt go, thou shalt return, never in war shalt thou perish."]—*Bagster.*

Ver. 10. *In a void place.*—An open flat court, that had probably been used as a corn-floor.

Ver. 15. *Go and prosper.*—[This was strong *irony;* they were the precise words of the false prophets; but were spoken by Micaiah in such a tone and manner as at once showed Ahab that he did not believe, but ridiculed these words of uncertainty. The reply of the Delphian oracle to Crœsus was as ambiguous as that returned to Pyrrhus. "If Crœsus crosses the Halys, he will overthrow a great empire." This he understood of the empire of Cyrus: the event proved it to be his own: he was deluded, yet the oracle maintained its credit.]—*Bagster*

herd: and the LORD said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: I saw [r] the LORD sitting on his throne, and all the host [s] of heaven standing by him on his right hand and on his left.

20 And the LORD said, Who shall [t] persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so.

23 Now [u] therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 ¶ But Zedekiah the son of Chenaanah went near, and smote [v] Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go [w] into [x] an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this *fellow* in the [y] prison, and feed him with bread of [z] affliction and with water of affliction, until I come in peace.

28 And Micaiah said, If [a] thou return at all in peace, the LORD hath not spoken by me. And he said, [b] Hearken, O people, every one of you.

29 ¶ So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, [c] I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel [d] disguised himself, and went into the battle.

31 ¶ But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And [e] they turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

34 ¶ And a *certain* man drew a bow [f] at a venture, and smote the king of Israel between the joints [g] of the harness: wherefore he said unto the driver of his chariot, Turn thy hand, and carry me out of the host; for I am [h] wounded.

35 And the battle [i] increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the [j] midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every [k] man to his city, and every man to his own country.

37 ¶ So the king died, and [l] was brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he [m] spake.

39 ¶ Now the rest of the acts of Ahab, and all that he did, and the ivory [n] house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And [o] Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

43 And [p] he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless the high [q] places were not taken away; *for* the people offered and burnt incense yet in the high places.

44 And Jehoshaphat made peace [r] with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the [s] sodomites, which remained in the days of his father Asa, he took out of the land.

47 *There was* then no king [t] in Edom: a deputy *was* king.

48 Jehoshaphat [u] made ships [v] of [w] Tharshish to go to Ophir for gold: but they went not, for the ships were broken at [x] Ezion-geber.

A. M. 3104..3107. B. C. 900..897.

r Is.6.1..3. Da.7.9,10.
s Job 1.6. Ps 103.21. Mat.25. 31. Re.5.11.
t or, *deceive.*
u Ju.9.23. Job 12.16. Ez. 14.9. 2 Th.2.10 ..12.
v Ac.23.2.
w or, *from chamber to chamber.*
x *a chamber in a chamber.* c.20.30.
y Je.38.6. Ac.5.18. Re.2.10.
z De.16.3. Is.30.20
a Nu.16.29. De.18.20, 22.
b Mat.13.9, 43.
c or, *when he was to disguise himself.*
d 2 Ch 35.22
e Pr.13.20.

f *in his simplicity* 2 Sa.15.11.
g *and the breastplate.*
h *made sick.*
i *ascended.*
j *bosom.*
k ver 17,28.
l *came.*
m c.21.19.

A. M. 3096..3107. B. C. 918..897.

n Am.3.15.

A. M. 3090. B. C. 914.

o 2 Ch.20. 31, &c.
p 2 Ch.17.3.
q c.14.23. 15.14. 2 Ki.12.3
r 2 Ki.8.18. 2 Ch.19.2. 2 Co.6.14.
s c.14.24. 15.12.
t Ge.25.23. 2 Sa.8.14. 2 Ki.3.9. 8.20.
u or *had ten ships.*
v 2Ch.20.35, &c.
w c.10.22.
x c.9.26.

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perated language of an injured prophet; and thought himself too far pledged in joining his army with that of Ahab, to recede from his engagement.

Ver. 29—53. *The battle joined; Ahab slain, and his army scattered.*—Upon going into the battle, Ahab, who had probably heard that the enemy aimed personally at him, artfully persuaded Jehoshaphat to dress in royal robes, while he disguised himself as a common captain, hoping that by this means the former might be taken for him, and himself escape. William III. who was unquestionably a pious man, used to say, "Every bullet has its billet:" that is, it is directed by the hand of Providence: and we may say the same of every arrow, a remarkable instance of which occurs in this chapter; for while Ahab, knowing that he was the object aimed at, thought himself secure and safe, a common archer, in his simplicity, taking no special aim, "drew a bow at a venture," which was directed into "the bosom" of the king of Israel, between the joints of his harness where it was buckled on, and at once

Ver. 19. *I saw the Lord sitting.*—[Micaiah evidently gives here an account of what appeared to him in a vision; many of the circumstances must be considered as *parabolical;* for *truth*, rather than *facts*, is revealed in such representations.]—*Bagster.*

Ver. 20. *Who shall persuade.*—This strongly reminds us of the poetical machinery that introduces the book of Job. See chap. i. of that book.

Ver. 30. *But put on thy robes.*—The LXX. read, "Put on my *robes*," which might occasion him to be taken for Ahab; yet it is probable kings dressed pretty much alike.

Ver. 34. *Between the joints of the harness.*—The margin of 2 Chron. xviii. 33. says, 'Between the buckles and the coat of mail;" the arrow was so directed as to pierce his vitals, and inflict a mortal wound.

Ver. 39. *Ivory house.*—[That is, probably, decorated with *ivory* in such abundance as to merit the appellation of an *ivory house;* in the same manner as Nero's palace, mentioned by *Suetonius*, was named *aurea*, or *golden*, because "overlaid with gold."

Homer mentions ivory as employed in the palace of Menelaus at Macedon, and *Bacchilides*, cited by *Athenæus*, says, that in the island of Ceos, the houses of the great men "glisten with gold and ivory."—*Lucan*, in his description of the palace of Cleopatra, observes, that "ivory overlays the entrance;" and that the Romans sometimes ornamented their apartments in the same manner, is evident.]—*Bagster.*

Ver. 48. *Jehoshaphat made ships of Tharshish.*—By the parallel passage, it seems that these ships were made at *Ezion geber*, to go to Tharshish; and

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 ¶ And [y] Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ¶ Ahaziah [z] the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and walked in the way [a] of his father, and in the way of his mother, and in the way of Jeroboam [b] the son of Nebat, who made Israel to sin:

53 For he served [c] Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

A. M. 3115. B. C. 889.

y 2 Ch. 21. 1.

A. M. 3107. B. C. 897.

z ver. 40.

a c. 16. 30, &c.

b c. 12. 28., 33.

c Ju. 2. 11.

fulfilled the decree of heaven, and the prediction of the prophet.

Thus ended the battle and the war. Jehoshaphat hastened back to his own kingdom, and instead of madly prosecuting a foreign war, wisely set about reform at home: and, in the course of the 25 years he reigned in Jerusalem, promoted true religion and suppressed idolatry; and procured this honourable testimony, that "he did right in the sight of the Lord;" the highest character attainable by mortals. As, however, we shall find a much fuller account of his wise and happy reign in the Second Book of Chronicles, we shall omit at present entering into particulars.

that Ahaziah, the son of Ahab, was concerned in the speculation, which so displeased the Lord, that they were broken to pieces on the rocks, and never reached their destination.

Ver. 49. *Jehoshaphat would not.*—It appears that they were united in the building, and Ahaziah wanted to help to man them; but this Jehoshaphat "would not" suffer; perhaps he now saw his error.

THE SECOND BOOK OF THE KINGS,

COMMONLY CALLED,

THE FOURTH BOOK OF THE KINGS.

THIS book is merely a continuation of the preceding, to which it is joined in the Hebrew Canon; the remarks therefore already made on *that*, in a great measure apply to *this*.—It contains the contemporary history of the two kingdoms of Judah and Israel, during a period of 308 years, from the rebellion of Moab, A. M. 3108, to the destruction of the city and temple of Jerusalem by Nebuchadnezzar, A. M. 3416.—In Israel the kings were uniformly idolatrous and wicked: and though the labours of Elijah, Elisha, and other prophets, were prospered to preserve a considerable number of the people from the general contagion; yet the measure of their national iniquity was soon filled up; so that they were conquered and carried captive by the kings of the Assyrians, and dispersed among the Gentiles, no more, as a collected body, to be restored to their own land. Their country was, after this, planted by the conquerors with a mingled people, who established a corrupt and partial worship of Jehovah, from whom originated the nation and religion of the Samaritans. These events began to take place considerably above a hundred years before the Babylonish captivity.—In Judah indeed some remarkable revivals of religion took place under the pious princes of David's family, and by means of the faithful labours of the prophets: but these promising appearances were of short duration; several of the kings were idolatrous and extremely wicked; the priests and Levites exceedingly neglected their important duty; and the people were generally prone to idolatry and iniquity. So that, after the death of pious Josiah, the nation became almost universally corrupt; and the melancholy account closes with the destruction of the city and temple the desolation of the country, and the enslaving and carrying away of the inhabitants, by the Chaldeans.—As all the prophets, (commonly so called,) whose writings have been preserved, lived in the latter part of this period; (those excepted who lived during or after the captivity;) and as they continually refer to the facts recorded in this history; we may consider all their predictions as sanctioning, by their accomplishment, the divine authority of the narrative; though it does not contain any express prophecy, the completion of which extended much beyond the term of the return of the Jews from the Babylonish captivity.—*T. Scott.*

CHAPTER I.

1 Moab rebelleth. 2 Ahaziah, sending to Baal-zebub, is h his judgment by Elijah. 5 Elijah twice bringeth fire from heaven upon them whom Ahaziah sent to apprehend him. 13 He pitieth the third captain, and, encouraged by an angel, telleth the king of his death. 17 Jehoram succeedeth Ahaziah.

THEN Moab rebelled [a] against Israel after the death of Ahab.

2 ¶ And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebub the god of [b] Ekron whether I shall recover [c] of this disease.

3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* not because *there is* not a God in Israel, *that* ye go to inquire of Baal-zebub [d] the god of Ekron?

4 Now therefore thus saith the LORD, [e] Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus [f] saith the LORD, *Is it* not because *there is* not a God in Israel, *that* thou sendest to inquire of Baal-zebub the god of Ekron? therefore [g] thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, [h] What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He* [i] *was* a hairy

A. M. 3108. B. C. 896.

a 2 Sa. 8. 2. c. 3. 5.

b 1 Sa. 5. 10.

c 1 Ki. 14. 3. c. 8. 9, 10.

d Ma. 3. 22.

e *The bed whither thou art gone up thou shalt not come down from it.*

f Is. 41. 22, 23.

g 1 Ch. 10. 13. Ps. 16. 4.

h *What was the manner of the man?*

i Zec. 13. 4. Mat. 3. 4.

CHAP. I. Ver. 1—18. *Ahaziah's wicked reign, with the conduct of Elijah.*—This book opens with the affairs of Israel, soon after Ahaziah, son of Ahab, came to the crown, and near the time that the Moabites, who had been subdued by David, threw off the yoke of Israel, which we suppose to have been 896 years before the Christian era. About this time Ahaziah met with an accident, by falling through a kind of sky-light, made of lattice work. Alarmed for the consequences, and anxious to know the issue, he sends, not to Elijah the prophet of the God of Israel, but to the priests of Baal-zebub, the titular god of Ekron. This idol, whose name has been since appropriated to Satan, the great enemy of mankind, has been usually called the god of flies, and was either represented like "Jupiter, the fly-expeller," with flies attendant on him, or as a fly with a human face upon his shoulders. This Canaanitish idol is supposed to have been considered, like the Apollo of the Greeks, as the god of medicine, and was therefore consulted by Ahaziah under his accident.

A fly is considered with us as a despicable creature; but it may be remarked, that when that indefatigable missionary, Dr. *Vanderkemp*, went first among the Hottentots, a fly, called the *Mantis*, (which had very much the appearance of a vegetable leaf,) was the only divinity of which they had an idea.—(Mission. Sketches.)

This conduct of Ahaziah was highly insulting to the God of Israel, and therefore is Elijah sent to announce to him that he should never again come down from his bed alive, which proved to be the fact. The king hearing of this, (for he did not

CHAP. I. Ver. 2. *Lattice.*—[The flat roofs of the eastern houses are generally surrounded by a parapet wall breast high; but, instead of this, some terraces are guarded with balustrades only, or latticed work. Of the same kind, probably, was the lattice, or net, as the term *shevacha* seems to import, through which Ahaziah fell into the court. This incident proves the necessity of the law for the formation of battlements for the roof, (De. xxii. 8.) which God graciously dictated from Sinai, which furnishes a beautiful example of his paternal care and goodness; for the terrace was a place where many offices of the family were performed, and business frequently transacted.]—*Bagster.*—*Baal-zebub.*—He appears to have been the medical idol of the Philistines. For the representation above mentioned, see *Taylor's* Fragments to Calmet, with the plate of Baal-zebub.

Ver. 4. *Thou shalt not come down.*—Heb. "The bed whither thou art gone up, thou shalt not come down from it."

Ver. 8. *A hairy man.*—Heb. "A master of hair;" "Clothed with a hairy garment."—*Boothroyd.* (That is, he wore a *rough garment*, either made of camels' hair, as that of John the Baptist, or of a skin, dressed with the *hair* on. Sir *J. Chardin* informs us, in a MS. note on this place, cited by *Harmer*, that the eastern dervishes and fakeers are clothed just as Elijah was, with a *hairy* garment, girded with a leathern girdle.)—*Bagster.*

man, and girt with a girdle of leather about his loins. And he said, It *is* Elijah the Tishbite.

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of a hill. And he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then let fire [j] come down from heaven, and consume thee and thy fifty. And there came [k] down fire from heaven, and [l] consumed him and his fifty.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and [m] fell [n] on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious [o] in thy sight.

14 Behold, there came [p] fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the LORD, Forasmuch [q] as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, *is it* not because *there is* no God in Israel to inquire of his word? therefore thou [r] shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died according to the word of the LORD which Elijah had spoken. And [r] Jehoram reigned in his stead, in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

18 Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

A. M. 3108. B. C. 896

j Nu.16.35. 1sa.9.14. He.12.29.

k 1 Ki.18.24. Da.3.25.

l c.2.24. Ac.5.5,9.

m *bowed.*

n Is.66.2.

o 1 Sa.26. 21. Ps.72.14. 116.15.

p ver.10,12.

q ver.6.

r the second year that *Jehoram* was *Prover*, and the eighteenth of *Jehoshaphat.* c.3.1.

a Ge.5.24.

b 1 Ki.19.21.

e Je.4.2.

d 1 Sa.1.26. ver.4.6. c.4.30.

e 1 Ki.20.35. ver.5,7,15. c.4.1,38. 9.1.

f *in sight*, or, *over against.*

g 1 Ki.19.13, 19.

h Ex.14.21. ver.14. Jos.3.14.. 17.

CHAPTER II.

1 Elijah, taking his leave of Elisha, with his mantle divideth Jordan, 9 and, granting Elisha his request, is taken up by a fiery chariot into heaven. 12 Elisha, dividing Jordan with Elijah's mantle, is acknowledged his successor. 16 The young prophets, hardly obtaining leave to seek Elijah, could not find him. 19 Elisha with salt healeth the unwholesome waters. 23 Bears destroy the children that mocked Elisha.

AND it came to pass, when the LORD would take [a] up Elijah into heaven by a whirlwind, that [b] Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Bethel. And Elisha said *unto him, As* [c] the LORD liveth, and *as* [d] thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And the sons [e] of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he said, Yea, I know *it;* hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know *it;* hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood [f] to view afar off: and they two stood by Jordan.

8 And Elijah took his [g] mantle, and wrapped *it* together, and smote the waters, and [h] they were divided hither and thither, so that they two went over on dry ground.

9 ¶ And it came to pass, when they were

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see the prophet, though he was at no loss, from the description, to recognise him,) sent immediately a captain, with fifty men, to apprehend him. These were destroyed by fire from heaven, as was a second party also; but the captain of the third party entreating the prophet for his life, the latter was ordered immediately to go with him. His conduct towards the former captains has been much censured; but the blame, if any, attaches to his Master. Elijah had no more power over the fire of heaven, than had the captains who summoned him; and surely it would have been thought profane, even in a heathen, to deny Jupiter the right to wield his own lightnings.

Elijah went, however, and delivered his message in the king's bed-chamber, who came no more down from off his bed. With God "are the issues of life and death," and however little we may think of it, in him we live, and move, and have our being. (Acts xvii. 28.)

CHAP. II. Ver. 1—25. *Elijah translated to heaven, and succeeded by Elisha.*—It seems extraordinary that we should hear of a school of prophets at Beth-el, after it had been rendered so infamous by Jeroboam's calves. We know, however, that the Lord had reserved to himself thousands of faithful worshippers, even when Elijah thought he had been left alone. The sons of the prophets were doubtless their pupils or disciples, who were not only instructed in the common arts of reading and writing, but in the Holy Scriptures; and especially in the arts of sacred poetry and music, which in these early ages were always associated. Thus, when we find Saul among the prophets, they were always so employed. From these schools also the prophets themselves were generally selected. Elisha was doubtless immediately admitted to be a pupil, when he became an attendant on Elijah; and at his death he succeeded as head of all the schools. Here also, it should seem, were held religious assemblies on the sabbaths and new moons, and hither those who needed advice and consolation were accustomed to repair. (See 1 Sam. x. 5—12; 2 Kings iv. 23. 1 Chron. xxv. 1. Neh. vi. 7. Jer. xlii. 2—4. Amos vii. 14.)

There were schools of the prophets also at Jericho and at Gilgal, and probably at other places; and the students must have been pretty numerous, as we find fifty of them waiting to see Elijah ascend to heaven, of which they had, by some means, received intimation; though Elisha was only thus favoured, and caught his hairy or woolly mantle, when it fell.

Before the prophet ascended, however, he asked his disciple and successor Elisha what he should do for him, meaning, in the way of intercession with that God into whose presence he was now going. The young man wisely entreated for a double portion of his master's spirit and prophetic powers: that is, to be treated as his first-born son; and this was granted. He immediately wrought a miracle, by dividing the Jordan on his return, as his master had before on passing over by his prophetic mantle, and was immediately accredited as his successor. The young prophets, however, perhaps farther to try his miraculous gifts, apply to him to heal the waters of

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Ver. 10. *Let fire come down.*—[Or, rather, as the original literally imports, and the LXX. renders, *fire* SHALL *come down;* Elijah's words being simply *declarative*, and not *imprecatory.*]—*Bagster.*

Ver. 16. *Not come down off thy bed.*—[In the East, there is usually at the end of each chamber a little gallery, raised three or four feet above the floor, with a balustrade in front, to which they *go up* by a few steps: here they place their beds; an allusion to which situation is involved in this declaration of Elijah's, and frequently referred to in the Sacred Scriptures. See Ge. xlix. 4. Psalm cxxxii. 3

Ver. 17. *Jehoram reigned in his stead.*—See Margin. "The second year that Jehoram was pro-rex, and the 18th of Jehoshaphat." See chap. iii. 1. There were two Jehorams contemporary; this Jehoram, whom the LXX., Vulgate, and Syriac, call the "brother" of Ahaziah, king of Israel; and Jehoram the son of Jehoshaphat, king of Judah. It is believed that Jehoshaphat made his son viceroy (or partner in his throne) some years before his death, which was a circumstance not uncommon. See 2 Chron. xxi. 2—5.

CHAP. II. Ver. 3. *Thy master from thy head.*—The master sat at the head (i. e. above) his scholars; hence they were said to sit at his feet, Acts xxii. 3.

Ver. 7. *To view afar off.*—Looking at a distance, while the two prophets were at the edge of the river which they were about to cross.

Ver. 8. *His mantle.*—The LXX., here and elsewhere, render it "his sheep skin." See note on chap. i. 8.

gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a [i] double portion of thy spirit be upon me.

10 And he said, [j] Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so*.

11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot [k] of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw *it*, and he cried, [l] My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the [m] bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? and when he also had smitten the [n] waters, they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which *were* to view [o] at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty [p] strong men; let them go, we pray thee, and seek thy master: lest peradventure the [q] Spirit of the LORD hath taken him up, and cast him upon [r] some mountain, or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground [s] barren.

20 And he said, Bring me a new cruise, and put salt therein. And they brought *it* to him.

A. M. 3105. B. C. 899.

i Nu.27.20.

j *done hard in asking.*

k c.6.17. Ps.104.4.

l c.13.14.

m *lip.*

n ver.8.

o ver.7.

p *sons of strength.*

q 1 Ki.18.12. Ac.8.39.

r *one of the mountains.*

s *causing to miscarry.*

t Le.2.13. Mat.5.13. Mar.9.50.

u Ex.15.25. c.4.41. Eze.47.8, 9.

v Ps.107.33, 34.

w Job 19.18. 30.1,8, &c.

x Mat.27. 29, &c.

y Ge.9.25. Ju.9.20,57 La.3.65.

a c.1.17.

b *statue.*

c 1 Ki.16.32.

d 1 Ki.12.28 ..32.

e 2 Sa.8.2. Ps.108.9, 10.

f Is.16.1.

g c.1.1. 8.20.

h 1 Ki.22.4.

21 And he went forth unto the spring of the waters, and cast the salt [t] in there, and said, Thus saith the LORD, I have [u] healed these waters; there shall not be from thence any more death or barren [v] *land*.

22 So the waters were healed unto this day according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children [w] out of the city, and mocked [x] him, and said unto him, Go up, thou bald head; go up, thou bald head.

24 And he turned back, and looked on them, and cursed [y] them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAPTER III.

1 Jehoram's reign. 4 Mesha rebelleth. 6 Jehoram, with Jehoshaphat, and the king of Edom, being distressed for want of water, by Elisha obtaineth water, and promise of victory. 21 The Moabites, deceived by the colour of the water, coming to spoil, are overcome. 26 The king of Moab, by sacrificing the king of Edom's son, raiseth the siege.

NOW [a] Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the [b] image of [c] Baal that his father had made.

3 Nevertheless he cleaved unto the [d] sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 ¶ And Mesha king of Moab was a sheepmaster, and [e] rendered unto the king of Israel a hundred thousand [f] lambs, and a hundred thousand rams, with the wool.

5 But [g] it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: [h] I *am* as thou *art*, my people as thy people, *and* my horses as thy horses.

Jericho, and the barrenness of the land about them, which he did, by casting into the water, a cruise, or bottle of salt. From thence he went up to visit the school of Beth-el, when by the way he met with a number of young men and boys, probably belonging to some school of idolatry, and who, knowing that he was a prophet of Jehovah, turned his character into ridicule, and blasphemed his God, by telling him to go up to heaven after his master Elijah, of whose ascension they had heard, but did not believe. This accounts for the apparent severity with which he treated them, by uttering a prophetic curse, which so speedily overtook them. It is, however, to be remembered, that Elisha could no more send bears from the wood, than he could call down fire from the skies. It was the Lord's doing, and it becomes not us to censure it.

Curious minds may be here disposed to ask a variety of questions; as, "What was this fiery chariot? and whither did it bear Elijah?" This is no business of ours: we must be content to remain ignorant of many things more interesting to us; but we may safely consider this event as intended to demonstrate, that there is "another and a better world:" or wherefore this glorious apparatus, if he were to sink again, and perish.

As to ourselves, though we cannot hope for this honourable distinction of escaping death, afforded only to two individuals of the human race; yet if we serve the same God as Elijah did, we shall have our chariots too. Poor Lazarus was conveyed by angels into Abraham's bosom, and there is the same conveyance for every believer: and though our bodies may be left to putrify in the grave, yet when the Lord shall be revealed in flaming fire from heaven, there will be angels of fire and chariots of flame for all his people.

CHAP. III. Ver. 1—27. *The reign of Jehoram, and his attack on Moab.*—The first verse of this book briefly informs us, that Moab rebelled against Israel, and this chapter explains the cause. The king was, it seems, like Abraham, of ancient times, a great sheep-master, and being tributary to Israel, had, at different periods probably, rendered to Israel the quantity of lambs and rams here mentioned. At Ahab's death, however, thinking himself sufficiently strong to resist, he declined paying them any farther tribute. Upon this, Jehoram sent to Jehoshaphat, (who was much too fond of war,) to ask him to join with him. The king of Judah replied in the same terms as he had done to his father Ahab, that Israel and Judah being all one nation, he was willing to make a common cause with him. Jehoram farther proposed, in order to insure the aid of the king of Edom, that they should go through his country, and

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Ver. 11. *Chariot of fire.*—[i. e. a chariot and horses of the most *resplendent glory*, which manifesting itself in *coruscations* or *shooting rays*, seemed to be like *blazing fire*, or the sun in his strength. Some think that this circumstance gave rise to the fable of *Apollo*, or the *sun*, being seated in a *blazing* chariot, drawn by horses *breathing fire*.]—

Ver. 23. *Little children.*—The word rendered "children" is applied to Isaac at 28; to Joseph at 30; and to the soldiers of Ahab. (See Gen. xxi. 5—12.; xli. 12. 1 Kings xx. 14.) But the diminutive restricts the term to an early age: and as both the words are masculine, it may fairly include boys of various ages, but not absolute children.

CHAP. III. Ver. 4. *A sheep-master.*—So the Chaldee and other versions. Not only was this the case in those early times, but it is so with the Tartars to the present day. The royal flocks of the king of Spain were also considered extremely valuable; but the present king may perhaps have neglected them, since he has assumed a new vocation, and become dress-maker to the Virgin Mary!

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle [i] that followed them.

10 And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But [j] Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may inquire of the LORD by him? And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, which poured [k] water on the hands of Elijah.

12 And Jehoshaphat said, the word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

13 And Elisha said unto the king of Israel, What [l] have I to do with thee? get [m] thee to the prophets [n] of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, *As* [o] the LORD of hosts liveth, before whom I stand, surely, were [p] it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a [q] minstrel. And it came to pass, when the minstrel played, that the hand [r] of the LORD came upon him.

16 And he said, Thus saith the LORD, Make [s] this valley full of ditches.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good [t] tree, and stop all wells of water, and [u] mar every good piece of land with stones.

20 ¶ And it came to pass in the morning, when the meat-offering [v] was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21 And when all the Moabites heard that the kings were come up to fight against them, they [w] gathered all that were able to [x] put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:

23 And they said, This *is* blood: the kings are surely [y] slain, and they have smitten one another: now therefore Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they [z] went forward smiting the Moabites, even in *their* country.

25 And they beat down [a] the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped [b] all the wells of water, and felled all the good trees: [c] only in Kir-haraseth left [d] they the stones thereof; howbeit the slingers went about *it*, and smote it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his eldest [e] son that should have reigned in his stead, and offered him *for* a burnt-offering [f] upon the wall. And there was great indignation against Israel: and they departed from him, and [g] returned to *their own* land.

A. M. 3108. B. C. 896.

i *at their feet.* Ex 11.8.

j 1 Ki.22.7.

k Lu.22.26. Jn.1s 5, 11. 1 Ti.5.10.

A. M. 3109. B. C. 895.

l Eze.14.3.

m Jn 10.14. Pr 1.28. Je 2.28.

n 1 Ki.18.19.

o 1 Ki.17.1. & 5.16.

p Ps.15.4.

q 1 Sa.10.5.

r Eze.1.3. 3.14. 8.1.

s c.4.3.

t De 20.19, 20.

u *grieve.*

v Ex.29.39, 40.

w *were cried together.*

x *gird himself with a girdle.*

y *destroyed*

z or, *smote in it, even smiting.*

a Is.37.26.

b Ge.26.15.

c *until he left the stones thereof in Kir-haraseth.*

d Is.16 7,11.

e Mi. 6.7.

f Am.2.1.

g Is.37.37.

CHAPTER IV.

1 Elisha multiplieth the widow's oil. 8 He giveth a son to the good Shunammite. 18 He raiseth again her dead son. 38 At Gilgal he healeth the deadly pottage. 42 He satisfieth a hundred men with twenty loaves.

NOW there cried a certain woman of the wives of [a] the sons of the prophets unto

A. M. 3110. B. C. 894.

a 1 Ki.20.35.

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take him with them. When they got, however, into the wilderness of Edom, they were ready to perish with drought, having no water either for themselves or cattle. In this extremity, Jehoshaphat inquires, (as he ought to have done sooner,) if there were no prophet of Jehovah in that neighbourhood, and is directed to Elisha, lately the servant of Elijah, and whom he recognises as his successor in the prophetic office.

The three kings therefore go down to him; but the prophet no sooner sees the king of Israel, than he exclaims, "What have I to do with thee? Get thee to the prophets of thy father and mother?" Not that Jehoram was the gross idolater that they were, who worshipped Baal and Ashtaroth; but he served the golden calves of Jeroboam.

The king of Israel reproaches the Lord with having "called these three kings together, to give them into the hands of the king of Moab." Elisha's temper is now greatly ruffled, and he declares, that if it were not for the presence of Jehoshaphat, who was a worshipper of Jehovah, he would not even look at them. He calls, however, for a skilful minstrel, one of the sons of the prophets no doubt, and his temper becoming calmed, the prophetic spirit comes on him, and he predicts, not only a supply of water, but a decisive victory over Moab, which immediately followed. According to the barbarous custom of those times, the land was terribly destroyed; but the circumstance which excites the most horror, is the human sacrifice mentioned in the last verse.

The king of Moab, it seems, finding the war so severe against him, offered his own son and heir as a burnt-offering upon the wall, in sight of all the armies; in hope, not only to appease the titular deity of the place, but also to show his desperation, and determination not to submit. The shocking scene had its effect: "There was great indignation against Israel." The Moabites were desperately exasperated; the people of Judah were disgusted and shocked, as were probably the Israelites; and above all, the Lord himself was wroth both with Moab and with Israel. The siege of Kir-haraseth was therefore immediately given up, and the invading armies returned to their respective countries.

CHAP. IV. Ver. 1—44. *The widow's oil multiplied. A rich woman entertains Elisha: her son dies suddenly, and is restored to life again.*—It is very clear that the prophets did not live in a state of constrained celibacy, as some have pretended; for here is the widow of a prophet in great distress through her husband having died insolvent, and the creditor demands her two sons as bondmen till the debt is paid. In cases of extreme

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Ver. 11. *Poured water on the hands of Elijah.*—[i. e. was his constant and confidential servant. *Hanway*, speaking of a Persian supper, says, "Supper being now brought in, a servant presented a basin of water, and a napkin hung over his shoulders; he went to every one in the company, and *poured water* on their hands to wash."]—*Bagster.*

Ver. 15. *Minstrel.*—[This was evidently intended to soothe and tranquilize the prophet's mind, which had been agitated and discomposed with holy indignation by the presence of the idolatrous king, and the recollection of his abomination. The soothing influence of music is generally acknowledged in every civilized nation. *Cicero*, in his Tusculan Questions, says, that "the Pythagoreans were accustomed to calm their minds, and soothe their passions, by singing and playing on the harp."]—*Bagster.*

Ver. 17. *Neither see wind nor rain.*—Rain in the East is often attended with such whirlwinds of sand, as to obscure and darken the air.—*Harmer.*

Ver. 19. *Mar.*—This is metaphorical; the meaning is, filled with stones.

Ver. 20. *In the morning, when the meat-offering was offered.*—That is, soon after sunrise. [This supply was altogether *miraculous*; for there was neither *wind* nor *rain*, nor any other natural means to furnish it.]—*Bagster.*

Ver. 21. *They gathered all.*—i. e. assembled by proclamation.——*All that were able.*—See note on 1 Kings xx. 11.

Ver. 22. *Red as blood.*—"This might have been an optical deception. I (says Dr. *Clarke*) have seen the like sight when there was no reason to suspect supernatural agency." But might not the water have acquired this colour by passing through a red clay soil?

Ver. 25. *Only in Kir-haraseth,* &c.—See margin. Or, "Until he left in Kir-haraseth only the stone (walls) thereof," which are mentioned as very strong, Isa. xvi. 7.

Ver. 27. *His eldest son.*—All the heathen nations on great occasions offered human sacrifices; even our ancestors in England. *Sanchoniathon* asserts, that among the Phenicians "it was customary, in great and public calamities, for princes and magistrates to offer up in sacrifice to the avenging demons, the dearest of their offspring."——*Upon the wall.*—Sol. Jarchi says, *chamah* pro

Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the [b] creditor is come to take unto him my two sons to be bondmen.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thy handmaid hath not [e] any thing in the house, save a pot of oil.

3 Then he said, [d] Go borrow thee vessels abroad of all thy neighbours, *even* empty vessels; [e] borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and [f] shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil stayed.

7 Then she came, and told the man of God. And he said, Go, sell the oil, and pay thy [g] debt, and live thou and thy children of the rest.

8 ¶ And [h] it fell on a day, that Elisha passed to [i] Shunem, where *was* a great woman; and she [j] constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive [k] that this *is* a holy man of God, which passeth by us continually.

10 Let [l] us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful [m] for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, About [n] this [o] season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do [p] not lie unto thy handmaid.

17 And the woman [q] conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? *it is* neither new [r] moon, nor sabbath. And she said, *It shall be* [s] well.

24 Then she saddled an ass, and said to her servant, Drive, and go forward; [t] slack not *thy* riding for me, except I bid thee.

25 So she went and came unto the man of God to mount [u] Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* [v] well.

A. M. 3110. B. C. 894.

b Lev.25.39. Mat.18.25.

c 1 Ki.17.12.

d c.3.16. Ro 4.17.

e or, *scant.*

f Mat 6 37.. 41 8 5 9. Jn.2.7..9. Ep.3.20.

g or, *creditor.*

h *There was a day.*

i Jos.19.18.

j *laid hold on him.*

k Mat.5.16.

l Mat.10.41, 42. Mat 9 41. He 13 2. 1 Pe.4.9.

m He.6.10.

n Ge.18.10, 14.

o *set time.*

p ver.28.

q Ps.113 9. Lu.1.36.

r Nu.28.11.

s *peace.*

t *restrain not for me to ride*

u c.2.25. Is.35.2.

v Le.10.3. Job 1.21, 22. Ps.39 9.

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poverty, a parent had, by the Mosaic law, a right to sell both himself and children, and from this it was inferred, that the creditor had a right to demand them: and thus the law was acted upon, not only in this period, but also in the time of our Lord's incarnation, though it is not clear the law itself justified such demand. (See Exod. xxi. 7. Levit. xxv. 39, 47—52. Isa. l. 1. Matt. xviii. 25.) Instead, however, of disputing the right, the prophet, by miracle, so multiplies the widow's pot (or cruise) of oil, that she is enabled to pay her debts, with a surplus to subsist both herself and children.

Elisha going one day to Shunem, calls in at the house of a pious and wealthy Israelite, whose wife invites him not only to take some present refreshment, but to call there whenever he might pass that way. He does so; and her husband being like minded, they build for himself and servant a little chamber on the wall, where he might enjoy the greater solitude, with, probably, a pleasing prospect of the country; and furnish this chamber with all the necessary accommodations. Wishing to make some grateful return, and finding the pious couple wanted neither riches nor honours, but only an heir to their possessions, he promises her a son. This son is born, and growing up to a sufficient age to accompany his father to the harvest field, is suddenly taken ill, and dies the same day.

The pious Shunammite lays him on the prophet's bed, and having procured from her husband an ass to ride on, hastens to mount Carmel, to the prophet. Elisha seeing her at a distance, sends his servant to meet her, with the most friendly inquiries respecting herself and family, to all which he only receives for answer, "It is well." She hastened into the prophet's presence, and casting herself at his feet, began the narrative of her misfortunes; but before she could get through it, the prophet, perceiving her case, sends his servant forward to lay his staff upon the corpse, meaning, probably, himself to stop at home, and pray for the resuscitation of the child. Her importunity, however, prevails with him to accompany her, and he ceases not to pray over the boy until he is restored to life, and given back into his mother's hands.

The faith of this good woman has been justly admired, and is sufficiently evident in her application to the prophet, which probably arose from her conviction that Elisha was so well beloved of God, that his request would in no case be refused; and having, like Sarah, conceived when past the usual time of life

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perly signifies "the sun," who was the god of Moab, and renders the phrase, "unto the sun;" but Dr. *Clarke*, who cites this remark, says, it is "not very solid."

CHAP. IV. Ver. 1. *The creditor is come.*—[Children, according to the Hebrew laws, were considered the property of their parents, who had a right to dispose of them for the payment of their debts. The Romans, Athenians, and Asiatics, in general, had the same authority over their children: they sold them in time of poverty; and their creditors seized them as they would sheep or oxen, or household goods. The same laws still exist among the Georgians.]—*Bagster.*

Ver. 8. *Shunem.*—[This city was situated in the tribe of Issachar, five miles south from mount Tabor, according to *Eusebius;* and is probably the place which he calls *Sanim*, in Acrabatene, in the neighbourhood of Samaria or Sebaste.]—*Bagster.*

Ver. 10. *A little chamber on the wall.*—Jutting out above the wall, which rooms, in the East, are called *Oleah*, or *Olee*, the very term here used. See note on Judges iii. 30.——*A candlestick.*—Rather, a lamp; for as *candles* were not invented for many ages afterwards, it seems improper to speak of *candlesticks* See note on Ex. xxv. 31.

Ver. 20. *He sat on her knees till noon, and then died.*—The heat in Eastern countries is often so excessive as to prove fatal. The child of the Shunammite here spoken of, had gone to the reapers in the field, (ver. 18.) where he suddenly complained of head-ache, (ver. 19.) and soon after died. Probably he had a sun stroke, which is very common in the great heat which prevails in those countries at harvest time. [During the Crusades, the army of King Baldwin IV. suffered considerably by this circumstance near Tiberias; and *Egmont* and *Heyman*, in the 18th century, found the air about Jericho extremely hot; and say that the year before they were there it destroyed many persons.]—*B. Monconys*, speaking of himself, says, "Towards evening, the sun had struck with such force on my head, that I was seized with a violent fever, and obliged to go to bed."

Ver. 23. *Wherefore . . . . to day?*—This implies she had been accustomed to go to the prophet on the Sabbath and festival days.——*It shall be well.*—Wishing to stop all inquiries for the present, and confident all would be *peace* at last.

Ver. 26. *Is it well?* &c.—The Hebrew, in every instance in this verse is *Salem*, "peace," the usual salutation among the Hebrews, and still general in the East. She wished to enter into no particulars with the servant, but hur-

27 And when she came to the man of God to the hill, she caught [w] him by the feet: but Gehazi came near to thrust her [x] away. And the man of God said, Let her alone; for her soul *is* [y] vexed within her: and the LORD hath hid [z] *it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? did I not [a] say, Do not deceive me?

29 Then he said to Gehazi, Gird [b] up thy loins, and take my staff in thy hand, and go thy way: if thou meet any man, salute [c] him not; and if any salute thee, answer him not again: and lay my staff [d] upon the face of the child.

30 And the mother of the child said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor [e] hearing. Wherefore he went again to meet him, and told him, saying, The child is not [f] awaked.

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and shut [g] the door upon them twain, and [h] prayed unto the LORD.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he [i] stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house [j] to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took [k] up her son, and went out.

38 ¶ And Elisha came again to [l] Gilgal: and *there was* a dearth [m] in the land; [n] and the sons of the prophets *were* [o] sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

A. M. 3110. B. C. 894.

w *by his feet* Mat.28.9.
x Mat.20.31.
y *bitter.* 1 Sa.1.10.
z Ge.18.17.
a ver.16.
b c.9.1.
c Lu.10.4.
d Ex.7.19. Ac.19.12.
A. M. 3115. B. C. 889.
e *attention.*
f Ma.5.39. Jn.11.11.
g ver.4. Mat.6.6.
h 1 Ki.17.20, 21.
i Ac.20.10.
j *once hither, and once thither.*
k He.11.35.
l c.2.1.
m c.8.1.
n c.2.3.
o Lu.10.39. Ac.22.3.
p Is.5.4. Mat.15.13. He.12.15.
q Ex 15 25. c.2.21. Jn 9 6. *evil thing.*
s 1 Sa.9.4,7.
t 1 Co.9.11. Ga.6.6.
u or, *in r his scrip,* or, *garment.*
v Lu.9.17. Jn.6.11.. 13.
w Mat.14.20; 15.37.
A. M. 3110. B. C. 894.
a Lu.4.27.
b *before.*
c *lifted up,* or, *accepted in countenance,* or, *gracious.*
d or, *victory*
e *was before*
f *before.*
g *gather in.*

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild [p] gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O *thou* man of God, *there is* death in the pot. And they could not eat *thereof.*

41 But he said, Then bring meal. [q] And he cast *it* into the pot; and he said, Pour out for the people, that they may eat. And there was no [r] harm in the pot.

42 ¶ And there came a man from [s] Baal-shalisha, and brought [t] the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn [u] in the husk thereof. And he said, Give unto the people, that they may eat.

43 And his servitor said, What, [v] should I set this before a hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, [w] They shall eat, and shall leave *thereof.*

44 So he set *it* before them, and they did eat, and left *thereof,* according to the word of the LORD.

CHAPTER V.

1 Naaman, by the report of a captive maid, is sent to Samaria to be cured of his leprosy. 8 Elisha, sending him to Jordan, cureth him. 15 He refusing Naaman's gifts, granteth him some of the earth. 20 Gehazi, abusing his master's name unto Naaman, is smitten with leprosy.

NOW [a] Naaman, captain of the host of the king of Syria, was a great man [b] with his master, and [c] honourable, because by him the LORD had given [d] deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she [e] waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord *were* [f] with the prophet that *is* in Samaria! for he would [g] recover him of his leprosy.

4 And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel.

(her husband, like Abraham, being old also,) she, like the patriarch, also received her child a second time from the dead. (Heb. xi. 17—19.) The whole of this history strongly reminds us of the miracles wrought by Elijah for the widow of Zarephath. (1 Kings xvii. 17.)

Two other miracles occur in the close of this chapter. In the one case, the sons of the prophet, sitting before Elisha at Gilgal, and it being a time of dearth, one went out into the field, to gather herbage for their food, and gathered poisonous herbs; but the prophet having thrown a handful of meal into the pot, neutralized the poison. In another instance, some friend having sent them twenty barley loaves and a few ears of corn, Elisha blessed the food, and feasted a hundred men therewith.

CHAP. V. Ver. 1—16. *Naaman cured of his leprosy.*—1. From how small circumstances do great events sometimes arise? In some of the predatory excursions of the Syrians, either Naaman himself, or one of his captains, had taken captive a little girl, who was given to Naaman's wife as a domestic slave, from whom nothing farther is expected than manual service: this child, however, proves to her master the greatest blessing of his life. 2. No rank in society can exempt us from the most distressing circumstances to which sin has subjected human nature. Naaman was a mighty man, and honourable, and a great man with his master; "but he was a leper," afflicted with one of the most loathsome and disgusting disorders that our "flesh is heir to." 3. God has so constructed society, that the lowest may render the most important services to the highest and the greatest—a little captive maid is the first means of Naaman's cure. She was taken into the kitchen, and, while employed in waiting on her mistress, she hears her, perhaps, lament the painful circumstances of the general-in-chief, and in her simplicity she says, "Would God my lord were with the prophet in Samaria, for he would recover him of his leprosy!" One of the servants probably went and told my lord Naaman, Naaman told the king his master, and Ben-hadad writes to the king of Israel on his behalf. 4. It is by a divine interposition, however, that our conflicting circumstances are harmonized and made productive of the grea designs of Providence. Every thing seems

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ried in to his master, and falling at his feet, seized the bottom of his garment, to secure his attention. Gehazi, thinking this too great a liberty, would have thrust her away, but his more considerate master checked him.

Ver. 39. *Wild gourds.*—Generally thought to be the *Coloquintida,* the fruit of a wild vine, about the size of an orange, and a bitter poison.—*Taylor's* Script. Index.

Ver. 42. *Twenty loaves.*—[Probably parched corn, or corn to be parched; full ears, before they are ripe, parched on the fire; a very frequent food in the East. The loaves were probably extremely small, as their loaves of bread still are in Eastern countries. But small as this may appear, it would be a considerable present in the time of famine; though very inadequate to the number of persons. *Baal-shalisha,* of which the person who made this seasonable present was an inhabitant, was situated, according to *Eusebius* and *Jerome,* 15 miles north of Diospolis, or Lydda.]—*Bagster.*

CHAP. V. Ver. 1. *Naaman, captain of the host.*—Of this Naaman we have no other account: but he is referred to by our Lord, Luke iv. 27.—*King of Syria.*—This must have been Ben-hadad; and the king of Israel, his contemporary, Jehoram.—*Honourable.*—Elevated in the sight of his master.—*Deliverance.*—From this expression some of the Rabbins have inferred, that he was the man who drew the bow at a venture, by which Ahab was slain; 1 Kings xxii. 34.—He was *a leper.*—This was a common disease in Syria, and they had not the wholesome regulations of the Mosaic law. Naaman's disorder appears to have now grown desperate.

Ver. 3. *Would God, &c.*—The name of God is not in the original, which simply reads, "Would that," or, I wish, &c.

Ver. 4. *And one went in.*—The LXX. read, "And she went in;" i. e. Naaman's wife. The Vulgate, "Naaman went in and told his lord," i. e. the king; which best agrees with what follows.

Ver. 5. *Ten talents.*—The whole of the present is estimated at about $45,000.

A. M. 3115. B. C. 889.

And [b] he departed, and took [i] with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest [j] recover him of his leprosy.

7 And it came to pass, when [j] the king of Israel had read the letter, that he rent his clothes, and said, *Am* I [k] God, to [l] kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh [m] a quarrel against me.

8 ¶ And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know [n] that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash [o] in Jordan seven [p] times, and thy flesh shall [q] come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, [q] I thought, [r] He will surely come out to me, and stand, and call on the name of the LORD his God, and [s] strike his hand over the place, and recover the leper.

12 *Are* not [t] Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My [u] father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it?* how [v] much rather then, when he saith to thee, Wash, and be clean?

14 Then [w] went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like [x] unto the flesh of a little child, and he was [y] clean.

15 ¶ And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know [z] that *there is* no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing [a] of thy servant.

16 But he said, *As* [b] the LORD liveth, before whom I stand, I will receive [c] none. And he urged him to take *it;* but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but [d] unto the LORD.

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth [e] on my hand, and I bow myself in the house of Rimmon: when I bow down [f] myself in the house of Rimmon, the LORD pardon [g] thy servant in this thing.

19 And he said unto him, Go [h] in peace. So he departed from him a little [i] way.

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the LORD liveth, I will run after him, and take [j] somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, [k] *Is* all well?

22 And he said, All *is* well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be [j] content, take two

h 1 Sa. 9:8. c. 8:8, 9.
i *in his hand.*
j Is. 37:14.
k Ge. 30:2.
l De. 32:39. 1 Sa. 2:6.
m 1 Ki. 20:7. Lu. 11:54.
n 1 Ki. 18:36, 37. Eze. 2:5. 33:33.
o Jo. 9:7.
p Jos. 6:4., 16.
q *said, or, said with myself.*
r Jn. 4:48.
s *move up and down.*
t or, *Amana.*
u Ge. 41:43. c. 2:12.
v 1 Co. 1:21, 27.
w Eze. 47:1., 9. Zec. 13:1. 14:8.
x Job 33:25.
y Lu. 4:27.
z Da. 2:47. 3:29. 6:25, 27.
a Ge. 33:11.
b c. 3:14.
c Ge. 14:23. Mat. 10:8. Ac. 20:33., 35.
d 1 Th. 1:9.
e c. 7:2.
f Ex. 20:5.
g 2 Ch. 30:18, 19
h Ma. 5:34. Lu. 7:50.
i *piece of ground.* as Ge. 35:16.
j Hab. 2:9. 1 Ti. 6:9, 10.
k Is there *peace?*
l c. 6:3.

now in a train for Naaman's cure; but the king of Israel is offended, and thinks the letter of the king of Syria was only designed to pick a quarrel. A prophet must therefore interfere, to harmonize these hostile feelings. "Let him come now to me, (says Elisha,) and he shall know that there is a prophet in Israel."

Naaman now comes with great pomp and splendour, expecting, as he confesses, that the prophet would come out to meet him, and perform some solemn ceremony; instead of which, he only sends out a message by his servant—"Go, and wash in Jordan seven times." Naaman, in his turn, is wroth also, at being treated with such disrespect: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? So he turned and went away in a rage." "But a soft answer turneth away wrath:" and "a word spoken in due season, how good is it?" His servants (wiser than their master) venture to whisper in his ear—"My father, if the prophet had bid thee do some great thing, wouldest thou not have done it?" The tempest is instantly a calm: he washes in Jordan and is clean. The great man comes now back to the prophet in a very different temper: cured of his leprosy, and overwhelmed with astonishment and gratitude, he exclaims, "Behold! now I know that there is no God in all the earth but in Israel;" and he is grateful not only to the author, but to the instrument, of his cure; and he adds, "Now, therefore, I pray thee, take a blessing of thy servant; and he urged him, but he refused." It may be said, that the prophets received presents in other instances, and his gift is here offered under the delicate terms of "a blessing;" but the prophet had substantial grounds for his refusal, as his servant must have had good reason to conclude.

Ver. 17—27. *Naaman's request.—Gehazi's falsehood and punishment.*—Finding the waters of Israel endowed with so miraculous a power, this great man seems to imagine that the earth might be equally sacred, and therefore requests two mules' load of it; but for what purpose? It is generally supposed, that it was for the erection of an altar with *holy earth;* for it might not be unnatural for a heathen to suppose, that there was some peculiar sanctity both in the earth and water of Judea. He might also understand, by means of the little Hebrew maid, or otherwise, that the God of Israel preferred an altar of earth, or unwrought stone. (Exod. xx. 24, 25.) He therefore wished to erect to the God of Israel, whom he had determined to serve in future, such an altar as might be most acceptable. The answer to this requirement, however, is not recorded.

The next request is still more difficult of interpretation. Our translators, following the ancient versions, represent Naaman as soliciting an indulgence in practising the outward rites of idolatry, so far as necessary to please his royal master and retain his place at court; and the answer of the prophet, "Go in peace," if it be supposed to sanction such prevarication,

Ver. 6. *That thou mayest recover him.*—It should seem as if either the king of Syria misunderstood the business, or supposed that the prophet was at the king's command.

Ver. 11. *And strike his hand*—i. e. rub the part affected with some choice oil, or ointment.

Ver. 12. *Abana and Pharpar.*—[This river is evidently *Barrada*, or *Barda*, as the Arabic renders, the *Chrysorrhoas* of the Greeks, which taking its rise in Antilibanus, runs eastward towards Damascus, where it is divided into three streams, one of which passes through the city, and the other two through the gardens; which reuniting at the east of the city, forms a lake about five or six leagues to the south-east, called *Behairat el Marj*, or, Lake of the Meadow. Pharpar was probably one of the branches.]—*Bagster.*

Ver. 17. *Two mules' burden of earth.*—It seems improper to conceal, that very different views of these words have been taken by different commentators. Dr *Clarke* supposes, that by *earth*, the Syrian here meant the present which he had brought, of silver and gold, which are called *clay*. Hab. ii. 6. and *dust and mire*, Zech. ix. 3. This he requests may be given, not to himself, but to Gehazi, the prophet's servant. But the late *Taylor*, in his Fragments to Calmet, though he takes the term *earth* literally, thinks that the earth was not meant for an altar, but for purposes of ablution; and he cites evidence to prove that the Arabians, when they could not get water, performed their ablutions with sand, or dry earth, and sometimes by rubbing their hands and arms upon a stone. Both these ideas are ingenious, but do not, we conceive, agree with the context.

Ver. 18. *The house* (or temple) *of Rimmon.*—Rimmon signifies the high one, or the highest, which some refer to the sun, and others to the planet Saturn, as ultimately worshipped by the Syrians. *Rimmon* also signifies the *pomegranate;* and the learned *Bryant* mentions a figure of *Zeus* (or Jupiter) *Casius*, at Pelusium, in Egypt, holding this mysterious emblem of the pomegranate.

Ver. 19. *A little way.*—See Margin: but means rather, "a good way:" some considerable distance—*Parkhurst.* "about a French mile."—*Gesenius*

talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.

24 And when he came to the [m] tower, he took *them* from their hand, and bestowed [n] *them* in the house: and he let the men go, and they departed.

25 But he went in, and stood [o] before his master. And Elisha said unto him, Whence *comest thou*, Gehazi? And he said, Thy servant went [p] no whither.

26 And he said unto him, Went [q] not my heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 The leprosy therefore [r] of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a [s] leper [t] *as white* as snow.

CHAPTER VI.

1 Elisha, giving leave to the young prophets to enlarge their dwellings, causeth iron to swim. 8 He discloseth the king of Syria's counsel. 15 The army, which was sent to Dothan to apprehend Elisha, is smitten with blindness. 19 Being brought into Samaria, they are dismissed in peace. 24 The famine in Samaria causeth women to eat their own children. 30 The king seeketh to slay Elisha.

AND the sons [a] of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

3 And one said, Be [b] content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the [c] axe-head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

6 And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast *it* in thither; and the iron did swim.

A. M. 3115 B. C. 889.

m or, *secret place*

n Jos.7.21. Is.29.15.

o Eze.33.31.

p *not hither or thither.*

q Pr.12.19, 22.

r Is.59.2,3. Hos.10.13.

s Nu.12.10. c.15.5.

A. M. 3111. B. C. 893.

a c.4.38.

b c.5.23.

c *iron.*

d c.2.21.

e or, *encamping.*

f 2 Ch.20.20.

g Ps.48.4,5. Mat.2.3, &c.

h *No.*

i Am.3.7.

j Ps.139.1.. 4. Je.23.24.

k Ps.37.32, 33. Je.36.26. Ac.23.12., 27.

l Ge.37.17.

m *heavy.*

n or, *minister.*

o 2 Ch.16.9. 32.7,8. Ps.55.18. Ro.8.31.

p c.2.11. Ps.34.7. 68.17. Zec.1.8. 6.1..7. Re.19.11, 14.

q Ge.19.11.

r 2 Sa.16.18.

7 Therefore said he, Take *it* up to thee. [d] And he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my [e] camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and [f] saved himself there, not once nor twice.

11 ¶ Therefore the heart of the king of Syria was sore troubled [g] for this thing; and he called his servants, and said unto them, Will ye not show me which of us *is* for the king of Israel?

12 And one of his servants said, [h] None, my lord, O king: but [i] Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy [j] bed-chamber.

13 And he said, Go and spy where he *is*, that I may send [k] and fetch him. And it was told him, saying, Behold, *he is* in [l] Dothan.

14 Therefore sent he thither horses, and chariots, and a [m] great host: and they came by night, and compassed the city about.

15 ¶ And when the [n] servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for they [o] that *be* with us *are* more than they that *be* with them.

17 And Elisha prayed and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses [p] and chariots of fire round about Elisha.

18 ¶ And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with [q] blindness according to the word of Elisha.

19 And Elisha said [r] unto them, This *is* not

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seems of very dangerous tendency. Dr. *Lightfoot*, therefore, and other eminent Hebraists, render the words in the *past* tense. "In this thing the Lord pardon thy servant, that when my master *hath gone* into the house (or temple) of Rimmon to worship, and he *leaned* on my hand, and I *bowed* myself in the house of Rimmon, the Lord pardon thy servant in this thing! And he said unto him, Go in peace." This appears perfectly consistent: he confesses that he was an idolater, and seems to hint that he had been such, not so much from principle as from policy. Now, however, he is convinced that there was "no God in all the earth but in Israel;" and therefore declares his determination, in future, to worship him alone. Well might the prophet then say, "Go in peace," and thus dismiss him with a blessing.—But Gehazi's conduct admits of no apology. He had seen his master's disinterested conduct; but, instead of admiring, he murmurs at it; "My master hath spared this Syrian," but I will get something from him. He therefore follows him with a lie in his mouth, and has another ready for his master in return. It seems extraordinary, however, that he should attempt to impose upon the prophet: but it appears that he was taken by surprise, and knew not what to say. How true is it, that "the love of money is the root of all evil!"—"Covetousness, (says Bishop *Hall*,) never lodged in the heart alone: if it find not, it will breed wickedness. What a mint of fraud is there in a worldly breast! How readily can it coin subtle falsehood for an advantage!" This hypocritical servant, however, had his reward. "The leprosy of Naaman (says the prophet) shall cleave to thee, and unto thy seed for ever:" and "he went out from his presence a leper as white as snow." Thus ended his dream of wealth and riches.

CHAP. VI. VER. 1—33. *The sons of the prophets remove their habitation—Iron swims—Syrians smitten with blindness—Samaria besieged.*—The sons of the prophets complain to their master that their school is too contracted, having probably much increased under his care, and have leave to remove. They fell trees from the banks of Jordan. While at work, the head of an axe falls off into the water, but Elisha causes it to swim, and it is recovered, which was a matter of honest gratulation—"for it was borrowed."

We are next told that the king of Syria again "warred," or rather, he designed to war, "against Israel," and took previous "counsel with his servants" concerning his encampments; but He, whose ear heareth all that is said in secret, enabled Elisha to warn the king of Israel of his plans, and he found them all defeated: he therefore suspected treason in his council, until they informed him, that it was through Elisha that his secrets were betrayed. Exasperated at this, and not recollecting that this movement would be equally open to the prophet's eye, he sends horses and chariots, and a great host, to surround the city. His servant, on rising in the morning, is struck with terror and alarm, until, on the prayer of his master, his eyes are opened, and he sees the mountain on which they dwelt encompassed with chariots and horses of ethereal flame. And thus he found, as his master had assured him, that more were for them than against them.—And thus may Christians console themselves under their severest trials. Numerous and powerful as may be the enemies of their peace, the Lord "giveth his angels charge concerning them;" and they are surrounded with invisible protectors. As to Elisha, instead of carrying him off to their master, the host of the king of Syria are smitten with blindness, and carried to Samaria; but the king of Israel is not suffered to touch them: on the contrary, they are feasted, and sent back to their own master.

Ben-hadad was, however, bent on war; and though we know not the ostensible cause, we well know, as is remarked

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Ver. 24. *The tower.*—Perhaps it might be an old tower, in which he hid his ill-gotten treasures.

CHAP. VI. Ver. 5. *The axe head.*—The Hebrews very early manufactured iron tools, which art, perhaps, they acquired while working at the iron furnaces in Egypt.—*De.* iv. 20.

Ver. 13. *Dothan.*—[This is supposed to be the same place where Joseph was sold by his brethren; and it is placed by *Eusebius* 12 miles north of Samaria.]—*Bagster.*

Ver. 18. *Smite with blindness.*—[Confound their sight, so that they may not know what they see; and so mistake one place for another. The word *sanverim*, rendered *blindness*, occurs only here and in Gen xix. 11. on which see the note.]—*Bagster.*

the way, neither *is* this the city: [a] follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their [t] eyes, and they saw; and, behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them?* shall I smite *them?*

22 And he answered, Thou shalt not smite *them:* wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set [u] bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands [v] of Syria came no more into the land of Israel.

24 ¶ And it came to pass after this, that Benhadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and, behold, they [w] besieged it, until an ass's head was *sold* for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver.

26 ¶ And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

27 And he said, [x] If the LORD [y] do not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-press?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, [z] that we may eat him to-day, and we will eat my son to-morrow.

29 So we boiled my son, and did eat him: and I said unto her on the [a] next day, Give thy son, that we may eat him: and [b] she hath hid her son.

A. M. 3111. B. C. 893.

a *come ye after me.*

t Lu.24.16, 31.

u Pr.25.21, 22. Ro.12.20.

v c.5.2. 24.2.

A. M. 3112. B. C. 892.

w Le.26.26. Je.52.6. Eze.4.16.

x or, *Let not the* LORD *save thee.*

y Ps.127.1. 146.3,5. Je.17.5.

z Le.26.29. De.28.53, 57. Is.49.15.

a *other.*

b 1 Ki.3.26.

c 1 Ki.21.27.

d 1 Ki.19.2.

e Eze.8.1. 20.1.

f 1 Ki.14.6.

g 1 Ki.18.13, 14.

h Job 1.21.

i Ps.37.7,9.

a ver.18,19.

b *which* belonged *to the king leaning upon his hand.* c.5.18.

c Ge.7.11. Mal.3.10.

d ver.17,20.

e Le.13.46.

f Ex.4.16. Lu.15.17, 18.

30 ¶ And it came to pass, when the king heard the words of the woman, that he rent [c] his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh.

31 Then he said, God [d] do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, and [e] the elders sat with him; and *the king* sent a man from before him: but [f] ere the messenger came to him, he said to the elders, See ye how this son of a murderer [g] hath sent to take away my head? look, when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sound of his master's feet behind him?

33 And while he yet talked with them, behold, the messenger came down unto him, and he said, Behold, this evil [h] *is* of the LORD; what [i] should I wait for the LORD any longer?

CHAPTER VII.

1 Elisha prophesieth incredible plenty in Samaria. 3 Four lepers, venturing on the host of the Syrians, bring tidings of their flight. 12 The king, finding by spies the news to be true, spoileth the tents of the Syrians. 17 The lord, who would not believe the prophecy of plenty, having the charge of the gate, is trodden to death in the press.

THEN Elisha said, Hear ye the word of the LORD; Thus saith the LORD, [a] To-morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

2 Then a lord [b] on whose hand the king leaned answered the man of God, and said, Behold, *if* the LORD would make [c] windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but [d] shalt not eat thereof.

3 ¶ And there were four leprous men at the entering in of the [e] gate: and they said one to another, Why sit we here until we die?

4 If we say, we will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if [f] they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they

by the shrewd and learned *Calmet*, that "an ambitious and restless prince always finds a sufficiency of reasons to colour his enterprises." In the following year he besieges Samaria, and reduces it to the last extremity of famine, so that food becomes unattainable to the lower classes; insomuch that women were compelled to eat the fruit of their own womb. The king, on hearing this, instead of feeling it as a visitation for his sins and those of the people, again vows the destruction of Elisha; and, laying all the blame on him, sends a messenger to take off his head. The prophet was, however, warned of this, and also that his master was just behind him: he therefore desires the elders of Israel who were with him, to detain the messenger till the king came; who, immediately as he appeared, began to reproach, not only the prophet, but the Lord also. "I see," said he, "this evil is of the Lord: what (or wherefore) should I wait for the Lord any longer?" Poor man! what will he do without him? The prophet's answer begins the next chapter: in the mean time we may remark, that it little becomes creatures so dependant as we are, to be out of patience with our Maker. Not wait for him? "It is in him we live, and move, and have our being!"

CHAP. VII. Ver. 1—20. *Elisha promises immediate relief—The Syrians fly under a false alarm, and leave their camp full of provisions, which puts an end to the famine.*—In the conclusion of the preceding chapter, the king of Israel, being introduced to Elisha, addressed him in the words which we have already noticed, as expressive both of impatience and unbelief. To those words the prophet replies by this prediction:—"To-morrow, about this time, shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." The measure here referred to was a seah, equal to about two gallons and a half; and the shekel about the value of 50 cents. This forms a wonderful contrast to the price of provisions in the preceding chapter, and might well seem incredible to the noble lord who accompanied the king, and on whose arm he leaned, but who evidently knew nothing of the power of Jehovah: he therefore objects, that if the Almighty were to make "windows in heaven," to pour down corn upon the earth, the fact would be scarcely possible; to which the prophet instantly replies, "Behold, thou shalt see it with thine eyes, but shalt not eat thereof."

Let us now turn to the strange and mysterious means which had been provided to fulfil this in credible prediction. Four miserable lepers were sitting and starving at the gate of Samaria, when they resolve to venture into the camp of the Sy-

Ver. 22. *Wilt thou smite those whom thou hast taken captive?*—To slay prisoners, no longer capable of resistance, is always considered both cowardly and cruel.

Ver. 23. *Came no more.*—[That is, for a considerable time. What is mentioned in the next verse was more than a year afterwards.]—*Bagster.*

Ver. 25. *An ass's head.*—[If the *pieces* of silver were *drachms*, as they most probably were, the whole would amount to about $10 75; which was a great price for so *mean* a part of this *unclean* animal. A similar instance is mentioned by *Plutarch*, in his life of Artaxerxes, who informs us, that in that prince's war with the Caduci, an ass's head could scarcely be purchased at the price of 60 drachms, i. e. about $10.——*Dove's dung.*—This probably denotes, as *Bochart, Scheuchzer*, and others, suppose, a kind of *pulse* or *vetches*, which the Arabs still call pigeon's dung. "They never," says Dr. *Shaw*, "constitute a dish by themselves, but are strewed singly as a garnish over *cuscasowe, pillowe*, and other dishes. They are besides in the greatest repute after they are parched in pans and ovens: then assuming the name *leblebby*;" and he thinks they were so called from being pointed at one end and acquiring an ash colour in parching.]—*Bagster.*

Ver. 29. *So we boiled my son.*—This was threatened, and even predicted, by Moses; De. xxviii. 56.

Ver. 32. *Son of a murderer.*—Namely, of Ahab, who murdered Naboth and many others.

Ver. 33. *The messenger came down.*—Dr. *Boothroyd* (following *Daine*) inserts, "and the king, who had followed him." So *Josephus* says, "The king (Jehoram) repenting of his cruel message, immediately followed the messenger.——*He* therefore *said. What should I wait, &c.*—Or rather, "*Wherefore* should I wait." So the Heb. particle is rendered, Ex. xiv. 15. and elsewhere.

CHAP. VII. Ver. 1. *In the gate.*—[From this it appears that the *gates* were not only used as courts of judicature, but as market places. So *Morier* observes, "In our rides we usually went out of the town at the *Derwazeh Shah Abdul Azeem*, or the *gate* leading to the village of Shah Abdul Azeem, where a *market* was held every morning, particularly of horses, mules, asses, and camels. At about sun-rise, the owners of the animals assemble and exhibit them for sale. But besides, here were sellers of all sorts of goods, in temporary shops and tents: and this, perhaps, will explain the custom alluded to in 2 Kings vii. 18."]—*Bagster.*

were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the host of the Syrians to hear a noise [e] of chariots, and a noise of horses, *even* the noise of a great host: and [h] they said one to another, Lo, the king of Israel hath hired against us the kings [i] of the Hittites, and the kings of the Egyptians, to come upon us.

7 Wherefore they [j] arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

9 Then they said one to another, [k] We do not well: this day *is* a day of good tidings, and we hold our peace: if [l] we tarry till the morning light, [m] some mischief will come upon us: now therefore come, that we may go and tell the king's household.

10 So they came and called unto the [n] porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

11 And he called the porters; and they told *it* to the king's house within.

12 ¶ And the king arose in the night, and said unto his servants, I will now show you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left [o] in the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed:) and let us send and see.

A. M. 3112. B. C. 892.

[g] 2 Sa.5.24. c.19.7. Job 15.21.

h c.3.22,&c.

i 1 Ki.10.29.

[j] Ps.14.5. 48.4...6. 68.12. Pr.21.1.

[k] Le.19.18. Pr.11.26.

l Ex.4.14.

m *we shall find punishment.*

n 2Sa.18.26.

o *in it.*

p Ps.68.12. Is.33.1,4, 23.

q ver.1.

r ver.2.

s Ge.18.14. Nu.11.23. 23.19.

t Nu.20.12. Je.17.5,6. He.3.19.

A. M. 3113. B. C. 891.

a c.4.18,&c.

b Ps.105.16. Hag.1.11.

c Ge.41.27.

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan: and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and [p] spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, according to the word [q] of the LORD.

17 ¶ And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had [r] said, who spake when the king came down to him.

18 And it came to [s] pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt [t] not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

CHAPTER VIII.

1 The Shunammite, having left her country seven years, to avoid the forewarned famine, for Elisha's miracle sake, hath her land restored by the king. 7 Hazael, being sent with a present by Ben-hadad to Elisha at Damascus, after he had heard the prophecy, killeth his master, and succeedeth him. 16 Jehoram's wicked reign in Judah. 20 Edom and Libnah revolt. 23 Ahaziah succeedeth Jehoram. 25 Ahaziah's wicked reign. 28 He visiteth Joram, wounded, at Jezreel.

THEN spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thy household, and sojourn wheresoever thou canst sojourn: for the LORD hath called [b] for a famine; and it shall also come upon the land seven [c] years.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry

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rians, and throw themselves on their mercy. On attempting to do this, they are astonished to find that the Syrians are all fled, under the impression of a false alarm; for the Lord had caused them to "hear a noise of chariots and of horses, even a great host;" from whence they concluded that the king of Israel had hired to his assistance the Canaanites and Egyptians: they were, therefore, seized with a dreadful panic, and left behind both their provisions and their treasures; when, therefore, these poor lepers had filled their bellies, they also loaded their backs with silver and gold, and garments, which they hid: when they came, however, to reflect on the state of their starving countrymen within the walls of Samaria, their conscience smote them, and they went and gave information at the king's palace. The king at first very naturally suspected it to be a feint of the Syrians, to draw them out of the city, and get possession of it; he therefore prudently sends out two horsemen, who return without being able to find an enemy. The people no sooner hear this than they fly to the spoil, and bring in such a quantity of provisions, that the prediction is literally fulfilled. The unhappy nobleman, indeed, who jeered at it, tastes not of the blessing; for, being appointed to keep the gate, and perhaps neither sufficiently active or accommodating, the people press on him, and he is trodden down in the gate and killed; thus fulfilling the other and the melancholy part of the prediction. So are the designs of God often fulfilled in a manner that no human sagacity could possibly devise or foresee.

CHAP. VIII. Ver. 1—29. *The inheritance of the Shunammite restored. Ben-hadad falls sick, and is murdered by Hazael, who succeeds him.*—This chapter is partly retrospective, and leads us back to the history of the Shunammite, whom, it seems, the prophet had advised to leave the land of Israel during the seven years' famine in the reign of Ahab. She accordingly sojourned among the Philistines till the famine ceased: and having, during that time, been deprived of her inheritance, on her return she petitions the king of Israel that it might be restored. Providentially, at this time, the king of Israel happened to be in conversation with Gehazi, whom his master had dismissed for improper conduct towards Naaman, and he has the curiosity to inquire what this man knew respecting the miracles reported of his master: while he is naming the restoration to life of the Shunammite's son, both she and her son come into the royal presence with their petition; and Gehazi points to them in confirmation of his narrative—"Behold, the woman and her son!" From this seemingly accidental circumstance her petition is granted without difficulty.

Elisha now visits Damascus; and Ben-hadad having fallen sick, and hearing of his being in the neighbourhood, sends Hazael, one of his officers, to inquire whether he should recover.

Ver. 12 *Gone out of the camp to hide.*—[This was a very natural conclusion; and, in the History of the Revolt of Ali Bey, we have an account of a stratagem very similar to that supposed to have been practised by the Syrians. The Pasha of Damascus having approached the sea of Tiberias, found Sheik Daher encamped there: but the Sheik, deferring the engagement till the next morning, during the night divided his army into three parts, and left the camp with great fires blazing, all sorts of provisions, and a large quantity of spirituous liquors. In the middle of the night the pasha, thinking to surprise the Sheik, marched in silence to the camp, which, to his astonishment, he found entirely abandoned; and imagining the sheik had fled with so much precipitation that he could not carry off his baggage and stores, he stopped in the camp to refresh his soldiers. They soon fell to plunder, and drank so freely of the liquors, that, overcome with the fatigue of the day's march, and the fumes of the spirits, they ere long sunk into profound repose. At that time, two sheiks who were watching the enemy, came silently to the camp, and being rejoined by Daher they all rushed into the camp, and fell upon the sleeping foe, 8000 of whom they butchered on the spot; and the pasha, with the remainder, escaped with much difficulty to Damascus, leaving all their baggage in the hands of the victorious Daher.]—*Bagster.*

Ver. 13. *They are as the multitude of Israel*, i. e. *consumed* with famine.—"Behold they are as all the multitude of Israel, [which are left in it: behold, they are even as all the multitude of Israel,] which are consumed," &c. Dr.

unto the king for her house and for her land.
4 And the king talked with [d] Gehazi the servant of the man of God, saying, [e] Tell me, I pray thee, all the great things that Elisha hath done.
5 And it came to pass, as he was telling the king how he had restored a dead body to [f] life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.
6 And when the king asked the woman, she told him. So the king appointed unto her a certain [g] officer, saying, Restore all that *was* her's, and all the fruits of the field since the day that she left the land, even until now.
7 ¶ And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.
8 And the king said unto [h] Hazael, Take a present [i] in thy hand, and go, meet the man of God, and [j] inquire of the LORD by him, saying, Shall I recover of this disease?
9 So Hazael went to meet him, and took a present [k] with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?
10 And Elisha said unto him, Go, say unto him, Thou mayest [l] certainly recover: howbeit the LORD hath showed me that he shall surely [m] die.
11 And he settled his [n] countenance steadfastly, until he was ashamed: and the man of God [o] wept.
12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil [p] that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and [q] wilt dash their children, and rip up [r] their women with child.
13 And Hazael said, But what, *is* thy servant a [s] dog, that he should do this great thing? And Elisha answered, The LORD hath showed me [t] that thou *shalt be* king over Syria.
14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldest [u] surely recover.
15 And it came to pass on the [v] morrow, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and Hazael reigned in his stead.
16 ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, [w] Jehoram the son of Jehoshaphat king of Judah [x] began to reign.
17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.
18 And he walked in the way of the kings of Israel, as did the house [y] of Ahab: for the [z] daughter of Ahab was his wife: and he did evil in the sight of the LORD.
19 Yet [a] the LORD would not destroy Judah for David his servant's sake, as he promised [b] him to give him alway a [c] light, *and* to his children.
20 ¶ In his days Edom revolted [d] from under the hand of Judah, and made a king [e] over themselves.
21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.
22 Yet [f] Edom revolted from under the hand of Judah [g] unto this day. Then Libnah [g] revolted at the same time.
23 ¶ And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

A. M. 3113. B. C. 891.
d c.5.20,27.
e Mat.2.8. Lu.9.9. 23.8. Jn.9.27.
f c.4.35.
g or, *eunuch.*
h 1 Ki.19.15.
i 1 Ki.14.3.
j c.1.2,6.
k *in his hand.*
l 1 Ki.22.15.
m ver.15.
n *and set it.*
o Lu.19.41.
p c.10.32. 12.17. 13.3,7.
q Am.1.3-5. Ps.137.8,9.
r c.15.16. Hos.13.16. Am.1.13.
s 1 Sa.17.43.
t 1 Ki.19.15.
u ver.10.
v Mi.2.1.
A. M. 3112. B. C. 892.
w 2 Ch.21.5, &c.
x *reigned.*
y 1 Ki.22.52, 53.
z ver.26.
a Je.33.25, 26. Hos.11.9.
b 2 Sa.7.13. 1 Ki.11.36. 15.4. Ps.132.17.
c *candle,* or, *lamp.*
d Ge.27.40.
e 1 Ki.22.47.
f ver.20.
g Jos.21.13.

The prophet sends this answer—"Certainly thou mayest recover from this disease: howbeit (adds he) the Lord hath showed me that he shall surely die." This must have seemed a very mysterious, and even contradictory reply: it was, however, strictly correct; his disorder was not mortal, nor did he die of it; but he did not at the moment explain the mystery. He fixed his eyes, however, on Hazael till he blushed, and the prophet himself wept. "Why weepest thou, my lord?" said Hazael; "Because I know, (said he,) the evil that thou wilt do to the children of Israel," and the cruelties thou wilt commit upon them. Hazael himself is shocked at the idea: he contemplated nothing of the kind. "Is thy servant a dog, that he should do this great evil?" Alas! he knew not what was in his heart. "No man, (says Bishop *Taylor*,) is discerned to be vicious so soon as he is so; for vices have their infancy and their childhood, and it cannot be expected that in a child's age there should be the vice of a man; that were as monstrous as if he wore a beard in his cradle. We do not believe that a serpent's sting does just then grow, when he strikes us in a vital part; the venom of the little spear was there when first it began to creep from its little shell." "The Lord hath showed me, (said Elisha,) that thou shalt be king over Syria;" or rather, "hath showed thee to me, king of Syria." In the glass of prophetic vision he had been favoured with a prospective view of his conduct, and shrunk from it with horror.

Hazael goes home to his master, and relates what he thought proper of the conversation. "He told me that thou shouldest surely recover." But his mind resolved the latter part of the prediction, that he should be "king over Syria." The glimpse of a throne, though distant, had intoxicated him. To be a king!—And why not now? might he say. "His wish was father to that thought." Behold, on the morrow he suffocates his master with a wet cloth, and reigns in his stead (See note on ver. 15.) A wet cloth hath stopped the mouth of his sovereign, but, "O Hazael, thou shalt not thus easily stop the mouth of thy conscience. That shalt call thee traitor, even in thy chair of state, and shall check all thy royal triumphs with—'Thou hast founded thy throne in blood!'"—Bishop *Hall.*

The sacred history now adverts to the circumstances of Judah and of Israel. Jehoram (or Joram) son of Jehosha-

Kennicott considers the words between brackets, as repeated by the errors of a transcriber; and remarks, that they are omitted in the LXX. and Syriac versions, and in forty of his and De Rossi's MSS.

CHAP. VIII. Ver. 4. *King talked with Gehazi.*—[As it appears not likely that the king would hold conversation with a leprous man; or that, knowing Gehazi had been dismissed with the highest disgrace from the prophet's service, he would talk with him concerning his late master; some have supposed that this happened *before* the cleansing of Naaman. But it agrees better with the chronology to consider it as having taken place *after* that event; the king, probably, having an insatiable curiosity to know the private history of a man who had done such astonishing things. As to the circumstance of Gehazi's disease, he might overlook that, and converse with him, keeping at a reasonable distance, as nothing but actual contact could defile.]—*Bagster.*

Ver. 9. *Present with him.*—"Forty camels' burden" of the good things of Syria, must be considered, not merely in the light of a present on this occasion, but as some compensation for his former attempt against him, ch. vi. 13, 14; and perhaps also in acknowledgment of his conduct towards his troops, in preserving their lives; ver. 22, 23.

Ver. 10. *Thou mayest recover.*—Hebrew, "Living, thou mayest live . . . Dying he shall die." Our common Hebrew text, however, has the negative in the first clause also; but our English version, like all the ancient versions, follows the reading, called *Keri*, which we have no doubt is right.

Ver. 11. *Until he was ashamed.*—Not the prophet, but Hazael; and when his countenance fell, the prophet wept.

Ver 12. *Rip up,* &c.—This horrible cruelty has been too often practised, in order to destroy the fruit of the womb, and might be resorted to by this sanguinary wretch. See chap. x. 32, 33, and compare Amos i. 3. See also Amos i 13. Hosea xiii. 16. 2 Kings xv. 16.

Ver. 15. *A thick cloth.*—[There is a considerable degree of ambiguity in this passage. The pronoun *he* is generally referred to Hazael; but Dr. *Geddes* and others are decidedly of opinion, that we should understand by it *Ben-hadad;* who, encouraged by the favourable answer of Elisha, as reported by Hazael, adopts a violent remedy to allay the heat of his fever, and puts over his face the *kevveer,* or *fly-net,* (see note on 1 Sa. xix. 13.) dipped in water, which suddenly checked the perspiration and occasioned his death.]—*Bagster.*

Ver. 16. *In the fifth year,* &c.—This verse seems very confused. *Scott* thus explains it: "Jehoram, the son of Jehoshaphat, began to reign with his father before the death of Ahab; so that Ahaziah, the son of Ahab, died in the 2d year of his reign, or in the 18th of Jehoshaphat. About five years after, he seems to have been more solemnly admitted to the exercise of the royal authority, within two years of his father's death. This took place when Jehoram was thirty-two years old, and from that time he reigned eight years, though he reigned only five or six as sole king, after the death of his father." But the parenthesis (Jehoshaphat being king of Judah) is wanting in some MSS. and ancient versions.

Ver. 21. *Zair.*—[*Zair* is supposed by *Calmet,* and others, to be the same as *Seir,* the country of *Seir* the Horite, inhabited by the Edomites or Idumeans Probably the former was a dialectical pronunciation of the latter.]—*Bagster*

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and [h] Ahaziah his [i] son reigned in his stead.

25 ¶ In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the [j] daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son-in-law of the house of Ahab.

28 ¶ And [k] he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

29 And king Joram went back to be healed in Jezreel of the wounds [l] which the Syrians had given him at [m] Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went [n] down to see Joram the son of Ahab in Jezreel, because he was [o] sick.

CHAPTER IX.

Elisha sendeth a young prophet with instructions to anoint Jehu at Ramoth-gilead. 4 The prophet having done his message fleeth. 11 Jehu, being made king by the soldiers, [k]lleth Joram in the field of Naboth. 27 Ahaziah is slain at Gur, and buried at Jerusalem. 30 Proud Jezebel is thrown down out of a window, and eaten by dogs.

AND Elisha the [a] prophet called one of the children of the prophets, and said unto him, Gird [b] up thy loins, and take this box of oil in thy hand, and go to [c] Ramoth-gilead:

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among [d] his brethren, and carry him to an [e] inner chamber;

3 Then [f] take the box of [g] oil, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus [h] saith the LORD God of Israel. I [i] have anointed thee king over the people of the LORD, *even* over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may [j] avenge the blood of my servants [k] the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and [l] I will cut off from Ahab him that pisseth against the wall, and him that is shut up [m] and left in Israel:

9 And I will make the house of Ahab like the house of Jeroboam [n] the son of Nebat, and like the house of Baasha [o] the son of Ahijah:

10 And [p] the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is* all well? wherefore came this mad [q] *fellow* to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is* false; tell us now. And he said, Thus [r] and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and took every man his [s] garment, and put *it* under him on the top of the stairs, and blew [t] with trumpets, saying, Jehu [u] is king.

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.

15 But king [v] Joram was returned to be healed in Jezreel of the wounds which the Syrians [w] had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, *then* [x] let none go forth *nor* escape out of the city to go to tell *it* in Jezreel.

16 ¶ So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman [y] on the tower in Jezreel, and he spied the company

A. M. 3112. B. C. 892.

h called *Azariah*, 2 Ch. 22. 6. and *Jehoahaz*, 2 Ch. 21. 17; 25:23.

i 2 Ch. 22.1, &c.

j or, *granddaughter*, ver. 18.

A. M. 3120. B. C. 884.

k c. 9. 15.

l *wherewith the Syrians had wounded.*

m called *Ramoth*. ver. 28.

n c. 9. 16.

o *wounded.*

a 1 Ki. 20. 35.

b c. 4. 29. Je 1. 17.

c c. 8. 28.

d ver. 5, 11.

e *chamber in a chamber.*

f 1 Ki. 19. 16.

g 1 Sa. 10. 1.

h 2 Ch. 22. 7.

i Ps. 75. 6 Da 2. 21. 4 17. 32. 5. 20. 21.

j Lu. 18. 7, 8. Re 6. 9, 10.

k 1 Ki. 18. 4. 21. 15, 21.

l 1 Ki. 14. 10.

m De. 32. 36.

n 1 Ki 15. 29.

o 1 Ki. 16. 5, 11.

p 1 Ki. 21. 23. ver. 35, 36.

q Je 29. 26. Hos 9. 7. Jn. 10. 20. Ac. 26. 24. 1 Co. 4. 10.

r ver. 6.

s Mat. 21. 7.

t 2 Sa. 15. 10.

u *reigneth.*

v *Jehoram.*

w *smote.*

x *let no escaper go.*

y 2 Sa. 18 24. Is. 21. 6, &c.

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phat, now wholly succeeds his father, and being freed from the salutary restraint of his authority, walks in the way of wicked Ahab, whose daughter, Athaliah, he had married, and of Jezebel her wicked mother. The time, however, was not yet come for Judah to be abandoned to its enemies; but its power and consequence is considerably reduced by the total revolt of Edom, which had been subdued by David; and also of Libnah, (a city of Judah,) "because he (Jehoram) had forsaken the Lord God of his fathers." (2 Chron. xxi. 8—11.)

Jehoram king of Judah, was succeeded by Ahaziah, his youngest son, all his other sons having been slain by some Arabian marauders. (2 Chron. xxi. 17.) His reign was short and inglorious; for going with Joram (or Jehoram) king of Israel to war with Hazael now king of Syria, he was mortally wounded, and died after the reign of one year only.

We should remark, however, that as the revolt of Edom was a punishment to Judah, it was also a fulfilment of ancient prophecy, that after Edom (or Esau) had been long subjected to his brother Jacob, (that is, in his posterity,) he should throw off the yoke, and be again independent. Gen. xxvii. 40. Thus, as in the complicated machinery of the moderns, the same movement is made to effect a variety of purposes; so, and much more is it the case, in the vast machinery of divine Providence.

CHAP. IX. Ver. 1—37. *Jehu slays both the kings of Israel and Judah, and gives the dead body of Jezebel to the dogs.*—This chapter is full of scenes of righteous vengeance on apostate Israel. Jehu, another of the sons of Jehoshaphat, but an officer in the army of Israel, after being anointed by the prophet, and proclaimed by the army, hastens to Jezreel, to which city Joram had returned, to be healed of his wounds from the Syrians; and whither Ahaziah, king of Judah, had gone to meet him. He is seen approaching, by the watchmen on the tower, and being known by the fury of his driving, both the kings, in great alarm, go out to meet him, and both are slain. Still pressing on, as he approaches, Jezebel, hearing the sound of chariots and of horses, and at first, probably hoping that the confederate king's had returned victorious, tricked out in all the vanity of an antiquated prostitute, looked out at the window of her palace, which appears to have been on the wall of the town. Seeing Jehu enter the gate, she rashly reproaches him with the murder of his master; at which, becom-

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Ver. 26. *Two and twenty years old.*—[In the parallel passage of Chronicles, it is said, "*forty and two* years old was Ahaziah when he began to reign;" but this is evidently a mistake, as it makes the *son two years older* than his *own father!* For, his father began to reign when he was *thirty-two* years old, and reigned *eight* years, and so died, being *forty* years old. See ver. 17.]—*B.*

CHAP. IX. Ver. 4. *So the young man.*—[*Hannaar hannavee*, not, as some would render, "the servant of the prophet," but as correctly rendered by our venerable translators, "the young man, the prophet;" for *hannaar*, "the young man," is not in *regimine*, but in *apposition* with *hannavee*, "the prophet."]—*Bagster.*

Ver. 11. *That mad fellow.*—That enthusiast! [It is probable, there was something peculiar in the young prophet's manner and address, similar to the vehement actions sometimes used by the prophets when under the divine influence, which caused them to use this contemptuous language.]—*Bagster.* Though they did not know his name, they suspected he was a prophet, from his manner.

Ver. 13. *Every man his garment.*—[The spreading of garments in the street before persons to whom it was intended to show particular honour, was an ancient and very general custom; the garments, in these cases, being used for carpets. In the *Agamemnon* of *Æschylus*, the hypocritical Clytemnestra commands the maids to spread carpets before her returning husband, that on his descending from his chariot, he may place his foot on "a purple covered path." We also find this custom among the Romans. *Plutarch* relates, that when Cato of Utica left the Macedonian army, where he had become legionary tribune, the soldiers spread their clothes in the way.—*On the top of the stairs.*—The ancient fortified cities were generally strengthened with a citadel, (Ju. ix. 46, 51.) commonly built on an eminence, to which they ascended by a *flight of stairs*, (Ne. iii. 15.) It is extremely probable, therefore, that Ramoth-gilead, being a frontier town of Israel and Syria, had a tower of this nature; and that Jehu was proclaimed king on the *top of the stairs* by which they ascended the hill on which the tower stood, i. e. in the area before the door of the tower, and consequently the most public place in the city.]—*B.*

of Jehu as he came, and said, I see a company. And Joram said, Take a horseman, and send to meet them, and let him say, *Is it* [s] peace?

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the [a] driving *is* like the driving of Jehu the son of Nimshi; for he driveth [b c] furiously.

21 And Joram said, [d] Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and [e] met him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, What [f] peace, so long as the whoredoms of thy mother Jezebel [g] and her witchcrafts *are so* many?

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu [h] drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he [i] sunk down in his chariot.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon [j] him;

26 Surely I have seen yesterday the [k] blood of Naboth, and the blood of his sons, saith the LORD; and [l] I will requite thee in this [m] plat, saith the LORD. Now therefore take *and* cast him into the plat *of ground*, according to the word of the LORD.

27 ¶ But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by Ibleam. And he fled to [n] Megiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And [o] in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it;* and she [p] painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, *Had* Zimri [q] peace, who slew his master?

32 And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two *or* three [r] eunuchs.

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman*, and bury her: for she *is* a king's [s] daughter.

35 And they went to bury her: but [t] they found no more of her than the skull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him. And he said, This *is* the word of the LORD, which he spake [u] by his servant Elijah the Tishbite, [v] saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And the carcass of Jezebel shall be as dung [w] upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.

CHAPTER X.

1 Jehu, by his letters, causeth seventy of Ahab's children to be beheaded. 8 He executeth the fact by the prophecy of Elijah. 12 At the sheep-shearing-house he slayeth two and forty of Ahaziah's brethren. 15 He taketh Jehonadab into his company. 18 By subtilty he destroyeth all the worshippers of Baal. 29 Jehu followeth Jeroboam's sins. 32 Hazael oppresseth Israel. 35 Jehoahaz succeedeth Jehu.

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to [a] them that brought up Ahab's *children*, saying,

2 Now as soon as this letter cometh to you,

A. M. 3120. B. C. 884.

z 1 Sa.16.4. 17.22. 1 Ki.2.13.

a or, *marching.*

b *in madness.*

c Hab.1.6.

d *bind.*

e *found.*

f Is.48.22.

g Re.2.20.. 23.

h *filled his hand with a bow.*

i *bowed.*

j 1 Ki.21.29.

k *bloods.*

l 1 Ki.21.19.

m or, *portion.*

n Jos.17.11. Ju.1.27. 2 Ch.22.9.

o c.8.25. 2 Ch.22.1, 2.

p *put her eyes in painting.* Eze.23.40.

q 1 Ki.16.9.. 20.

r or, *chamberlains.*

s 1 Ki.16.31. Ec.6.3. Is.14.18.. 20. Je.22.19. 36.30.

u *by the hand of.*

v 1 Ki.21.23.

w Ps.83.10. Je.8.2. 16.4.

a *nourishers.*

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ing highly incensed, he orders her attendant eunuchs to throw her down. This being instantly complied with, her blood was sprinkled on the wall, and her carcass trod beneath the feet of Jehu's horses.

Regardless of her fate, Jehu now enters the palace, and feasts himself on royal dainties. After having gratified his appetite, he begins to inquire after the carcass of Jezebel, and finds that the dogs had eaten it, and he immediately recollects the prophecy of Elijah; "In the portion (or district) of Jezreel (embracing what had been Naboth's vineyard) shall dogs eat the flesh of Jezebel," which was now literally fulfilled. (See 1 Kings xxi. 19.)

It may be proper to remark here, that in eastern countries, dogs are not tamed and domesticated as with us; but rove at large, and are little better than wolves, living on the carrion of the streets and fields; but we should also add, that the whole animal creation, as well as man, are occasionally employed to fulfil the divine decrees. This wretched woman was not only murdered in the very spot foretold, and refused a burial; but her body is torn to pieces, and her bones scattered, so that they could not say, "This is Jezebel!"

CHAP. X. Ver. 1—36. *Jehu slays all the family of Ahab, and the worshippers of Baal.*—Jehu was certainly a monster of cruelty, and delighted in shedding blood. But it is a part of the plan of Providence to employ wicked men in the punishment of each other. Like the contrary elements of fire and

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Ver. 21. *Make ready.*—i. e. fasten the horses to the chariots.

Ver. 27. *Fled by the way of the garden house.*—This house was in Samaria, where, according to the parallel place in Chronicles, Ahaziah hid himself. But Jehu still pursued him, till he was found in the road to Gur; there they shot him, but he still went on to Megiddo, where he died; and then they brought him back, and buried him. The apparent discrepancies arise from the brevity of the narrative in each. Our account differs a little from that of Dr. *Lightfoot.*

Ver. 29. *In the eleventh year of Joram the son of Ahab, began Ahaziah to reign over Judah.*—Our translators here subjoin the following judicious note in the margin: "Then he began to reign as viceroy to his father, in his sickness;" 2 Chron. xxi. 18, 19. But in Joram's 12th year, he began to reign alone; chap. viii. 25.

Ver. 30. *She painted her face.*—[The word *puch*, translated *painting*, is rendered by the LXX. and Vulgate, *stibium*, either *antimony* or *black lead.* 'Upon the principle of strengthening the sight," says Dr. *Russell*, "as well as an ornament, it has become a general practice among the women to black the inside of their eyelids, by applying a powder called *Ismed.*—Their method of doing it is by a cylindrical piece of silver, steel, or ivory, about 2 inches long, made very smooth, and about the size of a common probe. This they wet with water, in order that the powder may stick to it, and applying the middle part horizontally to the eye, they shut their eye-lids upon it, and so drawing it through between them, it blacks the inside, leaving a narrow black rim all round the edge."]—*Bagster.*

Ver. 31. *Had Zimri peace, who slew his master?*—This is generally considered as a severe sarcasm upon Jehu, who had slain his master. Some render it, "Peace to Zimri! who slew his master;" meaning to call Jehu by that name.

Ver. 33. *Throw her down.*—[This terrible mode of punishment appears to have been but rarely used, though we occasionally meet with it during this and subsequent periods.—The same punishment, it is well known, obtained among the Romans, who used to throw certain malefactors from the Tarpeian rock. This practice obtains among the Moors at Constantia, a town of Barbary, and is also of frequent occurrence in Persia. See Sir *R. K. Porter's* Travels in Persia.]—*Bagster.*

Ver. 34. *She is a king's daughter.*—She was daughter to the king of Tyre; wife of Ahab; mother of Joram, king of Israel; mother-in-law of Joram, king of Judah; and grand-mother to Ahaziah; but with all those honours, she was accursed of God.

CHAP. X. Ver. 1. *Ahab had seventy sons.*—[As he had several wives, this need not appear remarkable. In Homer, (Il. vi. 244.; xxiv. 495.) king Priam is represented as having 50 sons and 12 daughters. Artaxerxes Mnemon, king of Persia, had by his 360 concubines, not less than 115 sons, besides three by his queen. *Stewart*, in his journey to Mequinez, says, Muley Abdallah, who was Emperor of Morocco in 1720, is said to have had, by his four wives, and the many thousand women he had in his seraglio, 700 sons able to mount horse. —*Bagster.*

seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, Behold, two [b] kings stood not before him: how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up *of the children*, sent to Jehu, saying, We [c] *are* thy servants, and will do all that th u shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* [d] mine, and *if* ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up.

7 And it came to pass, when the letter came to them, that they took the king's sons, and slew [e] seventy [f] persons, and put their heads in [g] baskets, and sent him *them* to Jezreel.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, I [h] conspired against my master, and slew him: but who slew all these?

10 Know now that there shall [i] fall unto the earth nothing of the word of the LORD, which the LORD spake [j] concerning the house of Ahab: for the LORD hath done *that* which he spake [k] by his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his [l] [m] kinsfolks, and his priests, until [n] he left him none remaining.

12 ¶ And he arose and departed, and came to Samaria. *And* as he *was* at the [o] shearing-house in the way,

13 Jehu [p] met with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down to [q] salute the children of the king and the children of the queen.

14 And he said, Take them [r] alive. And they [s] took them alive, and slew them at the pit of the shearing-house, *even* two and forty men: neither left he any of them.

15 ¶ And when he was departed thence, he [t] lighted on Jehonadab [u] the son of [v] Rechab *coming* to meet him: and he [w] saluted him, and said to him, Is thy heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, give [x] *me* thy hand. And he gave *him* his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal [y] for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all [z] that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake [a] to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab [b] served Baal a little; *but* Jehu shall serve him much.

19 Now therefore call unto me all the prophets [c] of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in [d] subtlety, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, [e] Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house [f] of Baal; and the house of Baal was [g] full from one end to another.

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and [h] Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but [i] the worshippers of Baal only.

24 And when they went in to offer sacrifices

A. M. 3120. B. C. 884.

b c.9.24,27.
c 1 Ki.20.4, 32.
d *for me.*
e 1 Ki 21.21.
f Ju.9.5,&c.
g Mat.14.8, 11.
h c.9.14,24.
i 1 Sa.3.19. Je.44.28, 29.
j 1 Ki.21.19, &c.
k *by the hand of.*
l or, *acquaintance*
m Ps.125 5. Pr.13.20.
n 1 Ki.14.10.
o *house of shepherds binding sheep.*
p *found.*
q *the peace of.*
r 1 Ki.20.18.
s 2 Ch.22.8.
t *found.*
u Je.35.6, &c.
v 1 Ch.2.55.
w *blessed.*
x Ezr.10.19.
y 1 Ki.19.10, Pr.27.2. Ezr.33.31. Mat.6.2,5.
z c.9.8.
a 1 Ki.21.21.
b 1 Ki.16.31, 32.
c 1 Ki.22.6.
d Job 13.7. Pr.29.5.
e *sanctify.*
f 1 Ki.16.32.
g or, *so full* that they stood mouth to mouth.
h ver.15.
i Mat.13.30, 41. 25.32,33.

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water, they afford a perpetual counteraction. Jehu begins the work of slaughter with his master's family. First, he sends a taunting message to the great men of Samaria, and of Jezreel, advising them to set up a king, one of their "master's sons," of whom it appears there were no less than 70, and challenging them to meet him in the field of battle; but they, being men of weak minds, and terrified at the vigour and severity of his measures, cringe before him; and at his command actually murder all the sons of their late master, and send their heads in baskets. These he orders to be laid in two piles at the entrance of the city, and then reproaches them for their treachery and weakness. Doubtless "ye be righteous!" said he; "I conspired against my master, and slew him: but who slew all these?" Soon after this, he meets with another party, who call themselves the brothers of Ahaziah, but as his brothers seem to have been all slain before, these could have been his brothers only in the more general sense of relatives, or cousins. They pretend to be coming to make their submission to him and his family. This, however, does not pacify him; having undertaken to avenge the Lord of the house of Ahab, he spares not a single member of it; but "slew all his great men, his kinsfolks, and his priests, until he left him none remaining."

Jehu, indeed, was a great hypocrite, and while he pretended zeal for the God of Israel, was seeking the admiration of men. When therefore he met with Jehonadab the Rechabite, a man of austere manners, and known to be a servant of Jehovah, he took him up into his chariot; "Come with me, and see my zeal for the Lord," said he, while at the same time he doubtless hoped to derive, from the sanction of his presence, no small credit with the people.

Another instance of hypocrisy and craft was displayed in his pretending to worship Baal, while at the same time he only meant to sacrifice his priests and devotees. First, he tempts them to idolatry, by pretending to unite in their worship, and then murders them in the very act of worshipping: and yet,

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Ver. 6. *Now the king's sons . . . . were with the great men of the city, who brought them up.*—"The rich hire a *dedah*, or wet nurse, for their children. If a boy, the father appoints a steady man, from the age of two years, to be his *laleh*, who, I conjecture, must stand in the same capacity as the bringers up of Ahab's children, mentioned in the catastrophe of Ahab's sons."—*Morier.*

Ver. 8. *Lay ye them in two heaps.*—[Such barbarities are by no means uncommon in the East.]—*B.* During this fight, says *Morier's* second Journey through Persia, ten tomauns were given for every head of the enemy that was brought to the prince; and it has been known to occur, after the combat was over, that prisoners have been put to death in cold blood, in order that the heads, which are immediately despatched to the king, and deposited in heaps at the palace gate, might make a more considerable show.

Ver. 15. *Gave him his hand.*—[Jehu asked for the hand of Jehonadab, not merely for the purpose of assisting him into the chariot, but that he might give him an assurance that he would assist him in the prosecution of his desires; for *giving the hand* is considered as a pledge of friendship and fidelity, or a form of entering into a contract, among all nations. *Bruce* relates that when he entreated the protection of a *sheikh*, "the great people, who were assembled, came, and after *joining hands*, repeated a kind of prayer, of about two minutes long; by which they declared themselves, and their children, accursed, if ever they lifted their hands against me, in the *tell*, (or field,) in the desert, or on the river; or, in case that I, or mine, should fly to them for refuge, if they did not protect us, at the risk of their lives; their families, and their fortunes, or, as they emphatically expressed it, to the death of the last male child among them." Another striking instance occurs in *Ockley's* History of the Saracens: Telha, just before he died, asked one of Ali's men if he belonged to the emperor of the faithful; and being informed that he did, "Give me, then," said he, "your hand, that I may put mine in it, and by this action renew the oath of fidelity which I have already made to Ali."]—*Bagster.*

and burnt-offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go*, his [j] life *shall be* for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, *and* slay [k] them; let none come forth. And they smote them with the [l] edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the [m] [n] images out of the house of Baal, and burned [o] them.

27 And they brake down the image of Baal, and brake down the house of Baal, and [p] made it a draught house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden [q] calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD said unto Jehu, Because [r] thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in my heart, thy children of the fourth [s] *generation* shall sit on the throne of Israel.

31 But Jehu [t] took no heed to walk in the law of the LORD God of Israel with all his [u] heart: for he departed not from the [v] sins of Jeroboam, which made Israel to sin.

32 ¶ In those days the LORD began [w] to cut Israel short: and Hazael [x] smote them in all the coasts of Israel;

33 From Jordan [y] eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which *is* by the river Arnon, [z] even Gilead [a] and Bashan.

34 ¶ Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?

35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And [b] the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

A. M. 3120. B. C. 884

j 1 Ki.20.39.

k Ex.32.27. De.13.6.. 11. Eze.9.5..7.

l *mouth.*

m *statues.*

n 1Ki.14.23.

o 2 Sa 5.21. 1 Ki 15.13.

p Ezr.6.11. Da 2.5. 3.29.

q 1 Ki.12.28, 29.

r Ere.29. 18..20.

s ver.35 c.13.1,10. 14.23. 15.8..12.

t *observed not.*

u Jm.4.24.

v 1 Ki.14.16.

w *to cut off the ends.*

x c.8.12.

y *toward the rising of the sun.*

z or, *even to Gilead and Bashan.*

a Am.1.3.

b *the days were.*

CHAPTER XI.

1 Jehoash, being saved by Jehosheba his aunt from Athaliah's massacre of the seed royal, is hid six years in the house of God. 4 Jehoiada, giving order to the captains, in the seventh year anointeth him king. 13 Athaliah is slain. 17 Jehoiada restoreth the worship of God.

AND when [a] Athaliah the mother [b] of Ahaziah saw that her son was dead, she arose and destroyed all the [c] seed royal.

2 But [d] Jehosheba, the daughter of king Joram, sister of Ahaziah, took [e] Joash the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid him, *even* him and his nurse, in the bedchamber from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

4 ¶ And [f] the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and showed them the king's son.

5 And he commanded them, saying, This *is* the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch [g] of the king's house;

6 And a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, [h] that it be not broken down.

7 And two [i] parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

9 And the captains [j] over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give king David's spears and

c *seed of the kingdom.*

d 2 Ch 22.11. *Jehoshabeath.*

e or, *Jehoash.*

f 2 Ch.24.1, &c.

g c.16.18.

h or, *from breaking up.*

i *bands*, or *companies.*

j 1 Ch.26.26.

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with all this zeal for Jehovah, he retains the worship of Jeroboam's calves. In this he was doubtless governed by political motives; he feared his subjects going to Jerusalem, lest they should revolt to Judah.

Of all the characters held up to detestation in the Scriptures, there is none so execrable as that of a time-serving hypocrite, who, while he pretends great zeal in religion, is only seeking his private ends, whether it be in the gratification of his interests, or his lusts; but when cruelty is blended with hypocrisy, it renders the man equally hateful to his own species as to his Maker.

CHAP. XI. Ver. 1—21. *Athaliah destroys all the seed royal of Judah, except Joash, who, at seven years old, is made king, and she is slain.*—This Athaliah was the daughter of Ahab, and the grand-daughter of Omri, wife to Joram, (or Jehoram,) king of Judah, and the mother of Ahaziah. It is supposed that she was left regent when her son went on a visit to the king of Israel: and hearing of his being killed by Jehu, she determined to succeed him, though she waded through a sea of blood to reach the throne. She destroyed all she could find of the seed royal of Judah, as Jehu had done with respect to Israel. Jehosheba, however, the daughter of king Joram, but probably by another wife, stole one of the royal infants, and for six years concealed him in her bedchamber. In his seventh year, Jehoiada the high priest called together the captains of Israel privately in the temple, and having shown them Joash the late king's son, and taken an oath of them to support his claim, anointed him king; and, at the same time, from the temple furnished them with arms, (which David had lodged there,) in order to guard their new sovereign, whom they now proclaimed with great rejoicings. When Athaliah heard this, she came down to the temple, and seeing the honours done to the young king, she exclaims, "Treason! Treason!" She is, however, carried without the temple, and there slain, without any to regret her fate. Jehoiada now makes a covenant between the Lord and the king with the people, that they should serve the Lord and renounce the worship of Baal. They immediately destroy Baal's temple, break in pieces all his images, and slay his chief priest: at the same time, proper officers are appointed to regulate the concerns of the temple and divine worship; and the young king, (only seven years old,) is removed to the palace and seated on his father's throne; and peace and prosperity prevail during the wise administration of the venerable priest Jehoiada. It is with nations as with individuals, when their ways please the Lord, he makes their enemies to be at peace with them. (Prov. xvi. 7.)

Ver. 25. *City of the house.*—That is, the buildings belonging to his temple.

Ver. 27. *A draught house.*—[This was an ancient mode of degradation, which still continues in the East; and we are informed, that Abbas the Great, king of Persia, having conquered Bagdad, treated the tomb of Hanifah, one of the fathers of the church among the Turks, in a similar manner.]—*Bagster.* "In the year 1729, the Persians not only demolished the superb mausoleum of the late Afghan Sultan Maghmud, but to add a greater mark of contempt and abhorrence, in the very place on which the mausoleum had been erected, they built a public jakes."—*Hanway's* Hist. of Nadir Shah.

CHAP. XI. Ver. 1. *All the seed royal*—i. e. all the remaining branches of the royal family. [A similar history is related by *Bruce*, as having occurred in Abyssinia. Judith "surprised the rock Damo, and slew the whole of the princes, to the number, it is said, of about 400;" while the infant king Del Naud was conveyed for safety to a loyal province, and afterwards restored.]—*Bagster.*

Ver. 2. *Bed-chamber.*—[*Bachadar hammittoth*, "in a chamber of beds;" which Sir *J. Chardin* thinks does not mean a room to sleep in, but a chamber used as a *repository for beds*; for, in the East, they sleep upon cotton mattresses, "of which they have several in great houses, against they should have occasion, and a *room* on purpose for them." See *Harmer.*]—*Bagster.*

Ver. 5, 6. *A third part.*—The three parties ("companies," or "bands,") were to keep the three gates leading to the temple. There was no gate on the west. The king was proclaimed on the sabbath, on account of the concourse of people then assembling.

Ver. 10. *King David's spears.*—[*Josephus* states, that, for fear of creating suspicion, they came *unarmed*," and Jehoiada having opened the arsenal in

[k] shields, that *were* in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right [l] corner of the temple to the left corner of the temple, *along* by the altar and the temple.

12 And he brought forth the king's son, and put the crown [m] upon him, and [n] *gave him* the testimony; and they made him king, and anointed [o] him; and they clapped [p] their hands, and said, [q] God [r] save the king.

13 ¶ And when Athaliah heard the noise of the guard *and* of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood [s] by a pillar, as the manner *was*, and the princes and the trumpeters by the king, and a the people of the land rejoiced, and blew [t] with trumpet: and Athaliah rent her clothes, and cried, Treason, Treason.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth [u] without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house [v] of the LORD.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she [w] slain.

17 ¶ And Jehoiada made a covenant [x] between the LORD and the king and the people, that they should be the [y] LORD's people; between the king also and the people.

18 And all the people of the land went into the house [z] of Baal, and brake it down; his altars and his images [a] brake they in pieces thoroughly, and slew [b] Mattan the priest of Baal before the altars. And the priest appointed [c] officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land [d] rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house.

21 Seven years old *was* Jehoash when he began to reign.

A. M. 3120. B. C. 884.

k 2 Sa. 8.7.

l *shoulder.*

m Ps.21.3.

n De.17.18., 20.

o 2 Sa.2.4,7.

p Ps.47.1.

q *Let the king live.*

A. M. 3126. B. C. 878.

r 1 Sa.10.24. 1 Ki.1.34.

s c.23.3. 2 Ch.34.31.

t Nu.10.1., 10.

u Ex.21.14.

v Eze.9.7.

w Ge.9.6.

x 2 Sa.5.3. Ne.9.38. 10.28,29.

y 2 Co.6.5.

z c.10.26,27.

a De.12.3.

b Zec.13.2,3.

c *offices.*

d Pr.11.10. 29.2.

A. M. 3136 3165. B. C. 878..839.

a 2 Ch.24.1, &c.

b 1 Ki.15.14. 22.43. c.14.4. Je.2.30.

A. M. 3148. B. C. 856.

c *holinesses, or, holy things.*

d Ex.30.13. c.22.4.

e *of the souls of his estimation.* Le.27.2.

f *ascendeth upon the heart of a man.*

g Ex.35.5.

h *in the twentieth year and third year.*

i 2 Ch.24.5, &c.

j *threshold.*

k *or, secretary.*

l *bound up.*

m *brought it forth.*

CHAPTER XII.

1 Jehoash reigneth well all the days of Jehoiada. 4 He giveth order for the repair of the temple. 17 Hazael is diverted from Jerusalem by a present of the hallowed treasures. 19 Jehoash being slain by his servants, Amaziah succeedeth him.

IN [a] the seventh year of Jehu, Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name *was* Zibiah of Beer-sheba.

2 And Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3 But [b] the high places were not taken away: the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash said to the priests, All the money of the [c] dedicated things that is brought into the house of the LORD, *even* the money [d] of every one that passeth *the account*, the money [e] that every man is set at, *and* all the money [f] that cometh into any man's heart [g] to bring into the house of the LORD,

5 Let the priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was *so*, *that* [h] in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.

7 Then [i] king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the [j] door put therein all the money *that was* brought into the house of the LORD.

10 And it was *so*, when they saw that *there was* much money in the chest, that the king's [k] scribe and the high priest came up, and they [l] put up in bags, and told the money *that was* found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they [m] laid it out to the carpenters and builders, that wrought upon the house of the LORD,

12 And to masons, and hewers of stone, and

CHAP. XII. Ver. 1—21. *Joash reigns well and repairs the temple. Hazael threatens Jerusalem, but withdraws. Joash is slain by his own servants.*—One of the first reforms of this new administration was the restoration of the public worship of Jehovah, in order to which the temple is repaired, which had been long neglected, and had doubtless fallen into decay. For the sons of Athaliah, as appears by the parallel passage, (2 Chron. xxiv. 7.) had "broken up the house of God;" that is, had committed great dilapidations, in order to the repairs of which part of the income of the priests was devoted, with a kind of national subscription among the people. After this was finished, new vessels of gold and silver were also made for the temple service, the former having been appropriated to idol worship.

Thus prosperous were the affairs of Judah during the life of Jehoiada the priest, which extended to the vast age of 130 years; and he was buried with great honour in the sepulchre of the kings, because "he had done good in Israel." 2 Chron. xxiv. 16. After his death, however, things took an unfavourable turn. There "came the princes of Judah, and made obeisance to the king;" that is, they flattered him on his talents, his piety, and his zeal; and he, unhappily listening to them, was thus drawn into their idolatries. "They left the Lord God of their fathers, and served groves and idols." Upon this, "the Lord sent prophets among them, to bring them back; but they would not give ear." Then "the Spirit of the Lord came upon Zechariah, the priest, the son of Jehoiada," who thus remonstrated with the people: "Why transgress ye

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the temple which David had prepared, he divided among the centurions, priests, and Levites, the spears, (arrows,) and quivers, and all other kinds of weapons which he found there."]—*Bagster.*

Ver. 12. *Gave him the testimony.*—That is, witnessed his appointment; though many think "The Book of the Law," sometimes so called, is here intended. See Deut. xvii. 18, 19.——*Clapped their hands.*—[*Wyyakkoo kaph*, 'they clapped the hand," which *Harmer* thinks was similar to the mode in which Oriental females express their respect for persons of high rank, by gently applying one of their hands to their mouth. So *Pitts* relates, that in some of the towns of Barbary, the leaders of the sacred caravan being received with loud acclamations, "the very women get upon the tops of the houses to view the parade, or fine show, where they keep striking their four fingers on their lips, as fast as they can, making a joyful noise all the while."]—*Bagster.*

Ver. 14. *Stood by a pillar.*—Heb. "On a pillar." Being a child, he was perhaps thus elevated to render him conspicuous. Yet this seems not peculiar to Joash, for it is added, "according to the manner," i. e. the usual manner; for so was Josiah elevated, chap. xxiii. 3. Some think there was a sort of pulpit, with a seat, or throne, on the top of this pedestal. See *Taylor's* Fragments to Calmet, No. 242.

CHAP. XII. Ver. 10. *Put up in bags.*—[Sir *J. Chardin*, in a MS. note on Tobit ix. 5. cited by *Harmer*, informs us, "it is a custom of Persia always to seal up bags of money; and the money of the king's treasure is not told, but is received by bags sealed up." These are what are called in the East *purses*; each of which, as *Maillet* informs us, contains money to the amount of 1500 livres, or about $290 00 of our money. The money thus collected for the reparation of the temple, seems, in like manner, to have been reckoned in bags of equal value to each other; as we can scarcely imagine the placing it in bags would otherwise have been mentioned. The value of a Jewish purse is unknown: but the bags mentioned in chap. v. 23. amounted to a talent.]—*Bagster*

to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that *n* was laid out for the house to repair *it*.

13 Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover they *o* reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 The trespass money *p* and sin money was not brought into the house of the LORD: it *q* was the priests'.

17 ¶ Then *r* Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah *s* took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael king of Syria: and he went *t* away from Jerusalem.

19 ¶ And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his servants *u* arose, and made a conspiracy, and slew Joash in *v* the house of Millo, which goeth down to Silla.

21 For Jozachar *w* the son of Shimeath, and Jehozabad the son of *x* Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

CHAPTER XIII.

1 Jehoahaz's wicked reign. 3 Jehoahaz, oppressed by Hazael, is relieved by prayer. 8 Joash succeedeth him. 10 His wicked reign. 12 Jeroboam succeedeth him. 14 Elisha dying prophesieth to Joash three victories over the Syrians. 20 The Moabites invading the land, Elisha's bones raise up a dead man. 22 Hazael dying, Joash getteth three victories over Ben-hadad.

IN *a* the three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.

A. M. 3148. B. C. 856.

n *went forth.*

o c.22.7.

p Le.5.15, 18.

q Le.7.7. Nu 18.9.

r c.8.12.

s 1 Ki.15.18 c.16.15,16.

t *up.*

u c.14.5.

v or, *Bethmillo.*

w 2 Ch.24. 26. *Zabad*

x or, *Shimrith.*

a *the twentieth year and third year.*

A. M. 3148..3165. B. C. 856..839.

b *walked after.*

c Ju.2.14.

d c.8.12. 12.17.

e Ps.78.34.

f Ex.3.7. c.14.26.

g ver.25.

h *yesterday and third day.*

i *he walked.*

j *stood.*

k 1 Ki.16.33.

l Am.1.3.

A. M. 3165. B. C. 839.

m ver.10 *Jehoash.*

n alone.

o In consort with his father. c.14.1.

A. M. 3162..3179. B. C. 842..825.

p c.14.15,25.

q c.14.9, &c. 2 Ch.25. 17, &c.

2 And he did *that which was* evil in the sight of the LORD, and *b* followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3 ¶ And *c* the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael *d* king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days.

4 And Jehoahaz besought *e* the LORD, and the LORD hearkened unto him: for he *f* saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the LORD gave Israel a *g* saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as *h* beforetime.

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* *i* walked therein: and there *j* remained the grove also *k* in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by *l* threshing.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash *m* his son reigned *n* in his stead.

10 ¶ In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign *o* over Israel in Samaria, *and reigned* sixteen years.

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.

12 And *p* the rest of the acts of Joash, and all that he did, and his might wherewith he fought *q* against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers; and

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the commandments of the Lord, that ye cannot prosper? Because ye have forsaken him, he hath forsaken you." Upon this, they stoned him with stones "at the commandment of the king," in the court of the Lord's house. "Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son!" How base the ingratitude! yet still more base his apostacy from the God of Israel, in whose service he had been trained and instructed from his earliest years.

The murdered priest, in his last hours, according to the severity of the dispensation under which he lived (for he had not the example of a Saviour, who in the hour of death prayed for his murderers!)—the murdered priest imprecated on them the justice of heaven—"The Lord look upon it and require it!" (2 Chron. xxiv. 15—22.)

It was *required:* for, at the end of the same year, the Syrians came up against them, and though with but "a small company of men," the Lord "delivered a very great host into their hand, because they had forsaken the Lord God of their fathers." (2 Chron. xxiv. 23, 24.) And, on this occasion, the king was compelled to give up the treasures of the house of the Lord into the hands of Hazael, to bribe him to return home.

Judgment was also "executed against Joash" himself, for his own servants conspired against him, for the blood of the son of Jehoiada the priest, and slew him on his bed, (where he "was in great disease,") and he died; and they buried him in the city of David, but not in the sepulchres of the kings." (2 Chron. xxiv. 25.)

CHAP. XIII. Ver. 1—25. *The reigns of Jehoahaz and Joash his son, in Israel.—The illness and death of Elisha.*—This Jehoahaz was the son of Jehu, whose life and actions we have just reviewed, and whose evil example he followed in

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Ver. 13. *Were not made.*—(That is, there were no vessels made for the service of the temple till all the outward repairs were completed; but, when this was done, "they brought the rest of the money before the king and Jehoiada, whereof were made vessels of gold and silver, (2 Ch. xxiv. 14.) to replace those which had been taken away by Athaliah and her sons.)—*Bagster.*

Ver. 18. *Jehoash took the hallowed things.*—(He dearly bought, by such unhallowed means, a peace which was of *short duration;* for the next year Hazael returned, and Jehoash having no more treasures, was obliged to hazard a battle, which he lost, and the principal part of his nobility, so that Judah was totally ruined, and Jehoash soon after slain in his bed by his own servants.)—*Bagster.*

Ver. 21. *Jozachar.*—(This person is called *Zabad* in Chronicles, and Shimeath his mother is said to be an *Ammonitess;* and *Jehozabad* is said to be the son, not of *Shomer*, but of *Shimrith*, a *Moabitess*. Who the *fathers* of these two persons were we know not; they were probably *foreigners* and *aliens*. Some suppose that they belonged to the king's *chamber*, and therefore could have easy access to him.)—*Bagster.*

CHAP. XIII. Ver. 1. *In the three and twentieth* (or 23d) *year of Joash king of Judah.*—This Joash (also frequently called Jehoash) must be distinguished from Joash king of *Israel*. The kings of Israel and Judah sometimes bearing the same name, great care is requisite to prevent confusion. Jehoahaz began his reign at the commencement of the 23d year of Joash king of Judah, and reigned 17 years; i. e. 14 alone, and 3 with his son Joash, king of Israel.

Ver. 3. *All* their *days.*—As the word *their* is not in the original, *Scott* would supply *his*, i. e. the days of Jehoahaz; for the remark does not apply to his son Joash, who was victorious; see ver. 25. There is, however, no supplement needed; the original "all days," means "every day;" i. e. *continually*, and is so rendered by Dr. *Boothroyd*.

Ver. 5. *A saviour.*—That is, a deliverer, namely, Joash.—*As before time.*—Reckoning back, "the day before yesterday." Our version gives the correct sense.

Ver. 6. *But walked.*—Our translation seems to refer to the people, but the Heb. to the king; "he walked."—*There remained the grove also.*—"This and such like places confirm *Selden's* opinion, that by *groves* in such places are meant, not natural groves, but images so called."—Dr. *Wall*. But may it not mean real groves, with idols, Baal, Astarte, &c., beneath their shade?

Ver. 7. *Neither did, &c.—Houbigant, Dathe*, and others, place this verse between the 4th, and 5th, which makes the sense much clearer. Dr. *Kennicott* remarks, that if the copyists omitted a line or a verse, they were afraid to interline it, for fear of spoiling the sale of their MSS., and therefore inserted it afterwards.—*Made them like the dust by threshing.*—The Hebrews, (like other eastern nations,) threshed by treading out the corn with cattle, by which means, the straw was beaten all to pieces, which is here alluded to. See *Shaw's* Travels.

Ver. 10. *In the thirty and seventh year.*—Joash, the son of Jehoahaz, was associated with his father in the government two years before his death. It is this association that is spoken of here. Joash reigned *sixteen* years, which include the years he governed conjointly with his father.)—*Bagster.*

Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot [r] of Israel, and the horsemen thereof.

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, [s] Put thy hand upon the bow. And he put his hand *upon it:* and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened *it.* Then Elisha said, Shoot. And he shot. And he said, [t] The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in [u] Aphek, till thou have consumed *them.*

18 And he said, Take the arrows. And he took *them.* And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it:* whereas now thou shalt smite Syria *but* [v] thrice.

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold, they spied a band *of men;* and they cast the man into the sepulchre of Elisha: and when the man [w] was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

22 ¶ But Hazael [x] king of Syria oppressed Israel all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compassion on them, and had [y] respect unto them, because of his covenant with [z] Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his [a] presence as [b] yet.

24 So Hazael king of Syria died; and Benhadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz [c] took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three [d] times did Joash beat him, and recovered the cities of Israel.

A. M. 3162. 3179. B. C. 842..825.

r c 2.12.

s *make thy hand to ride.*

t Ju.7.20.

u 1 Ki.20.26.

v ver.25.

w *went down.*

A. M. 3148. 3165. B. C. 856..839.

x c.8.12. ver. 3.

y Ex.2.24, 25.

z Ge.17.2..5. Ex.32.13. Nu.9.32. Ps.106.45.

a *face.*

b Ge.6.3.

c *returned and took.*

d ver 18,19.

CHAPTER XIV.

1 Amaziah's good reign. 5 His justice on the murderers of his father. 7 His victory over Edom. 8 Amaziah, provoking Jehoash, is overcome and spoiled. 15 Jeroboam succeedeth Jehoash. 17 Amaziah slain by a conspiracy. 21 Azariah succeedeth him. 23 Jeroboam's wicked reign. 28 Zachariah succeedeth him.

IN [a] the second year of Joash son of Jehoahaz king of Israel, reigned [b] Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

4 Howbeit [c] the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants [d] which had slain the king his father.

A. M. 3165. B. C. 839.

a c.13.10.

6 But the children of the murderers he slew not: according unto that which is written [e] in the book of the law of Moses, wherein the LORD commanded, saying, The fathers [f] shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

b 2 Ch.25.1, &c.

c c.12.3.

d c.12.20.

e De.24.16.

f Eze.18.4, 20.

7 ¶ He slew of Edom in the valley of salt ten thousand, and took [g] Selah by war, and called the name of it [h] Joktheel unto this day.

g or, *the rock.* Ob.3.

h Jos.15.38.

8 ¶ Then [i] Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us [j] look one another in the face.

A. M. 3178. B. C. 826.

i 2Ch.25.17, &c.

j 2 Sa.2.14.

9 And Jehoash the king of Israel sent to Am-

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worshipping the golden calves. In consequence of this, the Lord continually delivered Israel into the hands of Hazael king of Syria, and into the hands of his son Ben-hadad. Upon seeing this, Jehoahaz seems to have been in some degree humbled, and besought the Lord in behalf of Israel. The Lord therefore raised them up a deliverer in the person of Joash his son, who took back the cities which they had wrested from his father. This was probably begun during his father's lifetime, and might be the occasion of his being taken into the government with him.

Soon after the death of Jehoahaz, the young king Joash visited Elisha in his last sickness, and wept over him, saying, 'O my father! my father! the chariot of Israel and the horsemen thereof!" This seems to have been a proverbial expression, (the same that the prophet himself had used to his master, Elijah, chap. ii. 12.) implying, that he considered him as, under God, the guardian and protector of the country. Elisha, as appears from the following incidents, must have been at this time very old, feeble, and dim-sighted: he is thought to have prophesied above threescore years. The action related is clearly symbolical and prophetic. Having directed the king to take a bow and arrows, when he had placed the arrow upon the string, the prophet placed his own hands on the king's, and bade him shoot eastward, *i. e.* toward the country beyond Jordan, which Hazael had taken from Israel. Then he told him to smite with the arrows on the ground, and he smote three times, on which the prophet was angry that he had not smote oftener, as those strokes were to mark the number of victories destined for him, which were now restrained to three only.

Elisha died and was buried, and after his funeral an extraordinary miracle was wrought by means of his dead corpse. The Israelites being engaged in burying one of their own people, they espied a band of Moabites, on which they were terrified, and instead of digging a grave for him, they threw the body hastily into the tomb of Elisha; and as soon as the body touched Elisha's bones it revived, and the dead man stood upon his feet.

The chapter closes with mentioning the three victories above predicted, and which were granted because "the Lord was gracious, and had compassion on them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast them from his presence *as yet;*' so, by the long-suffering of God, their often threatened captivity was yet delayed.

CHAP. XIV. Ver. 1—29. *The reigns of Amaziah and Azariah, kings of Judah, and of Jehoash and Jeroboam II. kings of Israel.*—The reign of Amaziah begins with a partial reform,

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Ver. 16. *Put thy hand.*—i. e. back it with thy hand, so as to command it with all thy force, as in riding a horse.

Ver. 17. *Aphek.*—Their strong hold. See 1 Kings xx. 26, 30. and note.—*The arrow of the Lord's deliverance.*—It was an ancient custom to shoot an arrow, or cast a spear, into (or toward) the country intended to be invaded. So when Alexander had arrived on the coasts of Iona, he threw a dart into (or toward) Persia: and Turnus, in Virgil's Æneid, thus gives the signal of attack:—

"Who first (he cried) with me the foe will dare?
Then hurl'd a dart, the signal of the war."—*Pitt's Virg.*

Ver. 20. *Elisha died.*—The characters of this prophet and his master Elijah, are beautifully drawn by the author of Ecclesiasticus, ch. xlviii. 1—14.

CHAP. XIV. Ver 7. *Valley of salt.*—[Some suppose that the *Valley of Salt* was south of the Dead or Salt sea, towards the land of Edom; and others suppose it to be the Valley of Salt, about three or four miles south east of Palmyra, which now supplies, in a great measure, the surrounding country with salt.—*Selah.*—Or, the rock. *Selah* is generally supposed to be the same as *Petra,* which in Greek signifies a *rock,* the celebrated capital of Arabia Petræa. *Strabo* places it 3 or 4 days journey from Jericho, and 5 day's journey from the forest of palm trees on the Red sea. *Pliny* places it 600 miles from Gaza, and 125 from the Persian gulf; but *Cellarius* and *Reland* very justly consider that the numbers have been changed, and that we ought to read 125 miles from Gaza, and 600 from the Persian gulf. *Eusebius* places Beerothsenejaakan 30 miles west from Petra, and Elath ten miles east; and *Burckhardt* discovered the ruins of this ancient city, in a valley called *Wady Mousa.*]—*Bagster.*—*Joktheel.*—"Obedience to God:" referring to his dismissing the army of Israel at the word of the prophets. Chron. vii. 9.

aziah king of Judah, saying, The thistle [k] that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and thy heart hath lifted [l] thee up: glory *of this*, and tarry [m] at home: for why shouldest thou meddle to *thy* hurt, that thou shouldest [n] fall, *even* thou, and Judah with thee?

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at [o] Beth-shemesh, which *belongeth* to Judah.

12 And Judah [p] was put to the worse before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate [q] of Ephraim unto the corner [r] gate, four hundred cubits.

14 And he took all the gold [s] and silver, and all the vessels *that were* found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 ¶ Now [t] the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 ¶ And [u] Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

A. M. 3178. B. C. 826.

k Jo. 9.8, &c.
l De. 8.14. 2 Ch. 32. 25. Ezek. 28.2, 5.17. Hab. 2.4.
m *at thy house.*
n Pr. 3.30. 1 Co. 10. 23.8.
o Jos. 19.38. 1 Sa. 6.9, &c.
p *smitten.*
q Ne. 8.16
r Je. 31.38. Zec. 14.10.
s 1 Ki. 7.51.

A. M. 3185-3179. B. C. 841-825.

t c. 13.12.
u 2 Ch. 25. 25, &c.

A. M. 3194. B. C. 810.

v Jos. 10.31.
w c. 15.13. 2 Ch. 26.1. he is called *Azariah.*
x c. 16.6.

A. M. 3179-3220. B. C. 825-784.

y Now he begins to reign alone.
z 1 Ki. 12.28, &c. Ps. 106.20.
a Nu. 34.8.
b De. 3.17.
c Jo. 1.1. called *Jonas.* Mat. 12. 39,40.
d De. 32.36.
e De. 9.14. Ro. 11.2, &c.
f c. 13.5.
g 2 Sa. 8.6. 1 Ki. 11.24. 2 Ch. 8.3.
h After an interregnum of 11 years: c. 15.8.

19 Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took [w] Azariah, which *was* sixteen years old, and made him king instead of his father Amaziah.

22 He built [x] Elath, and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year of [y] Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from all the sins [z] of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel from the entering of Hamath [a] unto the sea [b] of the plain according to the word of the LORD God of Israel, which he spake by the hand of his servant [c] Jonah, the son of Amittai, the prophet, which *was* of Gath-hepher.

26 For the LORD saw the affliction of Israel, *that it was* very bitter: for [d] *there was* not any shut up, nor any left, nor any helper for Israel.

27 And the LORD said not [e] that he would blot out the name of Israel from under heaven: but [f] he saved them by the hand of Jeroboam the son of Joash.

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, [g] *which belonged* to Judah, for Israel, *are* they not written in the book of the chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah his son reigned [h] in his stead.

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restoring things to the state in which they were in his father's time; and as soon as he became established on his throne, he felt it his duty to avenge the death of his father on his murderers. He would not, however, involve their children in their punishment, as was too customary, but evidently contrary to the law of Moses. (Deut. xxiv. 16.) For though, in many instances, it may be just in the Almighty to visit "the sins of the fathers upon the children," it does not follow that it would be just in us. He only who "knows the hearts of all men," can be acquainted with all the circumstances of the case; and "he judgeth righteous judgment."

It seems to have been the misfortune of both the kingdoms of Judah and Israel that their princes were ambitious of military fame. This Amaziah having raised an immense army, attacked Edom, (on what provocation we are not informed,) and obtained a signal victory; yet, as in many other victories, what was the point gained? it was *Selah*, a bare and barren rock!

On turning to the parallel history of Chronicles, (2 Chron. xxv. 5, 6.) several circumstances occur, which require notice in their connexion. Amaziah, not content with an army of 300,000 men of Judah and Benjamin, with a hundred talents hired 100,000 Israelites to assist him. Thus cheaply do military men estimate the lives of their fellow-creatures! He was forbidden, however, to take the army of Israel with him; as they were devoted to idolatry; yet, as no sooner does he gain a victory, than himself turns idolater, and having captured from the Edomites their idols, sets them up as objects of adoration! How much wiser acted Fabian the Roman general, when he took Tarentius! He, on being asked by his soldiers what they should do with the gods, very sensibly replied, "Let them alone; they are good for nothing, since they could not defend their worshippers."

Another circumstance, though too common in those barbarous ages, ought not here to be passed without reprobation.—Not content with having slain 10,000 Edomites in battle, and taken 10,000 prisoners, they led the latter to the top of a rock, (probably *Selah*,) and in cold blood dashed them in pieces from its lofty summit!

We have mentioned above, that Jehoash had hired 100,000 Israelites to his assistance: but he was forbidden to take them with him. The Israelites, however, were greatly exasperated at his conduct, and on their return home fell upon the cities of Judah, from Samariah to Beth-horon, smote 3000 of the inhabitants, and took much spoil. (2 Chron. xxv. 13.) On this the haughty king of Judah challenges his brother of Israel to a war, with all the coolness of a practised duellist—"Come, let us look one another in the face." The answer to this challenge is cutting and ingenious, and concludes with a most salutary admonition. The former is in the ancient parabolical form, and is thus briefly explained by Dr. Clarke: "*The thistle that was in Lebanon*, Amaziah king of Judah, *sent to the cedar that was in Lebanon*, Jehoash king of Israel, *saying, Give thy daughter*, a part of thy kingdom, *to my son to wife*: to be united to and possessed by the kings of Judah. *And there passed by a wild beast*, Jehoash and his enraged army, *and trode down the thistle*, utterly discomfited Amaziah and his troops, pillaged the temple, and broke down the walls of Jerusalem," as we find related in this chapter, (ver. 12—14.) The admonition which follows, is indeed worthy of being written in letters of gold for a royal motto. "Thou hast indeed smitten Edom; glory of this, and tarry at home, for why shouldest thou meddle to thy hurt!"

Amaziah survived Jehoash fifteen years, but was slain by a conspiracy of his own people, and succeeded by his son Azariah, a youth sixteen years of age. Joash, king of Israel, was also succeeded by his son Jeroboam II. who walked in all the sins of his predecessor, the son of Nebat. He was, however,

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Ver. 9. *The thistle.*—[The word *choach*, which is rendered here, and in 2 Ch. xxv. 18., Job xxxi 18. *thistle*. in 1 Sa. xiii. 6. *thicket*, in Isa. xxxiv. 13. *bramble*, and in 2 Ch. xxxiii. 11. Pr. xxvi. 9. Cant. ii. 2. Hos. ix. 6. *thorn*, is probably the *black thorn*, or *sloe tree*, the *prunus spinosa* of *Linnæus*, as the same word signifies in Arabic. There is a vast deal of insolent dignity in this remonstrance of Jehoash; but it has nothing conciliatory; no proposal of making amends for the injury his army had done to the unoffending inhabitants of Judah. (2 Ch. xxv. 10—13.) The comparatively useless thorn, which may by chance lacerate the incautious passenger, is made the emblem of the house of Judah and David, while the house of Jehu is represented by the stately cedar.]—*B.*

Ver. 22. *Elath.*—[*Elath*, the *Ælana* or *Elana* of the Greek and Roman writers, was a celebrated port situated at the extremity of the eastern branch of the Red sea, hence called the *Elanitic gulf*, ten miles east from Petra, according to *Eusebius*, and 150 Roman miles from Gaza, according to *Pliny*, but 1260 stadia, or 157 miles, according to *Strabo* and *Marcianus Heracleota*. It is now called *Akaba*, and is nothing but a tower or castle, surrounded by a large grove of date trees, the residence of a governor dependant on him of Grand Cairo. See *Burckhardt's* Travels in Syria.]—*Bagster.*

Ver. 25. *Jonah.*—This prediction is not in his book of prophecies, and perhaps was not committed to writing.

CHAPTER XV.

Azariah's good reign. 5 He dying a leper, Jotham succeedeth. 8 Zachariah, the last of Jehu's generation, reigning ill, is slain by Shallum. 13 Shallum, reigning a month, is slain by Menahem. 16 Menahem's unmerciful stroke. 19 Pul oppresseth him. 21 Pekahiah succeedeth him. 23 Pekahiah is slain by Pekah. 27 Pekah is oppressed by Tiglath-pileser, and slain by Hoshea. 32 Jotham's good reign. 36 Ahaz succeedeth him.

IN [a] the twenty and seventh [b] year of Jeroboam king of Israel began [c] Azariah son of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name *was* Jecholiah of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done;

4 Save [d] that the high places were not removed: the people sacrificed and burnt incense still on the high places.

5 ¶ And [e] the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son *was* over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

8 ¶ In the thirty and eighth year of Azariah king of Judah did [f] Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did *that which was* evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew [g] him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Israel.

12 This *was* the word of the LORD [h] which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*. And so it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah [i] king of Judah; and he reigned a [j] full month in Samaria.

14 For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Israel.

16 ¶ Then Menahem smote [k] Tiphsah, and all that *were* therein, and the coasts thereof from Tirzah: because they opened not *to him*, therefore he smote *it; and* all the women [l] therein that were with child he ripped up.

17 ¶ In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 ¶ *And* [m] Pul the king of Assyria came against the land: and Menahem [n] gave Pul a thousand talents of silver, that his hand might be with him to confirm [o] the kingdom in his hand.

20 And Menahem [p] exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

21 ¶ And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

A. M. 3194 B. C. 810.

a c. 11. 21. 2 Ch. 26. 1.

b This is the 27th year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is the 16th year of Jeroboam's monarchy.

c Called *Uzziah*, ver. 13, 30, &c. and 2 Ch. 26. 1.

d ver. 35.

A. M. 3239–3246. B. C. 765–758.

e 2 Ch. 26. 19.

f There having been an interregnum for 11 years.

g As prophesied, Am. 7. 9.

A. M. 3120. B. C. 884.

h c. 10. 30.

A. M. 3232. B. C. 772.

i Mat. 1. 8, 9, called *Ozias*; and ver. 1, *Azariah*.

j *a month of days.*

k 1 Ki. 4. 24.

l c. 8. 12. Am. 1. 13.

A. M. 3233. B. C. 771.

m 1 Ch. 5. 26.

n Hos. 8. 9.

o c. 14. 5.

p *caused to come forth.*

A. M. 3245–3265. B. C. 759–739.

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a military man, and restored to Israel Damascus, Hamath, and other places which had formerly belonged to Judah, but had been taken from them by the kings of Syria.

CHAP. XV. Ver. 1—38. *Azariah king of Judah also begins well, but apostatizes, and is succeeded by his son Jotham. In Israel, Jeroboam is succeeded by Zachariah, who acts wickedly, and is succeeded by a race of rebels and assassins.*—This Azariah is also called Uzziah in the subsequent verses of this chapter. For many years, during the time of Zechariah the prophet, he did "that which was right in the sight of the Lord," and in all his concerns prospered. He subdued the Philistines, Arabians, Ammonites, &c., and his dominion extended even to the entering in of Egypt. He built towers in Jerusalem, cultivated vineyards, and fed cattle, "for he loved husbandry." And yet, after all, the author of the Chronicles tells us, (2 Chron. xxvi. 16, &c.) "When he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense;" and notwithstanding all the remonstrances of the priests, persevered in so doing, till he was smitten with leprosy in his forehead, on which he was separated both from the temple worship and from the government, and his son Jotham reigned in his stead.

We now turn to the history of Israel, which exhibits little more than a succession of treachery and murder. First, Zachariah reigned six months, and followed the idolatries of Jeroboam son of Nebat. He was then slain by Shallum, who reigned only one month, and was slain by Menahem, a monster of cruelty, with whom the nation was punished ten years. Pekahiah his son, who succeeded him, was murdered by Pekah,

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CHAP. XV. Ver. 1. *Twenty and seventh year*, &c.—The marginal note of our translators explains this of "the 27th year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is the 16th of Jeroboam's monarchy." Dr. *Lightfoot* explains it thus; "At the death of Amaziah, his son and heir, Azariah, (or Uzziah,) was but four years old, for he was but 16 in Jeroboam's 27th year; therefore the throne must have been empty 11 years, and the government administered by protectors, while Uzziah was in his minority.—*Azariah.*—[Dr. Kennicott complains loudly here of "the corruption in the name of this king of Judah, who is expressed by *four* different names in this chapter: *Uzriah, Oziah, Ozribu, and Ozias.*" Our oldest Hebrew MS. relieves us here, by reading truly, in verses 1, 6, 7, *Uzziah*, where the printed text is differently corrupted. This reading is called *true*, 1. Because it is supported by the Syriac and Arabic versions in these three verses. 2. Because the printed text itself has it so in verses 32 and 34, of this very chapter. 3. Because it is so expressed in the parallel place in Chronicles: and, 4. Because it is not *Azarias*, but *Ozias*, (*Uzziah*,) in St. Matthew's genealogy.]—*Bagster.*

Ver. 5. *A several.*—Rather, a separate *house*, according to the law. Le. xiii. 46. Heb. "A house of freedom."

Ver. 19. *Pul.*—[*Prideaux* supposes that this *Pul* was the father of the famous *Sardanapalus*, who was called *Sardan* with his father's name *Pul* annexed, as was frequent in those times, making *Sardanpul*: thus Merodach, king of Babylon, was Merodach-Baladan, because he was the son of Baladun. This *Pul* began to reign, according to *Usher*, A.M. 3237, the fifth year of Menahem; and he is supposed to be the same that reigned in Nineveh, when Jonah preached in that city.]—*Bagster.*

Ver. 20. *Each man fifty shekels.*—[Or rather, as Bishop *Patrick* renders, "to give the king of Assyria fifty shekels of silver for each man," i. e. in his army. It may be supposed, that Menahem compelled "the mighty men of wealth" to give much more a-piece than this sum, (somewhat about £22 22 each,) and each of them in some proportion to his affluence.]—*Bagster.*

Ver. 25. *With Argob and Arieh.*—It is not certain whether these were attendants upon the king, (which is very likely,) or engaged with Pekah in the conspiracy. [From the construction of the Hebrew text, it would appear that

27 ¶ In the two and fiftieth year of Azariah king of Judah, Pekah [q] the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years.

28 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 ¶ In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of [r] Naphtali, and carried them captive to Assyria.

30 ¶ And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned [s] in his stead, in the twentieth [t] year of Jotham the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel began [u] Jotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerusha, the daughter of Zadok.

34 And he did *that which was* right in the sight of the LORD: he did according to all that his father Uzziah had done.

35 Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the LORD.

36 ¶ Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

37 In those days [v] the LORD began to send against Judah Rezin [w] the king of Syria, and Pekah [x] the son of Remaliah.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

A. M. 3264. B. C. 740.

q Is.7.1,4,9.

r Is.9.1.

A. M. 3265. B. C. 739.

s After an anarchy for some years. c.17.1. Hos.10.3. 7.15.

t The 4th year of Ahaz, the year after Jotham had begun to reign: (*Usher.*)

A. M. 3246. B. C. 758.

u 2 Ch.27.1, &c.

A. M. 3262. B. C. 742.

v At the end of Jotham's reign.

w c.16.5.

x ver.27.

a 2 Ch.28.1, &c.

b Le.18.21. Ps.106.37, 38.

c De.12.31. Ps.106.35.

d De.12.2. 1 Ki.14.23.

e Is.7.1, &c.

f c.14.22.

g *Eloth.*

h *Tilgath-pilneser.* 1 Ch.5.26, &c. 2 Ch.28. 20. *Tilgath-pilne-er.*

i c.15.29.

j c.12.18.

A. M. 3264. B. C. 740.

k *Damme-sek.*

l Foretold, Am.1.5.

CHAPTER XVI.

1 Ahaz's wicked reign. 5 Ahaz assailed by Rezin and Pekah, hireth Tiglath-pileser against them. 10 Ahaz, sending a pattern of an altar from Damascus to Urijah, diverteth the brazen altar to his own devotion. 17 He spoileth the temple. 19 Hezekiah succeedeth him.

IN [a] the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign.

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to [b] pass through the fire, according [c] to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and [d] on the hills, and under every green tree.

5 ¶ Then [e] Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him.*

6 At that time Rezin king of Syria recovered Elath [f] to Syria, and drave the Jews from [g] Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 ¶ So Ahaz sent messengers to [h] Tiglath-pileser [i] king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And [j] Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against [k] Damascus, and [l] took it, and carried *the people of* it captive to Kir, and slew Rezin.

10 ¶ And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of

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who reigned twenty years, till he also was slain, and succeeded by Hoshea the son of Elah. During this succession of revolutions, two successive kings of Assyria laid the country under contributions, took various towns, and carried off many of the inhabitants into Assyria.

To return to Judah: Jotham the son of Uzziah, (otherwise Azariah,) seems to have been so affected with the fate of his father, that though he "did that which was right in the sight of the Lord," he entered not within the temple, at least in the early part of his reign, which probably encouraged the people to burn incense in the high places. However, he was successful in war, laid the children of Ammon under tribute, and "became mighty, because he prepared his ways before the Lord his God." (2 Chron. xxvii. 6.)

CHAP. XVI. Ver. 1—20. *The wicked reign of Ahaz, who restores idolatry in Judea.*—Ahaz is branded as the worst character among all the kings of Judah hitherto. "This is that king Ahaz!" (2 Chron. xxviii. 22.) And the worst part of his character respects his cruel and gross idolatry. "He walked in the way of the (idolatrous) kings of Israel; yea, and made his son to pass through the fire, according to the abomination of the heathen." Whether the *son* here mentioned was Hezekiah, who succeeded him, we have no means of ascertaining; but if so, we have a striking instance of the power of grace beyond that of Satan. His father devoted him to idols; but the Lord consecrated him to himself. The general practice of idolaters was to pass hastily through a fire, or between two fires, with their children in their arms; by which they were "made over," in a way of dedication, to their idols; but it is also certain, that, either through excess of zeal, or perhaps by accident, sometimes these children were absolutely consumed. (See Psalm cvi. 38. Jer. vii. 31. Ezek. xxiii. 37—39.) And this appears to have been the case as to some of Ahaz's children, though not with Hezekiah. (See 2 Chron. xxviii. 3.)

It will perhaps startle some of our readers, to be told that these abominable rites were formerly practised in the British Islands, and are, indeed, not wholly extinct at the present day. The following citations, while they prove this fact, will also in a good degree illustrate the manner of these idolatries. Dr. *Jamieson* (in his Dictionary of the Scottish Language) mentions a festival held annually in Scotland, on the 1st of May, (O. S.) which is called *Beltane*, or *Beltein*. A town in Perthshire is called *Tillee Beltein*; i. e. the eminence (or high place) of the fire of Baal. Near this are two Druidical temples of upright stones, with a well adjacent to one of them, still held in great veneration for its sanctity, and on that account visited by vast numbers of superstitious people. In the

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Argob and Arieh were slain with the king, and that the fifty Gileadites were conspirators with Pekah.]—*Bagster.*

Ver. 29. *Tiglath-pileser.*—(Some suppose *Tiglath-pileser* to be the son of Sardanapalus; but the learned *Prideaux* makes him the same as *Arbaces* the Mede, called by *Ælian*, *Thelgamus*, and by *Castor*, *Ninus Junior*, who, with Belesis, headed the conspiracy against Sardanapalus, and fixed his royal seat at Nineveh, as *Belesis*, called in Scripture *Baladan*, did his at Babylon.]—*Bagster.*

Ver. 30. *Reigned in his stead.*—"After an anarchy of some years," chap. xvi 1.——*In the twentieth year of Jotham.*—See Margin. There are, as Dr. *Clarke* says, "many difficulties in this chronology," and we think it better to leave them, than to puzzle our readers with a variety of conjectures.

CHAP. XVI. Ver. 2. *Twenty years old.*—Here occurs another chronological difficulty. If Ahaz came to the throne a' 20, and reigned but 16 years, he must have died at 36; if, therefore, Hezekiah was 25 when he began to reign, (chap. xviii. 1.) he must have been born when his father was little more than 11 years old, which to us appears incredible. It was, however, very common for the heir to be taken in as partner of the throne some years before his father's death: and something of the kind is intimated in the present instance; for, ch. xviii. 1. it is said, Hezekiah began to reign in the 3d year of Hoshea; and of Hoshea, that he began to reign in the 12th of Ahaz, ch. xvii. 1. It is evident, therefore, that Hezekiah began to reign in the 14th year of Ahaz; and this allows for his father being at least thirteen or fourteen years old at the birth of Hezekiah, before which age matrimony often takes place in those warm countries.

Ver. 5. *But could not overcome him.*—It is probable, that at this time Isaiah was sent to support Ahaz, by predicting the death of both his enemies. See Isa. vii. 1, &c.

Ver. 6. *Recovered Elath,* (or Eloth.)—This place had formerly belonged to Edom. It was built on the eastern branch of the Red sea; but it had been rebuilt by Azariah (or Uzziah) ch. xiv. 22. and added to Judah; and now, perhaps, taken possession of by the king of Syria in the name of Edom; yet, however, *Aram* (Syria) and Edom differ but one letter in the original, and that very similar; some MSS. for Syria read Edom, and for Syrians, Edomites.

Ver. 9. *Kir.*—[*Josephus* informs us, that this place was in Upper Media; and it is clear that it must be understood of some city or country in the dominions of the king of Assyria. It is highly probable, that it was the country on the banks of the river *Cyrus* or *Kyrus*, now called *Kur*, or *Kura*; and we find

the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built [m] an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered [n] thereon.

13 And he burnt his burnt-offering and his meat-offering, and poured his drink-offering, and sprinkled the blood of [o] his peace-offerings, upon the altar.

14 And he brought also the brazen [p] altar, which *was* before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning [q] burnt-offering, and the evening meat-offering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brazen altar shall be for me to inquire *by*.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶ And king [r] Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brazen oxen that *were* under it, and put it upon a pavement of stones,

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

19 ¶ Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and [s] was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

A. M. 3264. B. C. 740.

m Ps 106.39.

n Nu 18.3. 2 Ch 26. 16,19.

o *the peace-offerings which were his.*

p 2 Ch.4.1.

q Ex.29.39 ..41.

r 1 Ki.7.23, 28.

A. M. 3278. B. C. 726.

s 2 Ch.28.27.

A. M. 3274. B. C. 730.

a After an interregnum. c.15.30.

b c.18.9.

c *rendered.* 2 Sa.8.2.

d or, *tribute.*

A. M. 3283. B. C. 721.

e c.18.10,11. Foretold, Hos.13. 16.

f Le.26.32, 33. De.28.36, 64. 29.27,28.

g 1 Ch.5.26.

h Le.18.3. De.18.9. c.16.3. Ps.106.35.

CHAPTER XVII.

1 Hoshea's wicked reign. 3 Being subdued by Shalmaneser, he conspireth against him with So king of Egypt. 5 Samaria for their sins is captivated. 24 The strange nations, which were transplanted in Samaria, being plagued with lions, make a mixture of religions.

IN the twelfth year of Ahaz king of Judah began [a] Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did *that which was* evil in the sight of the LORD, but not as the kings of Israel that were before him.

3 ¶ Against [b] him came up Shalmaneser king of Assyria; and Hoshea became his servant, and [c] gave him [d] presents.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year; therefore the king of Assyria shut him up, and bound him in prison.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 In [e] the ninth year of Hoshea the king of Assyria took Samaria, and [f] carried Israel away into Assyria, and placed them in [g] Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

7 For *so* it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And walked [h] in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

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parish of Callandar, (same county,) upon Beltein day, they cut a circular trench in the ground, sufficient to enclose the whole company assembled. "They kindle a fire, and dress a repast of eggs and milk, in the consistence of a custard: they knead a cake of oatmeal, which is toasted at the embers against a stone." After the custard is eaten, they divide the cake into as many equal parts as there are persons present, and one part is made *perfectly black* with charcoal. The bits of cake are put into a bonnet, and are drawn blindfold, and he who draws the black bit is considered as *devoted to be sacrificed to Baal*, and is obliged to *leap three times through the flames*. *Pennant* (Tour in Scotland, 1769) gives a similar account, with varying ceremonies.

"In Ireland," says *Macpherson*, "*Beltein* is celebrated on the 21st of June, at the time of the solstice. There they make fires on the tops of the hills, and every member of the family is made to *pass through the fire*, as they reckon this ceremony to ensure good fortune during the succeeding year. This resembles the rite used by the Romans in *Palilia*. *Beltein* (adds M.) is also observed in Lancashire." (Compare with the above our exposition on Levit. ch. xx. and note on ver. 2.)

But to return to *Ahaz*. He no sooner restores idolatry, than he is involved in war, and surrounded by enemies. Rezin, king of Syria, and Pekah, king of Israel, besiege Jerusalem. The former retook Elath, (which had been built by Uzziah, ch. xiv. 22.) and expelled all the Jews from thence; but they could not overcome Ahaz. However, they so alarmed him, that he sent a cringing message to the king of Assyria, and bribed him with the treasures of the temple, to come to his assistance; he accordingly captured Damascus, and slew Rezin, king of Syria. This, for the present, relieved Ahaz; but at the same time both impoverished and ensnared him; for, going to meet the king of Assyria at Damascus, he saw an idolatrous altar, with which he was so delighted, that he sent a model of it to Jerusalem, and ordered the priest, who was servile enough to obey him, to have a similar one placed in the temple, where he himself officiated; and that which had been erected by Solomon was removed, to make room for it. He took down also the brazen sea from the back of the brazen oxen, and made other alterations, which showed his utter disregard for the divine commands, and his subserviency to the king of Assyria, to gratify whom these alterations are said to have been made. But we must refer, with our text, to the book of Chronicles, for some other particulars of importance there recorded. (See 2 Chron. xxviii.)

CHAP. XVII. Ver. 1—41. *The wicked reign of Hoshea, who, conspiring against the king of Assyria, is dethroned, and Israel is carried captive into Babylon.*—We now come to the affairs of Israel, and to the painful crisis of their captivity. Hoshea was a wicked prince, though not so much so as some of his predecessors. But it was his real or supposed conspiracy against Shalmaneser, that brought on his immediate ruin. He had sent presents to the king of Egypt, and withheld his usual tribute from the king of Assyria, which led the latter to conclude, that he had taken part with the former against him. On hearing this, therefore, Shalmaneser marched a powerful army into the land of Israel, dethroned and imprisoned Hoshea, and carried the people away captive. By the mention of the king's imprisonment before the siege of Samaria, it should seem probable that the king was seized out of his metropolis, and carried captive before any of his people. Samaria must indeed have been ably defended, as it stood a siege of three years before it could be taken; when taken, however, the inhabitants were carried away captive into the Assyrian empire, and colonies sent from different parts to supply their place. The Lord now sent lions among the new inhabitants, who

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cities called *Cyropolis*, *Cyrena*, and *Carine*, mentioned by writers as lying in these parts; and a part of Media, called *Syromedia*, as it is thought, from the Syrians, who were carried captive thither.]—*Bagster*.

Ver. 13. *Of his peace-offerings.*—Rather, perhaps, "the peace-offerings which (were placed) for him on the altar."

Ver. 15. *For me to inquire by.*—Some suppose that he meant to consult thus, as a sort of oracle: see ch. viii. 4. But it may be translated—"and (as to) the brazen altar, that shall be (left) for me to inquire, (concerning.)" Dr. *Boothroyd* renders it, "As to the brazen altar, it shall be for me to inquire what must be done." See ver. 14. which states what he did do.

Ver. 18. *The covert for the sabbath.*—[There are a great number of conjectures concerning this covert; but it is probable, that it was either, as *Locke* supposes, a sort of shelter or *canopy* erected for the people on the sabbath, when the crowd was too great for the porch to contain them; or, as Dr. *Geddes* supposes, a seat, probably covered with a *canopy*, placed on an elevation, for the king and his court when they attended public worship.]—*Bagster*.

CHAP. XVII. Ver. 1. *In the twelfth year of Ahaz.*—[In ch. xv. 30. this is said to be "the twentieth year of Jotham," which *Calmet* thus reconciles: "Hosea conspired against Pekah, the 20th year of the reign of this prince, which was the 18th of Jotham, king of Judah. Two years after this, that is, the 4th of Ahaz, and the 20th of Jotham, Hosea made himself master of a *part* of the kingdom, according to chap. xv. 30. Finally, the 12th year of Ahaz, Hosea had peaceable possession of the *whole* kingdom, agreeably to chap. xvii. 1."]—*Bagster*.

Ver. 6. *In Habor, by the river of Gozan.*—As no such river is to be found, *Stackhouse* reads, "He placed them in Halah, and by the river Habor, in Gozan," &c. Habor according to *Calmet*, is the same as Chebar, Eze. i. 1

9 And the children of Israel did [i] secretly *those* things that *were* not right against the LORD their God, and they built them high places in all their cities, from [j] the tower of the watchmen to the fenced city.

10 And [k] they set them up [l] images and groves [m] in [n] every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, whereof the LORD had said [o] unto them, Ye shall not do this thing.

13 Yet the LORD testified against Israel, and against Judah, [p] by all the prophets, *and by* all the seers, [q] saying, Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but hardened [r] their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected [s] his statutes, and his covenant [t] that he made with their fathers, and his testimonies [u] which he testified against them; and they followed [v] vanity, and became [w] vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had [x] charged them, that they should not do like them.

16 And they left all the commandments of the LORD their God, and made them molten [y] images, *even* two [z] calves, and made a [a] grove, and worshipped all the host of [b] heaven, and served [c] Baal.

17 And they caused their sons and their daughters to pass [d] through the fire, and used divination and [e] enchantments, and sold [f] themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but [g] the tribe of Judah only.

19 Also [h] Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected [i] all the seed of Israel, and afflicted them, and [j] delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For [k] he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam [l] drave Israel from following the LORD, and made them sin a great sin.

A. M. 3283. B. C. 721.

i Eze.8.12.
j 2 Ch.18.8.
k 1 Ki.14.23. Is.57.5.
l *statues.*
m De.16.21. Mi.5.14.
n De.12.2. c.16.4.
o Ex.20.3,4. Le.26.1. De.4.19. 5.7,8.
p *by the hand of.*
q Is.1.16,17. 55.7. Je.18.11. 25.5. 35.15. Eze.18.31. 2 Pe.3.9.
r De.31.27. Pr.29.1. Is.48.4. Je.7.26.
s Je.8.9.
t De.29.25, 26.
u De.6.17, 18. Je.44.23.
v De.32.21. 1 Sa.12.21. 1 Ki.16.13.
w Je.2.8. Ro.1.21.
x De.12.30, 31.
y Ex.32.4,8.
z 1 Ki.12.28.
a 1 Ki.14.15, 23. 15.13.
b Je.8.2.
c 1 Ki.16.31. 22.53.
d Le.18.21. c.16.3. Eze.23.37.
e De.18.10.
f 1 Ki.21.20.
g 1 Ki.11.13, 32.
h Je.3.8.
i Je.6.30.
j c.13.3. 15.29. Ne.9.27, 28.
k 1 Ki.11.11.
l 1 Ki.12.20, 28.

m 1 Ki.14. 16.
n ver.6.
A. M. 3326. B. C. 678.
o Ezr.4.2,10.
p ver.30.
q c.18.34. *Ivah.*
r 1 Ki.13.26. Je.5.6. Eze.14.21.
s Mi.4.5.
t ver.24.
u Ezr.4.9.
v De.12.31.
w 1 Ki.12.31
x ver.41. Zep.1.5.
y or, *who carried them away from thence.*
z Ge.32.28.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, as he had said [m] by all his servants the prophets. So [n] was Israel carried away out of their own land to Assyria unto this day.

24 ¶ And [o] the king of Assyria brought *men* from [p] Babylon, and from Cuthah, and from [q] Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And *so* it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD sent [r] lions among them, which slew *some* of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD.

29 Howbeit every nation made gods of their [s] own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon [t] made Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And [u] the Avites made Nibhaz and Tartak, and the Sepharvites burnt [v] their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, [w] and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 They [x] feared the LORD, and served their own gods, after the manner of the nations [y] whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, [z] whom he named Israel;

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attributed this misfortune to their ignorance of the rites of worship practised by their predecessors: for it is evident they took the God of Israel to be a local deity, like their own idols; and thought it only necessary to perform the accustomed sacrifices, in order to secure his protection. On making such a representation to the king of Assyria, he sends a Jewish priest to instruct them "how they should fear the Lord." He did so; but whether he did not forewarn them against idolatry, or whether they did not regard his doctrine, still "every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made."

As to these Israelites, who were chiefly the two tribes and a half beyond Jordan, (1 Chron. v. 26.) we have seen they were carried away into captivity, for the very same crimes committed by the heathen, than whom they were so much the more culpable, as they had in their hands the revealed will of God. It is vain to inquire into the exact situation of the places here named, whither they were carried; and still more so, to look for any remainder of them now there existing. Many doubtless returned after the captivity, and those who did not, were dispersed farther in the course of years; so that some remains of the ten tribes have been traced, with considerable probability, in Chaldea and Persia; among the Afghans in Cabulistan; in India, in Africa, and even in North America. (See

Ver. 9. *From the tower*, &c.—The meaning is, from the smallest villages to the largest cities: the idolatry was universal.

Ver. 18. *Out of his sight.*—That is, from his immediate presence in the temple. See Jonah ii. 4.

Ver. 26. *The manner of the God of the land.*—That is, the manner in which he is accustomed to be worshipped.

Ver. 27, 28. *One of the priests.*—Most likely not one of the sons of Aaron, but one of Jeroboam's, which might, in great measure, tolerate their idolatries.

Ver. 30. *Succoth-benoth.*—[Literally, "the tents of the daughters," were probably tents in which young women, according to the testimony of *Herodotus* and *Strabo*, devoted themselves to the worship of the Babylonish goddess *Mylitta*, or *Venus*. The Rabbins say, her emblem was a *hen and chickens*. ——*Cuth.*—*Cuth* is probably the *Cush* watered by the Gihon, or Araxes, now Aras, (Ge. ii. 13.) the ancient country of the *Scythians*, where we meet with the *Quitiuns*.]—*Bagster.*——*Nergal.*—The Solar light, whose emblem, according to the Rabbins, was the cock that "ushers in the dawn."——*Ashima.*—The atoner; represented by the same authority as a goat, or a satyr. See Le. iv. 23, 24.

Ver. 31. *Nibhaz*—The Anubis of the Egyptians, being the body of a man, with the head and feet of a dog.——*Tartak.*—The *Scinocephalus*, a figure somewhat similar having the body of an ape with dog's head stand upon

35 With whom the LORD had made a covenant, and charged them, [a] saying, Ye shall not fear other gods, nor [b] bow yourselves to them, nor serve them, nor sacrifice to them:
36 But the LORD, who brought you up out of the land of Egypt with great power [c] and a stretched out arm, him shall [d] ye fear, and him shall ye worship, and to him shall ye do sacrifice.
37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye [e] shall observe to do for evermore; and ye shall not fear other gods.
38 And the covenant that I have made with you ye [f] shall not forget: neither shall ye fear other gods.
39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.
40 Howbeit [g] they did not hearken, but they did after their former manner.
41 So [h] these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

CHAPTER XVIII.

1 Hezekiah's good reign. 4 He destroyeth idolatry, and prospereth. 9 Samaria is carried captive for their sins. 13 Sennacherib invading Judah is pacified by a tribute. 17 Rab-shakeh, sent by Sennacherib again, revileth Hezekiah, and by blasphemous persuasions soliciteth the people to revolt.

NOW it came to pass in the third year of Hoshea son of Elah king of Israel, *that* Hezekiah [i] the son of Ahaz king of Judah began to reign.
2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also *was* [k] Abi, the daughter of Zachariah.
3 And he did *that which was* right in the sight of the LORD, according to all that David his father did.
4 ¶ He removed the high places, and brake the [l] images, and cut down the groves, and brake in pieces the [m] brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it [n] Nehushtan.
5 He trusted in the LORD God of Israel; so [o] that after him was none like him among all the kings of Judah, nor *any* that were before him.
6 For he clave [p] to the LORD, *and* departed not from [q] following him, but kept his commandments, which the LORD commanded Moses.
7 And the LORD was with [r] him; *and* he prospered [s] whithersoever he went forth: and he rebelled against the king of [t] Assyria, and served him not.
8 He smote the Philistines, *even* unto [u] Gaza, and the borders thereof, from the tower of the watchman to the fenced city.
9 ¶ And it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser [v] king of Assyria came up against Samaria, and besieged it.
10 And at the end of three years they took it: *even* in the sixth year of Hezekiah, that *is* the ninth year of Hoshea king of Israel, Samaria was taken.
11 And [w] the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:
12 Because [x] they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.
13 ¶ Now [y] in the fourteenth year of king Hezekiah did [z] Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.
14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.
15 And [a] Hezekiah gave *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house.
16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave [b] it to the king of Assyria.
17 ¶ And the king of Assyria sent [c] Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a [d] great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which [e] *is* in the highway of the fuller's field.
18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the household, and Shebna the [f] scribe, and Joah the son of Asaph the recorder.
19 And Rab-shakeh said unto them, Speak

A. M. 3325. B. C. 679.
a Ju.6.10.
b Ex.20.5.
c Ex.6.6.
d De.10.20.
e De.5.32.
f De.4.23.
g Je.13.23.
h ver.32,33.
A. M. 3278. B. C. 726.
a 2Ch.28.27. 29.1. He is called *Ezekias*. Mat.1.9.
A. M. 3278, 3306. B. C. 726..698.
b 2 Ch.29.1. *Abijah.*
c *statues.*
d Nu.21.9.
e i. e. *a piece of brass.*
f c.23.25.
g De.10.20. Jos.23.8.
h *after him.*
i 2 Ch.15.2. 1 Sa.13. 14.
j Ps.60.12. Ro.8.31.
k c.16.7.
l *Azzah.*
A. M. 3281. B. C. 723.
m c.17.3,&c
n 1 Ch.5.26.
o Ne.9.26,27. Ps.107.17. Da.9.6,10.
A. M. 3291. B. C. 713.
p 2Ch.32.1, &c. Is.36.1,&c
q *Sanherib.*
r c.16.8.
s *them.*
A. M. 3294. B. C. 710.
t Is.20.1.
u *heavy.*
v Is.7.3.
w or, *secretary.*

Williams's Dictionary of Religions, in *Afghans* and *Jews*.) Yet, however we may have lost them, they are not lost to the eye of Providence, but will be easily re-collected, when "the set time to favour Zion" shall be come.

CHAP. XVIII. Ver. 1—37. *Hezekiah puts down idolatry. Sennacherib, after invading Israel, and taking captive the inhabitants of Samaria, threatens Hezekiah, who in vain bribes him to withdraw.*—The early part of Hezekiah's reign is here passed over very cursorily, but the blank may be filled up by reading the 29th, 30th, and 31st chapters of the second book of Chronicles, which will come under our review hereafter. We have, in the preceding chapters, an account of the capture of Samaria and its inhabitants, by Shalmaneser king of Assyria, in the sixth year of Hezekiah's reign. About eight years after this, Sennacherib, who had succeeded Shalmaneser, turned his arms against Judah, with a design of subduing that country also. Several of the fenced cities (or walled towns) on the boundaries of Judah having been captured, Hezekiah became much alarmed. Knowing that his father Ahaz had been tributary to the king of Assyria, he, in a mo-

his hind legs, and looking intensely at the moon.—*Adrammelech*, &c.—These names both refer to Moloch. *Jarchi* says that they were in the form of a mule and a horse, to represent the sun and moon. See Dr. *Clarke*.

CHAP. XVIII. Ver. 2. *Began to reign.*—[As Ahaz was 20 years old when he began to reign, and died when he had reigned 16 years, his whole age only amounted to 36 years; and as Hezekiah was, at least, entering on his 25th year when he began to reign, then Ahaz must have been under 12 years of age when his son was born! This is not at all impossible; and there are well attested facts of men having children at as early a period, especially in eastern countries. See note on ch. xvi. 2.]—*Bagster*.

Ver. 4. *Nehushtan.*—See Margin. For the history of the brazen serpent, see Numb. xxi. 8, 9. Afterwards, it appears, the Israelites, in their rage for idolatry, burnt incense to this brazen relic.

Ver. 11. *Halah.*—[It is thought, with much probability, that *Halah*, or *Chalach*, is *Ptolemy's Calachene*, the northern part of Assyria; that *Habor*, or *Chabor*, is the mountain, or mountainous country, between Media and Assyria called by *Ptolemy*, *Chaboras*; and that *Gozan* is the *Gauzanitis* of *Ptolemy*, situated between that mountain and the Caspian sea, and between the two channels of the river Cyrus.]—*Bagster*.

Ver. 16. *The gold from the doors:*—See 1 Kings vi. 32.—*And from the pillars.*—What these pillars were is unknown.

Ver. 17. *Tartan and Rabsaris and Rab-shakeh.*—Calmet considers these not personal names, but names of office. *Tartan*, master of the tribute; *Rabsaris*, chief of the eunuchs; *Rab-shakeh*, master of the wine, cup-bearer, or butler.—*Conduit.*—Or aqueduct. See Isa. vii. 3. [If the *Fuller's field* were near *En-rogel*, or the *Fuller's fountain*, east of Jerusalem, as is generally supposed, then it is probable that the *conduit of the upper pool* was an aqueduct that brought the water from the *upper* or *eastern* reservoir of that fountain; which they had probably seized in order to distress the city.]—*Bagster*

Ver. 19. *Rab-shakeh.*—[He was the chief speaker, being a very eloquent man and, according to the Hebrews, whom *Procopius* follows, an apostate Jew: which is not improbable, as he spoke Hebrew so fluently; and, when he blasphemed the Divine Majesty, the king and nobles rent their clothes, which was not usual unless the blasphemer were an Israelite.]—*Bagster.*—*What con-*

ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

20 Thou [x] sayest, (but *they are but* [y] vain words,) [z] *I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 Now, behold, thou [a] trustest upon the staff of this bruised [b] reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: *is* not that he, whose high [c] places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give [d] pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD [e] said to me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand *it:* and talk not with us in the Jews' language in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that [f] they may eat their own dung, and drink [g] their own piss with you?

28 ¶ Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus [h] saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

30 Neither [i] let Hezekiah make you trust [j] in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not to Hezekiah: for thus saith the king of Assyria, [k] Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his [l] cistern:

32 Until I come and take you away to a land like [m] your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he [n] persuadeth you, saying, The LORD will deliver us.

33 Hath [o] any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where *are* the gods of [p] Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and [q] Ivah? have they delivered Samaria out of my hand?

35 Who [r] *are* they among all the gods of the countries, that have delivered their country out of my hand, that the LORD should deliver Jerusalem out of my hand?

36 But the people held their peace, and answered him not [s] a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah [t] with *their* clothes rent, and told him the words of Rab-shakeh.

CHAPTER XIX.

1 Hezekiah mourning sendeth to Isaiah to pray for them. 6 Isaiah comforteth them. 8 Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah. 14 Hezekiah's prayer. 20 Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion. 35 An angel slayeth the Assyrians. 36 Sennacherib is slain at Nineveh by his own sons.

AND [a] it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah [b] the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day [c] of trouble, and of rebuke, and [d] blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent [e] to reproach [f] the living God; and will reprove [g] the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant [h] that are [i] left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast

A. M. 3284. B. C. 710.

x or, *talkest.*
y *word of the lips.*
z or, *But counsel and strength are for the war.*
a *trustest thee.*
b Eze.29.6, 7.
c ver.4. 2 Ch.31.1.
d or, *hostages.*
e Is.10.5,6. Am.3.6. Jn.19.10, 11.
f La.4.5. Eze.4.15.
g *the water of their feet.*
h Ps.73.8,9.
i 2 Th.2.4,8.
j Ps.11.1. 22.7,8. 125.1,2.
k *make with me a blessing,* or, *seek my favour.* Ge.32.20. 33.11. Pr.18.16.
l or, *pit.*
m De.8.7,8.
n or, *deceiveth.*
o c.19.12,13. Is.10.10, 11.
p Je.49.23.
q c.17.24. *Avah.*
r c.19.17,18. Da.3.15.
s Pr.26.4. Am.5.13.
t Is.33.7.
a Is.37.1,&c
b Lu.3.4. called *Esaias.*
c Je.30.7.
d or, *provocation.*
e c.18.17.
f Ps.74.18.
g Ps.50.21.
h Ro.9.27.
i *found.*

ment of weakness, sent to know his demands; and in order to satisfy them, cut off the gold from the doors and pillars of the temple, which he had repaired but a short time before, and sent it, with all the silver he could muster, to pacify the Assyrian despot. Whether these were not equal to his expectations, or whether the sight of them only increased his appetite for more, while he was himself with the main army besieging Lachish, he sent three of his chief officers, with a body of troops, to threaten Jerusalem. Hezekiah, however, having recovered his first alarm, had taken prudent precautions to protect the city, and encouraged his people to put confidence in the Lord. (2 Chron. xxxii. 1—8.) The messengers of Sennacherib blasphemed the God of Israel, by comparing him with the idols of the heathen: and, by addressing the inhabitants in their own language, endeavoured also to excite discontents among the people, who, however, remained firm both to their God and to their king. We must not omit to notice the artful conduct of Rab-shakeh, in pretending that Hezekiah was an apostate, and had offended the God of Israel by destroying the high places and idols of Jeroboam; and by obliging the people to come twice a year to worship at Jerusalem, as in the times of David and of Solomon; but the people were now better taught than to be deceived by him

CHAP. XIX. Ver. 1—37. *Hezekiah applies to the prophet*

dence.—Dr. *Clarke* takes the Hebrew word (*habitachon*) to be a diminutive; "What little foolish confidence is this?"

Ver. 29. *Vain words.*—i. e. a word of no meaning. Perhaps the sentence would read more in the spirit of the original, "Thou sayest, (but it is a vain word!) counsel and strength are for war; (no margin.) Now on whom dost thou trust," where is thy strength and counsel, "that thou rebellest against me?"

Ver. 26. *Speak in Syrian.*—[Perceiving that the object of this blasphemous caitiff was to stir up the people to sedition, they mildly and reasonably required him to make his proposals in the Syrian language.]—*Bagster.*

Ver. 31. *Make* an agreement.—i. e. a handsome present. See Gen. xxxii. 20.; xxxiii 11.

Ver 34. *Hamath.*—[*Hamath*, there is little doubt, was the *Epiphania* of the Greeks, as *Josephus*, *Theodoret*, and *Jerome*, expressly assert. It was a celebrated city of Syria, situated on the Orontes, and the present *Hamah* doubtless occupies its site; as *Abulfeda*, who was prince or emir of *Hamah* about A. D. 1345, expressly states, in his description of Syria, that *Hamah* is an ancient city mentioned in the writings of the Israelites. It is still a considerable town, situated on both sides of the Orontes, about three days' journey and a half from Tripoli, by way of Hossn; and must contain, *Burckhardt* says, at least 30,000 inhabitants.——*Arpad.*—*Arpad* is probably the town of *Arphax*, mentioned by *Josephus*, as limiting the province of Gamalitis, Gaulanitis, Batanea, and Trachonitis, to the N. E.; and the *Raphan*, or *Raphanea*, which *Stephanus* places near Epiphania.]—*Bagster.*

CHAP. XIX. Ver. 3. *Children come to the birth.*—A proverbial phrase, to mark a crisis of difficulty and danger.

heard, with which [j] the servants of the king of Assyria have blasphemed me.

7 Behold, I [k] will send a blast [l] upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from [m] Lachish.

9 And [n] when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest [o] deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 Have [p] the gods of the nations delivered them which my fathers have destroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden [q] which *were* in Thelasar?

13 Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed [r] before the LORD, and said, O LORD God of Israel, which [s] dwellest *between* the cherubims, thou [t] art the God, *even* thou alone, of all the kingdoms of the earth; thou [u] hast made heaven and earth.

16 LORD, bow [v] down thine ear, and hear: [w] open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have [x] cast their gods into the fire: for they *were* no gods, but [y] the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know [z] that thou *art* the LORD God, *even* thou only.

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, *That* which thou hast prayed to me against Sennacherib king of Assyria I have [a] heard.

21 This *is* the word that the LORD hath spoken concerning him; The virgin [b] the daughter of Zion hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken [c] her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against [d] the Holy *One* of Israel.

23 [e] By thy messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots [f] I am come up to the height of the mountains, to the sides of Lebanon, and will cut down [g] the tall cedar trees thereof, *and* the choice fir trees thereof: and I will enter into the lodgings of his borders, *and into* [h] the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of [i] besieged places.

25 [j] Hast thou not heard long ago *how* I have [k] done it, *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were [l] of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* [m] the grass on the housetops, and *as corn* blasted before it be grown up.

27 But I know thy [n] abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook [o] in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this *shall be* a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And [p] the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth [q] a remnant, and [r] they that escape out of mount Zion: the zeal of the LORD *of hosts* shall do this.

32 Therefore thus saith the LORD concerning

A. M. 3294. B. C. 710.

j c.18.35.
k ver.35.,37.
l Je.15.1.
m c.18.14.
n 1 Sa.23.27.
o c.18.5.
p c.18.33,34
q Eze.27.23.
r 2 Ch.32.20.
s 2 Ch.5.7,8. 1 Sa.4.4.
t 1 Ki 18.39. Is.44.6.
u Ps.102.25.
v Pa.31.2.
w 2 Ch.6.40.
x *given.*
y Ps.115.4, &c. Is.44.10, &c.
z 1 Ki.20.28.

a Ps.65.2.
b La.2.13.
c Job 16.4. La.2.15.
d Is.5.24. Je.51.5.
e *by the hand of.*
f Ps.20.7.
g *the tallness.*
h or, *the forest and his fruitful field.* Is 10.18.
l or, *fenced.*
j or, *hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and fenced cities to be ruinous heaps?*
k Is.45.7.
l *short of hand.*
m Ps.129.6.
n or, *sitting.*
o Eze.38.4.
p *the escaping of the house of Judah that remaineth.*
q ver.4.
r *the escaping.*

Isaiah, and receives a favourable answer. The Assyrian army is destroyed, and Sennacherib is slain.—Hezekiah now clothed himself with sackcloth, and sent messengers in sackcloth also to Isaiah the prophet, who gave an answer of peace, which we find fulfilled in the same chapter. When Rab-shakeh returned back to Sennacherib, he found him at Libnah, whence he sent another message, by letter, to Hezekiah, no less insulting and blasphemous than his former one. The answer was, (through the prophet,) "The virgin, the daughter of Zion, hath despised thee and laughed thee to scorn." The king of Assyria now heard a rumour that the king of Ethiopia (or rather *Cush*) was come out to war against him, and hastened home to meet him; after this, it is supposed, (for the narrative is not clear,) that he returned back with his whole force to Judea. Before, however, he could reach Jerusalem, or "shoot an arrow there," the Lord sent his angel, and smote 185,000 of his men in one night. Whether this was done by means of a pestilence, as in the case of David's punishment for numbering the people, (2 Sam. xxiv. 15, 16.) or, as "he maketh the winds his angels," (Psalm civ. 4.) whether it was by means of the pestilential vapour called the *simoom*, we presume not to decide. (See note.) But either way it was equally fatal, and equally from the hand of God; and the divine prediction closes with this sentence—"I will cause him to fall by the sword in his own land." He did so, and by the sword of his own sons.

This chapter seems to want no farther elucidation, but we must not close it without remarking—"What an asylum hath

Ver. 9. *And when he heard.*—[When Sennacherib had levied contributions on Hezekiah, he marched his army into Egypt; where, after several successes, he laid siege to Pelusium, (*Josephus.*) and spent much time in it; but hearing that Tirhakah, king of Ethiopia, whom *Strabo* calls *Therchon*, was marching against him with a great army, to assist his kinsman, *Sevechus*, or *Sethon*, the king of Egypt, he durst not abide his coming, but raised the siege; and returning to Judea, he encamped against Lachish, and afterwards against Libnah. But, finding that Tirhakah pursued him as a fugitive, he marched back to encounter him; and having totally routed his army, he returned to wreak his vengeance on Hezekiah.]—*Bagster.*—*Ethiopia.*—Heb. "Cush," which does not always mean the same country; but here, according to some, Ethiopia proper; and to others, Arabia, on the eastern coast of the Red sea.

Ver. 12. *Rezeph.*—[Was probably either *Rezapha*, which *Ptolemy* places in the Palmyrene, west of the Euphrates; or, rather *Rezipha*, in Mesopotamia, east of the Euphrates.]—*Bagster.*

Ver. 24. *I have digged and drunk strange waters.*—That is, in the bombastic language of the East, "I have conquered many foreign countries, and my army has been so numerous, that their feet have dried up the trenches around the places I besieged."

Ver. 25. *Hast thou not heard,* &c.—These are understood to be the words of Jehovah. Our translation is obscure, and the marginal reading little better. Dr. *Boothroyd* is more dignified and perspicuous: "Hast thou not heard of old that I disposed this? And that from ancient times I determined it? Now have I brought it to pass, that thou shouldest be to reduce into heaps of ruin the strongest cities."

Ver. 28. *A hook in his nose.*—[This alludes to the method by which the

the king of Assyria, He shall not come into this city nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For [s] I will defend this city, to save it, for mine own sake, and for my servant David's sake.

35 ¶ And [t] it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at [u] Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote [v] him with the sword: and they escaped into the land of [w] Armenia. And Esarhaddon [x] his son reigned in his stead.

CHAPTER XX.

1 Hezekiah, having received a message of death, by prayer hath his life lengthened. 8 The sun goeth ten degrees backward for a sign of that promise. 12 Berodach-baladan sending to visit Hezekiah, because of the wonder, hath notice of his treasures. 14 Isaiah understanding thereof foretelleth the Babylonian captivity. 20 Manasseh succeedeth Hezekiah.

IN [a] those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, [b] Set thy house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, [c] remember now how I have walked [d] before thee in truth, [e] and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept [f] sore.

4 And it came to pass, afore Isaiah was gone out into the middle [g] court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the captain [h] of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy [i] tears: behold, I will heal [k] thee: on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and [l] I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, What *shall be* the sign [m] that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD: and [n] he brought the shadow ten degrees backward, by which it had gone dow in the [o] dial of Ahaz.

12 ¶ At [p] that time [q] Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and showed [r] them all the house of his [s] precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his [t] armour, and all that was found in his treasures: [u] there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

14 ¶ Then came Isaiah the prophet unto king

a c.20.6
t 2 Ch.32.21. Is.37.36.
u Ge.10.11. Ju.1.2 3.2, &c.
v ver.7.
w *Ararat.*
x Ezr 4.2.
A. M. 3291. B. C. 713.
s 2 Ch.32. 24, &c. Is.38.1, &c
b *give charge concerning thy house.* 2Sa.17.23.
c Ne.13.22.
d c.18.3.6.
e Ge.17.1. 1 Ki.3.6.
f *with a great weeping.*
g or, *city.*
h 1 Sa.9.16. 10.1.
i c.19.20. Ps.66.19, 20.
j Ps.39.12. 56.8. 126.5.
k De.32.39.
l c.19.34.
m Ju.6.17, 37. Is.7.11,14.
n Jos.10.12.
o *degrees.*
A. M. 3292. B. C. 712.
p Is.39.1, &c.
q or, *Merodach-baladan.*
r 2 Ch.32.27.
s or, *spicery*
t *vessels,* or, *jewels.*
u Pr.23.5.

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the soul in prayer!" "Prayer moves the arm, that moves the universe." There is no reason to be terrified at the threats of any mortal man, even though he wear a crown, while we can have access to "Him who dwelleth between the cherubim;" and have there an Advocate who gratuitously pleads our cause, and who never pleads in vain.

CHAP. XX. Ver. 1—21. *Hezekiah's sickness and miraculous recovery.*—It appears this sickness preceded the events just related; at least, it is evident, (from ver. 6.) that it occurred during the time (*Scott* says "the *first time*") that Sennacherib threatened the invasion of Judea. In the first verse, the prophet is sent to Hezekiah with this message, "Set thy house in order, for thou shalt die, and not live." He is here informed that his disorder was fatal in its nature, and is admonished to prepare to die. This involves him in deep distress: he turns to the wall, and sorely weeps and prays for respite. Probably there was a window in that wall that looked "towards God's holy temple;" and he might recollect the petition of king Solomon. (1 Kings viii. 29.) "Hearken unto the prayer which thy servant shall make toward this place." But why is king Hezekiah thus alarmed at the thoughts of death? Did he not know that he was mortal? Did he not know that there is a world beyond the grave? Assuredly he must have often read and sung the Psalms of holy David; "My heart is glad, and my glory rejoiceth; my flesh also shall rest in hope;" "I shall behold thy face in righteousness:" "Thou shalt guide me by thy counsel, and afterwards receive me to glory:" and many like passages. There are, however, various considerations that may make a good man desirous to live, such as the state of his affairs, the circumstances of the times, and the prospects of farther usefulness: all these might have their weight with this pious king. It cannot be denied, likewise, that, under the old dispensation, the prospects of a future life were much less clear and encouraging than under the brighter revelation of the gospel. When, therefore, under this dispensation, we see so many good Christians anxious for continuance of life, we need not wonder at this instance of it in a pious Jew. But what is Hezekiah's plea? "I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." On this, Bishop *Hall* thus descants:—"Couldst thou fear, O Hezekiah, that God had forgotten thine integrity? The grace that was in thee was his own work; could he in thee neglect himself? Or dost thou, therefore, doubt of his remembrance of thy faithfulness, because he summons thee to receive the crown of thy faithfulness, glory and immortality? Wherein canst thou

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common people manage their beasts in the East, especially the dromedaries, which are governed by a bridle fastened to a ring, which runs through the nostril of the beast.]—*Bagster.*

Ver. 35. *The angel of the Lord.*—[This *angel*, or *messenger*, was probably the *simoom*, or hot pestilential wind, which is so frequent in eastern countries, and often destroys vast numbers in a moment.]—*Bagster.*

Ver. 37. *Land of Armenia.*—[*Armenia* or *Ararat* is a province of Asia, comprising the modern Turcomania and part of Persia; having Georgia on the north, Curdistan, or the ancient Assyria, on the south, and Asia Minor, now Natolia, on the west.]—*Bagster.*

CHAP. XX. Ver. 4. *The middle court.*—This is the reading of the Masoretic *Keri*, and the ancient versions; but "middle of the city," is the reading of the present Hebrew text, and most of the MSS., as noted in the margin of our bibles.

Ver. 5. *I will heal thee.*—This does not prove any change in the divine mind, any more than when, after sentence is pronounced, a reprieve is granted. Hezekiah's prayer shows that he did not consider the sentence irreversible.

Ver. 7. *Take a lump of figs*, &c.—[*Shechin*, from the Arabic *sachana*, to be *hot*, signifies an *inflammatory tumour*, or *burning boil:* and some think that Hezekiah's malady was a *pleurisy;* others that it was the *plague;* and others, the *elephantiasis*, a species of *leprosy*, as one of the Hexapla versions renders in Job ii. 7. A poultice of *figs* might be very proper to maturate a boil, or dismiss any obstinate inflammatory swelling, and the propriety of such an application is expressly mentioned by *Pliny*, but we cannot discuss its propriety in this case, unless we were certain of the nature of the *malady*. It was, however, the *natural* means which God chose to bless for his recovery; and without this interposition, he must have died.]—*Bagster.*

Ver. 11. *In the dial.*—This is a very curious and complicated subject. Sundials, such as we use, at this time were certainly not invented. For *dial*, our margin reads "degrees," or steps: and Dr. *Clarke* has given a curious diagram of *steps*, of a peculiar construction, with a perpendicular gnomon, by the shadow of which the progress of the day might be accurately ascertained. The late *Taylor* has also pursued the subject with great ingenuity, in his "Fragments to Calmet," No. 2. He (with many others) attributes the effect to an extraordinary refraction of the solar rays, by means of "a layer of condensed air:" and names an extraordinary fact in support of this opinion.

Ver. 12. *Berodach.*—Isa. xxxix. 1. he is called "Merodach." So here the Versions, Talmuds, and several MSS.

Ver. 13. *House of his armour.*—The word evidently includes vessels, weapons, instruments, and perhaps all sorts of curiosities.

Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon.

15 And he said, What have they seen in thy house? And Hezekiah answered, All [v] *the things* that *are* in my house have they seen: there is nothing among my treasures that I have not showed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 [w] Behold, the days come, that all that *is* in thy house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take [x] away; and [y] they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, Good [z] *is* the word of the LORD which thou hast spoken. And he said, [a] *Is it* not *good*, if peace and truth be in my days?

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how he made [b] a pool, and a conduit, and brought water [c] into the city, *are* they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

CHAPTER XXI.

1 Manasseh's reign. 3 His great idolatry. 10 His wickedness causeth prophecies against Judah. 17 Amon succeedeth him. 19 Amon's wicked reign. 23 He being slain by his servants, and those murderers slain by the people, Josiah is made king.

MANASSEH [a] *was* twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name *was* Hephzi-bah.

2 And he did *that which was* evil in the sight of the LORD, after [b] the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high places which [c] Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as [d] did Ahab king of Israel: and worshipped [e] all the host of heaven, and served them.

4 And he built altars in the house [f] of the LORD, of which the LORD [g] said, In Jerusalem will I put my name.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he made his son [h] pass through the fire, and observed [i] times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

7 And he set a graven image of the grove that he had made in the house, of which the LORD said to [j] David, and to [k] Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:

8 Neither [l] will I make the feet of Israel move any more out of the land which I gave their fathers: only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not: and [m] Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10 ¶ And the LORD spake by his servants the prophets, saying,

11 Because [n] Manasseh king of Judah hath done these abominations, *and* hath done wickedly above all that the [o] Amorites did, which *were* before him, and hath made Judah also to sin with his idols:

12 Therefore thus saith the LORD God of Israel, Behold, I [p] *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

13 And I will stretch over Jerusalem the line [q] of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as [r] *a man* wipeth a dish, [s] wiping *it*, and turning *it* upside down.

14 And I will forsake [t] the remnant of mine

A. M. 3292. B. C. 712.

v ver.13.
w Is.39.6. c.24.13. 25.13. Je.27.21. 52.17.
x c.24.12. 2 Ch.33.11.
y Da.1.3.
z Joh.7.21.
a *shall there not be peace and truth.*
b Ne.3.16.
c 2Ch.32.30.

A. M. 3306–3361. B. C. 698–643.

a 2 Ch.33.1, &c.
b c.16.3.
c c.18.4.
d 1 Ki.16.32.
e De.4.19. c.17.16. Je.8.2.
f Je.32.34.
g 1 Ki.8.29.

A. M. 3321. B. C. 683.

h c.16.3. 17.17. Mic.6.7.
i De.18.10.

A. M. 3306–3327. B. C. 698–677.

j 2 Sa.7.13.
k 1 Ki.9.3.
l 2 Sa.7.10.
m Pr.29.12.
n c.23.26,27. 24.3,4. Je.15.4.
o 1 Ki.21.26. ver.9.
p 1 Sa.3.11. Je.19.3. Am.3.6.
q Is.10.22. 34.11. La.2.8. Am.7.7,8.
r 1 Ki.14.10.
s *he wipeth and turneth it upon the face thereof.*
t Ps.89.38, &c. Je.12.7. Am.5.2.

be remembered, if this be to forget thee? What challenge is this? is God a debtor to thy perfection? Hath thine holy carriage merited any thing from that infinite justice? Far, far, were these presumptuous conceits! . . . This perfection of thine was no other than an honest soundness of heart and life, which thou knowest God hath promised to reward. It was the mercy of the covenant thou pleadest, not the merit of thine obedience."

King Hezekiah's petitions were, however, heard and granted. Fifteen years were added to his life, and a miracle wrought to assure him of the fact. The shadow returned ten degrees backward on the dial of Ahaz. Objections have been made to this and other miracles of the Old Testament, as disturbing the motions of the heavenly bodies; but without the least foundation. In this book of Kings, we have (in the original) no mention of either sun or dial, but of "degrees," or *steps* only; and the miracle, without in any degree affecting the sun itself, consisted only in the retrogression of the shadow upon certain "degrees," or *steps*, so constructed, as by the shadow caused by the sun's progress, to ascertain the time of the day, in the manner of a sun-dial. Whether this effect was produced by the intervention of a cloud, or any other supernatural means, Hezekiah was satisfied of the divine interference, without any disturbance of the course of nature. Miracles, however, do not always produce that salutary effect upon the human mind which we might expect. At the moment, indeed, he wrote a penitential hymn, which we shall find in the prophecy of Isaiah, (chap. xxxviii. 9—20.) But after a while, it is said, "Hezekiah rendered not again according to the benefit done to him: for his heart was lifted up;" which seems indeed to have been his besetting sin: "therefore wrath came upon him, and upon Judah and Jerusalem." (2 Chron. xxxii. 25.) The circumstance alluded to is, that when ambassadors were sent from Babylon to congratulate him on his recovery, and to inquire into the nature of the miracle we have just mentioned, he received them with too much complacency; and instead of glorifying God before them for his mercy, he listened to, and was pleased with their flatteries: he made an ostentatious display of his treasures, the natural effect of which was, (and he ought to have foreseen this,) to excite their cupidity; and therefore, as is here threatened, in the reign of Jehoiachin, those boasted treasures were carried captive into Babylon. Howbeit, in this instance, the Lord left him to himself "to try him, that he might know all that was in his heart." (2 Chron. xxxii. 31.) And this trial seems to have humbled him more than all the preceding ones; for he said to Isaiah, "Good is the word of the Lord which thou hast spoken: and is it not (good) if peace and truth be in my days?"

CHAP. XXI. Ver. 1—26. *The wicked reigns of Manasseh and his son Amon.*—It may be worth remarking, that, while the kings of Israel were, for several generations, almost uniformly bad, those of Judah were very frequently reversed. Thus wicked Ahaz was succeeded by good Hezekiah, good Hezekiah by wicked Manasseh and his son Amon. These by the excellent Josiah, and he again by the foolish Jehoiachin, who was carried captive into Babylon. Manasseh, the prince now before us, was born three years after his father's life had been extended; and as we read of no other son of Hezekiah, it is highly probable that he was a darling child, and indulged to a great excess: now children excessively indulged are uniformly spoiled, and seldom come to any good. He must,

CHAP. XXI. Ver. 7. *A graven image of the grove.*—That is, no doubt, the image of *Astarte*, or the Asiatic Venus; but we have before ventured to suggest, that this image was worshipped in a grove; see note on 1 Kings xv. 13. Dr. *Clarke*, however, who herein follows the learned *Selden*, contends, that the word *Asherah* generally means an image only, thinking that there could be no grove of trees in the house of the Lord. But of this we are not certain, as there is an express precept to forbid it, Deut. xvi. 21; and Moses, in another place, clearly distinguishes groves from graven images, Deut. xii. 3. It is not impossible, therefore, considering the character of these idolaters, that a grove, as well as images was planted there in direct opposition to the divine command: and it appears that this image of Astarte was seldom or never to be seen, but in a grove.

Ver. 10. *By his prophets.*—Those who lived about this period were Joel, Nahum, Habakkuk, and Isaiah.

Ver. 13. *The line of Samaria*, &c.—[This metaphor is taken from the custom of using a *line* in measuring land, and in dividing portions of it among several persons. Samaria was taken, pillaged, and ruined, and its inhabitants carried into captivity; Jerusalem shall have the same measure.]—*Bagster.*—*Wiping and turning it.*—See Margin. The meaning is, that Judah shall be completely emptied, both of its treasures and inhabitants.

inheritance, and deliver them into the hand of their [u] enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover Manasseh shed innocent blood [v] very much, till he had filled Jerusalem [w] from one end to another; beside his sin wherewith [x] he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

17 ¶ Now [y] the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the chronicles of the kings of Judah?

18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

19 ¶ Amon [z] *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the sight of the LORD, as [a] his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he forsook [b] the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ And the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

25 ¶ Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and Josiah [c] his son reigned in his stead.

A. M. 3306...3327. B. C. 698...677.

u Ps.74.1..7.

v Je.2.34. 19.4.

w *from mouth to mouth.*

x 1 Ki.14.16.

y 2 Ch.33.1 ..20.

z 2Ch.33.21, &c.

a ver.2,&c.

b 1 Ki.11.33. c.22.17.

c Mat.1.10. called *Josias.*

CHAPTER XXII.

1 Josiah's good reign. 3 He taketh care for the repair of the temple. 8 Hilkiah having found a book of the law, Josiah sendeth to Huldah to inquire of the Lord. 15 Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time.

JOSIAH [a] *was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name *was* Jedidah, the daughter of Adaiah of [b] Boscath.

2 And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and turned not aside [c] to the right hand or to the left.

3 ¶ And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

4 Go up to Hilkiah the high priest, that he may sum the silver [d] which is brought into the house of the LORD, which the [e] keepers of the [f] door have gathered of the people:

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, I have found [g] the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have [h] gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read [i] it before the king.

a 1 Ki.13.2. 2 Ch.34.1, &c.

b Jos.15.39.

c De.5.32.

d c.12.4,&c.

e Ps.84.10.

f *threshold.*

g De.31.24. 2 Ch.34. 14,&c.

h *melted.*

i Ne.8.3.18. Je.36.6,15.

however, have fallen among evil counsellors, for he not only set up the idolatries his father had put down, but he introduced idols into the temple of the Lord, and caused his children to pass through the fire to Moloch, in the valley of the son of Hinnom; he also "used enchantments and witchcraft, and dealt with a familiar spirit, and with wizards," until at length "he filled Jerusalem with innocent blood." The ease and rapidity with which he did this, evidently shows that the nation had acted hypocritically in complying with the reformation which his father had introduced, and were not themselves reformed in heart. They did not, however, want for admonition. Prophets were sent to warn them, but, alas! in vain. How long this career of wickedness continued, is not known; but it is generally supposed during the far greater part of his long reign. At length another set of monitors was sent to him, namely, the captains of the king of Assyria, which "took Manasseh among the thorns," or perhaps scourged him with thorns, and bound him in chains, and thus carried him to Babylon. When in affliction he besought the Lord, who "was entreated of him;" and, by some means now unknown, restored him to Jerusalem and to his throne. He then set in earnest about reform, and endeavoured to restore things to the state in which they had been placed by his good father, but did not live to complete the work of reformation; and his son Amon, who had followed him in his idolatries, refused to follow him in his repentance: at his death, therefore, Amon restored the reign of idolatry and vice. Happily his reign was short, and probably tyrannical, for his servants conspired against him; yet he seems to have been a favourite with the people, perhaps for his wickedness, for they slew all who had conspired against him. We turn, however, with pleasure, to his successor, whose early and persevering piety has embalmed his name in sacred history.

CHAP. XXII. Ver. 1—20. *Josiah repairs the temple—reads the book of the law, and consults the prophetess Huldah.*—Josiah was the least exceptionable character that ever filled the throne of Judah. He had no private *vices* nor *public crimes;* "he did right in the sight of the Lord, and walked (as respects his public conduct) in all the way of David his father;" setting his face resolutely against idolatry. (See note, verse 1.) Such a king never reigned in Israel before or since, (chap. xxiii. 25.) As Josiah was but eight years old when he began to reign, and as his father and grand-father were both bad characters, it is reasonable to attribute much of the reform commenced in the early part of life to his mother Jedidah, in connexion with Hilkiah the high priest. His first effort appears to have been to repair the temple, and to collect a sufficient revenue to pay the workmen. It was, perhaps, in superintending those repairs, that Hilkiah found the sacred book of the law; a fact that has been variously interpreted, and by some very perversely. The Rabbins say that Ahaz, and Manasseh also in the former part of his reign, did all they could to suppress the sacred writings of the Jews; and hence it has been inferred, that this was the only copy now extant; but of this we have no proof; yet, admitting that this might be the only complete copy, there must have been many detached parts existing, in consequence of Jehoshaphat having many years before sent priests and Levites with the book of the law through

Ver. 17. *In the book of the Chronicles*—2 Chron. xxxiii. What we have said relative to his repentance is taken from that chapter, ver. 12—19.

CHAP. XXII Ver. 1. *Josiah.*—[This prince was one of the best, if not the best, of all the Jewish kings since the time of David. He began well, continued well, and ended well. It has been frequently observed, that young king Edward VI. of England, greatly resembled Josiah. He indeed gave singular evidences of wisdom and piety far above his years; but he was taken away at such an early age, that we can only conjecture what he would have been, and done, had he attained the age at which Josiah died.]—*Bagster.*

Ver. 4. *Sum the silver.*—[Ten years seems to have elapsed since the people began to offer the accustomed offerings; yet no one had taken an account of them, nor were they applied to the purpose for which they were given.]—*B.*

Ver. 8. *I have found the book.*—[This certainly was a genuine copy of the divine law: and probably the *autograph* of Moses, as it is said, in the parallel place of *Chronicles*, to be the book of the *law of the Lord by Moses.* It is not probable that this was the *only* copy of the law in the land, or that Josiah had never before seen the book of Moses; but the fact seems to be, that this was the original of the covenant renewed by Moses in the plains of Moab, and now being unexpectedly found, its *antiquity*, the *occasion* of its being made, the present *circumstances* of the people, the *imperfect state* in which the reformation was as yet, after all that had been done, would all concur to produce the effect here mentioned on the mind of the pious Josiah.]—*Bagster.*

11 And it came to pass, when the king had heard the words of the book of the law, that he rent [j] his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor [k] the son of [l] Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 Go ye, inquire [m] of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great [n] *is* the wrath of the LORD that is kindled against us, because our [o] fathers have not hearkened unto the words of this book, to do [p] according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of [q] Tikvah, the son of [r] Harhas, keeper of the [s] wardrobe; (now she dwelt in Jerusalem [t] in the college;) and they communed with her.

15 ¶ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:

17 Because [u] they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; [v] therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to the king of Judah which sent you to inquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

19 Because thy [w] heart was tender, and thou hast humbled [x] thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a [y] desolation and a [z] curse, and hast [a] rent thy clothes, and [b] wept before me; I also have heard *thee*, saith the LORD.

20 Behold therefore, I will gather thee unto thy fathers, and [c] thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

A. M. 3390. 3327. B. C. 614.. 677.

j ver.19.

k 2Ch.34.20. *Abdon.*

l or, *Micah.*

m 1 Ch.10. 14.

n Ps 76.7. Na.1.6. Re.6.17.

o De.29.27.

p Ja.1.22. 25.

q 2Ch.34.22. *Tikvath.*

r or, *Hasrah.*

s *garments.*

t or, *in the second part.*

u De.29.25, &c. Ne.9.26, 27. Da.9.11.. 14.

v 1 Th.2.16.

w Ps.51.17. Is.57.15.

x 1Ki 21.29.

y Le.26.31, 32.

z Je 25.6. 44.22.

a ver.1 .

b Ne.1.4.

c Ps.37.37. Is.57 1,2. Je.22.10.

a 2 Ch.34. 29,&c.

b *from small even unto great.*

c c.22.8.

d c.11.14,17.

e c.21.3,7.

f *caused to cease.*

g *chemarim* Ho.10 5 Foretold, Zep.1.4.

h or, *twelve signs*, or, *constellations.*

i 2 Ch.34.4.

j 1 Ki 14.24. 15.12.

k Eze.8.14. 16.16.

l *houses.*

CHAPTER XXIII.

1 Josiah causeth the book to be read in a solemn assembly. 3 He reneweth the covenant of the Lord. 4 He destroyeth idolatry. 15 He burneth dead men's bones upon the altar of Bethel, as was foreprophesied. 21 He kept a most solemn passover. 24 He put away witches and all abomination. 26 God's final wrath against Judah. 29 Josiah, provoking Pharaoh-nechoh, is slain at Megiddo. 31 Jehoahaz, succeeding him, is imprisoned by Pharaoh-nechoh, who made Jehoiakim king. 36 Jehoiakim's wicked reign.

AND [a] the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, [b] both small and great: and he read in their ears all the words of the book of the covenant which was [c] found in the house of the LORD.

3 ¶ And [d] the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

4 ¶ And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the [e] grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5 And he [f] put down [g] the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the [h] planets, and to all the host of heaven.

6 And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon the graves [i] of the children of the people.

7 And he brake down the [j] houses of the sodomites, that *were* by the house of the LORD, where the women [k] wove [l] hangings for the grove.

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out the kingdom. Nor does it appear among any of the sins of the idolaters, in these early times, that they took the trouble to collect or to destroy any of the sacred writings. They cared nothing about the worship of Jehovah: their great object was to mingle their idolatries with it, or to associate Baal, or Moloch, or Astarte, with the great Eternal. One thing, however, must be admitted, that copies of the law and of the other scriptures were become scarce, through the neglect and contempt with which they were generally treated. It is also highly probable that the copy now found was either the original *autograph* of Moses, which had been deposited in the most holy place, or at least an authentic and attested copy. (See Exod. xxv. 16—21. 1 Kings viii. 9.) (See note, verse 8.) It farther appears, that, in consequence of this scarcity of the scriptures, and a general indifference towards them, both priests and princes were very ignorant of their contents, and much surprised at the dreadful penalties they had incurred. Not knowing what step to take, Josiah sends to consult Huldah the venerable prophetess—a mother in Israel, and probably considered as especially conversant with the holy writings. She informed them, without hesitation, that the judgments denounced in that book should certainly be executed; yet, in consequence of the penitence evinced by the king, the princes, and the priests, they should be deferred, and not executed on that generation.

CHAP. XXIII. Ver. 1—30. *Josiah reads certain parts of the holy writings, and makes various reforms in consequence.*—As Solomon, though surrounded by priests and prophets, himself offered prayer at the dedication of the temple, so Josiah here takes the lead in this work of piety and reform, though

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Ver. 14. *Huldah the prophetess.*—Jeremiah had now probably began to prophesy, but he lived at Anathoth, in the tribe of Benjamin, and was very young. ——*In the college.*—Dr. *Boothroyd*, more exact perhaps as to the sense, reads, "In the suburbs."

Ver. 20. *Unto thy grave in peace.*—This has no reference to the death he should die; but means, that he should be taken from the evils about to come upon the country, and be honourably buried in his own sepulchre, which came to pass accordingly. 2 Ch. xxxiv. 28.; xxxv. 24, 25. [During thy life, none of *these calamities* shall fall upon thee nor thy people; no *adversary* shall be permitted to disturb the peace of Judea; and thou shalt at last be gathered into thy grave in peace." Now, though it is stated that Pharaoh-Nechoh slew him at Megiddo, yet the Assyrians and the Jews were at peace; and though Josiah might feel it his duty to oppose the Egyptian king's going against his friend and ally, and that in his endeavours to oppose him, he was mortally wounded at Megiddo, yet certainly he was not killed *there*, but was brought to Jerusalem, where he died in peace.]—*Bagster.*

CHAP. XXIII. Ver. 4. *Priests of the second order.*—[These were either such as occasionally supplied the high priest's office, or those of the *second course* or *order* established by David.]—*Bagster.*

Ver. 5. *He put down the idolatrous priests.*—Heb. *Kemarim*; literally, the *black* priests, so called either from the colour of their garments; or, as others think, from their being blackened with the smoke of their incense. See Dr. *Clarke.*——*To the planets.*—[Or, twelve signs, *or*, constellations. So the Vulgate, "the twelve signs," i. e. the *zodiac*; which is the most probable meaning of the word, *mazzaloth*, from the Arabic, *manzeel*, a caravanserai, house or dwelling, as being the apparent *dwellings* of the sun in his annual course; and the Targumists and Rabbins often employ the words *tereysar mazzalaya*, to denote the signs of the *zodiac*.]—*B.*——*All the host of heaven.*—That is, the stars, fixed, or erratic. Ps. cxlvii. 2. See expo. of Ge. ii. 1—3.

Ver. 7. *Houses of the sodomites.*—Heb. *Kedoshim*; "All kinds of prostitutes."—Dr. *Clarke.* The term implies that they were devoted or consecrated to prostitution in honour of their idols. See note on 1 Ki. xiv. 24.——*Hangings.*—Houses woven, must be tents, or tent curtains, made square perhaps instead of round. These probably, were a kind of shrines.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from [m] Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 Nevertheless the [n] priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread [o] among their brethren.

10 And he defiled [p] Topheth, which *is* in the valley [q] of the children of Hinnom, [r] that no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the [s] chamberlain, which *was* in the suburbs, and burned the chariots of the sun with fire.

12 And the altars that *were* on the [t] top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which [u] Manasseh had made in the two courts of the house of the LORD, did the king beat down, and [v] brake *them* down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of [w] the mount of corruption, which Solomon [x] the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14 And he [y] brake in pieces the [z] images, and cut down the groves, and filled their places with the bones of men.

15 ¶ Moreover the altar that *was* at Beth-el, *and* the high place [a] which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, *and* stamped *it* small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to the word [b] of the LORD which the man of God proclaimed, who proclaimed these words.

17 Then he said, What title *is* that that I see? And the men of the city told him, *It is* the sepulchre of the man of [c] God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones [d] alone, with the bones of the prophet that came out of Samaria.

19 ¶ And all the houses also of the high places that *were* [e] in the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he [f] slew [g] all the priests of the high places that *were* there upon the altars, and burned men's [h] bones upon them, and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, Keep the passover unto the LORD your God, as *it is* [i] written in the book of this covenant.

22 Surely [j] there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover [k] the *workers with* familiar spirits, and the wizards, and the [l] images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the [m] law which were written in the book that Hilkiah the priest found in the house of the LORD.

25 And [n] like unto him was there no king before him, that turned [o] to the LORD with all his heart, and with all his soul, and with all his might, according [p] to all the law of Moses; neither after him arose there *any* like him.

26 ¶ Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, [q] because of all the [r] provocations that Manasseh had provoked him withal.

27 And the LORD said, I will [s] remove Judah also out of my sight, as I have removed [t] Israel, and will cast off this city Jerusalem which I have chosen, and the house of which [u] I said, My name shall be there.

28 ¶ Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

29 ¶ In [v] his days Pharaoh-nechoh king of

A. M. 3360..3427. B. C. 698..677.

m 1 Ki.15.22

n Eze.44.10 ..14.

o 1 Sa.2.36.

p Is.30.33. Je.7.31.

q Jos.15.8.

r Le.18.21. De.18.10 Eze.23.37, 39.

s or, *eunuch*, or, *officer*.

t Je.19.13. Zep.1.5.

u c.21.5.

v or, *ran from thence*.

w i. e. *the mount of olives*.

x 1 Ki.11.7.

y Ex.23.24. Nu.33.52 De.7.5,25. Mi.1.7.

z *statues*.

a 1 Ki.12.28, 33.

b 1 Ki.13.2.

c 1 Ki.13.30, 31.

d *to escape*.

e 2 Ch.34.6, 7.

f or, *sacrificed*.

g Ex.22.20. 1 Ki.18.40 c.11.18.

h 2 Ch.34.5.

i Ex.12.3,&c Nu.9.2 De.16.2, &c.

j 2 Ch.35.18, 19.

k c.21.6. Re.22.15.

l or, *Teraphim*. Ge.31.19.

m Le.19.31. 20.27. De.18.11.

A. M. 3363..3394. B. C. 641..610.

n c.18.5.

o 1 Ki.8.48 Je.29.13.

p Ne.10.29.

q c.21.11,12. 24.3,4. Je.15.4.

r *angers*.

s c.21.13.

t c.17.18,20. 18.11.

u 1 Ki.9.3.

A. M. 3394. B. C. 610.

v 2 Ch.35.20, &c.

attended in like manner. The zeal and energy with which the young king acted, shows that his heart was deeply engaged in the design. His reform was thorough and universal. Every vestige of idolatry was destroyed, and the idolatrous priests punished according to the law. It may be recollected that this book, in the first instance, was read to the king by Shaphan the scribe; but now it was to be read in public, it might receive much greater attention from the king himself being the reader, though it is by no means unlikely that he was assisted and relieved by others in the work. The king, we are informed, stood *by* or *upon* a pillar, or pedestal, while he made a covenant with the people, as Joshua had before done. (Josh. xxiv. 25.) "And all the people stood" up to express their assent and obedience "to the covenant" now made, or rather renewed and ratified; though we afterwards find that a great part of them were hypocritical and insincere. (See Jer. iii. 10.)

Ver. 9. *Priests of the high places.*—Where sacrifices were offered, sometimes to the Lord, and at others, to idols. These were treated as priests having some blemish. See Le. xxi. 21—23.

Ver. 10. *Topheth . . . in the valley . . . of Hinnom.*—A valley south of Jerusalem, infamous for its idolatrous services. This was called Gehenna, and made a type of hell, by all the filth and offal of the city being brought thither, and consumed in fires perpetually burning.

Ver. 11. *Horses . . . given to the sun.*—[Throughout the East, the *horse*, because of his *swiftness* and utility, was dedicated to the *sun*; and the Greeks and Romans feigned that the *chariot* of the sun was drawn by *four horses*, Pyrous, Eous, Aithon, and Phlegon; and hence also *chariots* were dedicated to that luminary. *Jarchi* says, that those who adored the sun had *horses* which they mounted every morning, to go out to meet him at his rising. The kings of Judah had imitated these idolatrous customs, and kept the horses of the sun even at the entrance of the temple of the Lord!]—*Bagster.*——*The chamberlain.*—This being plainly opposed to the divine law, (De. xxiii. 1.) we may hope that these officers, of whom we frequently read in the books of Kings, were foreigners, and employed in imitation of the heathen nations.

Ver. 12. *On the top of the upper chamber.*—The flat roof.——*Brake* them *down.*—Literally, "run (them) down." The marginal reading makes this the action of Josiah: having "beaten down" these altars, in the ardour of his zeal, he "ran from thence" himself, to cast them into Kidron. Perhaps (as they probably were of brass) he served them as Moses did the golden calf; broke, melted, and ground them, and cast the dust into the river. See expos. of Ex. xxxii. 15—35.

Ver. 13. *Mount of corruption.*—This, according to the Chaldee, was the mount of Olives, which, by a very slight change in the original, was now named, "the mount of corruption," for having been devoted to idolatry.

Ver. 16. *Who proclaimed these words.*—[The Septuagint and Hexapla Syriac at Paris insert, "when Jeroboam stood by the altar at the feast. And turning about, he cast his eyes on the sepulchre of the man of God."]—*Bagster.* See 1 Kings xiii. 1—3.

Ver. 20. *And he slew.*—Not in a religious but in a judicial sense, as every culprit executed is a sacrifice to justice. See exposition of 1 Kings xviii. 21—46.

Ver. 29. *Pharaoh-nechoh.*—[*Pharaoh-Nechoh*, called *Necos*, the son of Psammiticus, by *Herodotus*, was now marching "to make war upon the Medes and Babylonians, who had dissolved the Assyrian empire," (*Josephus*;) the king of the latter being the famous *Nabopollasar*, who had also become king of Assyria.——*Megiddo.*—*Megiddo*, called *Magdolum*, by *Herodotus*, was situated in the tribe of Manasseh, west of Jordan, in the valley of Jezreel, and not far from Hadad-Rimmon, or Maximianopolis. This shows that Josiah

Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at [w] Megiddo, when he had seen him.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And [x] the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 ¶ [y] Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name *was* [z] Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at [a] Riblah in the land of Hamath, [b] that he might not reign in Jerusalem; and [c] put the land to a tribute of a hundred talents of silver, and a talent of gold.

34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and [d] turned his name to Jehoiakim, and took Jehoahaz away: and [e] he came to Egypt, and died there.

35 ¶ And Jehoiakim gave the silver [f] and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 ¶ Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

CHAPTER XXIV.

1 Jehoiakim, first subdued by Nebuchadnezzar, then rebelling against him, procureth his own ruin. 5 Jehoiachin succeedeth him. 7 The king of Egypt is vanquished by the king of Babylon. 8 Jehoiachin's evil reign. 10 Jerusalem is taken and carried captive into Babylon. 17 Zedekiah is made king, and reigneth ill unto the utter destruction of Judah.

IN [a] his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

A. M. 3394. B. C. 610.

w Zec. 12.11

x 2 Ch 36 1, &c.

y called *Shallum.* 1 Ch 3 15. Je.22 11.

z c.24.18.

a c.25.6. Je.52.27.

b or, *because he reigned.*

c *set a mulct upon the land.* 2 Ch 36 3.

d Ge.41.45. c.24.17. Da.1.7.

e Je 22.11, 12. Eze.19.3,4

f ver 33.

A. M. 3394..3405. B. C. 610..599.

a 2 Ch.36.5, &c.

b Je 25.9. 32.28. Eze.19.8.

c *by the hand of.*

d Ex.20.5. c.23.26.

e De.19.10. c.21.16. Je.2.34. 19.4.

f Ps.106.38.

g Eze.33.25.

h Je.22.18, 19.

i Je.37.5,7.

j Je.46.2.

k called *Jeconiah,* 1 Ch.3.16. Je.24.1. and *Coniah,* Je.22.24, 28.

l Da.1.1,2.

m *came into siege.*

n Je 29.1,2.

o or, *eunuchs.*

p c.20.17.

q Je.24.1.

2 And [b] the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by [c] his servants the prophets.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, for [d] the sins of Manasseh, according to all that he did;

4 And also for the innocent blood [e] that he shed: for [f] he filled Jerusalem with innocent blood; which the LORD would not [g] pardon.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 So [h] Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

7 ¶ And [i] the king of Egypt came not again any more out of his land: for the king of Babylon had [j] taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

8 ¶ [k] Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

10 ¶ At [l] that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city [m] was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And [n] Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his [o] officers: and the king of Babylon took him in the eighth year of his reign.

13 And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD [p] had said.

14 And [q] he carried away all Jerusalem, and all the princes, and all the mighty men of

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The next circumstance that particularly merits our attention is, that, in order to prevent the former idolatries being recurred to, he defiled the altars of the idols by burning filth and dead men's bones upon them, according to what had been predicted by the man of God, who had foretold these things, and mentioned Josiah by name above 300 years before he was born.

But the most happy and memorable circumstance in this chapter was the celebration of the Passover, which had, doubtless, been much neglected and despised during the prevalence of idolatry; but now was restored with all the circumstances of its original institution, and with so much zeal and piety, that no such Passover had been held since the times of Joshua and his immediate successors. It is remarkable, too, that he carried his reforms even into the cities of Samaria, though under the Assyrian yoke.

His last act, however, was an act of imprudence, arising, perhaps, from the natural zeal and impetuosity of his temper. Pharaoh-Nechoh, it seems, was at war with the king of Assyria, who was at this time at peace with Judah, and had, as we should suppose, from his reforms being carried into Samaria, shown him friendly countenance: Josiah, therefore, in his zeal for the king of Assyria, imprudently interferes, and is unhappily slain, just in the moment he had gained a victory over idolatry and its supporters.

Great was the mourning made on his account. It is called the mourning of Hadad-rimmon in the valley of Megiddo.—(Zech. xii. 11.) Jeremiah was the prophet who composed those pensive strains, and the singing men and women of the temple were the performers; but, alas! both poetry and music are now lost, and lost forever!

CHAP. XXIII., Ver. 31—37, and CHAP. XXIV. *Josiah succeeded by Jehoahaz and Jehoiakim, his sons. The former reigns three months, the latter eleven years. Jehoiachin, the son of Jehoiakim, reigns three months, and then is carried with*

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reigned over the country formerly possessed by the ten tribes; and it is also probable, that Nechoh had landed his troops at or near Cæsarea of Palestine.] —*Bagster.*

Ver. 30. *Dead.*—Rather, "dying," (for *meth* is the participle.) Compare 2 Chron. xxxv. 24.

Ver. 33. *In bands.*—That is, in chains; probably taken in the act of fighting against him. He died a captive. See Jer. xxii. 12. He is called *Shallum* here and in 1 Chron. iii. 15.— *Riblah.*—[*Theodoret* expressly affirms that *Riblah*, or *Reblatha*, was in his time called *Emesa.*—*Emesa* was a city of Syria, situated on the Orontes, and, according to the *Antonine Itinerary*, 18 miles from Laodicea ad Libanum. It is now called *Homs*, or *Hems*, about eight hours, or 24 miles, S. E. of Hamah or Hamath, in the road to Damascus. The present town only occupies about one quarter of the space contained within the ancient walls, which apparently date from the time of the Saracens. Here is nothing remarkable, except a Roman sepulchre, and a large ruined castle.] —*Bagster.*

CHAP. XXIV. Ver. 1. *Nebuchadnezzar.*—[This prince, so famous in the writings of the prophets, was the son of Nabopollasar king of Babylon; who, being old and infirm, associated his son with him in the government, and sent him against Carchemish and the provinces which had revolted from him to Pharaoh-Nechon.]—*Bagster.*

Ver. 6. *Jehoiakim slept*, &c.—[As Jehoiakim was "buried with the burial of an ass," the expression, "slept with his fathers," can only mean that he died without determining what became of either body or soul.]—*Bagster.*

Ver. 8. *Eighteen years old.*—[In the parallel place, he is said to be only *eight* years old; but this must be a mistake, for we find that having reigned only *three months*, he was carried captive to Babylon, and there had *wives*; and had he been of such a tender age, it could scarcely have been said that, as a king, "he did that which was evil in the sight of the Lord."]—*Bagster.*

Ver. 14. *All Jerusalem.*—[That is, all the chief men, the nobles, and the artificers. Among these were 7000 mighty men; and 1000 craftsmen and smiths.]—*Bagster.*

valour, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest [r] sort of the people of the land.

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his [s] officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon.

16 And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And [t] the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

18 Zedekiah [u] *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* [v] Hamutal, the daughter of Jeremiah of Libnah.

19 And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled [w] against the king of Babylon.

CHAPTER XXV.

[1] Jerusalem is besieged. 4 Zedekiah taken, his sons slain, his eyes put out. 8 Nebuzar-adan defaceth the city, carrieth the remnant, except a few poor labourers, into captivity, 13 breaketh and carrieth away the treasures. 18 The nobles are slain at Riblah. 22 Gedaliah, who was set over them that remained, being slain, the rest flee into Egypt. 27 Evil-merodach advanceth Jehoiachin in his court.

AND [a] it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedekiah.

3 And on the ninth *day* of the *fourth* month the famine prevailed in the city, and there was no bread for the people of the land.

4 ¶ And the city was broken up, and all the men of *war* fled by night by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees *were* against the city round about:) and [b] *the king* went the way toward the plain.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

A. M. 3394..3405. B. C. 610..599.

r c.25.12.

s or, *eunuchs*.

t Je.37.1.

A. M. 3405..3416. B. C. 599..588.

u Je.52.1, &c.

v c.23.31.

w 2 Ch.36.13. Eze.17.15.

A. M. 3414. B. C. 590.

a 2 Ch.36.17, &c. Je.34.2, &c. 39.1 &c. 52.4, &c. Eze.24.2, &c.

A. M. 3416. B. C. 588.

b Eze.12.12.

c c.23.33.

d *spoke judgment with him.*

e *made blind.*

f Eze.12.13, &c.

g or, *chief marshal.*

h 1 Ki.9.8. Ps.79.1. Is.64.10, 11.

i Am.2.5.

j Ne.1.3. Je.52.14, &c.

k *fallen away.*

l c.24.14. Je.40.7.

m Je.27.19, &c. 1 Ki.7.15, &c.27.

n Ex.27.3.

o 1 Ki.7.47, 50.

p *the one.*

q 1 Ki.7.15.

r 1 Ch.6.14. Ezr.7.1.

s Je.21.1. 29.25,29.

6 So they took the king, and brought him up to the king of Babylon to [c] Riblah; and they [d] gave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and [e] put out the eyes of [f] Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 ¶ And in the fifth month, on the seventh *day* of the month, which *is* the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, [g] captain of the guard, a servant of the king of Babylon, unto Jerusalem:

9 And [h] he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and [i] every great *man's* house burnt he with fire.

10 And all the army of the Chaldees, that *were with* the captain of the guard, brake down [j] the walls of Jerusalem round about.

11 Now the rest of the people *that were* left in the city, and the [k] fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poor [l] of the land *to be* vine-dressers and husbandmen.

13 ¶ And [m] the pillars [n] of brass that *were* in the house of the LORD, and the bases, and the brazen sea that *was* in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

14 And the [o] pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

15 And the firepans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.

16 The two pillars, [p] one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight.

17 The height [q] of the one pillar *was* eighteen cubits, and the chapiter upon it *was* brass: and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass; and like unto these had the second pillar with wreathen work.

18 ¶ And the captain of the guard took [r] Seraiah the chief priest, and [s] Zephaniah the

all the principal inhabitants to Babylon.—It is lamentable that so good a king as Josiah should have had such wicked successors; but the iniquity of Judah is now full as that of Israel had been 150 years before. The short and inglorious reign of Jehoahaz was closed by his being carried by Pharaoh-Nechoh into Egypt, where he died. Pharaoh then set up his brother Eliakim, and to remind him of his constant dependance upon him, changed his name to Jehoiakim. He did nothing worthy recording; but burdened the land with taxes, to gratify the king of Egypt. The king of Babylon, however, gained the ascendancy, and Jehoiakim became his servant for three years, and then rebelled against him, and involved himself in much trouble during the remainder of his days. A secular historian would have speculated on these rapid changes and calamitous events, but the sacred historian refers all to the great First Cause; "Surely, at the command of the Lord came this upon Judah, to remove them out of his sight for the sins of Manasseh, which the Lord would not pardon."

Jehoiakim was succeeded by his son Jehoiachin, or Jeconiah; but after three years he was carried captive by the army of Nebuchadnezzar—himself, and his mother, and his servants, and his princes, and his officers, and all the principal inhabitants, to the number of 10,000—these all surrendered to Nebuchadnezzar, and were carried captive into Babylon.

After this, Nebuchadnezzar made Mattaniah, another of Josiah's sons, king in Jerusalem, and changed his name to Zedekiah. Neither of his sons, however, appear to have possessed a particle of their father's virtues, much less his piety and zeal for true religion: but their rebellion against the king of Babylon was the immediate cause of their ruin, and sealed the fate of Judah and Jerusalem.

CHAP. XXV. Ver. 1—30. *Nebuchadnezzar besieges Jerusalem, which is taken. Zedekiah carried captive, and the temple and city finally plundered.*—Three times did Nebuchadnezzar besiege and plunder Jerusalem and the temple. 1. In the reign of Jehoiakim, when he "carried off the vessels of

Ver. 16. *Craftsmen and smiths.*—Nadir Shah, after having taken Delhi, obliged eight hundred builders (masons, carpenters, and smiths) to go with him into Persia.

Ver. 17. *His father's brother.*—He was son of Josiah, and consequently brother to Jehoiakim. See 1 Ch. iii. 15.——*Changed his name.*—[The *change* of name was to show Nebuchadnezzar's *supremacy;* and that Zedekiah was only his *vassal* or *viceroy.* The custom of changing names, we are assured by travellers, still exists in the East.]—*Bagster.*

CHAP. XXV. Ver. 1. *Ninth year.*—[This, according to the computation of Archbp. *Usher*, was on Thursday, January 30th, A.M. 3414, which was a sabbatical year; wherein they proclaimed liberty to their servants according to the law, but soon enthralled them again. See Jer. xxxiv. 8—10]—*Bagster.*

Ver. 7. *Put out the eyes.*—[Thus were fulfilled the apparently contradictory prophecies of Jeremiah and Ezekiel; that his eyes should see the king of Babylon; but Babylon he should *not see, though he should die there.*]—*Bagster.*

Ver. 8. *Fifth month.*—[This answered to Wednesday, August 24; and three days after he reduced the temple to ashes, and carried Judah captive; in the 11th year of Zedekiah; the 19th of Nebuchadnezzar; the 1st of the 48th Olympiad; the 160th current year of Nabonassar; 424 years, 3 months, and 8 days, from the foundation of the temple; 468 years from the beginning of the reign of David; 388 years from the division of the ten tribes; and 134 years from their captivity.]—*Bagster.*

Ver. 17. *The height of one,* &c.—See note on 1 Ki. vii. 15.

second priest, and the three keepers of the [t] door:

19 And out of the city he took an [u] officer that was set over the men of war, and five men of them that [v] were in the king's presence, which were found in the city, and the [w] principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city:

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So [x] Judah was carried away out of their land.

22 ¶ And [y] *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.

25 But [z] it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed [a] royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people, both small and great, and the captains of the armies, arose, and came to [b] Egypt: for they were afraid of the Chaldees.

27 ¶ And [c] it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the year that he began to reign did lift up the [d] head of Jehoiachin king of Judah out of prison;

28 And he spake [e] kindly to him, and set his throne above the throne of the kings that [f] *were* with him in Babylon;

29 And changed [g] his prison garments: and he did eat [h] bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of the king, a [i] daily rate for every day, all the days of his life.

A. M. 3416
B. C. 588

t *threshold.*

u or, *eunuch.*

v *saw the king's face.* Est. 1.14.

w or, *scribe of the captain of the host.*

x Le.26.33. De.28.36, 64. c.23.27. Eze.12.15. c.25. 24.14.

y Je.40.5, &c.

z Je.41.1, &c

a *of the kingdom.*

b Je.43.1,7.

A. M. 3442.
B. C. 562.

c Je.52.31, &c.

d Ge.40.13, 20.

e *good things with him.*

f Da.2.37. 5.18,19.

g Is.61.3.

h 2 Sa.9.7.

i Ne.11.23. Da.1.5. Mat.6.11. Ac.6.1.

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the house of the Lord to Babylon," and put them in the temple of his god. (2 Chron. xxxvi. 7. Dan. v. 2.) These were the vessels that Belshazzar profaned, and Cyrus restored to Ezra. (Dan. v. 2. Ezra i. 2.) 2. Under Jehoiachin, when he took the rest of the golden vessels, and brake and cut them in pieces, as the Lord had said, (ver. 13.) And, 3. In the time of Zedekiah (as in this chapter, ver. 13.) when he burnt the temple and the palaces, took the brazen vessels, pillars, and every thing valuable, and left only the poor of the land to till the ground and dress the vines.

Long, indeed, and terrible, was the imprisonment of Jehoiachin; but, in the thirty-seventh year of his captivity, Nebuchadnezzar being dead, Evil-merodach, his son and successor, took pity on the exiled prince and liberated him: not only so, but he spake kindly to him, preferred him to all the other captive kings, and fed him at his own table all his remaining days.

By comparing this very concise account with the fuller narrative of Josephus, we learn that Pharaoh-Hophra hearing how Zedekiah was besieged, and alarmed for the safety of Egypt, if Nebuchadnezzar took Jerusalem, came and attacked the Chaldean army, which, upon this, raised the siege, and went to meet the Egyptians. At this juncture, Zedekiah and the military escape toward Jericho, where he was taken, and his army utterly dispersed. He was therefore taken before the king of Babylon, who gave judgment against him, and, according to the barbarity of those times, slew his sons, and having put out both his eyes, carried him captive into Babylon, where he died; and whither Jehoiachin had been carried long before. Thus commenced the seventy years of the Babylonish captivity, in the year of the world (according to common computation) 3398, and 606 years before the Christian era. The completion of this period was accomplished in the first year of Cyrus king of Persia, who then issued an edict for the restoration of the Jews to their own country, as we find in the first chapter of the book of Ezra, which continues the Jewish history. During this interval, though we have no continuous history, we shall find many important facts in the prophecies of Isaiah, Jeremiah, and especially Daniel, which will connect these Chronicles with that book.

Ver. 18. *Second priest.*—[Called by the Jews *sagan*, who officiated for the high-priest in case of sickness, or any temporary incapacity. See note on ch. xxiii. 4.]—*Bagster.*

Ver. 19. *Five men.*—[In the parallel place of *Jeremiah*, it is said that he took *seven* who were men near the king's person: the same number is found in the Arabic in this place; while the Chaldee has no less than *fifty*: but in *Jeremiah*, this, as well as all the rest of the versions, reads *seven*. Probably they were no more than *five* at first; or, perhaps, *Jeremiah* reckoned with the five the *officer* that was set over the men of war, and the principal scribe of the host, mentioned here as *two* of the five: and thus made seven in the whole.]—*B.*

Ver. 23. *Mizpah.*—[There were several places of the name of *Mizpah*, or *Mizpeh*; and we do not certainly know which of them this was; but it is probable that it was that situated *east* of Jordan, in the mountains of Gilead, (Ge. xxxi. 49.) and most contiguous to Babylon; and therefore the most proper for the residence of Gedaliah.]—*Bagster.*

Ver. 27. *Evil-merodach.*—[This foolish and profligate prince was the son of Nebuchadnezzar; who, after having reigned two years at Babylon, became so intolerable on account of his vices, that even his relations conspired against him and put him to death; and it is supposed that Jehoiachin fell with him.]—*Bagster.*

CONCLUDING REMARKS ON THE TWO BOOKS OF KINGS.

[THE events detailed in these books, though in themselves highly interesting and important, are described with great simplicity, but with much animation. The account of the wisdom, magnificence, and extended commerce of Solomon; the rash and impolitic conduct of Rehoboam; the disobedient prophet; the widow of Zarephath; Elijah and the prophets of Baal; Ben-hadad's pride and defeat; Elijah's assumption into heaven; Elisha's succession to his ministry, and the series of illustrious miracles he performed; the panic flight of the Syrians; the history of Ben-hadad and Hazael; and the predicted death of Ahab and Jezebel, and their children: are all pregnant with instruction, and have furnished themes for frequent dissertation. We perceive in these impressive histories the characters and qualities of men painted with the utmost fidelity; and the attributes of God displayed with great effect: we contemplate the exact accomplishment of God's promises and threatenings; the wisdom of his dispensations; and the mingled justice and mercy of his government. The particulars and circumstances are sketched out with a brief and lively description, and the imagination lingers with pleasure in filling up the striking outlines presented to our view. The authenticity of these books is attested by the prophecies they contain, which were subsequently fulfilled; by the citation of our Saviour and his Apostles; by their universal reception by the Jewish and Christian churches; and by the corresponding testimonies of profane authors, and ancient sculptures. Thus the narrative of the invasion of Israel by Shalmaneser, and the deportation of the ten tribes, is confirmed by certain ancient sculptures on the mountains of Be-Sitoon, on the borders of the ancient Assyria. For the knowledge of these antiquities we are indebted to the persevering researches of *Sir R. K. Porter*. Again, the destruction of Sennacherib's army is confirmed by *Herodotus*, who calls the Assyrian king *Sennacherib*, as the Scriptures do; and that the time referred to in both is perfectly accordant. Another remarkable fact is confirmed by the same historian, and also by the researches of the late intrepid *Belzoni*—the defeat of Josiah by Pharaoh-Nechoh, and the subsequent reduction of Jerusalem, when "he took *Jehoahaz* away; and he came *into Egypt*, and died there." The account of *Herodotus* is as follows: "Now Necos was the son of Psammiticus, and reigned over Egypt.—*And Necos joined battle with the Syrians, in Magdolus, and after the battle he took Cadytis, a large city of Syria.* And having reigned in the whole sixteen years, he died, and left the throne to his son Psammis." Here it is evident that *Magdolus* is the same as *Megiddo*; and *Cadytis*, which he mentions again, "as a city belonging to the Syrians of *Palestine*," and "as a city not less than Sardis," is undoubtedly the same as Jerusalem, called *Alkuds*, or *El Kouds*, that is, the *holy* city, by the Syrians and Arabians, from time immemorial to the present day. We now turn to the researches of *Belzoni* in the tomb of Psammethis, or Psammis, the son of Pharaoh-Nechoh. In one of the numerous apartments of this venerable monument of ancient art, there is a sculptured group, describing the march of a military and triumphal procession, with three different sets of prisoners, who are evidently Jews, Ethiopians, and Persians. The procession begins with four red men with white kirtles, followed by a hawk-headed divinity: these are Egyptians apparently released from captivity, and returning home under the protection of the national deity. Then follow four white men in striped and fringed kirtles, with black beards, and with a simple white fillet round their black hair: these are obviously Jews, and might be taken for the portraits of those who, at this day, walk the streets of London. After them come three white men with smaller beards and curled whiskers, with double-spreading plumes on their heads, tattooed, and wearing robes or mantles spotted like the skins of wild beasts: these are Persians or Chaldeans. Lastly, come four negroes, with large circular ear-rings, and large petticoats, supported by a belt over their shoulders: these are Ethiopians. Among the Hieroglyphics in *Belzoni's* drawings of this tomb, Dr. *Young* has succeeded in discovering the names of *Nechao*, and of Psammethis.]—*Bagster.*

THE FIRST BOOK OF THE CHRONICLES.

THE two Books of Chronicles, (like those of Samuel and of the Kings,) were originally one, and are commonly attributed to Ezra; but with no certainty. They cannot be supposed to contain the whole of the public Chronicles of the kings of Judah and Israel, (so often referred to,) but rather an abstract, or extracts made under the eye of *Ezra*, or some other prophet, who lived after the captivity.

The Hebrew title is *Dibrey Hayamim*, or "Words of the Day;" that is, Journals. The Greek calls them *Paralipomenon*, or "Things omitted;" considering them as supplementary to the preceding books, of which, as we shall see, they are chiefly repetitions. Our English name, *Chronicles*, or, "Memorials of the Times," is at least equally proper with either of the preceding.

The first nine chapters are entirely *genealogical*, and in great part copied from the Book of Genesis; but with difference as to the names, partly owing to provincial variations in pronouncing, and partly to mistakes in copying the similar letters in the Hebrew, which are sometimes hard to be distinguished. But the far greater part of these Books consist of repetitions of the same facts, with only some slight additions and variety of circumstances, most of which, having been anticipated in our exposition of the Books of Samuel and Kings, will require, generally, only a few brief notes. The marginal readings and references will often illustrate texts, which would otherwise demand a separate note.

The *Chronology* of these books is nearly the same as that of the Books of Kings; beginning with David, and ending with the captivity in Babylon. But the historical facts, after the division of the kingdom into Judah and Israel are confined chiefly to the former.

CHAPTER I.

1 Adam's line to Noah. 5 The sons of Japheth. 8 The sons of Ham. 17 The sons of Shem. 24 Shem's line to Abraham. 29 Ishmael's sons. 32 The sons of Keturah. 34 The posterity of Abraham by Esau. 43 The kings of Edom. 51 The dukes of Edom.

A. M. 1. B. C. 4004.

ADAM, [a] Sheth, Enosh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuselah, Lamech,
4 Noah, Shem, Ham, and Japheth.
5 ¶ The [b] sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
6 And the sons of Gomer; Ashchenaz, and [c] Riphath, and Togarmah.
7 And the sons of Javan; Elishah, and Tarshish, Kittim, and [d] Dodanim.
8 ¶ The sons of Ham; Cush, and Mizraim, Put, and Canaan.
9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.
10 And Cush begat Nimrod: he began to be mighty upon the earth.
11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,
12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and [e] Caphtorim.
13 And Canaan begat Zidon his first-born, and Heth.
14 The Jebusite also, and the Amorite, and the Girgashite,
15 And the Hivite, and the Arkite, and the Sinite,
16 And the Arvadite, and the Zemarite, and the Hamathite.
17 ¶ The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and [f] Meshech.
18 And Arphaxad begat Shelah, and Shelah begat Eber.
19 And unto Eber were born two sons: the name of the one *was* [g] Peleg; because in his days the earth was divided: and his brother's name *was* Joktan.
20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,
21 Hadoram also, and Uzal, and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan.
24 ¶ [h] Shem, Arphaxad, Shelah,
25 Eber, Peleg, Reu,
26 Serug, Nahor, Terah,
27 [i] Abram; the same *is* Abraham.
28 The sons of Abraham; [j] Isaac, and [k] Ishmael.
29 ¶ These *are* their generations: The first-born [l] of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,

a Ge. 1 25,26. 5.3,9.

b Ge.10.2, &c.

c or, *Diphath*, as it is in some copies.

d or, *Rodanim*, according to some copies.

e De.2.23.

A. M. 1658. B. C. 2346.

f or, *Mash*, Ge.10.23.

g i. e. *Division*. Ge.10.25.

h Ge.11.10, &c.

i Ge.17.5.

j Ge.21.2,3.

k Ge.16.11, 15.

l Ge.25.13., 16.

m or, *Hadar*. Ge.25.15.

n Ge.25.1, &c.

A. M. 2108. B. C. 1896.

o Ge.21.2,3.

p Ge.25.25, 26.

q Ge.36.9, &c.

r or, *Zepho*, Ge.36.11.

s or, *Heman* Ge.36.22.

t or, *Alvan*, Ge.36.23.

u or, *Shepho* Ge.36.23.

v or, *Hemdan*, Ge.36.26.

w or, *Achan* Ge.36.27.

A. M. cir. 2287, &c. B. C. cir. 1617, &c.

x or, *Hadar* Ge.36.39.

y or, *Pau* Ge.36.39

30 Mishma, and Dumah, Massa, [m] Hadad, and Tema,
31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.
32 ¶ Now the sons of [n] Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.
33 And the sons of Midian: Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah.
34 ¶ And [o] Abraham begat Isaac. The sons of [p] Isaac; Esau, and Israel.
35 The [q] sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.
36 The sons of Eliphaz; Teman, and Omar, [r] Zephi, and Gatam, Kenaz, and Timna, and Amalek.
37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.
38 ¶ And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.
39 And the sons of Lotan; Hori, and [s] Homam: and Timna *was* Lotan's sister.
40 The sons of Shobal; [t] Alian, and Manahath, and Ebal, [u] Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.
41 The sons of Anah; Dishon. And the sons of Dishon; [v] Amram, and Eshban, and Ithran, and Cheran.
42 The sons of Ezer; Bilhan, and Zavan *and* [w] Jakan. The sons of Dishan; Uz, and Aran.
43 ¶ Now these *are* the kings that reigned in the land of Edom before *any* king reigned over the children of Israel; Bela the son of Beor; and the name of his city *was* Dinhabah.
44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.
45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.
46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.
47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.
48 And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.
49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.
50 And when Baal-hanan was dead, [x] Hadad reigned in his stead: and the name of his city *was* [y] Pai; and his wife's name *was* Meheta-

CHAP. I. Ver. 1. *Adam, Sheth, Enosh.*—The genealogy of this chapter is taken from the book of Genesis, as follows: Ver. 1 to 4, from Gen. v. 1, &c.; ver. 5 to 23, from Gen. x.; ver. 24 to 26, from Gen. xi. 10, &c.

Ver. 6. *Riphath.*—The Heb. letters *Resh* and *Daleth* (R and D) are so very similar as to occasion many mistakes; thus in ver. 2, Dodanim for Rodanim, and in ver. 30, Hadad for Hadar, &c.

Ver. 7. *Kittim.*—[These, and other words ending in *im*, forming the Hebrew plural, are not the names of individuals, but of nations.]—*Bagster.*

Ver. 17. *And Aram.*—LXX. and one MS. add, "And the sons of Aram. Uz."

Ver. 24. *Shem.*—[That is, Shem was the father of Arphaxad; Arphaxad, the father of Shelah; Shelah, the father of Peleg, and so on; as in ver. 1, Adam the father of Sheth; Sheth the father of Enosh, &c.]—*Bagster.*

Ver. 36. *Timna.*—[Here, according to our present text, *Timna* is reckoned among the sons of Eliphaz; but it appears from the parallel passage of Gen. that she was the concubine of Eliphaz, and mother of Amalek. Agreeably to this, the Arabic, and the Alexandrine copy of the Septuagint, read here: "Timna also, who was the concubine of Eliphaz, bare him Amalek."]—*Bagster.*

bel, the daughter of Matred, the daughter of Mezahab.

51 ¶ Hadad died also. And the dukes of Edom were; duke Timnah, duke [z] Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These *are* the dukes of Edom.

CHAPTER II.

1 The sons of Israel. 3 The posterity of Judah by Tamar. 15 The children of Jesse. 18 The posterity of Caleb the son of Hezron. 21 Hezron's posterity by the daughter of Machir. 25 Jerahmeel's posterity. 34 Sheshan's posterity. 42 Another branch of Caleb's posterity. 50 The posterity of Caleb the son of Hur.

THESE *are* the sons of [a] Israel; [b] Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 ¶ The sons of [c] Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of Shua the Canaanitess. And Er, the first-born of Judah, was evil in the sight of the LORD; and he slew him.

4 And [d] Tamar his daughter-in-law bare him Pharez and Zerah. All the sons of Judah *were* five.

5 The sons of [e] Pharez; Hezron, and Hamul.

6 And the sons of Zerah; [f] Zimri, and Ethan, and Heman, and Calcol, and [g] Dara: five of them in all.

7 And the sons of Carmi; [h] Achar, the troubler [i] of Israel, who transgressed in the thing accursed.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him; Jerahmeel, and [j] Ram, and [k] Chetubai.

10 And Ram [l] begat Amminadab; and Amminadab begat Nahshon, [m] prince of the children of Judah;

11 And Nahshon begat [n] Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jesse,

13 ¶ And [o] Jesse begat his first-born Eliab, and Abinadab the second, and [p] Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh:

16 Whose sisters *were* Zeruiah, and Abigail. And [q] the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

17 And Abigail bare [r] Amasa: and the father of Amasa *was* [s] Jether the Ishmaelite.

18 ¶ And Caleb the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her sons *are* these; Jesher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him [t] Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat [u] Bezaleel.

21 ¶ And afterward Hezron went in to the daughter of Machir [v] the father of Gilead, whom he [w] married when he *was* threescore years old; and she bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 And [x] he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities. All these *belonged to* the sons of Machir, the father of Gilead.

24 And after that Hezron was dead in Caleb-ephratah, then Abiah Hezron's wife bare him Ashur [y] the father of Tekoa.

25 ¶ And the sons of Jerahmeel the first-born of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had also another wife, whose name *was* Atarah; she *was* the mother of Onam.

27 And the sons of Ram the first-born of Jerahmeel were, Maaz, and Jamin, and Eker

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur *was* Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of [z] Sheshan; Ahlai.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 ¶ Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name *was* Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat [a] Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 ¶ Now the sons of [b] Caleb the brother of Jerahmeel *were*, Mesha his first-born, which *was* the father of Ziph; and the sons of Mareshah the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai *was* Maon; and Maon *was* the father of Beth-zur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.

A. M. cir. 2287, &c. B. C. cir. 1917, &c.

z or, *Ahiah.*

A. M. 2292 B. C. 1752.

a or, *Jacob.*

b Ge.29.32, &c. 30.5, &c. 35.18, &c. 46.9, &c.

c Ge.38.3, &c. 46.12. Nu.26.19.

d Ge.38.29, 30. Mat.1.3.

e Ge.46.12. Ru.4.18.

f or, *Zabdi.* Jos.7.1.

g or, *Darda*

h or, *Achan.*

i Jos.6.18. 7.1, 25.

j or, *Aram.* Mat.1.3, 4.

k or, *Caleb.* ver.18, 42.

l Ru.4.19, 20.

m Nu.1.7.

n or, *Salmon.* Ru.4.21.

o 1 Sa.16.6, &c.

p or, *Shammah.* 1Sa.16.9.

q 2 Sa.2.18.

r 2 Sa.17.25.

s 2 Sa.17.25. *Ithra, an Israelite.*

A. M. 2534, &c. B. C. 1470, &c.

t ver.50.

u Ex.31.2.

v Nu.27.1.

w *took.*

x Nu.32.41. De.3.14. Jos.13.30.

y c.4.5.

z ver.34, 35.

A. M. 2454, &c. B. C. 1550, &c.

a c.11.41.

b ver.9.

CHAP. II. Ver. 1. *The sons of Israel.*—See Gen. xxix. and following chapters.

Ver. 6. *Zimri.*—[*Zabdi* is apparently here called *Zimri*, in consequence of a *baith* being mistaken for a *mem*, and a *daleth* for a *raish*.]—*Bagster.*

Ver. 15. *David the seventh.*—[It appears from the parallel places of Samuel, that Jesse had *eight* sons, of whom David was the *eighth* and youngest; but it is probable that one died before David came to the throne, and therefore was not reckoned in this genealogy.]—*Bagster.*

Ver. 17. *Jether.*—[*Jether* is essentially the same with *Ithra*, the latter only having the addition of an *aleph;* and it is probable that he was an *Ishmaelite* by birth, but an *Israelite* by religion.]—*Bagster.*

Ver. 18. *Caleb.*—[*Caleb* is the same as *Chelubai*, the latter simply having a *vau* inserted, and a *yood* affixed. This person must have lived some time before Israel left Egypt; for Bezaleel, the principal person employed in constructing the tabernacle, was his grandson.]—*Bagster.*

Ver 23. *Kenath.*—[*Kenath* was situated in the tribe of Manasseh, east of Jordan. *Eusebius* says it was called in his time *Kanatha;* and was a town in the Trachonitis, near Bozra. *Josephus* places it in Cœlosyria; and *Pliny* reckons it among the cities of the Decapolis. It was also called *Nobah*, after Nobah an Israelite, who conquered it; which is placed by *Eusebius*, 8 miles south of Heshbon.]—*Bagster.*

Ver. 34. *Sheshan.*—[When the people of the East have no sons, they frequently marry their daughters to their slaves, even when they have much property to bestow on them. Hassan had been the slave of Kamel, his predecessor; but Kamel, according to the custom of the country, gave him one of his daughters in marriage, and left him at his death one part of the great riches which he had amassed in the course of a long and prosperous life.—*Maillet.*]—*Bagster.*

Ver. 45. *Beth-zur.*—[*Beth-zur* was situated in the tribe of Judah, twenty miles south from Jerusalem, towards Hebron, according to *Eusebius*. It was fortified by Rehoboam, (2 Ch. xi. 7.) and was a fortress of great consequence, principally in the time of the Maccabees.]—*Bagster.*

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* [c] Achsa.

50 ¶ These were the sons of Caleb the son of Hur, the first-born of [d] Ephratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons; [e] Haroeh, *and* [f] half of the Manahethites.

53 And the families of Kirjath-jearim, the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, [g] Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the [h] Kenites that came of Hemath, the father of the house of [i] Rechab.

CHAPTER III.

1 The sons of David. 10 His line to Zedekiah. 17 The successors of Jeconiah.

NOW these were the sons of David, which were born unto him in Hebron; the first-born [a] Amnon, of [b] Ahinoam the Jezreelitess; the second, [c] Daniel, of Abigail the Carmelitess:

2 The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife.

4 *These* six were born unto him in Hebron; and there he reigned seven years and six months: and [d] in Jerusalem he reigned thirty and three years.

5 And these were born unto him in Jerusalem; [e] Shimea, and Shobab, and Nathan, and Solomon, four, of [f] Bathshua the daughter of [g] Ammiel:

6 Ibhar also, and [h] Elishama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and [i] Eliada, and Eliphelet, nine.

9 *These were* all the sons of David, beside the sons of the concubines, and Tamar [j] their sister.

10 ¶ And Solomon's son *was* Rehoboam, [k] Abia his son, Asa his son, Jehoshaphat his son,

11 Joram his son, [l] Ahaziah his son, Joash his son,

12 Amaziah his son, [m] Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

A. M. 2534, &c. B. C. 1470, &c.

c Jos.15.17.
d or, *Ephrath.* ver 19
e or, *Reaiah* c.4.2.
f or, *half of the Menuhites*, or, *Hatsi-hammenuchoth.*
g or, *Atarites*, or, *crowns of the house of Joab.*
h Ju.1.16.
i Je.35.2.

A. M. 2970, &c. B. C. 1034, &c.

a 2 Sa.3.2, &c.
b 1 Sa.25.42, 43.
c or, *Chileab* 2 Sa.3.3.
d 2 Sa.5.4, 14, &c.
e or, *Shammua.* 2 Sa.5.14.
f or, *Bath-shuba.* 2 Sa.11.3.
g or, *Eliam.* 2 Sa.11.3.
h or, *Elishua.* 2 Sa.5.15.
i or, *Beeliada.* c.14.7.
j 2 Sa.13.1.
k or, *Abijam* 1 Ki.15.1.
l or, *Azariah.* 2 Ch.22.6. or, *Jehoahaz.* 2 Ch.21.17

A. M. 3140, &c. B. C. 864, &c.

m or, *Uzziah.* 2 Ki.15.30.

n or, *Jehoahaz.* 2 Ki.23.30.
o or, *Eliakim* 2 Ki.23.34.
p or, *Mattaniah.* 2 Ki.24.17.
q or, *Jehoiachin.* 2 Ki.24.6. or, *Coniah* Je.22.24.
r *Shealtiel.*
s *Hiskijahu.*

A. M. 2288, &c. B. C. 1721, &c.

a Ge.46.12.
b or, *Chelubai.* c.2.9. or, *Caleb.* c.2.18.
c or, *Haroch* c.2.52.

A. M. 2504, &c. B. C. 1500, &c.

d Ge.34.19.
e i. e. *sorrowful.*
f *If thou will.*
g *do me.*

14 Amon his son, Josiah his son.

15 And the sons of Josiah *were*, the first-born [n] Johanan, the second [o] Jehoiakim, the third [p] Zedekiah, the fourth Shallum.

16 And the sons of Jehoiakim: [q] Jeconiah his son, Zedekiah his son.

17 ¶ And the sons of Jeconiah; Assir, [r] Salathiel his son,

18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah *were*, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai, and [s] Hezekiah, and Azrikam, three.

24 And the sons of Elioenai *were*, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

CHAPTER IV.

1, 11 The posterity of Judah by Caleb the son of Hur. 5 Of Ashur the posthumous son of Hezron. 9 Of Jabez, and his prayer. 21 The posterity of Shelah. 24 The posterity and cities of Simeon. 39 Their conquest of Gedor, and of the Amalekites in mount Seir.

THE [a] sons of Judah; Pharez, Hezron, and [b] Carmi, and Hur, and Shobal.

2 And [c] Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathites.

3 And these *were of* the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelel-poni:

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, the first-born of Ephratah, the father of Beth-lehem.

5 ¶ And Ashur the father of Tekoa had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 ¶ And Jabez was more [d] honourable than his brethren: and his mother called his name [e] Jabez, saying, Because I bare him with sorrow.

10 And Jabez called on the God of Israel, saying, [f] Oh that thou wouldest bless me indeed, and enlarge my coast, and that thy hand might be with me, and that thou wouldest [g] keep *me* from evil, that it may not grieve me! And God granted him that which he requested.

s or, *Hashabiah.*

A. M. 2970, &c. B. C. 1034, &c.

a 2 Sa.3.2, &c.

Ver. 49. *Madmannah.*—[*Madmannah* was a city situated in the southern part of Judah, and towards Gaza, according to *Eusebius.*—*Gibea.*—It is probable, this was not Gibeah of Benjamin, and the royal residence of Saul; but Gibeah in the tribe of Judah, to which tribe all these other cities belonged.]—*Bagster.*

Ver. 52. *Haroeh.*—[As *Haroeh* and *Reaiah* have nearly the same signification, it is probable they were deemed perfectly interchangeable, and indifferently applied.]—*Bagster.*

Ver. 54. *Ataroth.*—Margin, "Asarites," (crowns of the house of Joab.) See Josh. xvi. 2.

"In this chapter, (says Dr. *Clarke,*) many names of *cities* are given as the names of men."

CHAP. III.—Compare the nine first verses with 2 Sam. iii. 1—6.

Ver. 1. *Daniel.*—[It is probable this person had two names. The Targumist says, he was "called *Chileab*, because he was in every respect like his father."]—*Bagster.*

Ver. 15. *Shallum.*—[The Targumist says he was called *Shallum*, "because the kingdom departed from the house of David in his days."]—*Bagster.*

Ver. 16. *Zedekiah his son.*—The word "son," is here used, probably, in the sense of successor: so perhaps ver. 17, and elsewhere. See Jer. xxii. 30.

Ver. 17. *Assir.*—[As Salathiel was not the son of *Assir*, but of Jeconiah, it is probable that the word *assir*, which signifies a *prisoner*, is an epithet applied to Jeconiah, who was a long time a *prisoner* at Babylon.]—*Bagster.*

Ver. 22. *Six.*—In the present text there are but five; but the Arabic and Syriac insert "Azariah," which makes the number.

CHAP. IV. Ver. 1. *The sons of Judah.*—See Gen. xlvi. 12. and compare ch. ii. 3, &c.

Ver. 3. *These* were of *the father of Etam*, &c.—These are names of places, Dr. *Boothroyd* therefore reads, "And these peopled Etam," &c. To people a town, was to be its father.

Ver. 7. *Ethnan.*—[It is probable that we should here, with the Targum, add *Coz*, whose posterity is mentioned in the next verse.]—*Bagster.*

Ver. 8. *Harum.*—[Probably *Jabez* should be mentioned here; as otherwise he is as a *consequent* without an antecedent.]—*Bagster.*

CHAP. IV. Ver. 9. *Jabez* means "sorrowful;" he was, however more honourable than his brethren, because, like Israel, he had power with God, and prevailed in prayer. Gen. xxxii. 28.

Ver. 10. *Oh that.*—Heb. "If thou wilt," &c. The Hebrew language having neither subjunctive nor optative moods, uses the particle *im* (or *am*) to express both.

11 ¶ And Chelub the brother of Shuah begat Mehir, which *was* the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of [h] Irnahash. These *are* the men of Rechah.

13 And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; [i] Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the [j] valley of [k] Charashim; for [l] they were craftsmen.

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, [m] even Kenaz.

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife [n] Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the sons of *his* wife [o] Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Ben-zoheth.

21 ¶ The sons of Shelah the son of Judah *were*, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And *these are* ancient things.

23 These *were* the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

24 ¶ The sons of Simeon *were*, [p] Nemuel, and Jamin, [q] Jarib, Zerah, *and* Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, [r] like to the children of Judah.

28 And they dwelt at Beer-sheba, and Moladah, and Hazar-shual,

29 And at [s] Bilhah, and at Ezem, and at [t] Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and [u] Hazar-susim, and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign of David.

32 And their villages *were*, [v] Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:

A. M. 2501, &c. B. C. 1503, &c.

h or, *the city of Nahash.*

i or, *Hathath, and Meonothai, who begat*

j or, inhabitants of *the valley.*

k That is, *craftsmen.*

l Ne.11.35.

m or, *Uknaz.*

n or, *the Jewess.*

o or, *Jehudijah,* mentioned before.

p or, *Jemuel.* Ge.46.10. Ex.6.15. Nu.26.12.

q or, *Jachin, Zohar.*

r *unto.*

s or, *Bilah.* Jos.19.3.

t or, *Eltolad.* Jos.19.4.

u or, *Hazarsusah.* Jos.19.5.

v or, *Ether.* Jos.19.7.

w or, *Baalathbeer.* Jos.19.8.

x or, *as they divided themselves by nations among them.*

A. M. 3289. B. C. 715.

y *coming.*

z 2 Ki.18.8, &c.

a Nu.32.1.-4

b Ex.17.16. De.25.17, 19. 1 Sa.15.8, 20. 17. 2 Sa.8.12.

A. M. 2294, &c. B. C. 1710, &c.

a Ge.29.32.

b Ge.35.22.

c Ge.48.15.

d Ge.49.8,10. Ps 60.7. Mi.5.2. He.7.14.

e or, *prince.*

f Ge.46.9. Ex.6.14. Nu.26.5.

g or, *Tiglath-pileser.* 2 Ki.15.29. 16.7.

h or, *Shemaiah.* ver.4.

i Jos.13.16.

33 And all their villages that *were* round about the same cities, unto [w] Baal. These *were* their habitations, and [x] their genealogy.

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;

38 These [y] mentioned by *their* names *were* princes in their families: and the house of their fathers increased greatly.

39 ¶ And they went to the entrance of Gedor, *even* unto the east side of the valley to seek pasture for their flocks.

40 And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable; for *they* of Ham had dwelt there of old.

41 And these written by name came in the days of Hezekiah king of Judah, and smote [z] their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there was* pasture [a] there for their flocks.

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote the rest of the Amalekites [b] that were escaped, and dwelt there unto this day.

CHAPTER V.

1 The line of Reuben (who lost his birthright) under the captivity. 9 Their habitation and conquest of the Hagarites. 11 The chief men and habitations of Gad. 18 The number and conquest of Reuben, Gad, and the half of Manasseh. 23 The habitations and chief men of that half tribe. 25 Their captivity for their sin.

NOW the sons of Reuben the first-born of Israel, (for [a] he *was* the first-born; but, forasmuch as he [b] defiled his father's bed, his birthright was given [c] unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

2 For Judah [d] prevailed above his brethren, and of him *came* the chief [e] ruler; but the birthright *was* Joseph's:)

3 The [f] sons, *I say*, of Reuben the first-born of Israel *were*, Hanoch, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom [g] Tilgath-pilneser king of Assyria carried away *captive:* he *was* prince of the Reubenites.

7 And his brethren by their families, when the genealogy of their generations was reckoned, *were* the chief, Jeiel, and Zechariah,

8 And Bela the son of Azaz, the son of [h] Shema, the son of Joel, who dwelt in [i] Aroer, even unto Nebo and Baal-meon:

9 And eastward he inhabited unto the enter-

Ver. 15. *Caleb.*—See Numb. xiii. 6, 30.; xiv. 6.

Ver. 17. *Ezra.*—[*Ezra* seems to be the person before called *Asareel* in verse 16.——*She bare Miriam.*—It is probable that the latter part of ver. 18 should be transposed before this passage, which *Michaelis* thinks its right place; for otherwise we have the pronoun *she* without an antecedent, and children born without their father being mentioned.]—*Bagster.*

Ver. 18. *Gedor.*—[*Gedor* was a city in the tribe of Judah: and probably the same which *Eusebius* calls *Kedous*, and *Jerome*, *Gedrus*, 10 miles from Diospolis or Lydda, towards Eleutheropolis.]—*Bagster.*

Ver. 20. *Shimon.*—[*Shimon* is supposed to have been another son of Mered, by Jehudijah. As this latter name signifies a Jewess, it rather favours the opinion that Bithiah was not a Jewess, but an Egyptian.]—*Bagster.*

Ver. 21. *Shelah.*—Gen. xxxviii. 1—5.——*Mareshah.*—[*Mareshah* was a city of Judah, situated two miles from Eleutheropolis, according to *Eusebius*, in whose time it was deserted. In the latter times of the Jewish commonwealth it belonged to the Idumeans; was peopled by the Jews and their allies in the time of John Hyrcanus, was taken from the Arabians by king Alexander Jannæus; restored to its first inhabitants by Pompey; resold by Gabinius; and destroyed by the Parthians, in the war of Antigonus against Herod.—*Josephus.*]—*Bagster.*

Ver. 24. *Sons of Simeon.*—See Gen. xlvi. 10.

Ver. 28. *Beer-sheba.*—See Josh. xix. 2, &c. [*Beer-sheba* was situated 20 miles south of Hebron, according to *Eusebius* and *Jerome*, in whose time it was occupied by a Roman garrison.]—*Bagster.*

Ver. 31. *Unto the reign of David.*—David added some cities to the tribe of Judah, Ziklag for instance, 1 Sam. xxvii. 6, and probably others.

Ver. 41. *In the days of Hezekiah.*—See 2 Kings xviii. 8. [This expedition of the Simeonites took place in the days of Hezekiah; and, as *Calmet* conjectures, near the time of the captivity of the ten tribes, when the remnant of Simeon would feel themselves obliged to retire more southward into Arabia Petræa, for fear of the Jews, and to seek pasture for their flocks.]—*Bagster.*

Ver. 43. *Rest of the Amalekites.*—Who had escaped from Saul, 1 Sam. xiv 48. and from David, 2 Sam. viii. 12.

CHAP. V. Ver. 1. *The sons of Reuben.*—See Gen. xxix. 32.; xlix. 10.

Ver. 2. *Chief ruler.*—[By the *chief ruler* is meant, first David, and afterwards the Messiah, agreeably to the celebrated prophecy of Jacob. The Syriac calls him, "Christ the king," and the Arabic, "Messiah the king."]—*Bagster.*

Ver. 6. *Pilneser.*—[After their separation from the house of David, the ten tribes continued to have princes of the tribes, till the time that Tiglath-pileser

ing in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of j Gilead.

10 And in the days of Saul they made war with the k Hagarites, who fell by their hand: and they dwelt in their tents l throughout all the east *land* of Gilead.

11 ¶ And the children of Gad dwelt over against them, in the land of Bashan, unto Salcah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in m Bashan.

13 And their brethren of the house of their fathers *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of n Sharon, upon their o borders.

17 All these were reckoned by genealogies in the days of p Jotham king of Judah, and in the days of Jeroboam q king of Israel.

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, r of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war.

19 And s they made war with the Hagarites, with Jetur, and Nephish, and Nodab.

20 And t they were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they u cried to God in the battle, and he was entreated of them; because v they put their trust in him.

21 And they w took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of x men a hundred thousand.

22 For there fell down many slain, because y the war *was* of God. And they dwelt in their steads until the z captivity.

23 ¶ And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon.

24 And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, a famous men, *and* heads of the house of their fathers.

25 ¶ And b they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.

26 And c the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-Pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto d Halah, and Habor, and Hara, and to the river Gozan, unto this day.

A. M. 2844. B. C. 1060.

j Jos.22.9.
k Ge.25.12. Ps.83.6.
l *upon all the face of the East*
m Jos.13.11.
n c.27.29. Ca.2.1.
o *goings forth.*
p 2 Ki.15.32.
q 2 Ki.14.16.
r *sons of valour.*
s ver.10.
t ver.22.
u 2 Ch.18.31.
v 2 Ch.14.11. Ps.22.4,5. 84.11,12.
w *led captive.*
x *souls of men*: as Nu.31.35.
y Jos.23.10. 2 Ch.32.8.
z 2 Ki.15.29. 17.6.
a *men of names.*
b 2 Ki.17.7., 18.
c 2 Ki.15.19.

d 2 Ki.18.11.
A. M. 2304, &c. B. C. 1700, &c.
a Ge.46.11. Nu.26.57.
b or, *Gershom.* ver.16.
c Ex.6.21, 24. ver.22.
d Le.10.1, 16.
e Nu.25.11, 13.
A. M. 2904, &c. B. C. 1100, &c.
f 2 Sa.8.17.
A. M. 3244. B. C. 760.
g 2 Ch.26. 17.
h *house.*
i Ezr.7.3.
j or, *Meshullam.* c.9.11.
A. M. 3416. B. C. 588.
k Ne.11.11.
l 2 Ki.25.18.
A. M. 2304, &c. B. C. 1700, &c.
m or, *Gershon.* ver.1.
n or, *Ethan.* ver.42.
o or, *Adaiah.* ver.41.
p or, *Ethni.* ver.41.
q or, *Izhar.* ver.2,18.
r or, *Zephaniah, Azariah, Joel.* ver.36.
A. M. 2904, &c. B. C. 1100, &c.
s or, *Zuph.* ver.35 1 Sa.1.1.
t v.34. *Toah.*

CHAPTER VI.

1 The sons of Levi. 4 The line of the priests unto the captivity. 16 The families of Gershom, Merari, and Kohath. 49 The office of Aaron, and his line unto Ahimaaz. 54 The cities of the priests and Levites.

THE a sons of Levi; b Gershon, Kohath, and Merari.

2 And the sons of Kohath; Amram, c Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; d Nadab, and Abihu, Eleazar, and Ithamar.

4 ¶ Eleazar begat e Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And f Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* that g executed the priest's office in the h temple that Solomon built in Jerusalem:)

11 And Azariah begat i Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat j Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat k Seraiah, and Seraiah begat Jehozadak,

15 And Jehozadak went *into captivity*, when l the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

16 ¶ The sons of Levi; m Gershom, Kohath, and Merari.

17 And these *be* the names of the sons of Gershom; Libni, and Shimei.

18 And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers.

20 ¶ Of Gershom; Libni his son, Jehath his son, Zimmah his son,

21 n Joah his son, o Iddo his son, Zerah his son, p Jeaterai his son.

22 ¶ The sons of Kohath; q Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, r Uriel his son, Uzziah his son, and Shaul his son.

25 And the sons of Elkanah; Amasai, and Ahimoth.

26 *As for* Elkanah: the sons of Elkanah; s Zophai his son, and t Nahath his son.

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carried them captive; at which time *Beerah*, who according to the Targum was the same as Baruch, was their *prince*. 2 Kings xv. 29.)—*Bagster.*

Ver. 11. *Gad.*—[The Gadites and the half tribe of Manasseh are joined to the genealogy of Reuben, because they inhabited the same country, and formed a sort of separate colony east of Jordan.]—*Bagster.*

Ver. 16. *Sharon.*—[There were three places of this *name* in Palestine; which was almost proverbial, to express a place of extraordinary beauty and fertility. There was a district of *Sharon* between mount Tabor and the sea of Tiberias, mentioned by *Eusebius* and *Jerome*; another, which lay between Cæsarea of Palestine and Joppa, celebrated by the Jewish Rabbins for its wines; and that mentioned here, which must have been east of Jordan, in the country of Bashan, because inhabited by the Gadites.]—*Bagster.*

Ver. 21. *Camels.*—[The *camel*, in Hebrew *gamal*, retained with little variation in all languages, is, according to the Linnæan system, a genus of quadrupeds of the order *pecora*; comprehending the camel, properly so called, with two prominences; the dromedary with a single one; the glama, or Peruvian camel, with the back even and breast gibbose; and the pacos, or camel without any gibbosity. The camel, properly so called, is about 6 1-2 feet in height: its head is small; ears short; neck long, slender, and bending; legs long and slender, having four callosities on the fore legs and two on the hinder, on which it rests; feet soft, parted, but not thoroughly divided: bottom of the foot tough and pliant; tail about two feet in length, terminating in a tuft: and hair fine, soft, of considerable length, and of a dusky reddish colour. Besides the same internal structure as other ruminating animals, it is furnished with an additional bag for containing a quantity of water till wanted.]—*B.*

Ver. 26. *Pul, &c.*—See 2 Kings xv. 19, 29. xvii. 6. xviii. 11.

CHAP. VI. Ver. 1. *Sons of Levi, Gershon.*—Or Gershom, ver. 16. Compare this genealogy with Gen. xlvi. 11. Exod. vi. 16. Num. xxvi. 57. and chap. xxiii. 5, of this book.

Ver. 10. *Johanan.*—[*Johanan* is supposed to be the same as *Jehoiada*, as he would otherwise not be mentioned.]—*Bagster.*

Ver. 14. *Seraiah.*—[Seraiah was carried to Riblah, and there put to death by order of Nebuchadnezzar; so that with him ended the succession of high priests in the first temple.]—*Bagster.*

27 Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; the first-born [s] Vashni, and Abiah.

29 ¶ The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimei his son, Haggiah his son, Asaiah his son.

31 ¶ And these *are they* whom David set over the service of song in the house of the LORD, after that the ark had [v] rest.

32 And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and *then* they waited on their office according to their order.

33 And these *are* they that [w] waited with their children. Of the sons of the Kohathites: Heman [x] a singer, the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of [y] Toah,

35 The son of [z] Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of [a] Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of [b] Ebiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother [c] Asaph, who stood on his right hand, *even* Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah.

41 The son of [d] Ethni, the son of Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren the sons of Merari *stood* on the left hand: [e] Ethan [f] the son of [g] Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites *were* appointed [h] unto all manner of service of the tabernacle of the house of God.

49 ¶ But Aaron and his sons offered upon the altar of the [i] burnt-offering, and on the altar of [j] incense, *and were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 And these *are* the sons of Aaron; Eleazar [k] his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

A. M. 2904, &c. B. C. 1100, &c.

s called also *Joel*, ver. 33, 1 Sa. 8.2.

A. M. 2962. B. C. 1042.

v c.16.1.

w *stood.*

x Ps.88. title.

y ver.26, *Nahath.*

z or, *Zophai.*

a ver.24. *Shaul, Uzziah, Uriel.*

b Ex.6.24.

c Ne.7.44. Ps.73, &c. titles.

d ver.21.

e called *Jeduthun.* c.9.16. 25.1,3,6.

f Ps.89. title.

g or, *Kushaiah.* c.15.17.

h Nu.8.5.. 11.

A. M. 2513. B. C. 1491.

i Le.1.9.

j Ex.30.7.

k ver.4..8.

A. M. 2561. B. C. 1443.

l Jos.21.3..8

m Jos 14.13. 15.13.

n or, *Holon.* Jos.21.15.

o or, *Ain.* Jos.21.16.

p or, *Almon.* Jos.21.18.

λ *Here there are only eleven enumerated; but two more are added in the book of Joshua; Juttah and Gibeon, which make thirteen. Note, of the Versions give the full number of names, though they all give the whole sum thirteen; and it is probable, that these two cities had been destroyed and lay in ruins, when this book was written, and hence were not enumerated.*

q ver.66.

r Nu.3.20.

s ver.61.

t Jos.22.21.. 35. where many of these cities have other names.

54 ¶ Now these [l] *are* their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the lot.

55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to [m] Caleb the son of Jephunneh.

57 And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

58 And [n] Hilen with her suburbs, Debir with her suburbs,

59 And [o] Ashan with her suburbs, and Beth-shemesh with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and [p] Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* [λ] thirteen cities.

61 And unto the sons of Kohath, *which were* left [q] of the family of that tribe, *were cities given* out of the half tribe, *namely*, *out of* the half *tribe* of Manasseh, by lot, ten cities.

62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons [r] of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

64 And the children of Israel gave to the Levites *these* cities with their suburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.

66 And [s] *the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

67 And they gave unto them, *of* the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs,

68 And [t] Jokmeam with her suburbs, and Beth-horon with her suburbs,

69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom *were given* out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

Ver. 28. *The first-born Vashni.*—[It appears that the word *Joel* is here lost out of the text; and that *vashni*, which signifies *and the second*, and which refers to *Abiah*, is made into a proper name. The Syriac and Arabic read as in Samuel.]—*Bagster.*

Ver. 50. *Sons of Aaron.*—[We have already had a list of these, though more extensive; and it is a proof that the writer of this book had several lists before him, from which he borrowed as he judged proper.]—*Bagster.*

Ver. 54. *Theirs was the lot.*—That is, the *first* lot.—Syriac and Arabic.

Ver. 65. *Called by their names.*—That is, each family gave its own name to the city it acquired.

Ver 69. *Aïalon.*—Two cities are here omitted; see Josh. xxi. 23

Compare with this account Josh. xiv. xv. xx. xxi. where, says Dr. *Clarke*, "many of the cities have other names."

Ver. 70. *Aner.*—[*Aner* is probably another name of *Tanach*, which was a city of the half tribe of Manasseh, west of Jordan; and *Eusebius*, *Jerome*, and *Procopius* of Gaza, say that it was in their time a considerable place, three miles from Legio.]—*Bileam.*—[*Ibleam* is here called *Bileam* by a transposition of letters common to all languages. It is evident, however, that many of these cities or their names have been changed since the time of Joshua; but, as it has been well observed, Salop and Shrewsbury, Salom and Salisbury, are as different names as any in these catalogues; yet those who live in their vicinity are not at all confused by them.—Some cities also are

75 And Hukok with her suburbs, and Rehob with her suburbs.

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

78 And [u] on the other side Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; [v] Ramoth in Gilead with her suburbs, and [w] Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

CHAPTER VII.

1 The sons of Issachar, 6 of Benjamin, 13 of Naphtali, 14 of Manasseh, 20, 24 and of Ephraim. 21 The calamity of Ephraim by the men of Gath. 23 Beriah is born. 28 Ephraim's habitations. 30 The sons of Asher.

NOW [a] the sons of Issachar *were*, Tola, and [b] Puah, Jashub, and Shimrom, four.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant men of might in their generations; whose number [c] *was* in the days of David two and twenty thousand and six hundred.

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men*: for they had many wives and sons.

5 And their brethren among all the families of [d] Issachar *were* valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

6 ¶ *The sons* of [e] Benjamin; Bela, and Becher, and Jediael, three.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediael, by the heads of their fathers, mighty [f] men of valour, *were* seventeen thousand and two hundred *soldiers*, fit to go out for war *and* battle.

12 Shuppim [g] also, and Huppim, the children of [h] Ir, *and* Hushim, the sons of [i] Aher.

13 ¶ The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

14 ¶ The sons of Manasseh; Ashriel, whom she bare: (*but* his concubine the Aramitess bare Machir the father of Gilead:

15 And Machir took to wife *the sister* of [j] Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem.

17 And the sons of Ulam; [k] Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and [l] Abiezer, and Mahalah.

19 And the sons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And [m] the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

22 And Ephraim their father [n] mourned many days, and his brethren came [o] to comfort him.

23 ¶ And when he went in to his wife, she conceived, and bare a son, and he called his name [p] Beriah, because [q] it went evil with his [r] house.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.)

25 And Rephah, *was* his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 [s] Non his son, Jehoshua his son.

28 ¶ And their possessions and habitations *were*, Beth-el and the towns thereof, and eastward [t] Naaran, and westward Gezer, with the

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A. M. 2561. B. C. 1443.

u De.4.41.. 43.

v 1 Ki.22,3. &c.

w Ge.32.2. 2 Sa.17. 24,27.

A. M. 2304, &c. B. C. 1700, &c.

a Ge.46.13. Nu.26.23.

b *Phuvah Joe.*

c c.27.1.

d c.12.32.

e Ge.46.21. c.8.1, &c.

f 2 Ch.17. 13, &c.

g Nu.26.39. *Shupham and Hupham.*

h or, *Iri.* ver.7.

i or, *Ahiram.* Nu.26.38.

j ver.12.

k 1 Sa.12.11.

l Nu.26.30. *Jezer.*

m Nu.26.35.

n Ge.37.34.

o Job 2.11.

p i. e. *in evil.*

q Ge.35.18. 1 Sa.4.21.

r 2 Sa.23.5.

s or, *Nun.* Nu.13.8, 16.

t Jos.16.7.

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nere mentioned as belonging to Ephraim, which in Joshua are spoken of as cities of Dan; but various changes in such matters would occur in a course of ages.]—*Bagster.*

CHAP. VII.—With this chapter compare Gen. xlvi. 13, &c. Num. xxvi. 23, &c.

Ver. 2. *Whose number.*—[This was probably the number returned by Joab nd his assistants, when they made that census of the people with which God was so much displeased. We find that the effective men of Issachar amounted to 87,000, (ver. 5;) 22,600 of whom descended from Tola his eldest son; but whether the 36,000 (ver. 4.) were descendants of Tola by Uzzi; and the 22,600, his descendants by Tola's other sons; or whether another of Issachar's sons be intended, does not clearly appear; though the former seems the more obvious meaning.]—*Bagster.*

Ver. 3. *Five.*—[There are, however, only *four* names in the text: and instead of five, the Syriac and Arabic read *four*. If *five* be the true reading, then it is probable that *Izrahiah* is reckoned with his *four* sons.]—*Bagster.*

Ver. 6. *Sons.*—[In the parallel place of Genesis, *ten* sons of Benjamin are reckoned, *Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim,* and *Ard*; and in Numbers, *five* only are mentioned, *Bela, Ashbel, Abiram, Shupham,* and *Hupham*; and *Ard* and *Naaman* are said to be the sons of Bela, and consequently Benjamin's *grandsons*. In the beginning of the following chapter also *five* are only mentioned, *Bela, Ashbel, Aharah Nohah,* and *Rapha*: and *Addar, Gera, Abihud, Abishua, Naaman, Ahoha,* another *Gera, Shephuphan,* and *Huram,* are all represented as *grandsons,* not *sons of* Benjamin: hence we see that, in many cases, *grandsons* are called *sons*, and both are often confounded in the genealogical tables. It seems also, that the persons mentioned in the following verses were neither *sons* nor *grandsons* of Bela and Becher, but distinguished persons among their *descendants*.]—*Bagster.*

Ver. 14. *Sons of Manasseh.*—[The text in these two verses seems to be strangely corrupted; and, as it stands, is scarcely intelligible. Probably it should be rendered, "The sons of Manasseh were Ashriel, whom his Syrian concubine bore to him; and Machir the father of Gilead, whom (his wife) bore to him. Machir took for a wife Maachah, sister to Huppim and Shuppim.' —This is nearly the version of Dr. *Geddes.*]—*Bagster.*

Ver. 15. *Zelophehad.*—[It is certain that Zelophehad was not a *son*, but a *descendant* of Manasseh's, three generations having intervened; for he was the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh. "How this fragment got in here," says Dr. *Geddes*, "it is impossible to say; but this is not surely its place: nor does it appear to be connected with any part of the genealogy."]—*Bagster.*

Ver. 21. *Because they came down.*—[Or rather, "when they came down to take away their cattle;" for it does not appear that the sons of Ephraim were the aggressors, but the men of Gath, who appear to have been born in Egypt. This is the only place in the Sacred Writings where this piece of history is mentioned, and the transaction seems to have happened before the Israelites came out of Egypt; for it appears, from the following verse, that Ephraim was alive when these children of his were slain.]—*Bagster.*

Ver. 23. *Beriah.*—That is, "in evil," because, &c. This incident is not elsewhere mentioned.

Ver. 28 *Naaran.*—[*Naaran*, or *Naarath*, *Eusebius* says, was a town in

towns thereof; Shechem also and the towns thereof, unto [v] Gaza and the towns thereof:
29 And by the borders of the children of [t] Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.
30 ¶ The sons of [x] Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.
31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.
32 And Heber begat Japhlet, and [y] Shomer, and Hotham, and Shua their sister.
33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet.
34 And the sons of [z] Shamer; Ahi, and Rohgah, Jehubbah, and Aram.
35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.
36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,
37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.
38 And the sons of Jether; Jephunneh, and Pispah, and Ara.
39 And the sons of Ulla; Arah, and Haniel, and Rezia.
40 All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle *was* twenty and six thousand men.

CHAPTER VIII.

1 The sons and chief men of Benjamin. 33 The stock of Saul and Jonathan.

NOW Benjamin begat Bela his first-born, Ashbel the second, and Aharah the third,
2 Nohah the fourth, and Rapha the fifth.
3 And the sons of Bela were, [a] Addar, and Gera, and Abihud,
4 And Abishua, and Naaman, and Ahoah,
5 And [b] Gera, and [c] Shephuphan, and Huram,
6 And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to [d] Manahath:
7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.
8 And Shaharaim begat *children* in the country of [e] Moab, after he had sent them away; Hushim and Baara *were* his wives.
9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,
10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.
11 And of Hushim he begat Abitub, and Elpaal.
12 The sons of Elpaal; Eber, and Misham, and Shamed, who built [f] Ono, and Lod, with the towns thereof:
13 Beriah also, and [g] Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:
14 And Ahio, Shashak, and Jeremoth,
15 And Zebadiah, and Arad, and Ader,
16 And Michael, and Ispah, and Joha, the sons of Beriah;
17 And Zebadiah, and Meshullam, and Hezeki, and Heber,
18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;
19 And Jakim, and Zichri, and Zabdi,
20 And Elienai, and Zilthai, and Eliel,
21 And Adaiah, and Beraiah, and Shimrath, the sons of [h] Shimhi;
22 And Ishpan, and Heber, and Eliel,
23 And Abdon, and Zichri, and Hanan,
24 And Hananiah, and Elam, and Antothijah,
25 And Iphedeiah, and Penuel, the sons of Shashak;
26 And Shamsherai, and Shehariah, and Athaliah,
27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.
28 These *were* heads of the fathers, by their generations, chief *men*. [i] These dwelt in Jerusalem.
29 And at Gibeon dwelt the [j] father of Gibeon; whose wife's name *was* Maachah:
30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab,
31 And Gedor, and Ahio, and [k] Zacher.
32 And Mikloth begat [l] Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.
33 ¶ And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Mal-chi-shua, and [m] Abinadab, and [n] Esh-baal.
34 And the son of Jonathan *was* [o] Merib-baal; and Merib-baal begat Micah.
35 And the sons of Micah *were*, Pithon, and Melech, and [p] Tarea, and Ahaz.
36 And Ahaz begat [q] Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,
37 And Moza begat Binea: Rapha [r] *was* his son, Eleasah his son, Azel his son:
38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel.
39 And the sons of Eshek his brother *were*, Ulam his first-born, Jehush the second, and Eliphelet the third.
40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, a hundred and fifty. All these *are* of the sons of Benjamin.

CHAPTER IX.

1 The original of Israel's and Judah's genealogies. 2 The Israelites, 10 the priests, 14 and the Levites, with Nethinims, which dwelt in Jerusalem. 27 The charge of certain Levites. 35 The stock of Saul and Jonathan.

SO all Israel were reckoned by genealogies; and, behold, they *were* written in the book

A. M. 2304, &c. B. C. 1700, &c.

u *daughters.*

v or, *Adasa.*

w Jos.17.7, 11.

x Ge.46.17. Nu.26.44.

y ver.34. *Shamer.*

z ver.32. *Shomer.*

a or, *Ard.* Ge.46.21.

b Ju.3.15.

c or, *Shupham.* Nu.26.39. c.7.12.

d c.2.52.

e Ru.1.1.

f Ezr.2.33. Ne.6.2. 11.35.

g ver.21.

h or, *Shema.* ver.13.

i Jos.18.28. Ne.11.1.

j called *Jehiel.* c.9.35.

k or, *Zecharias.* c.9.37.

l or, *Shimeam.* c.9.38.

m 1 Sa.14. 49. *Ishui.*

n or, *Ishbosheth.* 2 Sa.2.8.

o or, *Mephibosheth.* 2 Sa.4.4. 9.6,10.

p or, *Tahrea.* c.9.41.

q *Jarah.* c.9.42.

r *Rephaiah.* c.9.43.

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his time, called *Noorath*, five miles from Jericho. It appears to be the same as *Neara*, mentioned by *Josephus*, from whence, he says, they brought the water which watered the palm trees of Jericho.]—*Bagster.*

CHAP. VIII. Ver. 9. *Hodesh.*—This, according to the Targum, was another name for Baara, whom he had put away, and re-married, and therefore called her Hodesh, or Chodesh, which means *anew; i. e.* married anew.

Ver. 12. *Lod.*—[*Lod*, or *Lydda*, was situated about four leagues from Joppa, and a day's journey, or about 32 miles N. W. from Jerusalem; and, according to the Antonine Itinerary, 12 miles from Jamnia, 18 from Eleutheropolis, and 22 from Bethar. *Josephus* says it was a village, not yielding to a city in greatness; and that it was one of three toparchies dismembered from Samaria, and given to the Jews. It was destroyed by Cestius in the Jewish war, and, when rebuilt, was called *Diospolis*. It is now called *Loudd*, and is a poor village, situated in a fine plain about a league to the E. N. E. of Ramla.] —*Bagster.*

Ver. 28. *Jerusalem.*—[*Jerusalem*, the ancient capital of Judea, is situated in *long.* 35° 20 E. lat. 31° 47 47' N.; and, according to the best authorities, 136 miles S. W of Damascus, 34 miles S. of Shechem or Nablous, 45 miles E. of Jaffa, 27 miles N. of Hebron, and about 20 miles W. of Jericho. The city of Jerusalem was built on hills, and encompassed with mountains, (Ps. CXXV. 2.) in a stony and barren soil and was about 16 furlongs in length, says *Strabo.* The ancient city of *Jebus*, taken by David from the Jebusites, was not large; and stood on a mountain south of that on which the temple was erected. Here David built a new city, called the city of David, wherein was the royal palace. Between these two mountains lay the valley of Millo, filled up by David and Solomon; and after the reign of Manasseh, another city is mentioned called the *second*. The Maccabees considerably enlarged Jerusalem on the north, enclosing a third hill; and *Josephus* mentions a fourth hill, called *Bezetha*, which Agrippa joined to the former: this new city lay north of the temple, along the brook Kidron. See note on ch. IV. 3.]—*Bagster.*

Ver. 38. *Six sons.*—Rabbi Sol. Jarchi says, that the *allegorical* expositions of these six ingenious men, would load 13,006 camels: what a treasure to some preachers and commentators!

CHAP. IX. Ver. 1. *Reckoned by genealogies.*—The Rabbins account for the varieties and repetitions in these genealogies, by supposing that Ezra preserved the different accounts as he found them in different records, without attempting to correct or harmonize them. On these dry and seemingly discordant accounts, Dr. *Clarke* has this beautiful remark: "How barren is this register, both of incident and interest; and yet, as barren rocks and sandy deserts make integral and necessary parts of the globe, so do these genealogical tables make necessary parts of the history of providence and grace: . . . no one that fears God will therefore despise or lightly esteem them."

of the kings of Israel and Judah, *who* were carried away to Babylon for their transgression.

2 ¶ Now [a] the first inhabitants that *dwelt* in their possessions in their cities *were*, the Israelites, the priests, Levites, and the [b] Nethinims.

3 ¶ And in Jerusalem [c] dwelt of the children of Judah, and of the children of Benjamin, and [d] of the children of Ephraim, and Manasseh;

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of [e] Bani, of the children of [f] Pharez the son of Judah.

5 And of the [g] Shilonites; Asaiah the firstborn, and his sons.

6 And of the sons of [h] Zerah; Jeuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; [i] Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah;

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

10 ¶ And [j] of the priests; Jedaiah, and Jehoiarib, and Jachin,

11 And [k] Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the [l] ruler of the house of God;

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of [m] Meshillemith, the son of [n] Immer;

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; [o] very able men for the work of the service of the house of God.

14 ¶ And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters *were*, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

18 Who hitherto *waited* in the king's gate eastward: they *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the [p] gates of the tabernacle: and their fathers, *being* over the host of the LORD *were* keepers of the entry.

20 And [q] Phinehas the son of Eleazar was the ruler over them in time past, *and* the LORD *was* with him.

21 *And* Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy in their villages, whom [r] David and Samuel the [s] seer [t] did ordain in their [u] set office.

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.

24 In four quarters were the porters toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after [v] seven days from time to time with them.

26 For these Levites, the four chief porters, were in *their* [w] set office, and were over the [x] chambers and treasuries of the house of God.

27 And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministering vessels, that they should [y] bring them in and out by tale.

29 *Some* of them also *were* appointed to oversee the vessels, and all the [z] instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And *some* of the sons of the priests made the [a] ointment of the spices.

31 And Mattithiah, *one* of the Levites, who *was* the first-born of Shallum the Korahite, had the [b] set office over the [c] things that were made [d] in the pans.

32 And *other* of their brethren, of the sons of the Kohathites, *were* over the [e] shew-bread, to prepare *it* every sabbath.

33 And these *are* the [f] singers, chief of the fathers of the Levites, *who remaining* in the chambers *were* free: for [g] they were employed in *that* work day and night.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* [h] Maachah:

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they

A. M. 3468. B. C. 536.

a Ezr.2.70. Ne.7.73.

b Jos.9.27. Ezr.2.43. 8.20.

c Ne.11.1.

d 2 Ch.11.16 30.11.

e Ne.8.7. 10.13.

f ch.2.5. 4.1. Ge.46.12. Nu.26.20 Ne.11.4,6. *Perez.*

g Nu.26.20. *Shelanites* Ne.11.5. *Shiloni.*

h ch.2.4,6. Ge.38.30. *Zarah.* Nu.26.20.

i Ne.8.4. 10.20. 11.7.

j Ne.11.10, &c.

k Ne.11.11. *Seraiah.*

l ch.24.5. Nu.4.15, 16,28,33. 2 Ki.23.4 25.18 Ne.11.11 Ac.5.24, 28.

m Ne.11.12, 13. *Meshillemoth.*

n ch.24.14. Ezr.2.37. Ne.7.40.

o *mighty men of valour.*

p *thresholds.*

q Nu.31.6.

r c.26.1, &c.

s 1 Sa.9.9.

t *founded.*

u or, *trust.*

v 2 Ki.11.5.

w or, *trust*

x or, *storehouses.*

y *bring them in by tale, and carry them out by tale.*

z or, *vessels.*

a Ex.30.23, 25.

b or, *trust.*

c Le.2.5. 6.21.

d or, *on flat plates, or, slices.*

e *bread of ordering,* Le.24.8.

f c.6.31. 25.4

g *upon them was.*

h c.8.29.

Ver. 2. *The first inhabitants.*—That is, after the captivity; for this, and parts of the preceding chapters, were evidently written, or at least collected, after their return. —*The Israelites.*—That is, individuals of different tribes, chiefly Judah, Benjamin, and Joseph. See Ezra ii. 70, &c. —*Nethinims.*—These were the slaves or servants of the temples; *i. e.* the Gibeonites, and the remains of other conquered nations.

Ver. 3. *Jerusalem.*—[We have already seen the situation and extent of this ancient city, (note on ch viii. 28.) but the *Jerusalem* of Sacred History is no more. And, after having been successively destroyed by the Babylonians and Romans, and taken by the Saracens, Crusaders, and Turks, in the possession of the latter of whom it still continues, not a vestige remains of the capital of David and Solomon; not a monument of Jewish times is standing. The very course of the walls is changed, and the boundaries of the ancient city are become doubtful. The Monks pretend to show the sites of the sacred places; but they have not the slightest pretensions to even a probable identity with the real places. The Jerusalem that now is, however, called by the Arabs *El Kouds*, or "the holy city," is still a respectable, good looking town, of an irregular shape: it is surrounded by high embattled walls, enclosing an area not exceeding two miles and a half, and occupying two small hills, having the valley of Jehoshaphat on the east, the valley of Siloam and Gehinnom on the south, and the valley of Rephaim on the west; and containing a population variously estimated at from 20,000 to 30,000 souls.]—*Bagster*

Ver. 13. *And their brethren.*—1760 priests, "very able men:" which expression seems used in the sense of "able-bodied men."

Ver. 18. *Who hitherto waited, &c.*—[The original is *wead-hennah*, which *Houbigant* and Dr. *Geddes* consider as a proper name, and render, "And Adanah was over the eastern gate, called the king's;" i. e. the gate by which the kings of Judah went to the temple. The list is here nearly the same with those found in *Ezra* and *Nehemiah*, and contains those who returned to Jerusalem with Zerubbabel; but the list in Nehemiah is more ample, probably because it contains those who came *afterwards*; the object of the sacred writer here being to give the names of those who came *first*, (ver. 2.) These consisted of men belonging not only to the tribes of Judah and Benjamin, but to many of the other tribes of *Israel*, who took advantage of the proclamation of Cyrus to return to Jerusalem. Properly speaking, the divisions mentioned here constituted the *whole* of the Israelitish people, who were divided into *Priests, Levites, common Israelites*, and *Nethinims*.]—*Bagster.*

Ver. 26. *Chambers.*—Many of the priests' chambers were probably used for stores of provisions and garments.

Ver. 33. *Employed.*—[A number of Levites were employed, by rotation, in singing the praises of Jehovah; and they seem to have continued the service day and night.]—*Bagster.*

Ver. 35. *Whose wife.*—[Some editions read *achatho*, "his *sister*;" but in the parallel place, ch. viii. 29, it is *ishto* "his *wife*," which is also the reading

also dwelt with their brethren at Jerusalem, over against their brethren.

39 And [i] Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were*, Pithon, and Melech, and Tahrea, *and* [j] *Ahaz*.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and [o] Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these *were* the sons of Azel.

CHAPTER X.

1 Saul's overthrow and death. 8 The Philistines triumph over Saul. 11 The kindness of Jabesh-gilead towards Saul and his sons. 13 Saul's sin, for which the kingdom was translated from him to David.

NOW [a] the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down [b] slain in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and [c] Abinadab, and Malchi-shua, the sons of Saul.

3 And the battle went sore against Saul, and the [d] archers [e] hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and [f] abuse me. But his armour-bearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their [g] cities, and fled: and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And [h] they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

13 ¶ So Saul died for his transgression which he [i] committed against the LORD, *even* [j] against the word of the LORD, which he kept not, and also for asking [k] *counsel of one that had* a familiar spirit, to inquire *of it;*

14 And inquired not of the LORD: therefore he slew him, and turned [l] the kingdom unto David the son of [m] Jesse.

CHAPTER XI.

1 David by a general consent is made king at Hebron. 4 He winneth the castle of Zion from the Jebusites by Joab's valour. 10 A catalogue of David's mighty men.

THEN [a] all Israel gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh.

2 And moreover [b] in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt [c] feed [d] my people Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD [e] by [f] Samuel.

4 ¶ And David and all Israel went to Jerusalem, which *is* [g] Jebus; where the Jebusites *were*, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which *is* the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be [h] chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called [i] it the city of David.

8 And he built the city round about, even from Millo round about: and Joab [j] repaired the rest of the city.

9 So David [k] waxed greater and greater: for the LORD of hosts *was* with him.

10 ¶ These also *are* the chief of the mighty men whom David had, who [l] strengthened themselves with him in his kingdom, *and* with all Israel, to make him king, according to the [m] word of the LORD concerning Israel.

11 And this *is* the number of the mighty men whom David had; Jashobeam, [n] a Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain *by him* at one time.

12 And after him *was* Eleazer the son of

A. M. 3468. B. C. 536

i c.8.33.

j c.8.35.

A. M. 2949. B. C. 1056.

a 1 Sa.31.1, &c.

b or, *wounded.*

c or, *Ishui.* 1 Sa.14.49.

d *shooters with bows*

e *found.*

f or, *mock.*

g Le.26.31.

h 1 Sa.31.10.

i *transgressed.* 1 Sa.13.13. 15.23.

k 1 Sa.28.7, &c.

l 1 Sa.16.1, 13. 28.17. 2 Sa.3.9, 10. 5.3.

m *Isai.*

A. M. 2956. B. C. 1048.

a 2 Sa.5.1, &c.

b *both yesterday and the third day*

c or, *rule.*

d Ps.78.71. Je.3.15.

e *by the hand of.*

f 1 Sa.16.1, 12.

g Ju.1.21. 19.10.

h *head.*

i i. e. *Zion,* 2 Sa.5.7.

j *revived.*

k *went in going and increasing.*

A. M. 2949 *or* 2989. B. C. 1055..1015.

l or, *held strongly with him.*

m 1 Sa.16.1, 12.

n or, *son of Hachmoni.*

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of the LXX. Vulgate, Arabic, and Syriac here, and is undoubtedly the true reading. This repetition of part of Benjamin's genealogy seems to have been intended merely as an introduction to the ensuing history.]—*Bagster.*

CHAP. X. Ver. 1. *Now the Philistines.*—This chapter, except the two last verses, is a mere transcript of the last chapter of the First Book of Samuel; to which, therefore, we refer.

Ver. 4. *Saul took a sword.*—[Or, rather, "*the* sword," i. e. of his armour-bearer, whom, as we have seen, on the parallel passage, the Jews say was Doeg; and, if so, they both died by the same weapon by which the priests of God were slain. So *Brutus* and *Cassius* killed themselves with the same swords with which they stabbed *Cæsar;* and *Calippus* was slain with the same sword with which he killed *Dio.*]—*Bagster.*

Ver. 6. *All his house died.*—[" All his men," in Samuel, that is, all who were present with him in the battle: and his family received such a blow, that it never recovered itself again. For, though Ish-bosheth reigned over a part of the country, yet it was not in any splendour. This history seems to be repeated here, as an introduction to that of the kingdom of David.]—*Bagster.*

Ver. 13, 14. *So Saul died.*—These verses give us, as the reason of Saul's calamitous death, that he turned his back upon the Lord, and in many instances either sought him not, or disobeyed the divine direction, until he was at length left to himself, and sought counsel of a witch.

CHAP. XI. Ver. 1. *Then all Israel,* &c.—The first nine verses of this chapter are almost verbatim the same with the first nine of the fifth chapter of the 2d Book of Sam. From ver. 10 to 41, it corresponds nearly with 2 Samuel xxiii. ver. 8 to the end, the most material variations being marked in the notes on that chapter: but the six last verses contain a few names, of which we know nothing.

In addition to the hints in Samuel, we beg leave to subjoin the following judicious remarks on the discrepancies of these historic books, from a work of established credit for biblical and classical literature.

"It must be admitted, that some passages of Scripture have suffered more from frequent transcription than (others;) but the passages which have suffered most, are commonly of inferior importance. The books of Moses, the most important portion of the Old Testament, notwithstanding their remote antiquity, have come to us with comparatively very few errors or defects; whilst the account of David's warriors, contained in the books of Samuel and Chronicles, which seem to have suffered more perhaps than any other portion of the Bible, either from the negligence of transcribers, or more probably from the rarity and mutilated state of the MSS., is of very inferior interest and value. I may here repeat the observation, that even the most corrupt MSS. contain all the important history, and all the essential doctrines and precepts of revelation; and the vast number of MSS. and versions which have been collated, furnish the biblical critic with the means of restoring the Sacred Writings to a degree of purity unattainable in works far less liable to corruption from the similarity of letters, and of very inferior antiquity. Enough of defect has been left, by divine providence, in our copies of the Sacred Writings, to stimulate and to reward the labours of the biblical critic but not

Dodo, the Ahohite, who *was one* of the three mighties.

13 He was with David at [o] Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley, and the people fled from before the Philistines.

14 And they [p] set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD saved *them* by a great [q] deliverance.

15 Now [r] three of the thirty captains went down [s] to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of [t] Rephaim.

16 And David *was* then in the hold, and the Philistines' garrison *was* then at Beth-lehem.

17 And David [u] longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, but poured it [v] out to the LORD,

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood [w] of these men [x] that have put [y] their lives in jeopardy? for with *the jeopardy of* their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

20 And [z] Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

21 Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the *first* three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, [a] who had done many acts; he slew two lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, a man of [b] *great* stature, five cubits high; and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own [c] spear.

24 These *things* did Benaiah the son of Jehoiada, and had a name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

26 Also the valiant men of the armies *were*, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 [d] Shammoth the [e] Harorite, Helez the [f] Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abi-ezer the Antothite,

29 [g] Sibbecai the Hushathite, [h] Ilai the Ahohite,

30 Maharai the Netophathite, [i] Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 [j] Hurai of the brooks of Gaash, [k] Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of [l] Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of [m] Sacar the Hararite, [n] Eliphal the son of [o] Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 [p] Hezro the Carmelite, [q] Naarai the son of Ezbai,

38 Joel the brother of Nathan, Mibhar [r] the son of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jediael the [s] son of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jasiel the Mesobaite.

CHAPTER XII.

1 The companies that came to David at Ziklag. 23 The armies that came to him at Hebron.

NOW [a] these *are* they that came to David to Ziklag, [b] while he yet kept himself close because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war.

2 *They were* armed with bows, and could use both the right hand and the left [c] in *hurling* stones and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.

3 The chief *was* Ahiezer, then Joash, the sons [d] of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor,

A. M. 2949..2989. B. C. 1055..1015.

o or, *Ephes-dammin*, 1 Sa. 17.1.

p or, *stood.*

q or, *salvation.*

r or, *three captains over the thirty.*

s 2 Sa. 23.13, &c.

t c. 14.9.

u Ps. 107.5.

v 1 Sa. 7.6.

w Le. 17.10, 11. Ps. 72.14.

x *with their lives.*

y Ju. 5.18. 9\ 7. 1 Sa. 19.5.

z 2 Sa. 23. 18, &c.

a *great of deeds.*

b *of measure.*

c 1 Sa. 17.51.

d or, *Shammah.*

e or, *Harodite.* 2 Sa. 23.25.

f or, *Paltite.* 2 Sa. 23.26.

g or, *Mebunnai.*

h or, *Zalmon.*

i or, *Heleb.*

j or, *Hiddai.*

k or, *Abialbon.*

l or, *Jashen.* 2 Sa. 23. 32,33.

m or, *Sharar.*

n or, *Elipheiet.*

o or, *Ahasbai.*

p or, *Hezrai.*

q or, *Paarai the Arbite.*

r or, *the Haggerite.*

s or, *Shimrite.*

A. M. 2946. B. C. 1058.

a 1 Sa. 27.2, 6.

b being *yet shut up.*

c Ju. 20.16.

d or, *Hasmaah.*

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enough to mislead, to embarrass, or to perplex the serious and intelligent inquirer after divine truth."—*Valpy's* Classical Journal.

Ver. 23. *Went down with a staff.*—[We have a good illustration of this action in the duel between Dioxippus the Athenian, and Horratas a Macedonian, before Alexander. The Macedonian had on his left arm a brazen shield, and in the same hand the spear called *sarissa*; a javelin in his right hand, and a sword girded on his side. Dioxippus came with a chaplet on his head, a purple sash on his left arm, his body naked and smeared with oil, and in his right hand a knotty club. Horratas, supposing he could easily kill his antagonist at a distance, threw his javelin; which Dioxippus dexterously avoided; and, before Horratas could transfer his spear from his left to his right hand, sprang forward, and with one blow of his club broke it in two. The Macedonian began to draw his sword; but before he could draw it, Dioxippus tripped up his heels, and threw him on the ground. He then put his foot on his neck, and lifting up his club, would have dashed out his brains, if not prevented by the king.]—*Bagster.*

CHAP. XII. Ver. 1. *These . . . . came to David at Ziklag.*—The account of David's residence at Ziklag, which was given to him by Achish, we have already seen, 1 Sa. xxvii. and xxix. and have there offered some remarks. The chief additions here met with, consist in the names of the several captains which there joined him, and the forces they brought with them.——*Kept himself close.*—[Heb. *being* yet shut up.—Sometimes, in the East, when a successful prince endeavoured to extirpate the preceding royal family, some of them escaped the slaughter, and secured themselves in an impregnable fortress, or in a place of great secrecy; while others have been known to seek an asylum in a foreign country, from whence they have occasioned, from time to time, great anxiety, and great difficulties to the usurper of the crown. The expression *shut up*, so often applied to the extermination of eastern royal families, (De. xxxii. 36. 1 Ki. xiv. 10. xxi. 21. 2 Ki. ix. 8. xiv. 26.) strictly speaking, refers to the two first of these cases; but the term may be used in a more extensive sense;—for those who, by retiring into deserts, or foreign countries, preserve themselves from being slain by the men who usurp the dominions of their ancestors. Thus the term is here applied to David, though he did not shut himself up, strictly speaking, in Ziklag. It is described as a town in the country and was

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, *and* men [e] of war *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* [f] as swift as the roes [g] upon the mountains;

9 Ezer the first, Obadiah the second, Eliab he third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These *were* of the sons of Gad, captains of the host: [h] one of the least *was* over a hundred, and the greatest over a thousand.

15 These *are* they that went over Jordan in the first month, when it had [i] overflown [j] all his banks; and they put to flight all *them* of the valleys, *both* toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out [k] to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, my heart shall [l] be knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no [m] wrong in my hands, the God of our fathers look *thereon*, and rebuke *it*.

18 Then [n] the spirit came upon [o] Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thy helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *some* of Manasseh to David, when [p] he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul [q] to *the jeopardy of* our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh.

21 And they helped David [r] against the band [s] *of the rovers:* for they *were* all mighty men of valour, and were captains in the host.

22 For at *that* time day by day there came to David to help him, until *it was* a great host, like the host of God.

23 ¶ And these *are* the numbers of the [t] bands *that were* ready armed to the war, *and* came to David to Hebron, to [u] turn the kingdom of Saul to him, according to the word of the LORD.

24 The children of Judah that bare shield and spear *were* six thousand and eight hundred, ready [v] armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

A. M. 2946. B. C. 1058.

e *of the host.*

f *as the roes upon the mountains to make haste.*

g 2 Sa.2.18. Ca.8.14.

h or, *one that was least could resist a hundred, and the greatest a thousand.*

i *filled over.*

j Jos.3.15.

k *before them.*

l *be one.*

m or, *violence.*

n *clothed.* Ju.6.34. Is.59.17.

o 2 Sa.17.25.

p 1 Sa.29.2, 3.

q *on our heads.*

r or, *with a band.*

s 1 Sa.30.1., 10.

t *heads,* or, *captains,* or, *men.*

u c.11.1.

v or, *prepared.*

w 2 Sa.8.17.

x *brethren.* Ge.31.23.

A. M. 2956. B. C. 1048.

y 2 Sa.2.8,9.

z *a multitude.*

a *men of names.*

b Es.1.13. Is.33.6. Mi.6.9. Ja.3.13,17

c or, *rangers of battle,* or, *ranged in battle.*

d or, *set the battle in array.*

e *without a heart and a heart.* Ps.12.2.

f or, *keeping their rank* ver.33. Joel 2.7.

g or, *actual of meal.*

A. M. 2962. B. C. 1042.

a *break forth* and *send.*

26 Of the children of Levi four thousand and six hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred;

28 And [w] Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the [x] kindred of Saul, three thousand: for hitherto [y] the [z] greatest part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, [a] famous throughout the house of their fathers.

31 And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, *which* [b] *were men* that had understanding of the times, to know what Israel ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment.

33 Of Zebulun, such as went forth to battle, [c] expert in war, with all instruments of war, fifty thousand, which could [d] keep rank: *they were* [e] not of double heart.

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

35 And of the Danites expert in war twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, [f] expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, a hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* [g] meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

CHAPTER XIII.

1 David fetcheth the ark with great solemnity from Kirjath-jearim. 9 Uzza being smitten, the ark is left at the house of Obed-edom.

AND David consulted with the captains of thousands and hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, If *it seem* good unto you, and *that it be* of the LORD our God, let us [a] send abroad unto our brethren every where, *that are* left

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probably an unwalled town; and it is certain he did not confine himself to it, but, on the contrary, was continually making excursions from thence.—*Harmer.*]—*Bagster.*

Ver. 20. *Went to Ziklag.*—[These captains of Manasseh seem to have met David, as he was returning from the army of the Philistines to Ziklag. It is probable, that they did not bring their companies with them; yet they both assured him of future assistance, and very seasonably helped him against the Amalekites who had spoiled Ziklag.]—*Bagster.*

Ver. 23—40, relate to the army which joined him about ten years afterwards at Hebron, upon the death of Saul, of which we have a short account in the 5th chapter of the 2d Book of Samuel, where the reader will also find some expository remarks. It will be enough to insert here a few marginal notes and references.

Ver. 23. *Came to David to Hebron.*—[Some learned men understand this as relating to the time when David was made king over Judah, on his first coming to Hebron; but it seems wholly to refer to his being made king over all Israel, after the death of Ish-bosheth; for there was no such union, or assembly, of the several tribes, on the former occasion, as is here described.]—*B.*

Ver. 27. *Aaronites.*—That is, warriors of the house of Aaron.

Ver. 29. *Kept the ward.*—That is, had been the guards of Saul, and of his son Ish-bosheth.

Ver. 32. *Understanding.*—[That is, as the following words indicate, intelligent men who understood the signs of the times; well versed in political affairs, and knew what was proper to be done in all the exigencies of human life; and who now perceived that it was both the duty and political interest of Israel to advance David to the throne.]—*Bagster.*

Ver. 38. *Perfect heart.*—[The meaning of this expression may be inferred from that of *a double heart* in ver. 33. If a double heart be expressive of insincerity or duplicity, a *perfect heart*, which seems to be put in opposition to it, must signify a sincere, faithful, and entire attachment.]—*Bagster*

CHAP. XIII. Ver. 1 to the last.—This chapter relates the bringing up the ark from Kirjath-jearim to the house of Obed-edom, and there leaves it, of ac-

[b] in all the land of Israel, and with them *also* to the priests and Levites *which are* in [c] their cities *and* suburbs, that they may gather themselves unto us:

3 And let us [d] bring again the ark of our God to us: for [e] we inquired not at it in the days of Saul.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So [f] David gathered all Israel together, from Shihor [g] of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to [h] Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, that dwelleth [i] *between* the cherubims, whose name is called *on it*.

7 And they [j] carried the ark of God in a new cart out of the house of [k] Abinadab: and Uzza and Ahio drave the cart.

8 And [l] David and all Israel played before God with all *their* might, and with [m] singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the threshingfloor of [n] Chidon, Uzza put forth his hand to hold the ark; for the oxen [o] stumbled.

10 And the anger of the LORD was kindled against Uzza, and he smote him, because [p] he put his hand to the ark: and there he [q] died before God.

11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called [r] Perez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David [s] brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed [t] the house of Obed-edom, and all that he had.

A. M. 2962. B. C. 1042.

b 1 Sa.31.1.

c *the cities of their suburbs.*

d *about.*

e 1 Sa.7.1,2.

f 2 Sa.6.1, &c.

g Jos.13.3. Je.2.18.

h Jos.15.9, 60.

i 1 Sa.4.4.

j *made the ark to ride.*

k 1 Sa.7.1.

l 2 Sa.6.5, &c.

m *songs.*

n called *Nachon*, 2 Sa.6.6.

o *shook it.*

p Nu.4.15. c.15.13, 15.

q Le.10.2.

r i.e. *the breach of Uzza.*

s *removed.*

t Ge.30.27. c.26.5. Pr.10.22.

CHAPTER XIV.

1 Hiram's kindness to David. 2 David's felicity in people, wives, and children. 8 His two victories against the Philistines.

NOW [a] Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him a house.

2 ¶ And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

3 ¶ And David took [b] more wives at Jerusalem: and David begat more sons and daughters.

4 Now these *are* the names of *his* children [c] which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and [d] Beeliada, and Eliphalet.

A. M. 2957. B. C. 1047.

a c.11.15.

b *yet.*

c c.3.5, &c.

d or, *Eliada.* 2 Sa.5.16.

e c.11.15.

f i.e. *a place of breaches.*

g ver.9.

h 2 Sa.5.25. *Geba.*

i Jos.6.27. 2 Ch.26.8. Ps.18.44.

j De.2.25. 11.25.

8 ¶ And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard *of it*, and went out against them.

9 And the Philistines came and spread themselves [e] in the valley of Rephaim.

10 And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into my hand? And the LORD said unto him, Go up; for I will deliver them into thy hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by my hand like the breaking forth of waters: therefore they called the name of that place [f] Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 And the Philistines yet again [g] spread themselves abroad in the valley.

14 Therefore David inquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from [h] Gibeon even to Gazer.

17 And the fame [i] of David went out into all lands; and the LORD [j] brought the fear of him upon all nations.

CHAPTER XV.

1 David, having prepared a place for the ark, ordereth the priests and Levites to bring it from Obed-edom. 25 He performeth the solemnity thereof with great joy. 29 Michal despiseth him.

AND *David* made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a [a] tent.

2 Then David said, [b] None [c] ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem, to bring up [d] the ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites:

5 Of the sons of Kohath; Uriel the chief, and his [e] brethren a hundred and twenty:

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:

7 Of the sons of Gershom; Joel the chief, and his brethren a hundred and thirty:

8 Of the sons of [f] Elizaphan; Shemaiah the chief, and his brethren two hundred:

9 Of the sons of [g] Hebron; Eliel the chief and his brethren fourscore:

10 Of the sons of Uzziel; Amminadab the chief, and his brethren a hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel,

A. M. 2962. B. C. 1042.

a c.16.1.

b It is *not to carry the ark of God, but for the Levites.*

c Nu.4.2. 15. De.10.8. 31.9.

d 1 Ki.8.1. c.13.5.

e or, *kinsmen.*

f Ex.6.22.

g Ex.6.18.

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count of the death of Uzza, which is already stated, 2 Sam. vi. and there followed by its farther removal to the city of David.

CHAP. XIV.—The whole of this chapter, except the last verse, we have already considered in 2 Sam. v. 11—25.

Ver. 5, 6. *Elpalet and Nogah.*—Here are two more of David's children than in the chapter just referred to.

Ver. 11. *They came.*—"He came;" two MSS., LXX., Arabic and Syriac versions.

Ver. 15. *A sound of going.*—[Some taking the word *bechaim*, translated "mulberry trees," as a proper name, render, "when thou shalt hear a sound of going upon the summits of *Bechaim*;" others understanding *rosh*, "a top," in the sense of beginning or entrance, read, "when thou hearest a sound of footsteps at the entrance of the grove of mulberry trees;" and others think a *rustling* among the leaves is intended. The Targumist reads, "When thou shalt hear the sound of the angels coming to thy assistance, then go out to battle; for an angel is sent from the presence of God, that he may render thy way prosperous."

If there had not been an evident *supernatural* interference, David might have thought that the *ruse de guerre*, which he had used, was the cause of his victory.]—*Bagster.*

Ver. 16. *They smote.*—"He smote;" one MS., LXX., Arabic and Syriac versions.—*De Rossi*

CHAP. XV. Ver. 3. *David gathered*, &c.—This has been already twice related; in 2 Sam. vi. and in this book, chap. xiii.

Asaiah, and Joel, Shemaiah and Eliel, and Amminadab,

12 And said unto them, Ye *are* the chief of the fathers of the Levites: [h] sanctify yourselves, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto *the place that* I have prepared for it.

13 For because ye *did it* not at the first, the LORD our God made a breach [i] upon us, for that we sought him not after the due [j] order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses [k] commanded according to the word of the LORD.

16 And David spake to the chief of the Levites to appoint their brethren *to be* the singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting [l] up the voice with joy

17 So the Levites appointed [m] Heman the son of Joel; and of his brethren, [n] Asaph the son of Berechiah; and of the sons of Merari their brethren, [o] Ethan the son of Kushaiah;

18 And with them their brethren of the second *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass;

20 And Zechariah, and [p] Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on [q] Alamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the [r] Sheminith to excel.

22 And Chenaniah, chief of the Levites, [s] *was* for [t] song: he instructed about the song, because he *was* skilful.

23 And Berechiah and Elkanah *were* door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow [u] with the trumpets before the ark of God: and Obed-edom and Jehiah *were* door-keepers for the ark.

25 ¶ So [v] David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the [w] song with the singers: David also *had* upon him an ephod of linen.

28 Thus [x] all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 ¶ And it came to pass, *as* the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David [y] dancing and playing: and she despised him [z] in her heart.

A. M. 2962. B. C. 1042.

h 2 Ch.5.11. 29.5 Eze.43.11.

i 2 Sa.6.7,8. c.13.9,10.

j 2 Ch.13.17 ..20 1 Co.11.2 14.40.

k Ex.25.14. Nu.4.15. 7.9.

l 2 Ch.5.13.

m c.6.33.

n c.6.39.

o c.6.44.

p ver.18. *Jaaziel.*

q Ps.46.title.

r or, *eighth to oversee.* Ps.6.title.

s or, *was for the carriage: he instructed about the carriage.*

t *lifting up.*

u Nu.10.8. Ps.81.3. Joel 2.1, 15.

v 2 Sa 6.15, &c. 1 Ki.8.1.

w or, *carriage.*

x c.13.8. 2 Ch.5.12. Ezr.3.10, 11. Ps.47.1, &c 68.25. 98.4..6. 150 3..5.

y Ps.149.3. Ec.3.4.

z Ps.69.7..9.

CHAPTER XVI.

1 David's festival sacrifice. 4 He ordereth a choir to sing thanksgiving. 7 The psalm of thanksgiving. 37 He appointeth ministers, porters, priests, and musicians, to attend continually on the ark.

NOW [a] they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine*.

4 ¶ And he appointed *certain* of the Levites to minister before the ark of the LORD, and to [b] record, and to thank and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with [c] psalteries and with harps; but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 ¶ Then [d] on that day David delivered first *this psalm* to thank the LORD into the hand of Asaph and his brethren.

8 Give [e] thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk [f] ye of all his wondrous works.

10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth,

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He *is* the LORD our God; his judgments *are* in all the earth.

15 Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations;

16 *Even of the covenant* which he made with [g] Abraham, and of his oath unto [h] Isaac;

17 And hath confirmed the same to Jacob [i] for a law, *and* to Israel [j] *for* an everlasting [k] covenant,

18 Saying, Unto thee will I give the land of Canaan, [l] the lot of your inheritance;

19 When ye were but [m] few, even a [n] few, and strangers in it.

20 And *when* they went from nation to nation, and from *one* kingdom to another people;

21 He suffered no man to do them wrong: yea, he reproved [o] kings for their sakes,

22 *Saying*, Touch not mine anointed, and do my prophets no harm.

23 Sing [p] unto the LORD, all the earth; show forth from day to day his salvation.

a 2 Sa.6.17 ..19.

b Ps.38,70. titles.

c *instruments of psalteries and harps.*

d 2 Sa.22.1 23.1.

e Ps.105.1.. 15.

f Mal.3.16.

g Ge.17.2.

h Ge.26.3.

i Ge.28.13. 35.11.

j Ex.3.17. Jos.24.11 ..13.

k Je.11.2..7.

l *cord.*

m *men of number.*

n Ge.34.30.

o Ge.12.17. 20.3. Ex.7.15, &c.

p Ps.96.

Ver. 20. *With psalteries*, &c.—On these musical instruments, see our Introduction to the Book of Psalms.

Ver. 27 *Robe of fine linen.*—Heb. *Butz*: "Byssus," which Dr. *Boothroyd* renders "muslin;" but others think it was more like silk, and made of the beard of a species of muscle on the shores of the Mediterranean. Dr. *Clarke* (in loc.) says he has seen it grow "to the length of a foot and a half," and has seen a pair of gloves made of "this very rich stuff—the colour, a deep dark yellow."

CHAP. XVI. Ver. 8—22, contain the first 15 verses of Psal. cv.

Ver. 23—33, contain the whole 96th Psalm, with some slight variations.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: he also *is* to be feared above all gods.

26 For all the gods of the people *are* [q] idols: but the LORD made the [r] heavens.

27 Glory and honour *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

34 O [s] give thanks unto the LORD; for *he is* good; for his mercy *endureth* for ever.

35 And say ye, Save [t] us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.

36 Blessed [u] *be* the LORD God of Israel for ever and ever. And all [v] the people said, Amen, and praised the LORD.

37 ¶ So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah *to be* porters:

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that *was* at [w] Gibeon,

40 To offer burnt-offerings unto the LORD upon the altar of the burnt-offering continually [x y] morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel;

41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, [z] because his mercy *endureth* for ever;

42 And with them Heman and Jeduthun with trumpets and cymbals [a] for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* [b c] porters.

43 And [d] all the people departed every man to his house: and David returned to bless his house.

CHAPTER XVII.

1 Nathan first approving the purpose of David to build God a house, 3 after by the word of God forbiddeth him. 11 He promiseth him blessings and benefits in his seed. 16 David's prayer and thanksgiving.

NOW [e] it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in a house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then [b] Nathan said unto David, Do all that *is* in thy heart; for God *is* with thee.

3 ¶ And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me a house to dwell in

5 For I have not dwelt in a house since the day that I brought up Israel unto this day; but have [c] gone from tent to tent, and from *one* tabernacle *to another*.

6 Wheresoever I have walked with all Israel spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me a house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the [d] sheepcote, *even* from [e] following the sheep, that thou shouldest be ruler over my people Israel:

8 And [f] I have been with thee whithersoever thou hast walked, and have cut off all thine enemies [g] from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Also I will ordain a place for my people Israel, and will plant [h] them, and they shall dwell in their place, and shall be moved [i] no more; [j] neither shall the children of wickedness waste them any more, as at the beginning,

10 And since the time that I commanded judges [k] *to be* over my people Israel. Moreover I will subdue all thine [l] enemies. Furthermore I tell thee that the LORD will build thee a house.

11 ¶ And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me a house, and I will establish his throne for ever.

13 I [m] will be his father, and he shall be my son: and [n] I will not take my mercy away from him, as I took *it* from *him* that was before thee:

14 But [o] I will settle him in my house and in my kingdom for ever: and [p] his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came and sat before the LORD, and said, Who [q] *am* I, O LORD God, and what *is* my [r] house, that thou hast brought me hitherto?

17 And *yet* this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's house for a great while to come and hast regarded me according to the estate of a man of high degree, O LORD God.

A. M. 2962. B. C. 1042.

q Lev.19.4. Is.41.9,&c. Je.10.10.. 14.

r Ps.102.25. Is.40.26. 44.24. Re.14.7.

s 2 Ch.5.13. 7.3. Ps.106.1. 107.1. 118.1. 136.1.

t Ps.106.47. 48.

u 1 Ki.8.15.

v De.27.15. Ne.8.6. 1 Co.14. 16.

w 2 Ch.1.3. 13.

x *in the morning and in the evening.*

y Ex.29.38. Nu.28.3, 4.

z ver.34. Ezr.3.11. Ps.103.17. Je.33.11.

a Ps.150.5.

b *for the gate.*

c Ps.84.10.

d 2 Sa.6.19, 20.

a 2 Sa.7.1, &c. 2 Ch.6.7.. 9.

b 1 Co.13.9.

c *been.*

d 1 Sa.16. 11,12.

e *after.*

f Ge.28.15. 1 Sa.18.14. 2 Sa.8.6, 14.

g Ps.18.title.

h Ps.92.13. Is.61.3. Je.24.6.

i Re.3.12.

j Eze.28.24. Re.21.4.

k Ju.2.14.. 18

l Ps.18.40, &c. 1 Co.15. 25.

m 2 Sa.7.14, 15.

n Ps.89.28, &c. Is.50.3.

o Lu.1.33.

p Ps.72.17.

q Ge.32.10. Ep.3.8.

r Ju.6.15.

Ver. 31. *Let the heavens be glad.*—[All the parts of nature are here addressed as if sentient beings, by the royal poet, to join the universal song of joy and praise; in their several ways, to welcome Jehovah as the sovereign of the universe; and to wait the great decisive day, when he will judge the world in righteousness.]—*Bagster.*

Ver. 34—Psalm cvii. 1, verbatim.

Ver. 35, 36—Psalm cvi. 47, 48.

Ver. 39. *Zadok the priest.*—According to Bp. *Patrick* and *Scott*, *Abiathar* the high priest resided with the ark, in a temporary tent which David made for it in Zion; but the tabernacle of Moses, having been made above 400 years, must be now fallen into decay, and was left at Gibeon, and not brought to Jerusalem, probably because David already contemplated the building a house instead; but Zadok, who was next to Abiathar, remained with the tabernacle, to offer the appointed sacrifices on the brazen altar, and the musicians here named, remained with him to perform the service; while Asaph and his brethren performed the same service in the city of David, where the ark was.

Ver. 42. *Musical instruments of God.*—The expression seems elliptical; Musical instruments (for the worship) of God." But Dr. *Boothroyd* renders it "sacred instruments."

CHAP. XVII.—This chapter is the same for sense and substance as the 7th of the 2d Book of Samuel, to which, therefore, we refer, and beg our readers to compare the notes here given with the exposition there offered.

Ver. 5. *From tent to tent.*—The ark was moved every time the tabernacle was taken down; and when the ark was carried to Zion, it was placed in a tent, which David had prepared for it, ch. xvi. 1.

Ver. 9. *As at the beginning.*—Namely, in their Egyptian bondage, and often since.

Ver. 13. *From him that was before thee.*—i. e. from Saul, so as to cut off his family. Saul's kingdom lasted but 40 years; that of David remained in his family between 4 and 500 years; and though then interrupted by the captivity in which their crimes involved them, it was afterwards restored in the spiritual kingdom of the Messiah, which is to last for ever.

Ver. 14. *My house.*—[In the parallel passage, it is "*thy* house, and *thy* kingdom." Jehovah was Israel's king; and David and Solomon were merely his vice-gerents, as well as types of the Messiah.]—*Bagster.*

Ver. 17. *A great while to come.*—Namely, till the days of the Messiah, as just remarked.—*And hast regarded me according to the estate of a man of high degree.*—That is, though originally a shepherd boy, (ver. 7.) thou hast

18 What can David *speak* more to thee for the honour of thy servant? for thou knowest thy servant.

19 O LORD, for [s] thy servant's sake, and according to thine own [t] heart, hast thou done all this greatness, in making known all *these* [u] great things.

20 O LORD, [v] *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

21 And [w] what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine [x] own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established [y] for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to [z] Israel: and *let* the house of David thy servant *be* established [a] before thee.

25 For thou, O my God, hast [b] told thy servant that thou wilt build him a house: therefore thy servant hath found *in his heart* to pray before thee.

26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:

27 Now therefore [c] let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and [d] *it shall be* blessed for ever.

CHAPTER XVIII.

1 David subdueth the Philistines and the Moabites. 3 He smiteth Hadarezer and the Syrians. 9 Tou sendeth Hadoram with presents to bless David. 11 The presents and the spoil David dedicateth to God. 12 He putteth garrisons in Edom. 14 David's officers.

NOW [a] after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

2 And he smote Moab; and the Moabites became David's servants, *and* brought gifts.

3 ¶ And David smote [b] Hadarezer king of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and seven [c] thousand horsemen, and twenty thousand footmen: David also houghed all the chariot *horses*, but reserved of them a hundred chariots.

5 And when the Syrians of [d] Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put *garrisons* in Syria-damascus; and the Syrians became David's servants, *and* brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from [e] Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith [f] Solomon made the brasen sea, and the pillars, and the vessels of brass.

9 ¶ Now when [g] Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

10 He sent [h] Hadoram his son to king David, to [i] inquire of his welfare, and to [j] congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer [k] had war with Tou;) and *with him* all manner of vessels of gold and silver and brass.

11 Them also king David dedicated unto the LORD, with the [l] silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover [m] Abishai the son of Zeruiah slew of the [n] Edomites in the valley of salt eighteen thousand.

13 ¶ And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and [o] executed judgment and justice among all his people.

15 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud, [p] recorder.

16 And Zadok the son of Ahitub, and [q] Abimelech the son of Abiathar, *were* the priests, and [r] Shavsha was scribe;

17 And Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief [s] about the king.

CHAPTER XIX.

1 David's messengers, sent to comfort Hanun the son of Nahash, are villanously treated. 6 The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai. 16 Shophach, making a new supply of the Syriana, is slain by David.

NOW [a] it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will show kindness unto Hanun the son of Nahash, because his father showed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, [b] Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to [c] spy out the land?

4 Wherefore [d] Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

5 Then there went *certain*, and told David

A. M. 2962. B. C. 1042.

s Is.37.35. 42.1. 49.5,6. Da.9.17.

t Mat.11.26.

u *great-nesses.*

v De.33.26. Ps.86.8. Ep.3.20.

w De.4.7,32. 33.29.

x Ex.19.5,6. 1 Sa.12.22. Ro.9.4,5. 11.1,2, &c.

y Ps.119.49. Je.11.5.

z He.8.10. 11.16. Re.21.3.

a Ps.90.17.

b *revealed the ear of thy servant.*

c or, *it hath pleased.*

d Ro.11.29.

A. M. 2964. B. C. 1040.

a 2 Sa.8.1, &c.

b or, *Hadadezer.* 2 Sa.8.3.

c 2 Sa.8.4. *hundred.*

d *Darmesek.*

e called in the book of Samuel, *Betah*, and *Berothai.*

f 1 Ki.7.15, &c.

g or, *Toi.* 2 Sa.8.9.

h or, *Joram.* 2 Sa.8.10.

i or, *salute.*

j *bless.*

k *was the man of wars.*

l Jos.6.19.

m *Abshai.*

n 2 Sa.8.13, 14. Ps.60.

o Ge.18.19. 1 Ki.10.9. Ps.78.72. 89.14. Is.9.7. 32.1.

p or, *remembrancer.*

q called, *Ahimelech.* 2 Sa.8.17.

r called *Seraiah.* 2 Sa.8.17. and *Shisha.* 1 Ki.4.3.

s *at the hand of.*

A. M. 2969. B. C. 1035.

a 2 Sa.10.1, &c.

b *In thine eyes doth David.*

c Ge.42.9.

d Ps.35.12. 109.4,5.

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honoured me as if I had been descended from the most ancient and honourable race of kings. It is proper, however, to remark, that some very learned and excellent writers give a widely different sense, both to this and to the parallel passage in 2 Samuel vii. 19. Rev. Mr. *Peters*, in the preface to his "Critical Dissertation on Job," renders the passage before us thus; "Thou hast regarded me according to the law of the future Adam—or Adam from above." (Compare 1 Cor. xv. 45—48.) And the parallel passage in Samuel, "And this is the law of the Adam, (or the man,) O Lord God:" Heb. *Adonai* Jehovah. Dr. *Kennicott*, in his remarks on the Old Testament, argues largely in defence of this sense of the passage, and explains "the law of the Adam," to refer to the original promise of the Messiah, "the seed of the woman—him that was to come—the Lord from heaven."

This sense has been also adopted by some very learned and respectable critics still living; Dr. *A. Clarke* in his Commentary, and Dr. *J. Pye Smith* in his Scripture Testimony to the Messiah. Bishop *Horsley* explains these passages in a manner very similar.

Ver. 18. *For the honour of thy servant.*—"For the honour (conferred on) thy servant."—Dr. *Boothroyd.*

CHAP. XVIII.—This chapter is also the same for substance with the 8th o the 2d Book of Samuel: the principal variations were pointed out in the notes subjoined to that chapter, particularly ver. 1 to 6.

Ver. 4. *Houghed the chariot horses.*—{The words *wyakker David eth col haraichev*, should be rendered, "and David disjointed all the chariots;" which is nearly the rendering of the LXX. To have houghed the horses would have been both unreasonable and inhuman; for, as he had gained so complete a victory, there was no danger of their falling into the hands of the enemy; and if he did not choose to keep them, which indeed the law would not permit, he ought to have killed them outright.}—*Bagster.*

Ver. 6. *Garrisons.*—This word, though marked in Italics, is in all the ancient versions, and at least one MS.—*De Rossi.*

Ver. 12. *Abishai.*—In Samuel, this victory is attributed to David, whose general Abishai was.

Ver. 16. *Zadok . . . . and Abimelech.*—Both high priests, one at Gibeon, the other at Mount Sion. See note on chap. xvi. 39.

CHAP. XIX.—This chapter equally corresponds with the 10th of the 2d Book of Samuel.

how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they had made themselves [e] odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire [f] them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of [g] Zobah.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard *of it*, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field.

10 Now when Joab saw that the [h] battle was set against him before and behind, he chose [i] of all the choice of Israel, and put *them* in array against the Syrians.

11 And the rest of the people he delivered unto the hand of [j] Abishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be [k] of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and [l] let the LORD do *that which is* good in his sight.

14 So Joab and the people that *were* with him drew nigh before the Syrians unto the battle; and they fled [m] before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the [n] river: and [o] Shophach the captain of the host of Hadarezer *went* before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And [p] when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

A. M. 2969. B. C. 1035.

e *to stink.* Ge.34.30.

f Ps.45.9.

g c.18.5,9.

h *face of the battle.*

i or, *young men.*

j *Abshai.*

k Ne.4.14.

l Ju.10.15.

m Je.46.15, 16.

n i. e. *Euphrates.*

o or, *Shobach.* 2 Sa.10. 16

p Ps.18.39 44.

CHAPTER XX.

1 Rabbah is besieged by Joab, spoiled by David, and the people thereof tortured. 4 Three giants are slain in three several overthrows of the Philistines.

AND [a] it came to pass, that [b] after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And [c] Joab smote Rabbah, and destroyed it.

2 And David took the crown of their king from off his head, and found it [d] to weigh a talent of gold, and *there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 ¶ And [e] it came to pass after this, that there [f] arose war at [g] Gezer with the Philistines; at which time Sibbechai the Hushathite slew [h] Sippai, *that was* of the children of [i] the giant: and they were subdued.

5 And there was war again with the Philistines; and Elhanan the son of [j] Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff *was* like a weaver's beam.

6 And [k] yet again there was war at Gath, where was [l] a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*: and he also was [m] the son of the giant.

7 But when he [n] defied Israel, Jonathan the son of [o] Shimea, David's brother, slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

a 2 Sa.11.1.

b *at the return of the year.*

c 2 Sa.12.26, &c.

d *the weight of.*

e 2 Sa.21.18, &c.

f *stood*, or, *continued.*

g or, *Gob.*

h or, *Saph*, 2 Sa.21.18

i or, *Rapha.*

j called also *Jaareoregim*, 2 Sa.21.19.

k 2 Sa.21.20.

l *measure.*

m *born to the giant*, or, *Rapha* ver.4.

n or, *reproached.*

o called *Shammah* 1 Sa.16.9.

CHAPTER XXI.

1 David, tempted by Satan, forceth Joab to number the people. 5 The number of the people being brought, David repenteth of it. 9 David having three plagues propounded by Gad, chooseth the pestilence. 14 After the death of seventy thousand, David by repentance preventeth the destruction of Jerusalem. 18 David, by Gad's direction, purchaseth Ornan's threshing-floor: where having built an altar, God giveth a sign of his favour by fire, and stayeth the plague. 28 David sacrificeth there, being restrained from Gibeon by fear of the angel.

AND [a] Satan stood up [b] against Israel, and provoked David to number Israel.

2 And David said to Joab and to the rulers of the people, Go, number Israel from Beersheba even to Dan; and bring [c] the number of them to me, that I may know *it*.

3 And Joab answered, The LORD make his people a hundred times so many more as they *be*: but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

4 Nevertheless the king's word prevailed [d] against Joab. Wherefore Joab departed,

A. M. 2967. B. C. 1037.

a 2 Sa.24.1, &c.

b Job 1.6, &c. 2.1,&c Zec.3.1

c c.27.23.

d Ec.8.4.

Ver. 7. *Thirty and two thousand.*—[Thirty-two thousand soldiers, exclusive of the thousand sent by the king of Maachah, are mentioned in the parallel passage, (2 Sa. x. 6,) but of *chariots* or cavalry there is no mention; and the number of chariots stated here is prodigious and beyond all credibility. But, as the word *raichex*, denotes not only a *chariot*, but a *rider*, (see Is. xxi. 7.) it ought most probably to be rendered here, in a collective sense, *cavalry*; and then the number of troops will exactly agree with the passage of Samuel. It is probable, that they were a kind of auxiliary troops who were usually mounted on horses, or in chariots, but who occasionally served as foot-soldiers.]—*Bagster.*

Ver. 18. *Seven thousand.*—[In the parallel passage, "*the men of* seven hundred chariots;" which difference probably arose from mistaking *noon final*, which stands for 700, for *zayin*, with a dot above, which denotes 7000, or *vice versa*: the great similarity of these letters might easily cause the one to be mistaken for the other.—*Footmen.*—If these troops were, as we have supposed, a kind of *dismounted cavalry*, the terms *footmen* and *horsemen* might be indifferently applied to them.]—*Bagster.*

CHAP. XX.—This chapter goes on with the narrative in the 11th and 12th chapters of the 2d Book of Samuel, only it is remarkable, that the important episode of David's sin in the matter of Uriah, his reproof, and his repentance, are entirely omitted: and this Book of Chronicles passes immediately from the 1st verse of the 11th to the 26th of the 12th chapter. It omits also the crimes of Amnon and Absalom, David's sons, and passes to the 18th verse of the 21st chapter of the 2d Book of Samuel, the last five verses of which, with some variations, conclude this chapter.

Ver. 2, 3. *David took the crown*, &c.—Instead of *He cut*, five of *Kennicott's* MSS. read, "He put:" see note to 2 Sam. xii. 28—31.

Ver. 6. *Fingers and toes.*—[This is not a solitary instance; the daughters of Caius Horatius, of patrician dignity, were called *sedigitæ*; because they had *six fingers* on each hand; and Volcatius, a poet, was called *sedigitus*, for the same reason. (See *Pitiscus.*) *Maupertius*, in his seventh letter, says he met with two families near Berlin, where *sexdigitism* was equally transmitted on both sides.]—*Bagster.* See note on 2 Sam. xxi. 19, 20.

CHAP. XXI.—Our historian here passes on to David's sin in numbering the people, which is nearly a repetition (enlarged in some parts, and abridged in others) of the last chapter of the 2d Book of Samuel.

Ver. 1. *And Satan stood.*—"Satan" means an adversary. See the exposition of the chapter just referred to.

and went throughout all Israel. and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and a hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword.

6 But [e] Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 ¶ And [f] God was displeased with this thing; therefore he smote Israel.

8 And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do [g] away the iniquity of thy servant; for I have done very [h] foolishly.

9 ¶ And the LORD spake unto Gad, David's [i] seer, saying,

10 Go and tell David, saying, Thus saith the LORD, I [j] offer thee three *things:* choose thee one of them, that I may do *it* unto thee.

11 So Gad came to David, and said unto him, Thus saith the LORD, [k] Choose thee

12 Either three years famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee;* or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great [l] straight: let me fall [m] now into the hand of the LORD; for very [n] great [o] *are* his mercies: but let me not fall into the hand of [p] man.

14 ¶ So the LORD sent pestilence [q] upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he [r] repented him of the evil, and said to the angel that destroyed, It is enough, stay [s] now thy hand. And the angel of the LORD stood by the threshing-floor of [t] Ornan the [u] Jebusite.

16 ¶ And David lifted up his eyes, and saw the angel [v] of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders *of Israel, who were* clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it* not I *that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these [w] sheep, what have they done? let thy hand, I pray thee, O LORD my God, be on [x] me, and on my father's house; but not on thy people, that they should be plagued.

18 ¶ Then the angel [y] of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshing-floor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 [z] And Ornan turned back, and saw [a] the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, [b] Grant me the place of *this* threshing-floor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt offerings, and the threshing instruments for wood, and the wheat for the meat-offering; I give it all.

24 And king David said to Ornan, Nay; but I will verily buy [c] it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt-offerings without [d] cost.

25 So David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD; and [e] he answered him from heaven by fire upon the altar of burnt-offering.

27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

28 ¶ At that time when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.

29 For the tabernacle of the LORD, which Moses made [f] in the wilderness, and the altar of the burnt-offering, *were* at that season in the high place [g] at Gibeon.

30 But David could not go before it to inquire of God: for he was [h] afraid because of the sword of the angel of the LORD.

CHAPTER XXII.

1 David, foreknowing the place of the temple, prepareth abundance for the building of it. 6 He instructeth Solomon in God's promises, and his duty in building the temple. 17 He chargeth the princes to assist his son.

THEN David said, This [a] *is* the house of the LORD God, and this *is* the altar of the burnt-offering for Israel.

2 And David commanded to gather together the [b] strangers that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God.

A. M. 2987. B. C. 1017.

e c.27.24.

f *it was evil in the eyes of the* LORD *concerning.*

g 2 Sa.12.13.

h 1 Sa.26.21.

i 1 Sa.9.9.

j *stretch out.*

k *Take to thee.*

l Jn.12.27.

m He.10.31.

n or, *many.*

o Ps 86.5,15.

p 2 Ch 28.9. Pr.12.10. Is.46.7. La.5.2., 15.

q Nu.16.46 ..49.

r Ju.2.18. Jo.4.2.

s Ps.78.38.

t or, *Araunah.* 2 Sa 24.18

u 2 Ch.3.1.

v Ge.3.24. Nu.22.31. Jos.5.13, 14.

w Ps.44.11.

x Jn.10.11, 12.

y ver.15.

z or, *When he and.*

a or, *then he and.*

b *Give.*

c Ge.23.13.

d De.16.17.

e Le.9.24. Ju.6.21. 1Ki.18.24, 38. 2 Ch.7.1.

f Ex.40.

g c.16.39. 1 Ki.3.4, &c.

h Ps.90.11. Je.5.22. 10.7. He.12.28, 29. Re.15.4.

a De.12.5. c.21.28. 2 Ch.3.1.

b 1 Ki.9.21.

Ver. 5. *Number of the people.*—See note on 2 Sam. xxiv. 9.

Ver. 12. *Three years.*—[In 2 Sam. xxiv. 13. it is *seven years;* but the Septuagint has there *three years,* as here; which is, no doubt, the true reading, the letter *zayin,* seven, being mistaken for *gimmel,* three.]—*Bagster.*

Ver. 13. *Let me now fall,* &c.—[David here acted nobly:—had he chosen *war,* his *personal safety* was in no danger, as there was an ordinance preventing him from going to battle; and in *famine,* his wealth would have secured his and his family's support; but all were equally exposed to the pestilence.]—*Bagster.*

Ver. 17. *Is it not I that commanded,* &c.—It is hence very clear that David did not think himself exculpated, either by the conduct of Providence, or the force of temptation. It is one of the strongest marks of guilt to attempt to excuse our sin.

Ver. 20. *Saw the angel.*—[The Syriac and Arabic say, "David saw the angel," and make no mention of Ornan in this place; but the Septuagint says, "And Orna turned, and saw *the king;*" and one of Dr. *Kennicott's* MSS. has *hammelech,* "the king," instead of *hammalach,* "the angel." *Houbigant* translates it in the same manner; and vindicates his version from the parallel place, (2 Sa. xxiv. 20.) where it is said *he saw David;* but not a word is there of his seeing the *angel.* It is true that the seeing of David is mentioned in ver. 21; but *Houbigant* supposes that this verse refers to his seeing the king while he was *at a distance;* and the 21st, to his seeing him when he came *into his threshing-floor.* In the first case, he and his sons were afraid when they saw the king coming, and hid themselves; but when he entered the threshing-floor they were obliged to appear before him.]—*Bagster.*

Ver. 24. *Will not take.*—[It is a maxim from heaven, "Honour the Lord with thy substance." He who has a religion that *costs him nothing,* has a religion that is *worth nothing:* nor will any man esteem the ordinances of God, if those ordinances cost him nothing. Had Araunah's noble offer been accepted, it would have been *Araunah's sacrifice,* not *David's;* nor would it have answered the end of turning away the displeasure of the Most High. It was David that sinned, not Araunah; therefore David must offer sacrifice.]—*B.*

Ver. 30. *Because of the sword.*—Lest the angel should slay him, if he went farther.

CHAP. XXII.—This and the seven following chapters, as already mentioned, fall in after the 2d Book of Samuel, and before the 1st Book of Kings.

Ver. 1. *This is the house.*—Dr. *Boothroyd* very properly (as we conceive) connects this verse with the preceding chapter, to which it forms an appropriate close, as thus: David being afraid to go to Gibeon, as there stated, says, "This is the house, and this the altar," &c. and accordingly there he made his offering. [David perhaps had some assurance that this was the place on which God designed that His house should be built; and perhaps it was this that induced him to buy not only the threshing-floor, but probably some adjacent ground also, as *Calmet* supposes, that there might be sufficient room for such a structure.]—*Baster.*

Ver. 2.—Here properly begins the chapter, which contains a general account of the preparations which David made toward the building of the temple; in which very little new occurs, as will appear in the references subjoined. The first measure was, "to gather together the strangers," which we find was done accordingly, 1 Kings ix. 20, 21.

3 And David prepared [c] iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without [d] weight;

4 Also cedar trees in abundance: [e] for the Zidonians and they of Tyre brought much cedar-wood to David.

5 And David said, Solomon my son *is* [f] young and tender, and the house *that is* to be builded for the LORD *must be* exceeding [g] magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

6 ¶ Then he called for Solomon his son, and charged him to build a house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, it was [h] in my mind to build a house [i] unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, Thou [j] hast shed blood [k] abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight.

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be [l] Solomon, and I will give [m] peace and quietness unto Israel in his days.

10 He [n] shall build a house for my name; and he shall be my [o] son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, the LORD [p] be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD give [q] thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 Then [r] shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be [s] strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, in my [t] trouble I have prepared for the house of the LORD a hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover *there are* workmen with thee in abundance, hewers and [u] workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there* is no number. Arise *therefore*, and be doing, and the LORD [v] be with thee.

17 ¶ David also commanded all the princes of Israel to help Solomon his son, *saying*,

18 *Is* not the LORD your God with you? and hath he *not* given you rest on [w] every side? for he hath given the inhabitants of the land into my hand; and the land is subdued before the LORD, and before his people.

19 Now set [x] your heart and your soul to seek [y] the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring [z] the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

A. M. 2987. B. C. 1017.

c ver.14.

d 1 Ki.7.47.

e 1 Ki.5.6.

f 1 Ki.3.7.

g Ezr.3.12. Is.64.11. Eze.7.20. Hag.2.3.

h c.17.1,&c. 28.2,&c.

i De.12.5,11

j 1 Ki.5.3.

k Nu.31.19.

l That is, *peaceable.*

m 1 Ki.4.25. Ps.72.7.

n 2 Sa.7.13.

o Ps.89.26. He.1.5.

p ver.16.

q 1 Ki.3.9, 12. Ps.72.1. Pr.2.6,7. Ja.1.5.

r 2Ch.20.20. Ps.119.6.

s De.31.7,8. Jos.1.6,9.

t or, *poverty.*

u That is, *masons and carpenters.*

v ver.11.

w De.12.10. Jos.22.4. 2 Sa.7.1. c.23.25.

x 2 Ch 20 3.

y Ps.27.4.

z 1 Ki.8.6, 21.

A. M. 2989. B. C. 1015.

a 1 Ki.1.33, &c. c.28.5.

b Nu.4.3,47.

c or, *overseer.*

d De.16.18.

e 2 Ch.29. 25,26. Am.6.5.

f *divisions.*

g or, *Libni.* c.6.17.

h or, *Zizah.* ver.11.

i *did not multiply sons.*

j Ex.28.1, &c He.5.4.

k Nu.16.40.

l Nu.6.23.. 26.

m *Shubael.* c.24.20.

n or, *first.*

o *highly multiplied.*

p *Shelomoth* c.24.22.

q or, *kinsmen.*

CHAPTER XXIII.

1 David in his old age maketh Solomon king. 2 The number and distribution of the Levites. 7 The families of the Gershonites. 12 The sons of Kohath. 21 The sons of Merari. 24 The office of the Levites.

SO [a] when David was old and full of days, he made Solomon his son king over Israel.

2 ¶ And he gathered together all the princes of Israel, with the priests and the Levites.

3 Now the Levites were numbered from the age of thirty [b] years and upward: and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand *were* to [c] set forward the work of the house of the LORD; and six thousand *were* [d] officers and judges:

5 Moreover four thousand *were* porters; and four thousand praised the LORD with the instruments [e] which I made, *said David*, to praise *therewith.*

6 And David divided them into [f] courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

7 ¶ Of the Gershonites *were*, [g] Laadan, and Shimei.

8 The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.

10 And the sons of Shimei *were*, Jahath, [h] Zina, and Jeush, and Beriah. These four *were* the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah [i] had not many sons; therefore they were in one reckoning according to *their* father's house.

12 ¶ The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of Amram; Aaron and Moses: and [j] Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to [k] burn incense before the LORD, to minister unto him, and to bless [l] in his name for ever.

14 Now *concerning* Moses the man of God, his sons were named of the tribe of Levi.

15 The sons of Moses *were*, Gershom, and Eliezer.

16 Of the sons of Gershom, [m] Shebuel *was* the chief.

17 And the sons of Eliezer *were*, Rehabiah the [n] chief. And Eliezer had none other sons; but the sons of Rehabiah were [o] very many.

18 Of the sons of Izhar; [p] Shelomith the chief.

19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

21 ¶ The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish.

22 And Eleazar died, and had no sons, but daughters: and their [q] brethren the sons of Kish took them.

Ver. 3, 4. *David prepared iron, ... and brass, ... and cedar wood.*—Which last he received from Tyre, as Solomon did afterwards, 1 Ki. v. 5—10.

Ver. 7. *It was in my mind*, &c.—See 2 Sam. vii. 2. 1 Kings viii. 17, &c.

Ver. 8. *Thou hast shed blood abundantly.*—See chap. xxviii. where the most of this charge is repeated and amplified.

Ver. 14. *In my trouble.*—i. e. he had avoided show and splendour in his own establishment for this purpose.—*A hundred thousand talents of gold, and a thousand thousand talents of silver*, would, according to the usual reckoning, amount to a sum so vast and incredible, that it is not without reason supposed that there must be some mistake, either in the number of talents, or in estimating their value. Yet the accounts of the immense treasures of other eastern princes, seem to render the account credible.

Ver. 19. *Now set your heart.*—See chap. xxviii. 9.

CHAP. XXIII. Ver. 5. *Four thousand praised.*—See Introduction to the book of Psalms.

Ver. 7. *Laadan.*—{*Laadan* and *Libni* seem to have been two distinct names of this person; but the variation of *Shipi* and *Shimei* exists only in the translation, the original being uniform.}—*Bagster.*

TOTOL

23 The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 ¶ These *were* the sons of Levi after the house of their fathers; *even* the chief of the fathers, as they were [r] counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of twenty [s] years and upward.

25 For David said, The Lord God of Israel hath given rest [t] unto his people, [u] that they may dwell in Jerusalem for ever:

26 And also unto the Levites: they shall no *more* carry the tabernacle, nor any vessels of it for the service thereof.

27 For by the last words of David the Levites *were* [v] numbered from [w] twenty years old and above:

28 Because their [x] office *was* to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for the [y] shew-bread, and for the fine [z] flour for meat-offering, and for [a] the unleavened cakes, and for *that which is baked in* the [b] pan, and for that which is fried, and for all manner of [c] measure and size;

30 And [d] to stand every morning to thank and praise the LORD, and likewise at even;

31 And to offer all burnt-sacrifices unto the LORD in [e] the sabbaths, in the new moons, and on the set [f] feasts, by number, according to the order commanded unto them, continually before the LORD:

32 And that they should keep [g] the charge of the tabernacle of the congregation, and the charge of the holy *place*, and [h] the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

CHAPTER XXIV.

1 The divisions of the sons of Aaron by lot into four and twenty orders. 20 The Kohathites, 27 and the Merarites divided by lot.

NOW [a] *these are* the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died [b] before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech [c] of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers.

5 Thus were they divided by [d] lot, one sort with another; for the governors of the sanctuary, and governors *of the house* of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one [e] principal household being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to Jehoiarib the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to [f] Abijah.

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* the orderings [g] of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

20 ¶ And the rest of the sons of Levi *were these:* Of the sons of Amram; [h] Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the sons of Rehabiah, the first *was* Isshiah.

22 Of the Izharites; [i] Shelomoth: of the sons of Shelomoth; Jahath.

23 And the sons *of Hebron;* Jeriah *the first,* Amariah the second, Jahaziel the third, Jekameam the fourth.

24 *Of* the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah.

26 ¶ The [j] sons of Merari *were* Mahli and Mushi; the sons of Jaaziah; Beno.

27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, who [k] had no sons.

29 Concerning Kish: the son of Kish *was* Jerahmeel.

30 The sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites after the house of their fathers.

31 These likewise cast lots over [l] against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

A. M. 2989
B. C. 1015

r Nu.10.17, 21.

s ver.27. Ezr.3.8

t c.22.18.

u or, *and he dwelleth.*

v *numbers.*

w ver.3.24.

x *station was at the hand of.* Ne.11.24.

y Ex.25.30.

z Le.6.20.

a Le.2.4..7.

b or, *flat plate.*

c Le.19.35.

d 2 Ch.29. 25,26. Ezr.3.10, 11. Ps.135.1,2

e Nu.10.10. Ps.81.3.

f Le.23.4, &c.

g Nu.1.53.

h Nu.3.6..9.

a Le.10.1,6. Nu.26.60.

b Nu.3.4.

c 1 Sa.21.1. 22.9, &c.

d Jos.18.10. Pr.16 33. Jo.1.7. Ac.1.26.

e *house of the father.*

f Ne.12.4, 17. Lu.1.5.

g c.9.25.

h c.23.16. *Shebuel.*

i c.23.18. *Shelomith.*

j Ex.6.19.

k c.23 22.

l c.25.8.

Ver. 24. *From the age of twenty.*—[At first, David appointed the Levites to serve from *thirty years* old and *upwards;* but considering, probably, that the temple, which was about to be built, with its courts, chambers, &c. would require a more numerous ministry, he fixed this period, by this subsequent regulation, at *twenty years* and upwards. In the time of Moses, the age was from *thirty years* to *fifty:* here this latter period is not mentioned, probably because the service was not so laborious now; for the ark being fixed, they had no longer any burthens to carry; and therefore even an old man might continue to serve.]—*Bagster.*

Ver. 29. *Shew-bread.*—[It was the *priest's* office to place this bread before the Lord; and it was their privilege to feed on the old loaves when they were replaced by the *new.*—*Measure and size.*—The *standards* of all weights and measures were in the sanctuary; and therefore the Levites had the inspection of weights and measures of every kind, that no fraud might in this way be committed. Honesty is inseparably connected with piety; and hence the Levites, being sufficiently numerous were employed to superintend the former as well as the latter.]—*Bagster.*

CHAP. XXIV.—In this chapter, the priests and Levites are divided into 24 courses.

Ver. 2. *Nadab and Abihu died before their father.*—Levit. x. 1, &c.

Ver. 3. *Ahimelech.*—The same as Abiathar, who was high priest in the time of David. See note on 1 Sam. xxi. 1.

Ver. 7. *Jehoiarib.*—[*Joiarib,* is merely a contraction of *Jehoiarib,* by the omission of *hay.* It was thought, by the Jews of after ages, to be a great honour to be descended from this person. The Maccabees were descended from him; and Josephus thought himself noble, because he sprang from the first of the 24 courses.]—*Bagster.*

Ver. 10. *Abijah.*—[As the Evangelist Luke mentions *the course of Abia,* it is evident that these courses of the priests, established by David, no doubt under divine direction, were continued, with some alteration, till the days of Christ: these records must therefore have been very useful after the Babylonian captivity.]—*Bagster.*

Ver. 31. *These likewise cast lots.*—The Levites were divided into 24 orders corresponding to those of the priests. [The whole company being ranged, &c.

CHAPTER XXV.

The number and offices of the singers. 8 Their division by lot into four and twenty orders.

MOREOVER David and the captains of the host separated to the service of the sons of [a] Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and [b] Asarelah, the sons of Asaph under the hands of Asaph, which prophesied [c] according to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and [d] Zeri, and Jeshaiah, Hashabiah, and Mattithiah, [e] six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, [f] Uzziel, [g] Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth:

5 All these *were* the sons of Heman the king's seer in the [h] words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

6 All these *were* under the hands of their father for song *in* the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, [i] according to the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, was two hundred fourscore and eight.

8 ¶ And [j] they cast lots, ward against *ward*, as well the small as the great, the teacher [k] as the scholar.

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons *were* twelve:

10 The third to Zaccur, *he*, his sons, and his brethren, *were* twelve:

11 The fourth to Izri, *he*, his sons, and his brethren, *were* twelve:

12 The fifth to Nethaniah, *he*, his sons, and his brethren, *were* twelve:

13 The sixth to Bukkiah, *he*, his sons, and his brethren, *were* twelve:

14 The seventh to Jesharelah, *he*, his sons, and his brethren, *were* twelve:

15 The eighth to Jeshaiah, *he*, his sons, and his brethren, *were* twelve:

16 The ninth to Mattaniah, *he*, his sons, and his brethren, *were* twelve:

17 The tenth to Shimei, *he*, his sons, and his brethren, *were* twelve:

18 The eleventh to [l] [λ] Azareel, *he*, his sons, and his brethren, *were* twelve:

19 The twelfth to Hashabiah *he*, his sons, and his brethren, *were* twelve:

20 The thirteenth to Shubael, *he*, his sons, and his brethren, *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons, and his brethren, *were* twelve:

22 The fifteenth to Jeremoth, *he*, his sons, and his brethren, *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons and his brethren, *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons, and his brethren, *were* twelve:

25 The eighteenth to Hanani, *he*, his sons, and his brethren, *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons and his brethren, *were* twelve:

27 The twentieth to Eliathah, *he*, his sons, and his brethren, *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons, and his brethren, *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons, and his brethren, *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his sons, and his brethren, *were* twelve:

31 The four and twentieth to Romamti-ezer, *he*, his sons, and his brethren, *were* twelve.

CHAPTER XXVI.

1 The divisions of the porters. 13 The gates assigned by lot. 20 The Levites that had charge of the treasures. 29 Officers and judges.

CONCERNING the divisions of the porters: Of the Korhites *was* [a] Meshelemiah the son of Kore, of the sons of [b] Asaph.

2 And the sons of Meshelemiah *were*, Zechariah the first-born, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover the sons of [c] Obed-edom *were*, Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed [d] him.

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they *were* mighty [e] men of valour.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they and their sons and their brethren, able [f] men for strength for the service, *were* threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also [g] Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the first-born, yet his father made him the chief;)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

A. M. 2989. B. C. 1015.

a c.6.33,&c.

b otherwise called *Jeshaiah*. ver.14.

c *by the hands of the king*. ver.6.

d or, *Izri*. ver.11.

e with Shimei, mentioned ver.17.

f or, *Azareel*, ver.18.

g or, *Shubael*. ver.20.

h or, *matters*.

i *by the hands of the king*. ver.2.

j c.24.5.

k 2Ch.23.13.

l *Uzziel*. ver.4.

λ *Probably this person was called by both names; or Uzziel may be a mistake for* Azareel. *In the Syriac and Arabic, the name is nearly the same in both places.*

a or, *Shelemiah*. ver.14.

b or, *Ebiasaph*. c.6.37. 9.19.

c c.15.18, 21. 16.5,38.

d i.e. *Obed-edom*. ase 13.14. Ps.128.1, 2.

e Ne.11.14.

f Mat.25.15. 1 Co.12.4 ..11. 2 Co.3.6. 1 Pe.4.11.

g c.16.38.

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cording to their families, with the proper number of divisions, the order of their courses was assigned them by lot, without respect to rank, or seniority.]—*B.*

CHAP. XXV.—This chapter describes the number and offices of the singers and musicians, divided also into 24 courses.

Ver. 1. *Captains.*—[That is, the chiefs of the several orders; not *military* captains.]—*Bagster.*

Ver. 2. *Which prophesied.*—[The word *prophesy*, here seems to mean no more than praising God by singing inspired prophetical hymns.]—*Bagster.* Praise was a great part of the exercise of the young prophets, 1 Sam. x. 10—13.

Ver. 3. *Six.*—One seems wanting, and some of the versions supply "Shimei," mentioned ver. 17. But others include the father, Jeduthun, to make up the number.

Ver. 5. *Three daughters.*—These were also singers. See Eccles. ii. 8.

Ver. 7. *Cunning.*—That is, skilful.—*Two hundred.*—[These two hundred and eighty-eight, being twenty-four courses of 12 each, were more skilful than the other Levites; and being placed under the twenty-four sons of the chief singers, they had the four thousand before mentioned divided among them, to officiate by courses, according to their instructions: ch. xxiii. 5.]—*Bagster.*

Ver 8. *Ward.*—[That is, one class against another, with a view to determine who should have the preference or precedence. *Ward* formerly signified a class or division: we still apply the term to the different apartments in hospitals; and to the more extensive districts into which cities are divided.—*Teacher.*—Even among the twenty-four leaders, some were more expert than others; some were *teachers*, and others were *scholars*; but every one was taken by the solemn casting of lots, without any regard to these distinctions. Thus all things were disposed for the preserving of order, and avoiding all disputes about precedence; there being no respect had, in this divine distribution, to birth; but the younger in course preceded the elder.—*B.*

CHAP. XXVI.—This chapter assigns "the divisions of the porters," who were to keep the gates, and guard the treasures in the Lord's house.

Ver. 1. *Divisions.*—[There were four classes of these, each of which belonged to the four gates of the temple, which opened to the four cardinal points of heaven. The *eastern* gate fell to Shelemiah; the *northern* to Zechariah, (ver. 14.) the *southern*, to Obed-edom, (ver. 15.) and the *western*, to Shuppim and Hosah, (ver. 16.) These several persons were *captains* of these porter-bands, or door-keepers, at the different gates. There were probably *a thousand men* under each of these captains; as we find, from ch. xxiii. 5. that their whole number was *four thousand.*]—*Bagster.*

Ver. 6. *Mighty men.* [They were not only porters, or door-keepers, in the ordinary sense of the word, but they were a military *guard* at the gate, as Dr. *Delaney* suggests that the word *shoarim* should be rendered here: and perhaps in this sense alone are we to understand their office, which appears to have been of considerable dignity, and conferred only on men of the first rank.]—*Bagster.*

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the LORD.

13 ¶ And they cast lots,[h] as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to [i] Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of [j] Asuppim.

16 To Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth, by the causeway of the going [k] up, ward against ward.

17 Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim [l] two *and* two.

18 At Parbar westward, four at the causeway, *and* two at Parbar.

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah *was* over the treasures of the house of God, and over the treasures [m] of the [n] dedicated things.

21 *As concerning* the sons of [o] Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* [p] Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the LORD.

23 Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And Shebuel the son of [q] Gershom, the son of Moses, *was* ruler of the treasures.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and [r] Shelomith his son.

26 Which Shelomith and his brethren *were* over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 Out [s] of the [t] spoils won in battles did they dedicate to maintain the house of the LORD.

28 And all that Samuel the [u] seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; *and* whosoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his sons *were* for the outward business over Israel, for [v] officers and judges.

30 *And* of the Hebronites, Hashabiah and his brethren, men [w] of valour, a thousand and seven hundred, *were* [x] officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.

31 Among the Hebronites *was* [y] Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer [z] of Gilead.

32 And his brethren, men of valour, *were* two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and [a] affairs [b] of the king.

CHAPTER XXVII.

1 The twelve captains for every several month. 16 The princes of the twelve tribes. 23 The numbering of the people is hindered. 25 David's several officers.

NOW the children of Israel after their number, *to wit*, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month [a] by month throughout all the months of the year, of every course *were* twenty and four thousand.

2 Over the first course for the first month *was* Jashobeam [b] the son of Zabdiel: and in his course *were* twenty and four thousand.

3 Of the children of Perez *was* the chief of all the captains of the host for the first month.

4 And over the course of the second month *was* [c] Dodai an Ahohite, and of his course *was* Mikloth also the ruler: in his course likewise *were* twenty and four thousand.

5 The third captain of the host for the third month *was* Benaiah the son of Jehoiada, a [d] chief priest: and in his course *were* twenty and four thousand.

6 This *is that* Benaiah [e] *who was* mighty *among* the thirty, and above the thirty: and in his course *was* Ammizabad his son.

7 The fourth *captain* for the fourth month *was* Asahel [f] the brother of Joab, and Zebadiah his son after him: and in his course *were* twenty and four thousand.

8 The fifth captain for the fifth month *was* Shamhuth the Izrahite: and in his course *were* twenty and four thousand.

9 The sixth *captain* for the sixth month *was* Ira [g] the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand.

10 The seventh *captain* for the seventh month *was* Helez [h] the Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

11 The eighth *captain* for the eighth month *was* [i] Sibbecai the Hushathite, of the Zarhites: and in his course *were* twenty and four thousand.

12 The ninth *captain* for the ninth month *was* Abiezer [j] the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

13 The tenth *captain* for the tenth month *was* Maharai [k] the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand.

14 The eleventh *captain* for the eleventh month *was* Benaiah [l] the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

15 The twelfth *captain* for the twelfth month

A. M. 2989 B. C. 1015.

h or, *as well for the small as for the great.*

i called *Meshelemiah.* ver. 1.

j *gatherings.*

k 1 Ki. 10. 5. 2 Ch. 9. 4.

l ver. 15

m c. 28. 12. Mal. 3. 10.

n *holy*

o or, *Libni.* c. 6. 17.

p or, *Jehiel.* c. 23. 8. 29. 8.

q c. 23. 16.

r c. 23. 18.

s Jos. 6. 19.

t *battles and spoils.*

u 1 Sa. 9. 9.

v c. 23. 4.

w ver. 6.

x *over the charge.*

y c. 23. 19.

z Jos. 21. 39.

a *thing.*

b 2 Ch. 19. 11.

a 1 Ki. 4. 7, 27.

b c. 11. 11.

c or, *Dodo.* 2 Sa. 23. 9.

d or, *principal officer.* 1 Ki. 4. 5.

e 2 Sa. 23. 20, 22. c. 11. 22, 24.

f 2 Sa. 2. 18, 23. 23. 24. c. 11. 26.

g c. 11. 28.

h c. 11. 27.

i 2 Sa. 21. 18. c. 11. 29.

j c. 11. 28.

k 2 Sa. 23. 28. c. 11. 30.

l c. 11. 31.

Ver. 24. *Ruler of the treasures.*—That is, treasurer.

Ver. 27. *Spoils won in battle.*—The spoils of their enemies were devoted to the expenses of the temple. So the heathen always devoted a portion of the spoil taken from the enemy to their deities.

CHAP. XXVII.—We have here an account of 12 chief captains, with their courses of 24,000 men each, and various other officers. The first fifteen verses partly correspond with 2 Sam. xxiii. 8—24.

Ver. 1. *Chief fathers.*—[The patriarchs, chief generals, or generals of brigade. This enumeration is widely different from that of the preceding. In *that*, we have the order and courses of the *priests* and *Levites*, in their *ecclesiastical* ministrations: in *this*, we have the account of the order of the *civil* service, what related simply to the *political state* of the king and the kingdom. Twenty-four persons, chosen out of David's worthies, each of whom had a second, were placed over 24,000 men, who all served a month in turn, at a time; and this was the whole of their service during the year, after which they attended to their own affairs. Thus the king had always on foot a regular force of 24,000, who served without expense to him or the state, and were not oppressed by the service, which took up only a *twelfth* part of their time; and by this plan he could, at any time, bring into the field 12 times 24,000, or 288,000 fighting men, independently of the 12,000 officers, which made, in the whole, an effective force of 300,000 soldiers; and all these men were prepared, disciplined, and ready at a call, without the smallest expense to the state or the king. These were, properly speaking, the *militia* of the Israelitish kingdom.]—*Bagster*

Ver. 8. *Shamhuth.*—[If this person was the same as *Shammoth the Haro-*

was [m] Heldai the Netophathite, of Othniel: and in his course *were* twenty and four thousand.

16 ¶ Furthermore over the tribes of Israel: the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, Hashabiah [n] the son of Kemuel: of the Aaronites, Zadok:

18 Of Judah, [o] Elihu, *one* of the brethren of David: of Issachar, Omri the son of Michael:

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half *tribe* of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.

23 ¶ But David took not the number of them from twenty years old and under: because the LORD had said [p] he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because there fell [q] wrath for it against Israel; neither [r] was the number put in the account of the chronicles of king David.

25 ¶ And over the king's treasures *was* Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah:

26 And over them that did the work of the field for tillage of the ground *was* Ezri the son of Chelub:

27 And over the vineyards *was* Shimei the Ramathite: over [s] the increase of the vineyards for the wine cellars *was* Zabdi the Shiphmite:

28 And over the olive trees and the [t] sycamore trees that *were* in the low plains *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash:

29 And over the herds that fed in Sharon *was* Shitrai the Sharonite: and over the herds *that were* in the valleys *was* Shaphat the son of Adlai:

30 Over the camels also *was* Obil the Ishmaelite: and over the asses *was* Jehdeiah the Meronothite:

31 And over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's.

32 Also Jonathan David's uncle was a counsellor, a wise man, and a [u] scribe: and Jehiel the [v] son of Hachmoni *was* with the king's sons.

A. M. 2989. B. C. 1015

m or, *Heled.* c.11.30.
n c.25.20.
o 1 Sa.16.6 *Eliab.*
p Ge.15.5.
q 2Sa.24.15. c.21.7.
r *ascended*
s *that which was of the vineyards*
t 1 Ki.20.27.
u or, *secretary.*
v Or, *Hachmonite.*
w 2Sa.15.12
x 2Sa.15.37. 16.16.
y 1 Ki.1.7.
z c.11.6.
a c.27.16.
b c.27.1,2.
c c.27.25.
d or, *cattle.*
e or, *and his sons.*
f or, *eunuchs.*
g c.11.10, &c.
h 2 Sa.7.2. Ps.132.2, 3.
i Ps.99.5. La.2.1.
j 1 Ki.5.3.
k *bloods.*
l 1 Sa.16.7, 13.
m Ge.49.8, 10. c.5.2. Ps.60.7. 78.68. He.7.14.
n 1 Sa.16.1.
o c.3.1, &c.
p c.22.9,10.
q 2 Sa.7.13, 14.
r c.22.13.
s *strong.*
t De.4.6. Mat.5.14 ..16.
u De.29.10, 15.
v Ps.119.4, 10.
w Is.34.16. Ac.17.11.
x De.6.1..3.
y Ezr.9.12. Pr.13.22.
z Je.9.24. Jn.17.3.
a Job 36.11, 12.
b 2 Ki.20.3. Ps.101.2. Is.38. Ro.1.9. He.12.28.
c 1 Sa.16.7. Ps.7.9. Je.17.10. Re.2.23.
d Ps.139.2.
e 2 Ch.15.2.

33 And Ahithophel [w] *was* the king's counsellor: and Hushai [x] the Archite *was* the king's companion:

34 And after Ahithophel *was* Jehoiada the son of Benaiah, and [y] Abiathar: and the general of the king's army *was* [z] Joab.

CHAPTER XXVIII.

1 David in a solemn assembly having declared God's favour to him, and promise to the son Solomon, exhorteth them to fear God. 9, 20 He encourageth Solomon to build his temple. 11 He giveth him patterns for the form, and gold and silver for the materials.

AND David assembled all the princes of Israel, the princes [a] of the tribes, and the captains of the companies that [b] ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards [c] over all the substance and [d] possession of the king, [e] and of his sons, with the [f] officers, and with the [g] mighty men, and with all the valiant men, unto Jerusalem.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me*, [h] I *had* in my heart to build a house of rest for the ark of the covenant of the LORD, and for the footstool [i] of our God, and had made ready for the building:

3 But God said unto me, Thou shalt not build a house for my name, [j] because thou *hast been* a man of war, and hast shed [k] blood.

4 Howbeit the LORD God of Israel chose me [l] before all the house of my father to be king over Israel for ever: for he hath chosen Judah [m] *to be* the ruler; and of the house of Judah, the house [n] of my father; and among the sons of my father he liked me to make *me* king over all Israel:

5 And of all my sons, (for [o] the LORD hath given me many sons,) he hath chosen Solomon [p] my son to sit upon the throne of the kingdom of the LORD over Israel.

6 And he said [q] unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.

7 Moreover I will establish his kingdom for ever, if [r] he be [s] constant to do my commandments and my judgments, as at this day.

8 Now therefore in the sight [t] of all Israel the congregation of the LORD, and in the audience of our [u] God, [v] keep and [w] seek for all the commandments of the LORD your God: that [x] ye may possess this good land, and leave [y] *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son, [z] know thou the God of thy father, and [a] serve him with a perfect [b] heart and with a willing mind: for the LORD searcheth [c] all hearts, and understandeth [d] all the imaginations of the thoughts: if [e] thou seek him, he will be found of thee;

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rite, or *Shammah the Harodite*, it is probable that he took the denomination *Izrahite*, from one of his progenitors of the name of *Izrah*, and derived the other from the place of his residence.]—*Bagster*.

Ver. 16. *Tribes of Israel.*—[These persons, called "princes of the tribes," in ver. 22, and ch. xxviii. 1. appear to have been *civil* rulers over their several tribes, and honorary men, without pay, not unlike the lords lieutenants of English counties. In this enumeration there is no mention of the tribes of Gad and Asher, probably because they were joined to the neighbouring tribes; Of, perhaps, the account of these has been lost from the register.]—*Bagster*.

Ver. 23. *David took not*, &c.—[It seems probable, from this passage, that Joab began, by David's order, to number the children, as well as adults, but was prevented from finishing the account, probably because the plague had began. The numbering of the effective men might have been deemed a political expedient; but pride and ostentation alone could dictate the numbering of minors and infants, especially as God had pronounced the seed of Abraham, Isaac, and Jacob, innumerable.]—*Bagster*.

Ver 25 *Store-houses in the fields.*—That is, subterranean store-houses. See *Orient. Lit.* No. 621.

Ver. 28. *Sycamore.*—[Heb. *Shikmim*, Syriac, *shekmo*, and Arabic, *jummeez*, is the *sycamore* of the Greeks, so called from a *fig-tree* and a *mulberry-tree*, because it resembles the latter in its leaves, and the former in its fruit. "The sycamore," says *Norden*, "is of the height of a beech, and bears its fruit in a manner quite different from other trees: it has them on the trunk itself, which shoots out little sprigs, in form of grape stalks, at the end of which grow the fruit close to one another, almost like a cluster of grapes. The tree is always green, and bears fruit several times in the year, without observing any certain seasons; for I have seen some sycamores that have given fruit two months after others. The fruit has the figure and smell of real figs, but is inferior to them in the taste, having a disgustful sweetness. Its colour is a yellow, inclining to an ochre, shadowed by a flesh colour. In the inside it resembles the common figs, excepting that it has a blackish colouring with yellow spots. This sort of tree is pretty common in Egypt; the people, for the greater part, live upon its fruit, and think themselves well regaled when they have a piece of bread, a couple of sycamore figs, and a pitcher of water."]—*Bagster*.

Ver. 33. *Ahithophel . . . . and Hushai.*—See 2 Sam. xv. 12.; xvi. 16.

Ver. 34. *Jehoiada son of Benaiah.*—Or, "Benaiah son of Jehoiada;" two MSS. and Targum. See ver. 5.; xi. 22.

CHAP. XXVIII. Ver. 1. *And of his sons.*—Meaning that the king's sons were members of this grand council.—*With the officers.*—Meaning, doubtless, *civil* officers, as chamberlains, &c.

Ver. 4. *Hast shed blood.*—So chap. xxii. 8. "much blood." The heathen had a sense of the inconsistency of war with devotion. When, therefore, Æneas carried off his aged father, to save him from the enemy, and with him their household gods; not daring to carry them in his own hands, he put them into the hands of his father, saying,

> "Our country's *gods*, our *relics*, and the bands,
> Hold you, my father, in your guiltless hands;
> In me 'tis impious holy things to bear,
> *Red* as I am *with slaughter*, new from *war*."
> *Dryden's* Virgil, Æn. ii.

but if thou forsake him, he will cast thee off for ever.

10 Take heed now; for [f] the LORD hath chosen thee to build a house for the sanctuary: be strong, and do *it*.

11 ¶ Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat,

12 And the pattern [g] of all that [h] he had by the spirit, [i] of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries [j] of the dedicated things:

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels [k] of service in the house of the LORD.

14 *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the [l] candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the tables of shew-bread, for every table; and *likewise* silver for the tables of silver:

17 Also pure gold for the [m] flesh-hooks, and the bowls, and the cups: and for the golden basins *he gave gold* by weight for every basin; and *likewise silver* by weight for every basin of silver:

18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the [n] cherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD.

19 All *this*, *said David*, the LORD [o] made me understand in writing by *his* hand upon me, *even* all the works of this pattern.

20 ¶ And David said to Solomon his son, Be [p] strong and of good courage, and do *it*: fear not, nor be dismayed: for the LORD God, *even* my God, *will be* with thee; [q] he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And, behold, the courses [r] of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship every willing skilful [s] man, for any manner of service: also the princes and all the people *will be* wholly [t] at thy commandment.

CHAPTER XXIX.

1 David, by his example and entreaty, 6 causeth the princes and people to offer willingly. 10 David's thanksgiving and prayer. 20 The people, having blessed God, and sacrificed, make Solomon king. 26 David's reign and death.

FURTHERMORE David the king said unto all the congregation, Solomon my son, whom God alone hath chosen, *is yet* young [a] and tender, and the work *is* great: for the palace *is* not for man, but for the LORD God.

2 Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; [b] onyx stones, and *stones* to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the gold of [c] Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal:*

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing to [d] consecrate his service this day unto the LORD?

6 ¶ Then [e] the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered [f] willingly,

7 And gave for the service of the house of God, of gold five thousand talents and ten thousand drachms, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of Jehiel [g] the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also [h] rejoiced with great joy.

10 ¶ Wherefore David blessed [i] the LORD before all the congregation: and David said, Blessed [j] *be* thou, LORD God of Israel [k] our father, for ever and ever.

11 [l] Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine:* thine *is* the kingdom, O LORD, and thou art exalted as head above all

12 Both [m] riches and honour *come* of thee, and thou reignest over all; and in thy hand *is* power and might; and in thy hand *it is* [n] to make great, and to give strength [o] unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should be [p] able to offer so willingly after this sort? for all things *come* of thee, and [q] of thy [r] own have we given thee.

15 For [s] we *are* strangers before thee, and sojourners, as *were* all our fathers: our [t] days on the earth *are* as a shadow, and *there is* none [u] abiding.

16 O LORD our God, all this store that we have

A. M. 2989. B. C. 1015.

f ver.6.

g Ex.31.2,3.

h *was with him.*

i Ex.25.40. He.8.5.

j c.26.20.

k 1 Ki.7.13.

l Zec.4.2. Re.1.13, 20.

m 1 Sa.2.13, 14.

n Ex.25.18 -22. 1 Sa.4.4. 1 Ki.6.23. He.9.5.

o ver.11,12.

p De.31.7,8. Jos.1.6,9. c.22.13.

q He.13.5.

r c.24 to 26.

s Ex.35.25, 26. 36.1,2. Ro.13.1.

t Tit.3.1.

a 1 Ki.3.7. c.22.5. Pr.4.3.

b Ex.28.20. 39.6,&c. Is.54.11, 12. Re.21.18.

c 1 Ki.9.28. Job 28.16.

d *fill his hand.*

e c.27,&c.

f 2 Co.9.7.

g c.26.21.

h Pr.23.15.

i 2 Ch.20.26 -28.

j Ps.89.52. 1 Ti.1.17. Re.5.12, 13.

k Ge.33.20.

l Mat.6.13.

m De.8.18. Pr.3.16. Ec.5.19. Ro.11.36.

n Ps.75.6,7.

o Is.40.29.

p *retain, or, obtain strength.*

q Ro.11.36. Ja.1.17.

r *hand.*

s Ps.39.12. He.11.13. 1 Pe.2.11.

t Job 14.2. Ps.90.9. 102.11 144.4. Is.40.6,8. Ja.4.14.

u *expectation.*

Ver. 11. *Pattern.*—[He gave him an ichnograph of the building, with elevations, sections, and specifications of every part: and all this he himself received by inspiration from God himself. (ver. xii. 19.) just as Moses had received the plan of the tabernacle.]—*Bagster.*

Ver. 15. *The Candlesticks.*—"There was but one chandelier in the tabernacle; ten in the temple," says Dr *Clarke*, 1 Kings vii. 49. But this is not clear to us; we rather conceive the meaning to be, that as that chandelier in the tabernacle had three lamps on each side, and one in the middle, so that in the temple had five on each side; by this verse it should seem, however, that there were other candlesticks and lamps, both of gold and silver.

Ver. 18. *Chariot of the cherubim.*—As these splendid figures had their wings spread out on each side, this would have somewhat the appearance of a grand war-chariot, while the mercy-seat beneath those wings was always considered as the throne of Deity. See also 2 Sam. xxii. 11.

CHAP. XXIX. Ver. 1. *Young and tender.*—Solomon appears to have been at this time not more than 18.

Ver. 2. *Marble stones.*—Josephus says the temple was built of large blocks of white marble, beautifully polished.

Ver. 5. *To consecrate his service.*—Here is a beautiful allusion to the form of consecrating a priest, namely, by putting into his hand the sacrifice he was to offer; so now, if any man wished to consecrate his service or his property to the Lord, let him "fill his hand" with a present for the occasion.

Ver. 15. *None abiding.*—i. e. no dependance on our continuance in life.

prepared to build thee a house for thy holy name *cometh* of thy hand, and *is* all thine [v] own.

17 I know also, my God, that [w] thou triest the heart, and hast pleasure [x] in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things: and now have I seen with joy thy people, which are [y] present here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and [z] prepare [a] their heart unto thee:

19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which [b] I have made provision.

20 ¶ And David said to all the congregation, Now bless [c] the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

21 And they sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel:

22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and [d] anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* priest.

23 ¶ Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, [e] submitted themselves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed [f] upon him *such* royal majesty as had not been on any king before him in Israel.

26 ¶ Thus David the son of Jesse reigned over all Israel.

27 And [g] the time that he reigned over Israel *was* forty years; seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

28 And he [h] died in a good old age, full [i] of days, riches, and honour: and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold, they *are* written in the [j] book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,

30 With all his reign and his might, and the times [k] that went over him, and over Israel, and over all the kingdoms of the countries.

A. M. 2989. B. C. 1015.

v Ps.24.1.

w c.28.9.

x Pr.11.20.

y or, *found.*

z or, *establish.* Ps.10.17.

a Pr.16.1.

b c.22.14.

c Ps.145.1.

d 1 Ki.1.34, &c.

e *gave the hand under.* Ge.24.2. 47.29. 2 Ch.30.8. Eze.17.18.

f Ec.2.9.

g 1 Ki.2.11.

h Ge.25.8.

i Job 5.26.

j *words*, or, *history.*

k Da.4.23, 25.

Ver. 20. *Worshipped God and the king.*—Not in the same act of worship, we presume; but when they had worshipped the Lord, they then bowed also to the king.

Ver. 22. *King the second time.*—Before, he was made king by his father David, 1 Kings vi. 32—34. now by the people

Ver. 23. *Sat on the throne of the* LORD.—Notwithstanding the Israelites were suffered to have a king, there was always a reserve of the supreme authority to the Lord. Isa. xxxiii. 22.

Ver. 28. *Died in a good old age.*—[David at his death had every thing that his heart could wish:—"he died in a good old age, full of days, riches, and honour;" having gained more renown than any crowned head ever did. "David," says Dr. *Delaney*, "was a true believer, a zealous adorer of God, teacher of His law and worship, and inspirer of His praise. A glorious example, a perpetual and inexhaustible fountain of true piety. A consummate and unrivalled hero; a skilful and fortunate captain; a steady patriot; a wise ruler; a faithful, generous, and magnanimous friend; and what is yet rarer, a no less generous and magnanimous enemy. A true penitent, a divine musician, a sublime poet, and an inspired prophet. By birth a peasant, by merit a prince! In youth a hero, in manhood a monarch, and in age a saint."]—*Bagster.*

THE SECOND BOOK OF THE CHRONICLES.

THIS book is a continuation of the history begun in the former book. It in some respects coincides with the books of Kings. But there, the histories of Judah and Israel are carried on together; as those of England and Scotland are by some of their historians: here, the affairs of Judah are more fully and distinctly recorded, while those of Israel are only mentioned occasionally, when required by the main subject; as an English historian would sometimes digress concerning the affairs of France or Germany, in elucidating his narrative. "There are several things contained in this book, of which no mention is made there," (in Kings,) "particularly in the history of Jehoshaphat and Hezekiah: and many other things there mentioned, are here more fully and clearly explained, as will be observed in the acts of Abijah, Asa, Joash, and other kings of Judah."—Bp. *Patrick.* The history opens with the accession of Solomon, and contains a narrative of the several kings of his race, who reigned in succession, till the Babylonish captivity; and it concludes with an intimation of Cyrus's decree for the restoration of the Jews and the rebuilding of the temple, about four hundred and eighty years after.—Besides the additional practical instruction here afforded, especially in respect of the different effects of piety, or profaneness, in the affairs of nations favoured with revelation; this history throws great light on the prophetical writings, which can by no means be well understood without constantly adverting to it. The prophecies contained in it either were fulfilled soon after they were spoken, or coincide with those before considered; and it is not always easy to determine concerning subsequent scriptural references, whether they relate to this book or to the book of Kings. Only a part of the chapters will require an exposition.

CHAPTER I.

1 The solemn offering of Solomon at Gibeon. 7 Solomon's choice of wisdom is blessed by God. 13 Solomon's strength and wealth.

A. M. 2989. B. C. 1015.

AND [a] Solomon the son of David was strengthened in his kingdom, and the LORD [b] his God *was* with him, and magnified [c] him exceedingly.

2 Then Solomon spake unto all Israel, to the captains [d] of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

3 So Solomon, and all the congregation with him, went [e] to the high place that *was* at Gibeon; for there [f] was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.

4 But [g] the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover the brazen altar, [h] that Bezaleel the son of Uri, the son of Hur, had made, [i] he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

6 And Solomon went up thither to the brazen altar before the LORD, which *was* at the tabernacle of the congregation, and offered a thousand burnt-offerings upon it.

7 ¶ In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast showed great mercy unto David my father, and hast made me to reign in his [j] stead.

9 Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people [k] like the dust of the earth in multitude.

10 Give me now wisdom [l] and knowledge that I may go [m] out and come in before this people: for who can judge this thy people, *that is so* great?

11 And God said to Solomon, Because this was in thy [n] heart, and thou hast not asked

a 1 Ki.2.46.

b Ge.39.2.

c 1Ch.29.25.

d 1 Ch.27.1.

e 1 Ki 3.4, &c.

f 1 Ch.16.39.

g 1 Ch.15.1, &c.

h Ex.38.1,2.

i or, *was there.*

j 1 Ch.28.5.

k *much as the dust of the earth.*

l Pr.4.7.

m Nu.27.17. De.31.2.

n Pr.23.7. He.4.12.

CHAP. I. Ver. 2. *Then Solomon.*—[This seems to have taken place a short time after David's decease, and according to some, in the *second* year of Solomon's reign; when, being established in his kingdom, he convened his chief men, and spake to them concerning the solemn sacrifice which he purposed to offer to God.]—*Bagster.*

Ver. 4. *From Kirjath-jearim.*—[The tabernacle and the brazen altar still remained at Gibeon; but David had brought away the ark out of the tabernacle, and placed it in a tent at Jerusalem.]—*Bagster.*

Ver. 7—12. *In that night*, &c.—[This was the night following the sacrifice which Solomon had offered.]—*Bagster.* The same dream is related, and that more fully, in 1 Kings iii. 5—15.

Ver. 11. *This was in thy heart.*—[This does not occur in Kings and it

riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge *is* [o] granted unto thee; and [p] I will give thee riches, and wealth, and honour, such as none [q] of the kings have had that *have been* before thee, neither shall there any after thee have the like.

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 And Solomon gathered [r] chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

15 And [s] the king [t] made silver and gold at Jerusalem *as plenteous* as stones, and cedar trees made he as the sycamore trees that *are* in the vale for abundance.

16 And [u] Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and a horse for a hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, by their [v] means.

CHAPTER II.

17 Solomon's labourers for the building of the temple. 3 His embassage to Huram for workmen and provision of stuff. 11 Huram sendeth him a kind answer.

AND Solomon determined to build a house for the name of the LORD, and a house for his kingdom.

2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 ¶ And [a] Solomon sent to [b] Huram the king of Tyre, saying, As thou didst deal with David [c] my father, and didst send him cedars, to build him a house to dwell therein, *even so deal with me.*

4 Behold, I build a house to the name of the LORD my God, to dedicate *it* to him, *and* to burn [d] before him [e] sweet incense, and for the continual [f] shew-bread, and for the burnt-offerings [g] morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel.

5 And the house which I build *is* great; for [h] great *is* our God above all gods.

6 But [i] who [j] is able to build him a house, seeing [k] the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him a house, save only to burn sacrifice before him?

A. M. 2989. B. C. 1015.

o c.9.22. Ec.2.9. Ja.1.5.

p Mat.6.33.

q 1Ch.29.25.

r 1 Ki.10.16, &c.

s 1 Ki.10.27, &c. Job 22.24

t gave.

u *the going forth of the horses which was Solomon's.*

v *hands.*

a 1 Ki.5.2, &c.

b or, *Hiram,* 1 Ki.5.1.

c 1 Ch.14.1.

d Ex.30.7.

e *incense of spices.*

f Ex.25.30. Le.24.5..9

g Nu.28.3, &c.

h Ps.135.5. 1 Ti.6.15.

i Is.66.1,2.

j *hath retained,* or, *obtained strength.*

k c.6.18.

l *to grave gravings.*

m 1 Ch.22. 15.

n or, *almuggim.* 1Ki.10.11.

o *great and wonderful*

p 1 Ki.10.9. Ps.72.17.

q Ps.33.6. Je.10.10, 11 Ac.14.15. Re.10.6.

r *knowing.*

s 1 Ki.7.13, 14.

t *according to all thy need.*

u *Japho.* Jos.19.46. Ac.9.36.

v 1 Ki.9.20, 21 c.8.7,8.

w *the men, the strangers.*

x 1 Ch.22.2.

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill [l] to grave with the cunning men that *are* with me in Judah and in Jerusalem, whom [m] David my father did provide.

8 Send me also cedar trees, fir trees, and [n] algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants *shall be* with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build *shall be* [o] wonderful great.

10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 ¶ Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because [p] the LORD hath loved his people, he hath made thee king over them.

12 Huram said moreover, Blessed *be* the LORD God of Israel, that made [q] heaven and earth, who hath given to David the king a wise son, [r] endued with prudence and understanding, that might build a house for the LORD, and a house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Huram my father's,

14 The [s] son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, as [t] much as thou shalt need: and we will bring it to thee in floats by sea to [u] Joppa; and thou shalt carry it up to Jerusalem.

17 ¶ And [v] Solomon numbered all [w] the strangers that *were* in the land of Israel, after the numbering [x] wherewith David his father had numbered them; and they were found a hundred and fifty thousand and three thousand and six hundred.

18 And he set threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a-work.

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implies, that the request of Solomon, as arising from a spiritual judgment and heart, was peculiarly acceptable to that God who searches, regards, and demands the heart. God promised Solomon all the things which he had not asked, except the life of his enemies; for he was to be a peaceable king, a type of the prince of peace.]—*Bagster.*

Ver. 14—17. *Solomon gathered chariots and horsemen,* &c.—See 1 Kings x. 26—29, which is the same almost *verbatim.* This intercourse with Egypt had been strictly forbidden, Deut. xvii. 16, and no doubt produced very evil consequences.

Ver. 16. *Linen yarn.*—[The word *mikveh,* is regarded by the ancient translators as a proper name: the LXX. has *ek-tekoue,* "from Tekoa," the Vulgate, *de Coa,* "from Koa," which is adopted by Dr. *Geddes;* the Syriac, "from the city Aphelia;" and the Arabic, "ex urbe Australium." *Bochart* thinks it signifies a *tribute;* others suppose that it signifies a *string* or *drove* of horses; or, as *Jarchi* says, what the Germans call a *stud;* but *Houbigant* supposes it to be a corruption for *mercavah,* "chariots." Our English translation, however, which regards it as synonymous with *tikvah,* seems by far the best. According to *Norden, linen yarn* is still one of the principal articles of commerce in Egypt, and is exported in very large quantities, together with unmanufactured flax and spun cotton: and *Samutus,* 400 years ago, remarked, that though Christian countries abounded in flax, yet the goodness of the Egyptian was such, that it was dispersed even to the west.]—*Bagster.*

CHAP. II. The substance of this whole chapter will be found in the 5th of the 1st Book of Kings, but with some transpositions and slight variations. See also 1 Ki. vii. 13, 14.

Ver. 8. *Algum trees.*—[Called in the parallel passage, by a transposition of letters, *almuggim,* or "almug trees;" which is rendered by the Vulgate the *thya* or *lignum vitæ* wood. *Theophrastus* says, that "the *thyon* or *thya* tree grows near the temple of Jupiter Ammon (in Africa) and in the Cyrenaica; that it resembles the cypress in its boughs, leaves, stalk, and fruit; and that its wood (from its close texture) never rots." *Josephus* calls it *torch* or *pine trees;* but cautions us against supposing that the wood was like what was known in his time by that name; for these "were to the sight like the wood of the fig tree, but more white and shining." The Syriac version has *kaiso dekeesotho,* probably *cypress wood;* and Dr. *Shaw* supposes it denotes the *cypress.* Several critics understand it to mean *gummy wood. Celsius* queries whether it may not be the *sandal tree,* as the Rabbins and Dr. *Geddes* suppose.]—*Bagster.*

Ver. 12. *Blessed be* the LORD.—See 1 Ki. x. 9.

Ver. 13. *Of Huram my father's.*—Some, as Dr. *Boothroyd,* make the latter word a part of this man's proper name; *Huram* (or Hiram) *Abiu.* Others think Huram refers to his own father; "A cunning workman of my father's," the late king. A third class consider it a term of courtesy and respect, "a man of superior talents;" "My father Huram."

CHAPTER III.

The place, and time, of building the temple. 3 The measure and ornaments of the house. 11 The cherubims. 14 The vail and pillars.

THEN [a] Solomon began to build the house of the LORD at Jerusalem in mount [b] Moriah, [c] where *the* LORD [d] appeared unto David his father, in the place that David had prepared in the threshing-floor of [e] Ornan the Jebusite.

2 And he began to build in the second *day* of the second month, in the fourth year of his reign.

3 ¶ Now these *are the things wherein* Solomon was [f] instructed [g] for the building of the house of God. The length by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits.

4 And the porch [h] that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits, and the height *was a* hundred and twenty: and he overlaid it within with pure gold.

5 And the greater house he ceiled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.

6 And he [i] garnished the house with precious stones [j] for beauty: and the gold *was* gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 ¶ And he made the most [k] holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.

9 And the weight of the nails *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And in the most holy house he made two cherubims [l] of image work, and overlaid them with gold.

11 And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* [m] inward.

14 ¶ And he made the vail [n] *of* blue, and purple, and crimson, and fine linen, and [o] wrought cherubims thereon.

15 ¶ Also he made before the house two pillars [p] of thirty and five cubits [q] high, and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made a hundred pomegranates, and put *them* on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand [r] Jachin, and the name of that on the left [s] Boaz.

CHAPTER IV.

1 The altar of brass. 2 The molten sea upon twelve oxen. 6 The ten lavers, candlesticks, and tables. 9 The courts, and the instruments of brass. 19 The instruments of gold.

MOREOVER he made an altar [a] of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ Also he made a molten sea [b] of ten cubits [c] from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* a hand-breadth, and the brim of it like the work of the brim of a cup, [d] with flowers of lilies; *and* it received and held three thousand baths.

6 ¶ He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: [e] such things as they offered for the burnt-offering they washed [f] in them; but the sea *was* for the priests to wash in.

7 And he made ten candlesticks of gold according to their [g] form, and set *them* in the temple, five on the right hand, and five on the left.

8 He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he make a hundred [h] basins of gold.

9 ¶ Furthermore he made the court [i] of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east end, over against the south.

11 ¶ And Huram made the pots, and the shovels, and the [j] basins. And Huram [k] finished the work that he was to make for king Solomon for the house of God;

12 *To wit*, the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the

A. M. 2993. B. C. 1011.

a 1 Ki.6.1, &c.

b Ge.22.2, 14.

c or, *which was seen of David his father.*

d 1Ch.21.18.

e or, *Araunah.* 2Sa.24.18.

f *founded.*

g 1Ch.28.11.

h Jn.10.23. Ac.3.11. 5.12.

i *covered.*

j 1 Ch.29.2, 8. Is 54.11, 12. Re.21.18.. 21.

k He.9.3..9.

l or, (as some think) of *moveable work.*

m or, *toward the house.*

A. M. 2993..3000. B. C. 1011..1004.

n Ex.26.31.

o *caused to ascend.*

p 1 Ki.7.15.. 21. Je.52.20, 21.

q *long.*

r i. e. *he shall establish.*

s i. e. *in it is strength.*

a Ex.27.1,2. 2Ki.16.14. Eze.43.13 ..17.

b 1 Ki.7.23, &c.

c *from his brim to his brim.*

d or, *like a lily-flower*

e *the work of burnt-offering.*

f He.9.23.

g Ex.25.31.. 40. 1 Ch.28.12 ..19. He.8.5.

h or, *bowls.*

i 1 Ki.6.36.

j or, *bowls.*

k *finished to make.*

CHAP. III. The chapter parallel to this, is 1 Ki. vi. where some of the particulars are detailed more minutely, and others added.

Ver. 1. *In mount Moriah.*—This is generally understood to be the hill on which the temple was built, and adjacent to mount Zion. It was on some part of this hill that Abraham offered up his son Isaac.

Ver. 3. *The first measure.*—[It is supposed, with much probability, that the *first measure* means the cubit used in the time of Moses, contradistinguished from that used in Babylon, and which the Israelites used after their return from captivity: and, as these books were written after the captivity, it was necessary for the writer to make this remark, lest it should be thought that the measurement was by the Babylonish cubit, which was a *palm* or *one sixth* shorter than the cubit of Moses; which may serve to reconcile some variations in the historical books, with respect to numbers when applied to measures.]—*B.*

Ver. 4. *One hundred and twenty.*—[As the height of the temple was only 30 cubits, 120 seems too great a height for the porch; but the Syriac, Arabic, and the LXX. in the codex Alexandrianus have only *twenty*, probably reading instead of *maiah weesrim*, "one hundred and twenty," *ammoth esrim*, "twenty cubits:" which brings it within the proportion of the other measures.] —*Bagster.*

Ver. 6. *Gold of Parvaim.*—*Parvaim* is supposed by *Calmet* to be the same as *Sepharvaim* in Armenia or Media; *Bochart* is of opinion that it is *Taprobanes*, now the island of *Ceylon*, which he derives from *taph*, a border, and *Parvan*, i. e. "the coast of Parvan;" but the late Editor of *Calmet* thinks it the same as the *Parvatoi* mountains of *Ptolemy* at the head of the Indus.]—*Bagster.*

Ver. 9. *Nails.*—Under this term, bolts, &c. are supposed to be included.

Ver. 15—17. *Two pillars*, &c.—See 1 Ki. vii. 15—22. Isolated pillars of this nature were common among the ancients. Savary mentions two obelisks before the temple of Luxore, each 72 feet high; and some were higher.

CHAP. IV. This chapter is a repetition of great part of 1 Ki. vii.

Ver. 3. *Under it was the similitude of oxen.*—In 1 Kings vii. 24 we read "knops." Dr. *Clarke* supposes they might be ornaments, in the shape of "grapes, mushrooms, apples," or something else: but if we suppose they were the eyes of oxen, (or rather bulls,) it will solve the difficulty. *Houbigant* says, the original *Bakarim* signifies a species of black grape, or plum, called ox, or bull eyes. It can plainly have no reference to the figures of oxen, on which the sea stood.

Ver. 5. *Three thousand baths.*—The parallel passage in Kings says 2000; but as the Babylonians shortened the Mosaic cubit, (see note on ch. iii. 5.) so it is thought they lessened the measure of a bath; or else we must suppose some error in the transcribers.

Ver. 7. *Ten candlesticks.*—Or perhaps, "ten branches," or sconces. See 1 Chron. xxviii. 12, 19, and note.

Ver. 8. *Ten tables.*—The parallel text mentions one table only, perhaps the word should have been plural.—*A hundred basins.*—A sort of vases, or sacrificial spoons, with which they made libations.—Dr. *Clarke*

two pommels of the chapiters which *were* on the pillars;

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which *were* upon the [l] pillars.

14 He made also [m] bases, and [n] layers made he upon the bases;

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Huram [o] his father make to king Solomon for the house of the LORD of [p] bright brass.

17 In the plain of Jordan did the king cast them, in the [q] clay ground between Succoth and Zeredathah.

18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 ¶ And Solomon made all the vessels that *were for* the house of God, the golden altar also, and the tables whereon the shew-bread [r] *was set;*

20 Moreover the candlesticks with their lamps, that they should burn [s] after the manner before the oracle, of pure gold;

21 And the [t] flowers, and the lamps, and the tongs, *made he of* gold, *and* that [u] perfect gold;

22 And the snuffers, and the [v] basins, and the spoons, and the censers, *of* pure gold: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of* gold.

CHAPTER V.

1 The dedicated treasures. 2 The solemn induction of the ark into the oracle. 11 God being praised giveth a visible sign of his favour.

THUS [a] all the work that Solomon made for the house of the LORD was finished: and Solomon brought in *all* the [b] things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ Then [c] Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark [d] of the covenant of the LORD out of the city [e] of David, which *is* [f] Zion.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast [g] which *was* in the seventh month.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in [h] the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy *place*, *even* under the wings of the [i] cherubims:

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the [j] staves thereof above.

9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And [k] there it is unto this day.

10 *There was* nothing in the ark save the two tables which Moses [l] put *therein* at Horeb, [m] when the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass, when the priests were come out of the holy *place:* (for all the priests *that were* [n] present were sanctified, *and* did not *then* wait by [o] course:

12 Also [p] the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them a hundred and twenty priests sounding [q] with trumpets:)

13 It came even to pass, as the trumpeters and singers *were* as one, to make one [r] sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of music, and praised the LORD, *saying*, For [s] *he is* good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD;

14 So that the priests could not stand to minister by reason of the cloud: for [t] the glory of the LORD had filled the house of God.

CHAPTER VI.

1 Solomon, having blessed the people, blesseth God. 12 Solomon's prayer in the consecration of the temple, upon the brazen scaffold.

THEN [a] said Solomon, The LORD hath said that he would dwell in the thick [b] darkness.

2 But I have built a house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed [c] the whole congregation of Israel: and all the congregation of Israel [d] stood.

4 And he said, Blessed *be* the LORD God of Israel, who [e] hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build a house in, that [f] my name might be there; neither chose I any man to be a ruler over my people Israel:

6 But I have chosen [g] Jerusalem, that my name might be there; and have chosen David [h] to be over my people Israel.

7 Now [i] it was in the heart of David my father to build a house for the name of the LORD God of Israel.

A. M. 2993–3000. B. C. 1011–1004.

l *face of the.*
m 1 Ki.7.27, 43.
n or, *cadrons.*
o 1 Ki.7.14, 45.
p *made bright, or, scoured.*
q *thicknesses of the ground.*
r Ex.25.30.
s Ex.27.20, 21.
t Ex.25.31, &c.
u *perfections of gold.*
v or, *bowls.*

A. M. 3000. B. C. 1004.

a 1 Ki.7.51.
b 1Ch.22.14.
c 1 Ki.8.1, &c.
d Nu.10.33, 36.
e 2 Sa.6.12.
f Ps.2.6. 87.2. 132.13..17
g c.7.8..10.
h Ps.132.8.
i Ex.37.7..9. He.9.4,5.
j Ex.37.3..5.
k or, *they are there,* as 1Ki.8.8
l De.10.2..5.
m or, *where.*
n *found.*
o c.35.4.
p 1 Ch.25.1.
q 1Ch 15.24. Ps.68.25.
r Re.5.8..14.
s 1 Ch.16.34 ..41. Ps.136.
t Ex.40.35. c.7.2 Eze 10.4. Re 15.8.
a 1 Ki.8.12, &c.
b Le.16.2. Ps.18 11. Na 1.3. He 12.18.
c Nu 6.23. 27.
d Ne.8.5.
e Lu.1.68.. 70.
f De.12.5,11
g c.12.13.
h 1 Ch.28.4.
i 2 Sa.7.2, &c. 1 Ch.28.2, &c.

Ver. 22. *Entry*, &c.—{*Capellus, Houbigant*, and Dr. *Geddes*, are persuaded, that we should read, agreeably to 1 Kings vii. 50. "The hinges also of the doors of the inner house," &c.; the word *pothoth*, "hinges," being mistaken for *paithach*, "an entry" or "door-way;" which mistake might easily occur in transcribing.}—*Bagster.*

CHAP. V. Ver. 2—14. *Then Solomon assembled*, &c.—These verses are a repetition of 1 Kings viii. 1—14. except that something is here added more fully as to the sacred music performed on this occasion: the performers being 120 priests with trumpets, besides a great number of voices, harps, psalteries, and cymbals. From the multitude of these, Dr. *Clarke* concludes that there could not be "much harmony;" as to "*melody*, (he says,) that must have been impossible, as the *noise* was too great." From this we may infer, that the Doctor was not present at the Abbey performances in 1784 and 5; nor, we should think, at the anniversary of the charity children at St. Paul's, London, when 5000 or more voices united in the solemn melody of Old Hundredth, a service with which the celebrated *Haydn* professed himself more affected than with all the music he had before heard. From the circumstance, however, of their all making but "one sound," there seems to be just reason for concluding, that they knew nothing of musical counterpoint, or modern harmony.

Ver. 2. *In the feast.*—Namely of Tabernacles.

Ver. 9. *Unto this day*,—(i. e. the day *when these events were recorded:* not the day when these extracts were made, after the captivity, and consequently long after the destruction of the temple.}—*Bagster.*

Ver. 10. *Nothing in the ark.*—{In the Epistle to the Hebrews, it is expressly stated that in the ark were "the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;" but it is evident that the apostle speaks there of the tabernacle erected by Moses, and of the state and contents of that tabernacle in the time of Moses; and in the temple there were several things *added*, and several *left out*.}—*Bagster.*

CHAP. VI. This chapter contains Solomon's prayer on this occasion; and it corresponds in sense, and for the most part in words, with the 8th chapter of the 1st Book of Kings. We may add, however, that the narrative may be illustrated by comparing the dedication of this temple with that of the Mosaic tabernacle related in Ex. xl. 33—38.

Ver. 5. *Neither chose I any man*, &c.—{The Judges and Saul were chosen by God, for a season, to be rulers of Israel; but not to establish a *permanent* and *hereditary* authority over that people, as was the case with David. This clause is wanting in the parallel passage of Kings; but it helps to clear the sense.}—*Bagster.*

Ver. 6. *Chosen Jerusalem.*—{This clause is also not found in Kings. Jerusalem was expressly marked out, by the building of the temple, to be the centre of the worship of Israel; as Jehovah had before spoken by Moses.}—*Bagster*

A. M. 3000. B. C. 1004.

8 But the LORD said to David my father, Forasmuch as it was in thy heart to build a house for my name, thou didst well in that it was in thy heart:

9 Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set [j] on the throne of Israel, as the LORD [k] promised, and have built the house for the name of the LORD God of Israel.

11 And in it have I put [l] the ark, wherein *is* the covenant of the LORD, that he made with the children of Israel.

12 ¶ And [m] he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:

13 For Solomon had made a brazen scaffold, of five cubits [n] long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he [o] stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,

14 And said, O LORD God of Israel, *there is* [p] no God like thee in the heaven, nor in the earth; which [q] keepest covenant, and *showest* mercy unto thy servants, that walk before thee with all their hearts:

15 Thou which hast kept with thy servant David my father that which thou hast promised [r] him; and spakest with thy mouth, and [s] hast fulfilled *it* with thy hand, as *it is* this day.

16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised [t] him, saying, There shall not [u] fail thee a man in my sight to sit upon the throne of Israel; yet so [v] that thy children take heed to their way to walk in my law, as thou hast walked before me.

17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 But will God in very deed dwell with [w] men on the earth? [x] behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open [y] upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth [z] toward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall [a] make toward this place: hear thou from thy [b] dwelling place, *even* from heaven; and when thou hearest, forgive.

22 ¶ If a man sin against his neighbour, and [c] an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing [d] his way upon his own head; and by justifying the righteous by giving him according to his righteousness.

24 ¶ And if thy people Israel be [e] put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee [f] in this house;

25 Then [g] hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 ¶ When the heaven is shut up, and there is no [h] rain, because they have sinned against thee; *yet* if they pray toward this place, and confess thy name, and turn from their sin when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain [i] upon thy land, which thou hast given unto thy people for an inheritance.

28 ¶ If there be [j] dearth in the land, if there be pestilence, if there be blasting, or mildew, [k] locusts, or caterpillars; if their enemies besiege them in the [l] cities of their land; whatsoever [m] sore or whatsoever sickness *there be:*

29 *Then* what prayer *or* what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his [n] own sore and his own grief, and shall spread forth his hands [o] in this house:

30 Then hear thou from heaven thy dwelling place, and forgive, and [p] render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:)

31 That they may fear thee, to walk in thy ways, [q] so long as they live [r] in the land which thou gavest unto our fathers.

32 ¶ Moreover concerning the [s] stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake and thy mighty hand, and thy stretched out arm; if they come and pray in this house;

33 Then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all [t] people of the earth may know thy name, and fear [u] thee, as *doth* thy people Israel, and may know that [v] this house which I have built is called by thy name.

34 ¶ If thy people go out to war [w] against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and maintain [x] their [y] cause.

36 ¶ If they sin against thee, (for [z] *there is* no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and [a] they carry them away captives unto a land far off or near;

37 Yet *if* they [b] bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly·

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j 1 Ch.29.23.
k 1Ch.17.11.
l c.5.7,10.
m 1 Ki.8.22. &c.
n *the length thereof,* &c.
o Ne.8.4.
p Ex.15.11. De.4.39. 7.9.
q Ne.1.5. Da.9.4.
r 1 Ch.22.9.
s ver.4.
t Sa.7.12.. 16. 1 Ki.2.4. 6 12.
u *a man be cut off.*
v Ps.132.12.
w Ex.29.45, 46. Ps 68.18.
x c.2.6. Is.66.1. Ac.7.49.
y Ps.121.4.
z or, *in.*
a *pray.*
b c.30.27.
c *he require an oath of him.*
d 2 Ki.9.26. Ps 10.14. Je 28.16, 17. 51.56.

e or, *smitten.*
f or, *toward.*
g Ps.106.40 ..47.
h 1Ki 17.18. Is.5.6.
i Je.5.24. Eze.34.26. Hos.2.21, 22.
j c.20.5..13.
k Joel 1.4, 11; 2.25.
l *land of their gates.*
m c.32.24. Ja.5.13.
n Ps.32.2..6. 142.1,2.
o or, *toward.*
p Ps 62.12.
q *all the days which.*
r *upon the face of.*
s Is.56.3,6,7. Jn.10 16. Ac.8.27.. 39. Ep.2.12, 13.
t Ps.46.10.
u Je.10.7.
v *thy name is called upon this house.*
w c.11.1,12. 20.4,&c.
x Ps.9.3,4.
y or, *right.*
z Ec 7 20. Ja.3.2. 1 Jn.1 8.
a *they that take them captives carry them away.*
b *bring back to their heart.*

Ver. 13. *A brazen scaffold.*—This verse, which is an evident parenthesis, of the nature of an explanatory note is not to be found in the chapter of Kings above referred to.

Ver. 18. *Heaven of heavens.*—[Which words seem to imply, that there are systems and systems of systems, each possessing its sun, its primary and secondary planets; all extending beyond each other in unlimited space, in the same egular and graduated order which we find to prevail in our solar system; which, probably, in its thousands of millions of miles in diameter, is to some others, no more than the area of the lunar orbit of the Georgium Sidus.]—*Bagster.*

Ver. 28. *Dearth in the land.*—["Persia," says *Chardin*, "is subject to have its harvest spoiled by hail, by drought, or by insects; either locusts or small insects, which they call *sim*, which are small white lice;" probably the cater pillars of the text.]—*Bagster.*

38 If [c] they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and *toward* the city [d] which thou hast chosen, and toward the house which I have built for thy name:

39 Then [e] hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their [f] cause, and forgive thy people which have sinned against thee.

40 ¶ Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be* attent [g] unto the prayer *that is made* in this place.

41 Now therefore [h] arise, O LORD God, into thy [i] resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in [j] goodness.

42 O LORD God, turn not away the face of thine anointed: remember the [k] mercies of David thy servant.

CHAPTER VII.

1 God having given testimony to Solomon's prayer by fire from heaven, and glory in the temple, the people worship him. 4 Solomon's solemn sacrifice. 8 Solomon, having kept the feast of tabernacles, and the feast of the dedication of the altar, dismisseth the people. 12 God appearing to Solomon, giveth him promises upon condition.

NOW [a] when Solomon had made an end of praying, the fire [b] came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory [c] of the LORD filled the house.

2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, *saying*, For *he is* good; for [d] his mercy *endureth* for ever.

4 ¶ Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and a hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 And the priests waited on their offices: the [e] Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised by their [f] ministry; and [g] the priests sounded trumpets before them, and all Israel stood.

7 Moreover Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath [h] unto the river of Egypt.

9 And in the eighth day they made a [i] solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had showed unto David, and to Solomon, and to Israel his people.

11 Thus [j] Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 ¶ And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and [k] have chosen this place to myself for a house of sacrifice.

13 If [l] I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, [m] which are called by my name, shall humble [n] themselves, and [o] pray, and seek [p] my face, and turn [q] from their wicked ways; then [r] will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now mine eyes shall be open, and mine ears attent [s] unto the prayer *that is made* in this place.

16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and my heart shall be there perpetually.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 Then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not [t] fail thee a man *to be* ruler in Israel.

19 But [u] if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a by-word among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, [v] Why hath the LORD done thus unto this land, and unto this house?

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

CHAPTER VIII.

1 Solomon's buildings. 7 The Gentiles which were left Solomon made tributaries; but the Israelites rulers. 11 Pharaoh's daughter removeth to her house. 12 Solomon's yearly solemn sacrifices. 14 He appointeth the priests and Levites to their places. 17 The navy fetcheth gold from Ophir.

AND [a] it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

A. M. 3000. B. C. 1001.

c Je.29.12., 13.

d Da.6.10.

e Da 9.16., 19.

f or, *right.*

g *to the prayer of this place.*

h Ps.132.8, &c.

i 1 Ch.28.2. Is.66.1.

j Ne 9.25. Ps.65.4, 11. Zec.9.17.

k Is 55.3.

a 1 Ki.8.54, &c.

b Ex.29.43. Le.9.24. Ju.6.21. 1Ki.18.38. 1 Ch 21.26 Mal 3.1,2

c c.5.13,14. Eze.10.3, 4.

d 1Ch.16.41 c.20 21. Ps 103.17. 1 Ki.1 He.7.24, 25.

e 1 Ch.15.16 Ps.87.7.

f *hand.*

g c.5.12.

h Jos.13.3,5.

i *restraint.*

j 1 Ki.9.1, &c.

k De.12.5.

l c.6,26 28. Ps.107.34.

m *upon whom my name is called.*

n Ja.4.10.

o Ac.9.11.

p Is.45 19. La.3.40, 41.

q Is.59.20.

r c.6.27,30.

s *to the prayer of this place.*

t *be cut off to thee.*

u Le.26.14, &c. De.28.36.

v Je.22.8,9.

A. M. 3013. B. C. 991.

a 1 Ki.9.10, &c.

Ver. 41. *Arise, O Lord!*—[These concluding words are not in the books of Kings; but are taken, with some variation, from Psalm cxxxii. which probably was composed with reference to the removal of the ark at this time.]—*Bagster.*

CHAP. VII. Ver. 1. *Fire came down.*—This was the appointed token of acceptance, as we have repeatedly shown.

Ver. 4, 5. *Offered sacrifices, &c.*—Upon the extent of these sacrifices we have already remarked, note on 1 Kings viii. 63. The sacrifices were offered before the prayers, though mentioned afterwards. See *Townsend's* Old Testament.

Ver 7 -22. *Moreover Solomon hallowed &c.*—These verses correspond to the eighth chapter of 1 Kings, from the 64th verse to the end of the 9th verse of the following chapter, with no material variation.

Ver. 9. *A solemn assembly.*—See Margin; so called from the strictness with which it was observed.

Ver. 13. *If I shut up heaven.*—[Famine and pestilence were two severe punishments inflicted on the Jewish people by God for their sins. The former was sometimes caused by want of rain, and sometimes by locusts, which devoured all the fruits of the earth; and a pestilence not unfrequently followed in their train.]—*Bagster.*

CHAP. VIII. The first thirteen verses of this chapter nearly correspond with 1 Kings ix. 10—25 and the last three verses to 26—28 of the same chapter

2 That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to [b] Hamath-zobah, and prevailed against it.

4 And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

5 Also he built Beth-horon [c] the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all [d] that Solomon desired [e] to build in Jerusalem, and in [f] Lebanon, and throughout all the land of his dominion.

7 ¶ *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,

8 *But* of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute [g] until this day.

9 But of the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* two [h] hundred and fifty, that bare rule over the people.

11 ¶ And Solomon brought up the daughter [i] of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* [j] holy, whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the [k] porch,

13 Even after a certain rate [l] every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times [m] in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed, according to the order of David his father, the courses [n] of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters [o] also by their courses at every gate: for so [p] had David the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 ¶ Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. *So* the house of the LORD was perfected.

17 ¶ Then [q] went Solomon to Ezion-geber, and to Eloth, at the sea side in the land of Edom.

18 And [s] Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of [t] gold, and brought *them* to king Solomon.

A. M. 3013. B. C. 991.

b Nu.34.8. 2 Sa.8.3.

c Jos.16.3,5. 1 Ch.7.24.

d *the desire of Solomon which he.*

e Ec.2.4, &c.

f 1 Ki.7.2. Ca.4.8.

g Jos.16.10. 17.13.

h 1 Ki.9.23.

i 1 Ki.3.1. 7.8.

j *holiness.*

k Jn.10.23.

l Ex.29.38.

m Ex.23.14. De.16.16.

n 1Ch.24.25.

o 1 Ch.9.17. 26.1.

p *was the commandment of David the man of God.*

q 1 Ki.9.26, 27.

r *Elath.* De.2.8. 2Ki.14.22.

s c.9.10,13.

t Ec.2.8.

CHAPTER IX.

1 The queen of Sheba admireth the wisdom of Solomon. 13 Solomon's gold. 15 His targets. 17 The throne of ivory. 20 His vessels. 23 His presents. 25 His chariot and horse. 26 His tributes. 29 His reign and death.

A. M. 3014. B. C. 990.

AND [a] when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all [b] her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his [c] cup-bearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.

5 And she said to the king, *It was* a true [d] report which I heard in mine own land of thine [e] acts, and of thy wisdom:

6 Howbeit I believed not their words, until I came, and mine eyes had seen *it:* and, behold, the [f] one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed [g] be the LORD thy God, which delighted in thee to set thee on his throne, *to be* king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment [h] and justice.

9 And [i] she gave the king a hundred and twenty talents of gold, and of spices great abundance, and precious stones: [j] neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, which [k] brought gold from Ophir, brought [l] algum trees and precious stones.

11 And the king made *of* the algum trees [m] terraces to the house of the LORD, and to the king's palace, and harps [n] and psalteries for singers: and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

13 ¶ Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Beside *that which* chapmen and merchants brought. And all the [o] kings of Arabia and [p] governors of the country brought gold and silver to Solomon.

15 ¶ And king Solomon made two hundred

a 1 Ki.10.1, &c. Mat.12.42 Lu.11.31.

b Pr.18.4. Ja.1.5.

c or, *butlers.*

d *word.*

e or, *sayings.*

f Ps.31.19.

g Ps.72.18, 19.

h 1 Ki.3.28. Pr.21.3.

i Ps.72.10, 15.

j Ec.2.8.

k c.8.18.

l 1 Ki.10.11. *almug.*

m *highways* or, *stays.*

n Ps.92.3. Re.5.8. 14.2.

A. M. 2959. 3029. B. C. 1015. 975.

o Ps.68.29.

p or, *captains.*

Ver. 2. *The cities which Huram* (or Hiram) *had restored.*—That is, gave back, because he disliked them. See the exposition of the above chapter.

Ver. 18. *Ophir.*—[*Josephus* says, that Ophir is the *Indies*, called the *Gold country*; by which he is supposed to mean *Chersonesus Aurea*, now *Malacca*, opposite Sumatra; and *Le Poivre* observes that the inhabitants of these places call their gold mines *ophirs.*]—*Bagster.*

CHAP. IX. This chapter corresponds throughout with the 10th chapter of the 1st Book of Kings: but we shall offer a few notes of farther elucidation.

Ver. 9. *Sheba.*—[*Josephus* says, that *Sheba* was the ancient name of the city of *Meroe*, (south of Egypt, and sometimes comprehended in Ethiopia,) and that this princess came from thence. Those who think this princess came from Arabia rely chiefly on the fact, that gold, silver, spices, and precious stones, which were the presents she made to Solomon, are the natural products of that country; and that it may well be placed at the uttermost parts of the earth, as it borders on the southern ocean, and formerly they knew no land beyond it.]—*Bagster*

targets [q] *of* beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house [r] of the forest of Lebanon.

17 ¶ Moreover the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and [s] stays on each side of the sitting place, and two lions standing by the stays:

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 ¶ And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* [t] pure gold: [u] none *were of* silver; it was *not* any thing accounted of in the days of Solomon.

21 For the king's ship went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, [v] ivory, and apes, and peacocks.

22 And [w] king Solomon passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

26 ¶ And he reigned [x] over all the kings from the [y] river even unto the land of the Philistines, and to the border of Egypt.

27 And [z] the king [a] made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that *are* in the low plains in abundance.

28 And they brought unto Solomon horses out of Egypt, and out of all lands.

29 ¶ Now [b] the rest of the acts of Solomon, first and last, *are* they not written in the [c] book of Nathan the prophet, and in the prophecy of Ahijah [d] the Shilonite, and in the visions of Iddo [e] the seer against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon [f] slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

A. M. 2989. B. C. 1015.

q c 12.9,10.

r 1 Ki.7.2.

s *hands.*

t *shut up.*

u or, there was *no silver* in them.

v or, *elephant's teeth.*

w 1 Ki.3.12, 13, 4.30, &c.

x Ge.15.18. 1 Ki.4.21. Ps.72.8.

y i. e. *Euphrates.*

z 1 Ki.10.27, &c. c.1.15..17.

a *gave.*

b 1 Ki.11.41 ..43.

c *words.*

d 1 Ki.11.29.

e c.12.15. 13.22.

A. M. 3029. B. C. 975.

f 2 Sa. 7.12. 1 Ki.1.21. 2.10.

a 1 Ki.12.1, &c.

b Ge.37.12, 13. Ju.9.1.

c 1 Ki.11.26, 40.

d Pr.12.15. 19.20.

e Job 12.12, 13.

f Pr.27.10.

g Pr.15.1.

h Is.30.1.

i *laded.*

j Pr.19.27.

k Is.30.12, 13.

CHAPTER X.

1 The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him. 6 Rehoboam, refusing the old men's counsel, by the advice of young men answereth them roughly. 16 Ten tribes revolting, kill Hadoram, and make Rehoboam to flee.

AND [a] Rehoboam went to [b] Shechem: for to Shechem were all Israel come to make him king.

2 And it came to pass, when [c] Jeroboam the son of Nebat, who *was* in Egypt, whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took [d] counsel with the old [e] men that had stood before Solomon his father [f] while he yet lived, saying, What counsel give ye *me* to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak [g] good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and [h] took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 For whereas my father [i] put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and king Rehoboam [j] forsook the counsel of the old men,

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So [k] the king hearkened not unto the peo-

Ver. 17. *A great throne of ivory.*—The epithet "great" (*gadol*) refers rather to the throne than to the tooth: probably the gold was chiefly used in the ornamental figures, the lions, &c. Nothing can well be conceived more magnificent than an intermixture of gold and ivory. That ivory was at this time curiously carved, we learn from Psalm xlv. 8. See also Sol. Songs v. 14. Amos iii. 15

Ver. 21 *Tarshish.*—[*Bochart* thinks this *Tarshish* was probably the promontory *Cory*, on the north of the island of *Ceylon*, which, according to him, was the land of *Ophir*. That it was the name of a place in the *East Indies*, seems probable from the articles brought thence, and also from the ships sent thither being built at Ezion-gaber, on the Red sea: though *Michaelis* supposes, that the fleet coasted along the shore of Africa, doubling the Cape of Good Hope, and came to *Tartessus* in Spain, and thence back again the same way; that this accounts for their three years' voyage out and home; and that Spain, and the coasts of Africa, furnish all the commodities which they brought back.]—*Bagster.*

Ver. 25. *Four thousand stalls.*—The parallel passage in 1 Kings (iv. 26.) says, "40,000;" but the learned *Wm. Robertson* remarking the insertion of *u Vod* in this text, would here render the word "stables;" and supposing each stable to contain ten stalls, that would remove the contradiction. Still, however, as we read of only 12,000 horsemen, 40,000 stalls seem far too many. But these stables are said to be for the horses, chariots, and horsemen, so that possibly the barracks of the horse soldiery were included also.

Ver. 28. *Horses out of Egypt.*—["Moses" says Bp *Warburton* "had expressly prohibited the multiplying of *horses*, (De. xvii. 16.) by which the future king was forbidden to establish a body of cavalry, because this could not be effected without sending into Egypt, with which people God had forbidden any communication, as this would be dangerous to religion. When Solomon had violated *this law*, and multiplied horses to excess, (1 Kings iv. 16.) it was soon attended with those fatal consequences that the law foretold: for this wisest of kings, having likewise, in violation of *another* law, married Pharaoh's daughter, (the early fruits of this commerce;) and then, by a repetition of the same crime, but a transgression of *another* law, had espoused more strange women, (1 Kings iv. 26; xi. 1;) they first, in defiance of a *fourth* law persuaded him to build them idol temples for *their use;* and afterwards, against a *fifth* law, brought him to erect other temples for *his own.*"]—*Bagster.*

CHAP. X. This chapter answers, verse by verse, the first nineteen verses of the 12th chapter of the 1st Book of Kings.

Ver. 8. *Young men*, &c.—[It was a custom in different countries to educate with the heir to the throne young noblemen of nearly the same age. This, as *Calmet* observes, answered two great and important ends; 1. It excited the prince to emulation; that he might, as far as possible, surpass in all manly exercises, and in all acts of prudence and virtue, those whom one day he was to surpass in the elevation and dignity of his station. 2. That he might acquire a correct knowledge of the disposition and views of those who were likely to be, under him, the highest officers of the state, and consequently, know the better how to trust and employ them.]—*Bagster.*

ple: for [l] the cause was of God, that the LORD might perform his word, which he spake [m] by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, [n] What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house. So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent [o] Hadoram that *was* over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam [p] made speed to get him up to *his* chariot, to flee to Jerusalem.

19 And [q] Israel rebelled against the house of David unto this day.

CHAPTER XI.

1 Rehoboam, raising an army to subdue Israel, is forbidden by Shemaiah. 5 He strengtheneth his kingdom with forts and provision. 13 The priests and Levites, and such as feared God, forsaken by Jeroboam, strengthen the kingdom of Judah. 18 The wives and children of Rehoboam.

AND [a] when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin a hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But [b] the word of the LORD came to Shemaiah [c] the man of God, saying,

3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your [d] brethren: return every man to his house: for [e] this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareshah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin fenced cities.

11 And he [f] fortified the strong holds, and put captains [g] in them, and store of victual, and of oil and wine.

12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that *were* in all Israel [h] resorted to him out of all their coasts.

14 For the Levites left their [i] suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off [j] from executing the priest's office unto the LORD:

15 And [k] he ordained him priests for the high places, and for the [l] devils, and for the [m] calves which he had made.

16 And after them out of all [n] the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

17 So they strengthened [o] the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, *and* Abihail the daughter of Eliab the son of Jesse;

19 Which bare him children; Jeush, and Shamariah, and Zaham.

20 And after her he took [p] Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

22 And Rehoboam made [q] Abijah the son of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired [r] many wives.

CHAPTER XII.

1 Rehoboam, forsaking the Lord, is punished by Shishak. 5 He and the princes, repenting at the preaching of Shemaiah, are delivered from destruction, but not from spoil. 13 The reign and death of Rehoboam.

AND it came to pass, when Rehoboam had established [a] the kingdom, and had strengthened himself, he [b] forsook [c] the law of the LORD, and all Israel with him.

2 And it came to pass, *that* in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,

3 With twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; the [d] Lubims, the Sukkiims, and the Ethiopians.

4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 ¶ Then came Shemaiah [e] the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye [f] have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king humbled [g] themselves; and they said, The [h] LORD *is* righteous.

7 And [i] when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* [j] I will not destroy them, but I will grant them [k] some deliverance; and

A. M. 3029. B. C. 975.

l De.2.30. 1 Sa.2.25. Is.19.14.

m 1 Ki.11. 31.

n 2 Sa.20.1.

o 1 Ki.4.6. 5.14. *Adoniram.*

p *strengthened himself.*

q Ps.89.30, &c.

a 1 Ki.12.21, &c.

b Pr.21.30.

c c.12.5.

d Ge.13.8.

e c.10.15. Ps.33.11.

f Is.22.10, 11.

g c.17.19.

h *presented themselves.*

A. M. 3030. B. C. 974.

i Nu.35.2, &c.

j c.13.9.

k 1 Ki.12.31. 13.33.

l Le.17.7. De.32.17. 1Co.10.20.

m 1 Ki.12. 28; 14.9. Hos.13.2.

n c.15.9. 30.11,18. Ps.84.5..7.

A. M. 3029–3032. B. C. 975–972.

o c.12.1.

p 1 Ki.15.2. She is called Michaiah the daughter of Uriel, c.13.2.

q De.21.15 ..17. c.12.16.

r *a multitude of wives.*

A. M. 3032. B. C. 972.

a c.11.17.

b 1 Ki.14.22.

c De.32.15, 18.

A. M. 3034. B. C. 970.

d c.16.8.

e c.11.2.

f c.15.2.

g Je.13.15, 18. Ja.4.6,10.

h Ex.9.27.

i 1 Ki.21.28, 29.

j Le.26.41, 42.

k or, *a little while.*

CHAP. XI. The first four verses of this chapter are a continuation of 1 Ki. xii. from ver. 21—24. To ver. 11—15, we have no parallel passage, but it is merely a list of the towns which Rehoboam fortified.

Ver. 6. *Bethlehem.*—[*Bethlehem*, called *Beth'ehem Judah*, (Ju. xvii. 7.) to distinguish it from another *Bethlehem* in Zebulun, (Jos. xix. 15.) and also *Ephratah*. (i. e. fruitful,) and by the Arabs, *Bait ellahm*, is situated on a rising ground on the southern side of a deep and extensive valley, and reclining from E. to W. not quite six miles S. of Jerusalem. The surrounding country is full of hills and valleys; and the soil is the best in all these districts: fruits, vines, olives, and sesamum, succeed extremely well. The village contains about 300 inhabitants, the greater part of whom gain their livelihood by making beads, carving mother of pearl shells with sacred subjects, and manufacturing small tables and crucifixes.]—*Bagster.*

Ver. 14. *The priests and Levites . . . in all Israel resorted.*—Jeroboam perceiving the tribe of Levi faithful to God and to their king, expelled them from the land of Israel, whereby Rehoboam was greatly strengthened.

Ver. 15. *He ordained priests for the high places.*—Which were now generally resorted to instead of the sacred temple; and not only so, but "for the devils, and the calves." By the former are doubtless meant, Pan and his satyrs, or wood-demons. See Le. xvii. 7. For the "calves," and for Jeroboam's motive in erecting them, we must refer to the parallel history. There is no doubt but that Jeroboam was well schooled in the idolatry of Egypt, while he remained there; yet it is evident that they were not intended to represent Apis, because he says, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt."

CHAP. XII. This chapter opens with the apostacy of Rehoboam, as already mentioned, 1 Kings xiv. 22—25.

Ver. 2. *Shishak*, here mentioned, is said by Rabbi *Sol. Jarchi* to be Pharaoh-necho; but is supposed by Sir *Isaac Newton* to have been the celebrated Sesostris.

Ver. 5. *Shemaiah the prophet.*—This prophet has been already mentioned, as sent to Rehoboam on a former occasion; ch. xi. 2.

my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his [l] servants: that they may know my service, and the service of the kingdoms [m] of the countries.

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which [n] Solomon had made.

10 Instead of which king Rehoboam made shields of brass, and committed *them* to the hands of the chief [o] of the guard, that kept the entrance of the king's house.

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.

12 And when [p] he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: [q] and also in Judah things went well.

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.

14 And he did evil, because he [r] prepared not his heart [s] to seek the LORD.

15 Now the acts of Rehoboam, first and last, *are* they not written in the [t] book of Shemaiah [u] the prophet, and of Iddo [v] the seer concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah [w] his son reigned in his stead.

CHAPTER XIII.

1 Abijah, succeeding, maketh war against Jeroboam. 4 He declareth the right of his cause. 13 Trusting in God he overcometh Jeroboam. 21 The wives and children of Abijah.

NOW [a] in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem. His mother's name also *was* [b] Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

3 And Abijah [c] set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

4 ¶ And Abijah stood upon mount [d] Zemaraim, which *is* in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

5 Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons [e] by a covenant [f] of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled [g] against his lord.

A. M. 3044. B. C. 960.

l 1 Ne.9.36, 37. Is.25.13.

m De.28.47, 48.

n c.9.15,16.

o 2 Sa.8.18.

p c.33.12,13. Is.57.15. 1 Pe.5.6.

q or, *and yet in Judah there were good things*. the LORD 24. 1 Ki.14.13. c 19.3.

r *fixed.*

s De.5.29. Eze.33.31.

t *words.*

u ver.5.

v c.9.29.

w 1 Ki.14.31. *Abijam.*

A. M. 3046-3049. B. C. 958-955.

a 1 Ki.15.1, &c.

b c.11.20.

c *bound together.*

d Jos.18.22.

e 2 Sa.7.12, 16.

f Nu.18.19.

g 1 Ki.11.26. 12.20.

h Ju.9.4.

i c.10.16.

j 1 Ki.12.28. Hos.8.5,6.

A. M. 3047. B. C. 957.

k c.11.14,15.

l *fill his hand.* Ex.29.1. Le.8.2.

m c.2.4.

n Le.24.5..9.

o Ex.27.20, 21. Le.24.2,3.

p Is.8.10.

q Jos.5.14, 15.

r Nu.10.8. Jos.6.13.. 20.

s Job 9.4. Je.50.24 Ac.5.39.

t c.14.12.

u 1 Ch.5.20. Ps.22.5. Da.3.28. Na.1.7.

v Ps.18.37, 38.

w 1 Sa.25.38.

7 And there are gathered unto him [h] vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was [i] young and tender-hearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which [j] Jeroboam made you for gods.

9 Have ye not cast [k] out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh to [l] consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods.

10 But as for us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business,

11 And [m] they burn unto the LORD every morning and every evening burnt-sacrifices and sweet incense: the shew-bread [n] also *set they in order* upon the pure table; and the candlestick of gold with the lamps thereof, to burn [o] every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

12 And, behold, God [p] himself *is* with us for *our* [q] captain, and his priests with sounding trumpets [r] to cry alarm against O children of Israel, [s] fight ye not against the LORD God of your fathers; for ye shall not prosper.

13 ¶ But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God [t] smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because [u] they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam [v] recover strength again in the days of Abijah: and the LORD struck [w] him, and he died.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

Ver. 13. *Rehoboam was one and forty.*—See note on 1 Ki. xiv. 21. To what is there said, it should be added, that Rehoboam was evidently a young man when he began to reign.

Ver. 15. *Concerning genealogies.*—"In the book of the genealogy of the family of David."—*Targum.*

CHAP. XIII. Ver. 8. *Golden calves, which Jeroboam made for gods.*—We have before expressed our opinion of this *calf-worship*, as an imitation rather of the Jewish than the heathen worship: and we are happy to see our opinion confirmed by some very judicious remarks of the Rev. *G. Townsend*, in his Old Testament arranged. Our remarks on *Aaron's* calf will be found, Exod. xxxii. 1—14.; and on Jeroboam's calves, 1 Kings, chap. xii.

Ver. 9. *To consecrate himself.*—It is supposed that any one who could furnish a bullock and seven lambs, was immediately accepted.

Ver. 10. *The Lord is our God.*—We have not abandoned the Lord; and we still serve Him according to His own law. But what Abijah urged concerning the state of religion in Judah was not strictly just; and, as spoken by him, it savoured of ostentation. Abijah himself was but an indifferent character; and idolatry was evidently connived at in his days. Yet it was true, that the men of Judah had the priests, ordinances, and worship of Jehovah among them; that there were numbers of pious worshippers in the land: that theirs was the more righteous cause; that Jehovah was on their side as their Captain, while Israel fought against him; and that the presence of the priests with the sacred trumpets was a token of His presence and favour.]—*Bagster.*

Ver. 20. *The Lord struck him, and he died.*—That is, Jeroboam, we presume: yet he died not immediately, for he survived Abijah; (1 Kings xv. 9.) But it is probable that his ill success brought on a depression of spirits, and he died with lingering disease.

22 And the rest of the acts [o] Abijah, and his ways, and his sayings, *are* written in the [x] story of the prophet [y] Iddo.

CHAPTER XIV.

1 Asa succeeding, destroyeth idolatry. 6 Having peace, he strengtheneth his kingdom with forts and armies. 9 Calling on God, he overthroweth Zerah, and spoileth the Ethiopians.

SO [a] Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did *that which was* good and right in the eyes of the LORD his God:

3 For he took away the altars of the strange *gods*, and [b] the high places, and brake down the [c] images, and cut [d] down the groves:

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the [e] images: and the kingdom was quiet before him.

6 ¶ And they built fenced cities in Judah: for the land had rest, and he had no war in those years; because [f] the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; because we have sought [g] the LORD our God, we have sought *him*, and he hath given us rest on every side. So they built and prospered.

8 ¶ And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and four score thousand; all these *were* mighty men of valour.

9 ¶ And [h] there came out against them Zerah the Ethiopian with a host of a thousand thousand and three hundred chariots, and came unto [i] Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa [j] cried unto the LORD his God, and said, LORD, *it is* nothing with thee to help, whether [k] with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name [l] we go against this multitude. O LORD, thou *art* our God; let not [m] man prevail against thee.

12 So the LORD smote [n] the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

13 And Asa and the people that *were* with him pursued them unto [o] Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were [p] destroyed before the LORD, and before his host; and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for the fear [q] of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

CHAPTER XV.

1 Asa, with Judah, and many of Israel, moved by the prophecy of Azariah the son of Oded, make a solemn covenant with God. 16 He putteth down Maachah his mother for her idolatry. 18 He bringeth dedicate things into the house of God, and enjoyeth a long peace.

AND the spirit [a] of God came upon Azariah the son of Oded:

2 And he went out [b] to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The [c] LORD *is* with you, while ye be with him; and if [d] ye seek him, he will be found of you; but if ye forsake [e] him, he will forsake you.

3 Now for [f] a long season Israel *hath been* without the true God, and without a teaching [g] priest, and without law.

4 But when [h] they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And in those times [i] *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 And nation was [j] destroyed of [k] nation, and city of city: for God did [l] vex them with all adversity.

7 Be ye [m] strong therefore, and let not your hands be weak: for your work shall be rewarded.

8 ¶ And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the [n] abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken [o] from mount Ephraim, and renewed the altar of the LORD, that *was* before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the [p] strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the LORD [q] the same time, of the spoil [r] *which* they had brought, seven hundred oxen and seven thousand sheep.

12 And they entered into a [s] covenant to seek the LORD God of their [t] fathers with all their heart and with all their soul;

13 That [u] whosoever would not seek the LORD

A. M. 3047. B. C. 957.

x *or, commentary.*
y c.12.15.

A. M. 3049. B. C. 955.

a 1 Ki 15.8, &c.
b 1 Ki 11.7. c.15.17.
c *statues.*
d Ex.34.13.
e *sun images.*

A. M. 3063. B. C. 941.

f Jos.23.1.
g Ps.105.3,4. Je.29.13.
h c.16.8.
i Jos.15.44.
j Ex.14.10. c.13.14. Ps.18.6. 120.1.
k 1 Sa.14.6.
l 1 Sa.17.45. Pr.18.10.
m *or, mortal man.*
n c.13.15.
o Ge.20.1.
p *broken.*

q Ge.35.5. Jos.2.9,24. c.17.10 Is.31.9.
a Nu.24.2. Ju.3.10. c.20.14. 24.20.
b *before.*
c Ja.4.8.
d ver.4.15. 1 Ch.28.9. c.33.12,13. Je.29.12, 13. Mat.7.7,8
e c.24.20. He.10.38.
f Hos.3.4.
g Le.10.11. Mal.2.7.
h De.4.29. Ps.106.44.
i Ju.5.6. 1 Sa.13.6.
j *beaten in pieces.*
k Mat.24.7.
l Am.3.6.
m Jos.1.7,9. 1Ch.28.20.
n *abominations.*
o c.13.19.
p c.11.16.
q *in that day.*
r c.14.13,15.
s 2Ki 23.3. c.34.31. Ne.10.29.
t Ac.24.14.
u Ex.22.20. De 13.5., 15. 17.2,.5.

CHAP. XIV. Ver. 1—15. *Asa commences a great reform, in the midst of which he is attacked by an Ethiopian army, and obtains a signal victory.*—While thus laudably employed in reform, it appears Asa was unexpectedly attacked by a formidable foreign enemy, Zerah, the Ethiopian, a sable prince, perhaps from the northeast of Africa, with his confederate neighbours, the Lubims, (or Lybians,) "a huge host," as the prophet Hanani calls them, (chap. xvi. 8.) containing a million of undisciplined barbarians. Such an assemblage may appear incredible to many; but we have already noticed the vast armies of Judah and of Israel; and the army of Xerxes, king of Persia, is said to have amounted to near a million, if not more. So in times comparatively modern, (the 15th century) the army of Tamerlane is said to have amounted to 300,000 horse, and 500,000 foot, and that of his antagonist Bajazet, to 300,000 horse, and 200,000 foot. It was the same with the God of Israel, however, to save by many as by few: Zerah was therefore defeated and overthrown, and a prodigious spoil, especially of cattle, sheep, and camels, fell into the hands of Judah. Thus it repeatedly happened, that those who came to plunder the chosen nation were the chief means of their enrichment: and thus, if true Christians, we may also encourage ourselves to hope that "all things shall work together for our good;" and that even our enemies and afflictions shall contribute to that happy issue.

CHAP. XV. Ver. 1—19. *Azariah the prophet is sent to admonish Asa king of Judah.*—Of "Azariah the son of Oded," we have no farther account; but it appears he had a divine commission to meet Asa on his return from war and victory, and to exhort him and all the people to repentance and a complete reform; this he enforces from a consideration of the wretched and perturbed condition of the sister kingdom of

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Ver. 22. *In the story.*—"This, (says Dr. *Clarke,*) as far as I recollect, is the first place in which the word *midrash*, or commentary, is mentioned."

CHAP. XIV.—The first five verses of this chapter correspond nearly with 1 Kings xv. 8—14.

Ver. 9. *The Ethiopian.*—His country was not Ethiopia, properly so called, or Abyssinia, the name of which, in the Old Testament, is Lud; but the part of Arabia which lay contiguous to Canaan and Egypt. The same correction of the English version requires to be made in several other places. See the note on Numb. xii. 1.

CHAP. XV. Ver. 8. *Prophecy of Oded.*—This is evidently either an ellipsis or an error of the transcriber. We should read, "of Azariah, the son of Oded the prophet."

God of Israel should be put to death, whether small or great, whether man or woman.

14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole [v] desire; and he was found of them: and the LORD gave them rest round about.

16 ¶ And [w] also *concerning* Maachah the mother [x] of Asa the king, he removed her from *being* queen, because she had made an [y] idol in a grove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.

17 But the high places [z] were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

18 ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

CHAPTER XVI.

1 Asa, by the aid of the Syrians, diverteth Baasha from building of Ramah. 7 Being reproved thereof by Hanani, he putteth him in prison. 11 Among his other acts, in his disease he seeketh not to God, but to the physicians. 13 His death and burial.

IN [a] the six and thirtieth year of the reign of Asa, Baasha king of Israel came up against Judah, and built Ramah, to the intent [b] that he might let none go out or come in to Asa king of Judah.

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at [c] Damascus, saying,

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened unto king Asa, and sent the captains of [d] his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani [e] the seer came to Asa king of Judah, and said unto him, Because [f] thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thy hand.

8 Were not the Ethiopians [g] and the Lubims [h] a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thy hand.

9 For [i] the eyes of the LORD run to and fro throughout the whole earth, [j] to show himself strong in the behalf of *them* whose heart *is* perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have [k] wars.

10 Then Asa was wroth with the seer, and put him in a [l] prison-house; for *he was* in a rage with him because of this *thing*. And Asa [m] oppressed *some* of the people the same time.

11 ¶ And, behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great:* yet in his disease he sought not to the LORD, but to the physicians.

13 ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had [n] made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds *of spices* prepared by the apothecaries' art: and they made a very great burning for him.

A. M. 3063. B. C. 941.

v ver. 12.

w 1 Ki. 15. 13, &c.

x i. e. *grandmother.* 1 Ki. 15. 2, 10.

y *horror.*

z c. 14. 3, 5.

A. M. 3074. B. C. 930.

a *From the rending of the ten tribes from Judah, over which Asa was now king.* 1 Ki. 15. 17, &c.

b c. 15. 5.

c *Darmesek*

d *armies which were his.*

e 1 Ki. 16. 1. c. 19. 2.

f Ps. 146. 3, 6. Is. 31. 1. Je. 17. 5.

g c. 12. 3. 14. 9.

h *in abundance.*

i Job 34. 21. Pr. 5. 21. 15. 3. Je. 16. 17. 32. 19. Zec. 4. 10.

j or, *strongly to hold with them*

k 1 Ki. 15. 32.

l c. 18. 26. Je. 20. 2.

m *crushed.*

n *digged.*

Israel, through their ignorance and apostacy; and of the readiness of the God of Israel, in all cases, to receive and to assist a repentant and returning people, of which they had so recently an instance, in their deliverance from their Ethiopian enemies.

Asa, in consequence, collects together all Judah and Benjamin, with a multitude from other tribes, who had been induced to come to Judah from a conviction that God was with them, and from a desire to worship him according to his own laws. So they were gathered together in the 15th year of Asa, probably at the feast of pentecost, to make a covenant with a solemn oath, and to oblige all to adhere thereto, under the penalty of death.

This may seem to some a measure of intolerance and severity; but several things must be here remarked: 1. That God was the supreme Ruler in all Israel, and the worship of idols was an overt act of treason. 2. That the people had not only covenanted with the Lord to be their God, but had sworn to it with a hearty and voluntary oath: so that, after this, every idolater was a rebel, and guilty of perjury.

CHAP. XVI. Ver. 1—14. *Asa seeks to Ben-hadad for protection against Baasha king of Israel, for which he is reproved by a prophet, whom he imprisons, and himself dies soon after.*—The first six verses of this chapter have already been noticed, 1 Kings xv. 17—22. We only add, that it seems very extraordinary that Asa, after having been so remarkably rescued from the immense host of Zerah, should be so soon terrified by the threats of Baasha, whose conduct only went to cut off all communication between the two kingdoms, which, as they possessed the capital, with the temple, the ark, &c. must be of less importance to Judah than to Israel.

In going through these very ancient histories, in an obsolete language, we have many obscurities to explain, and many seeming inconsistencies to reconcile; but nothing is so hard to reconcile or explain, as the conduct of some men, and particularly of some public and religious characters. What can be more inexplicable, for instance, than the conduct of Asa, who, after having been so remarkably rescued by the hand of Jehovah, flies for aid to the natural enemy of his country? and who, after putting down idolatry with so much zeal, sends the sacred treasures of the temple to purchase the protection of an idolatrous prince?

Nor is this all; being reproved for this inconsistency of conduct, by a prophet of the Lord, instead of receiving his message with becoming reverence, he commits the holy seer to the prison-house and to the stocks, for presuming to address him in the name of that God to whom he had himself sworn obedience. However, he goes not unpunished.—He had fettered the prophet, and the Lord fetters him with some painful disease, which confines him to his couch; and to whom shall he now apply? Not, surely, to the seer in prison, but to the physicians; very proper persons, certainly, to consult in such a case, were it not that this was in opposition to his applying to the Lord; but when they are consulted, he should not be neglected. Asa had his reward. He trusted to the physicians, and they consigned him to the tomb.

He received, indeed, great posthumous honours. Commentators are not agreed whether his body was burned on a funeral

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Ver. 16—19. *Concerning Maachah, &c.*—These four verses correspond to 1 Kings xv. 13—15.

Ver. 19. *The five and thirtieth year.*—"It seems impossible to reconcile this verse and the date of the ensuing chapter with the other history, except by allowing a trivial error of the transcribers, and reading the 25th instead of the 35th year in this verse, and the 26th instead of the 36th in ver. 1. of the chapter following. This is the date which Josephus affixes to these events, and it is very probable in itself."—*Scott.* So Dr. *Hales*, and most modern critics.

CHAP. XVI. Ver. 1. *In the six and thirtieth year.*—[Baasha died in the 26th year of Asa, and therefore could not come up against him in the 36th; on which account, Usher, agreeably to the marginal note, reckons it the 36th, after the division of the kingdoms of Judah and Israel, but many authors, from *Josephus* to *Houbigant*, are of opinion, that an error has crept into the text, and that it was the 26th year of Asa, and the last of Baasha, that he went up against Judah.]—*Bagster.*

Ver. 10. *In a prison-house.*—Literally, "A house of stocks;" for this was one method of securing their prisoners. Acts xv. 24.

Ver. 12. *Diseased in his feet.*—*C. Taylor* thinks the original term implies a disorder ascending upwards; i. e. from the feet to the vital parts, which was apply either to gout or dropsy, both of which often become fatal when they reach the stomach.

CHAPTER XVII.

1 Jehoshaphat, succeeding Asa, reigneth well, and prospereth. 7 He sendeth Levites with the princes to teach Judah. 10 His enemies being terrified by God, some of them bring him presents and tribute. 12 His greatness, captains, and armies.

A.M. 3174. B.C. 930.

AND [a] Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which [b] Asa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the first ways [c] of his father David, and sought not unto Baalim;

4 But sought to the *LORD* God of his father, and walked in his commandments, and not after the doings [d] of Israel.

5 Therefore the LORD established the kingdom in his hand; and all Judah [e] brought to Jehoshaphat presents; and he had riches and honour in abundance.

6 And his heart [f] was lifted up in the [g] ways of the LORD: moreover he [h] took away the high places and groves out of Judah.

7 ¶ Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to [i] teach in the cities of Judah.

8 And with them *he sent* [j] Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, [k] priests.

9 And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 ¶ And the fear [l] of the LORD [m] fell upon all the kingdoms of the lands that *were* round about Judah, so that [n] they made no war against Jehoshaphat.

11 Also *some* of the Philistines brought Jehoshaphat [o] presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah [p] castles, and cities of store.

13 And [q] he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem.

14 And these *are* the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.

15 And [r] next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah the son of Zichri, who [s] willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him *was* Jehozabad, and with him a hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, beside *those* whom the king put in the fenced cities [t] throughout all Judah.

CHAPTER XVIII.

1 Jehoshaphat, joined in affinity with Ahab, is persuaded to go with him against Ramoth-gilead. 4 Ahab, seduced by false prophets, according to the word of Micaiah, is slain there.

NOW [a] Jehoshaphat had riches and honour in abundance, and joined [b] affinity with Ahab.

2 And [c] after *certain* years [d] he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, [e] Inquire, I pray thee, at the word of the LORD to-day.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And [f] they said, Go up; for God will deliver *it* into the king's hand.

6 ¶ But Jehoshaphat said, *Is there* not here a prophet of the LORD [g] besides, that we might inquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may inquire of the LORD: but I [h] hate him; for he never prophesied good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one *of his* [i] officers, and said, [j] Fetch quickly Micaiah the son of Imla.

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a [k] void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

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a 1 Ki.15.24.
b c.15.8.
c or, *of his father, and of David.*
d 1 Ki.12.30
A. M. 3091. B. C. 913.
e *gave.*
f i. e. *was encouraged.*
g Ps.18.21, 22.
h c.19.3. 20.33.
A. M. 3092. B. C. 912.
i c.15.3.
j c.35.3, Ne.8.7.
k Mal.2.7.
l c.14.14.
m *was.*
n Ex.34.24. Pr.16.7.
o 2 Sa.8.2. ver.5.
A. M. 3092..3115. B. C. 912..889.
p or, *palaces.*
q c.26.10,15. 1 Ch.27.25 ..31.

r *at his hand.*
s Ju.5.2,9. 2 Co.8.5.
t ver.2.
A. M. 3107. B. C. 897.
a c.17.5.
b 2 Ki.3.18. 2 Co.6.14.
c *at the end of years*
d 1 Ki.22.2, &c.
e 1 Sa.23.2, 4,9. 2 Sa.2.1.
f Je.23.14. 28.1, &c.
g *yet*, or, *more.*
h Ps.34.21. 55.3. 69.14. Pr.29.10. Am.5.10. Lu.6.22.
i or, *eunuchs.*
j *Hasten.*
k or, *floor.*

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pile, like the Pagan emperors; or whether he was in a manner embalmed, by sleeping on a bed of spices, and a great burning made for him after he was entombed. Much rather should we have heard that he died in peace, and was gathered to his fathers.

CHAP. XVII. Ver. 1—19. *Jehoshaphat, copying the early zeal and piety of Asa his father, begins his reign with reform, and sends itinerant teachers through the country.*—The early part of this reign being sketched with so much brevity in the contemporary history of the 1st Book of Kings, (ch. xv. 41—45,) we pause here, to notice an example worthy of imitation among Christian rulers, (see note;) namely, his special encouragement of religious education, and the circulation of the Scriptures throughout his kingdom. To this end, he sent forth certain of his princes, no doubt of pious character, attended by a deputation of priests and Levites; "and they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people."

King Edward VI., of England, who seems to have made Jehoshaphat his model, took this method, in an early stage of the Reformation, and on account of the ignorance and prejudices of the Popish clergy, sent out learned laymen also, to assist in the pious and benevolent design. Bibles being at that time also very scarce, copies, in the large folio size, were placed in all the parish churches, and those who could not procure copies of their own, were encouraged to come there and read them.

CHAP. XVII. Ver. 7. *Sent to his princes.*—[In these verses we have an account of a remarkable itinerant ministry established by Jehoshaphat; in which *three* classes of men were employed: 1. the *Princes*; 2. the *Levites*; 3. the *Priests*. We may presume that the *Princes* instructed the people in the nature of the *civil law* and *constitution* of the kingdom; that the *Levites* instructed them in every thing that appertained to the *temple service*, and *ritual law*: and that the *Priests* instructed them in the *nature* and *design* of their *religion*. Thus the nation became thoroughly instructed in their duty to God, to the *king*, and to *each other*: they, therefore, became as *one man*; and against a people thus united, on *such principles*, no enemy could be successful.]—*Bagster.*

CHAP. XVIII.—This chapter corresponds to the 22d of the 1st Book of Kings, ver. 2—37, to which therefore we refer. Compare 2 Kings iii. 1—11.

Ver. 1. *Joined affinity with Ahab.*—[He took Athaliah the daughter of Ahab to be wife to his son Joram, (2 Ki. viii. 18.;) which fatal connexion was highly displeasing to God, and Jehoshaphat was severely reproved for it by Jehu the seer, ch. xix. 1—3.]—*Bagster.*

Ver. 9 *Void place.*—[Threshing-floors, among the ancient Jews, as we

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus [l] saith the LORD, With these thou shalt push Syria until [m] they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king with one [n] assent; let [o] thy word therefore, I pray thee, be like one of theirs, and speak thou good.

13 And Micaiah said, *As* the LORD liveth, even [p] what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 ¶ And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered [q] upon the mountains, as sheep that have no shepherd: and the LORD said, These have no [r] master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, but [s] evil?

18 Again he said, Therefore hear the word of the LORD; I saw [t] the LORD sitting upon his throne, and all the host [u] of heaven standing on his right hand and *on* his left.

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a [v] spirit, and stood before the LORD, and said, I will entice [w] him. And the LORD said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the LORD* said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

22 Now therefore, behold, the LORD hath put [x] a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil [y] against thee.

23 ¶ Then Zedekiah the son of Chenaanah came near, and smote [z] Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go [a] into [b] an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, Put this [c] *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

27 And Micaiah said, If [d] thou certainly return in peace, *then* [e] hath not the LORD spoken by me. And he said, Hearken, all ye people.

28 ¶ So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So [f] the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped [g] him; and God moved them *to depart* from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from [h] pursuing him.

33 ¶ And a *certain* man drew a bow [i] at a venture, and smote the king of Israel between the joints [j] of the harness: therefore he said to his chariot man, Turn thy hand, that thou mayest carry me out of the host; for I am [k] wounded.

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even: and about the time of the sun going down he died.

CHAPTER XIX.

1 Jehoshaphat, reproved by Jehu, visiteth his kingdom. 5 His instructions to the judges, 8 to the priests and Levites.

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani [a] the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and [b] love them that hate the LORD? therefore *is* [c] wrath upon thee from before the LORD.

3 Nevertheless there are good [d] things found in thee, in that thou hast taken away the groves out of the land, and hast prepared [e] thy heart to seek God.

4 ¶ And Jehoshaphat dwelt at Jerusalem: and he [f] went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

5 ¶ And he set judges [g] in the land throughout all the fenced cities of Judah, city by city,

6 And said to the judges, Take heed what

A. M. 3107. B. C. 897.

e c.30.19. Ezr.7.10.

f *returned and went out.*

g De.16.18.

l Je.28.10, 11.

m *thou consume them.*

n *mouth.*

o Is.30.10. Mi.2.6.

p Nu.22.18, 20. 23.12,26. 24.13.

q Je.23.1,2. Eze.34.5, 6,8. Zec.10.2. 13.7.

r 2 Sa.2.7. 2 Ki.10.3.

s *for evil.*

t Is.6.1, &c. Da.7.9,10. Ac.7.55, 56. Re.1.10, 12, &c.

u Ge.32.2. Ps.103.21.

v Job 1.6.

w Job 12.16. 2 Th.2.11, 12.

x Is.19.14. Eze.14.9.

y Je.19.11. Mi.2.3.

z Je.20.2. Ma.11.65. Ac.23.2.

a or, *from chamber to chamber.*

b *a chamber in a chamber.* 1Ki.20.30.

c c.16.10.

d Am.9.10.

e Nu.16.29.

f c.35.22,23.

g Ps.34.7.

h *after.*

i *in his simplicity.* 2Sa.15.11.

j *and between the breastplate.*

k *made sick.*

A. M. 3108 B. C. 896.

a c.16.7.

b Ps.139.21.

c c.32.25.

d c.12.12. 17.4,6.

CHAP. XIX. Ver. 1—11. *Jehoshaphat reproved for uniting with Ahab: he returns home, and prosecutes his designed reforms.*—It is the great advantage of having contemporary histories, that though they often repeat the same facts, they generally add others, or insert incidents which render them explanatory of each other. The author of Kings mentions the circumstance of Jehoshaphat having joined with Ahab in the battle of Ramoth-gilead; but as his object appears to have

have before remarked, were only, as they are to this day in the East, (see *Shaw's* Travels,) round level plats of ground in the open air, like the *Libycæ aree* of *Horace*. Hence a floor might well be near the gate of Samaria, which was built on a hill, and afford no improper place for the kings of Judah and Israel to give audience to the prophets.]—*Bagster.*

Ver. 10. *Horns of iron.*—[*Bruce*, in describing the head-dress of the governors of Abyssinia, says, "a large broad fillet was bound upon their forehead, and tied behind their head. In the middle of this was a *horn*, or conical piece of silver, gilt, about four inches long, much in the shape of our common candle-extingnishers. This is called *kirn*, (*keren*,) and is only worn in reviews, or parades after victory." Such, it may be supposed, were *the horns of iron* which Zedekiah, (who appears to have acted the hero returning from a military triumph,) made for himself when he presumed, in the name of Jehovah, to flatter his prince with the promise of victory; "Thus saith the Lord, With these thou shalt push Syria, until they be consumed." *Homer*, speaking of Achilles, uses a similar expression: "He pushed with horns the Trojans."]—*Bagster.*

Ver. 24. *Inner chamber.*—["In one of the halls of the Seraglio at Constantinople," says *De la Motraye*, "the eunuch made us pass by several little chambers, with doors shut, like the cells of monks or nuns, as far as I could judge by one that another eunuch opened."—This exactly corresponds with the idea of a "chamber within a chamber," and it would appear that Michaiah predicted that Zedekiah should fly for shelter to a *Harem*, which we have seen was deemed *inviolate*. See 1 Ki. xx. 30. Is. xxvi. 20.]—*Bagster.*

CHAP. XIX. Ver. 2. *There is wrath.*—That is, God is angry.

Ver. 4. *Beer-sheba to mount Ephraim.*—Before the separation, Dan and Beer-sheba were the boundaries of the country; afterwards, Ephraim became the northern boundary of Judah.

ye do: for [h] ye judge not for man, but for the LORD, who [i] *is* with you in [j] the judgment.

7 Wherefore now let the fear of the LORD be upon you; take heed and do *it:* for *there is* no iniquity [k] with the LORD our God, nor respect [l] of persons, nor taking of gifts.

8 ¶ Moreover in Jerusalem did Jehoshaphat set of the [m] Levites, and *of* the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the fear [n] of the LORD, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn [o] them that they trespass not against the LORD, and *so* wrath [p] come upon you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, Amariah the chief priest *is* over you in all matters [q] of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. [r] Deal courageously, and the LORD [s] shall be with the good.

CHAPTER XX.

1 Jehoshaphat in his fear proclaimeth a fast. 5 His prayer. 14 The prophecy of Jahaziel. 20 Jehoshaphat exhorteth the people, and setteth singers to praise the Lord. 22 The great overthrow of the enemies. 26 The people, having blessed God at Berachah, return in triumph. 31 Jehoshaphat's reign. 35 His convoy of ships, which he made with Ahaziah, according to the prophecy of Eliezer, unhappily perished.

IT came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* beside the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they *be* in [a] Hazazon-tamar, which *is* [b] En-gedi.

3 And Jehoshaphat feared, and set [c] himself to seek [d] the LORD, and proclaimed a fast [e] throughout all Judah.

4 And Judah gathered themselves together, to ask *help* of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And said, O LORD God of our fathers, *art* not thou God in [f] heaven? and rulest *not* thou over all the [g] kingdoms of the heathen? and in thy hand *is there not* power and might, so that none is able to withstand thee?

7 *Art* not thou our God, [h] *who* didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed [j] of Abraham thy friend [k] for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying

9 If, [l] *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy [m] presence, (for thy name [n] *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not [o] let Israel invade, when they came out of the land of Egypt, but they [p] turned from them, and destroyed them not;

11 Behold, *I say, how* they reward us, to [q] come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes [r] *are* upon thee.

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

14 ¶ Then [s] upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit [t] of the LORD in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be [u] not afraid nor dismayed by reason of this great multitude; for the battle *is* not yours, but God's.

16 To-morrow go ye down against them: behold, they come up by the [v] cliff of Ziz; and ye shall find them at the end of the [w] brook, before the wilderness of Jeruel.

17 Ye shall not *need* to fight in this *battle:* set yourselves, stand [x] ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for [y] the LORD *will be* with you.

18 And Jehoshaphat bowed [z] his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell [a] before the LORD, worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise [b] the LORD God of Israel with a loud [c] voice on high.

20 ¶ And they rose early in the morning, and went forth into the wilderness of Tekoa: and

A. M. 3108. B. C. 896.

h De.1.17.
i Pa.82.1. Ec.5.8.
j *matter of judgment.*
k De.32.4. [illegible] 9 11
l De.10.17. Job.34.19. Ac.10.34. R. 2.11. Ep.6.9. 1 Pe.1.17.
m De.17.8,9.
n 2 Sa.23.3.
o Eze.3.18.
p Nu.16.46.
q 1Ch.26.30.
r *Take courage and do.*
s c.15.2. Ec.2.26.
a Ge.14.7.
b Jos.15.62.
c *his face.*
d c.19.3.
e Ezr.8.21. Je.36.9. Da.9.3. Joel 2.15, &c. Jon.3.5.
f De.4.39. Jos.2.11. Ps.115.3.
g Da.4.17, 25.
h *thou.*
i Pa.44.2.
j Is.41.8.
k Ja.2.23.
l c.6.28..30.
m Mat.18.20.
n c.6.20.
o De.2.4,9, 19.
p Nu.20.21.
q Ps.83.12.
r Ps.123.1,2.
s Is.65.24. Da.9.20, 21.
t Nu.11.25, 26; 24.2. c.15.1,2. 24.20.
u Ex.14.13, 14. De.1.29, 30. 31.6,8. c.32.7,8. Is.43.1,2.
v *ascent.*
w or, *valley.*
x Is.30.7,15. La.3.26.
y Nu.14.9. Ro.8.31.
z Ex.4.31.
a Job 1.20. Ps.95.6.
b Ne.12.42, 43.
c Ps.81.1. 95.1,2.

been chiefly to expose the wickedness of Ahab, he passed over, very briefly, the subsequent history of Jehoshaphat. The author of Chronicles, on the other hand, is more brief on the history of Ahab, but enlarges on that of Jehoshaphat, king of Judah. He informs us, that after the defeat and death of Ahab, Jehoshaphat, being reproved by a prophet for joining with Jehovah's enemies, instead of resenting it, as Asa did, returned immediately to Jerusalem; and not only prosecuted his intended reforms there, but made a tour among the people of Israel in person, from Beer-sheba to mount Ephraim, to persuade them to renounce idolatry, and return to the worship of the Lord. Moreover, he enjoined upon the secular judges of the land, upon the priests and Levites, and the chief fathers of Israel, that they should do their duty faithfully, and take no bribes, in the administration of justice; and as, in times of general corruption, it required no little courage and resolution to do right, and stem the tide of profligacy, he says, "Deal courageously, and the Lord shall be with thee for good."

CHAP. XX. Ver. 1—37. *Judah being invaded by confederate powers, Jehoshaphat proclaims a fast, and a prophet assures them of victory. Their enemies become so confounded that they destroy each other, and the land enjoys an interval of peace.*—A grand confederacy is now formed against Jehoshaphat, by the children of Moab and Ammon, and their confederates. Instead of seeking help from man, as had generally been the case, he proclaims a fast, and calls upon the nation to humble themselves before God; and on this occasion the king himself offers up a most excellent and solemn prayer for the divine blessing and protection, in which he makes a striking allusion to the inspired prayer that his predecessor, Solomon, had offered at the dedication of the temple. And impressive indeed must have been the sight, when, as we are told, "all Judah stood before the Lord, with their little ones, their wives and children." In consequence of this national humiliation, a prophet is sent to assure them of an answer to their prayers, and to inform them, that they would have no oc-

Ver. 8. *When they returned to Jerusalem.*—That is, the Levites, priests, and fathers.

CHAP. XX. Ver. 1. Others *beside the Ammonites.*—That is, some of their allies, which, according to the next verse, were probably Edomites.

Ver 2. *On this side Syria.*—The ablest modern critics read, "from Edom."

Ver. 5. *The new court.*—Probably that recently repaired by Asa, ch. XV. 8.

Ver. 7. *Art not thou,* &c.—The Hebrew reads, more literally, "Art not thou our God? Thou didst drive," &c. So the Targum.

Ver. 11. *They reward us.*—Six MSS. and the Targums insert here the word "evil," which the sense seems to require

as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in [d] the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed singers [e] unto the LORD, and [f] that should praise the [g] beauty of holiness, as they went out before the army, and to say, Praise [h] the LORD; [i] for his mercy *endureth* for ever.

22 ¶ And [j] when they began [k] to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they [l] were smitten.

23 For [m] the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them:* and when they had made an end of the inhabitants of Seir, every one helped [n] to destroy another.

24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead [o] bodies fallen to the earth, and [p] none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it [q] was so much.

26 ¶ And on the fourth day they assembled themselves in the valley of [r] Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the [s] forefront of them, to go again to Jerusalem with joy; for [t] the LORD had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

29 And the fear [u] of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for [v] his God gave him rest round about.

31 ¶ And [w] Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD.

33 Howbeit [x] the high places were not taken away: for as yet the people had not prepared [y] their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the [z] book of Jehu the son of Hanani, who [a] *is* mentioned in the book of the kings of Israel.

35 ¶ And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

36 And [b] he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber.

37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because [c] thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to [d] Tarshish.

CHAPTER XXI.

1 Jehoram, succeeding Jehoshaphat, slayeth his brethren. 5 His wicked reign. 8 Edom and Libnah revolt. 12 The prophecy of Elijah against him in writing. 16 The Philistines and Arabians oppress him. 18 His incurable disease, infamous death, and burial.

NOW [a] Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to [b] Jehoram; because he *was* the first-born.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

5 ¶ Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for [c] he had the daughter of Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a [d] light [e] to him and to his sons for ever.

A. M. 3108. B. C. 896.
d Is.7.9. He.11.6.
e c.5.13.
f *praisers.*
g 1Ch.16.29.
h c.7.3,6.
i Ps.136.
j *in the time that.*
k *in singing and praise.*
l or, *smote one another.*
m Ju.7.22. 1Sa.14.20
n *for the destruction.*
o Ex.14.30. 1Ch.5.22. Is.37.36.
p *there was not an escaping.* Ezr.9.14.
q Eze.39.8,9.
r i.e. *blessing.*
s *head.*
t Ne.12.43.
u c.17.10.
v c.15.15. Job 34.29.
w 1Ki.22. 41,&c.
x c.17.6.
y De.29.4. c.12.14. 19.3.
z *words.*
a *was made to ascend.*
b 1 Ki 22. 48,49.
c Jos.7.11, 12. Pr.13.20.
d c.9.21.
A. M. 3115. B. C. 889.
a 1Ki 22.50
b 2 Ki.8.16, &c.
c c.22.2.
d *lamp,* or, *candle.*
e 2Sa.7.12, 13. 1Ki.11.36. 2 Ki 8.19.

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casion to fight; but only, as Israel when pursued by Pharaoh, to "stand still, and see the salvation of God." On the morrow, therefore, instead of great military preparations, the king arranges the singers to praise the Lord, in anticipation of deliverance, and exhorts the people to faith and confidence in him.

By what means their deliverance was actually effected, is by no means clear. Some learned men translate the passage thus: "The Lord set against the children of Ammon and Moab, ambushments of those who came up from mount Seir against Judah; and the children of Ammon and Moab were smitten: but they afterwards rose up against the inhabitants of mount Seir, and utterly destroyed them; who, being destroyed, they rose up one against another, and mutually destroyed each other."

Various are the methods by which the God of Israel delivered his people from their enemies. Sometimes he strengthened them to gain the victory over very superior forces; at others, (as here,) he so disposes circumstances, that the enemies themselves destroy one another; and in other instances, he terrifies them with thunder, or destroys them by fire from heaven. Either way, his power and goodness were equally displayed to Israel.

Ver. 22. *And when they began,* &c.—See Margin. [*Houbigant's* version is, "the Lord set against the children of Ammon and Moab ambushments of those who came from mount Seir against Judah: and the children of Ammon and Moab were smitten; but they afterwards rose up against the inhabitants of mount Seir, and utterly destroyed them; who being destroyed, they rose up one against another, and mutually destroyed each other."]—*Bagster.*

Ver. 25. *Both riches with the dead bodies.*—[Instead of *pegarim,* "dead bodies," eight MSS., and several ancient editions read, *begadim,* "garments." None of the ancient versions, except the Chaldee, have *dead bodies: garments* would therefore appear to be the true reading; and the succeeding clause should be rendered, "which they seized for themselves."]—*Bagster.*

Ver. 28. *Psalteries.*—[Instead of celebrating his own heroism or the valour of his troops on this memorable occasion, this excellent prince sung with his whole army the praises of Jehovah the God of hosts, who disposes of the victory according to his pleasure. This conduct was becoming the descendant and successor of David, the man after God's own heart, and of a religious people, the peculiar inheritance of Jehovah.]—*Bagster.*

Ver. 33. *The high places were not taken away.*—Their idolatries were suppressed, but the places not destroyed.

Ver. 36. *Tarshish.*—["Tarsos in the great sea," says the Targumist by which is meant a place in the Mediterranean, called the *Great sea* by the Hebrews.]—*Bagster.*

CHAP. XXI.—The principal events of this ch. will be found in 2 Ki. viii. 16—22

Ver. 2. *King of Israel.*—But we know that Jehoshaphat was king, not of Israel, but of *Judah;* and so read the Syriac, Arabic, LXX., and Vulgate, also 40 of *Kennicott* and *De Rossi's* MSS.

Ver. 5. *Began to reign.*—That is, in concert with his father. See note on 1 Kings viii. 16.

8 ¶ In his days the Edomites revolted from under the [f] dominion of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit [g] fornication, and compelled Judah *thereto*.

12 ¶ And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go [h] a whoring, like to the whoredoms of the house of [i] Ahab, and also hast slain [j] thy brethren of thy father's house, *which were* better than thy self:

14 Behold, with a great [k] plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:

15 And thou *shalt have* great sickness by disease of thy bowels, until thy [l] bowels fall out by reason of the sickness day by day.

16 ¶ Moreover the LORD stirred [m] up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians:

17 And they came up into Judah, and brake into it, and [n] carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save [o] Jehoahaz, the youngest of his sons.

18 ¶ And after all this the LORD [p] smote him in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning [q] of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without [r] being [s] desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

A. M. 3115. B. C. 889.

f *hand.*

g Le.20.5. ver 13. Re 2:20, 21

h Ex 34:15. De 31:16. Je 3:9.

i 1 Ki.16.31 ,33. 2 Ki.9.22.

j ver.4.

k *stroke.*

l ver 18,19.

A. M. 3117. B. C. 887.

m 1 Ki. 11. 14,23. Is.10.5,6.

n *captive.* c.22.1.

o or, *Ahaziah.* c.22.1. or, *Azariah.* c.22.6.

p ver.15. Ac 12:23.

q c 16.14.

r *desire.*

A. M. 3119. B. C. 885.

s Je.22.18.

a 2 Ki.8.24, &c. c.21.7. ver 6.

b c.21.6.

c Ge.27.12, 13. De.7.3,4. 13.6 10. Mat.10.37 Ac 4.19.

d Pr.12.5.

A. M. 3120. B. C. 884.

e Mi.6.16.

f 2 Ki.9.15.

g *wherewith they wounded him.*

h called *Ahaziah*, ver.1. and *Jehoahaz*. c.21.17.

i *treading down.*

j De 32.35. Ju 14.4. 1Ki 12.15. c.10 15. Hos.14.9.

k 2 Ki.9.21.

l 2 Ki.9.6,7.

m 2 Ki.10.12 ..14.

n 2 Ki.9.27.

o 1 Ki.14.13.

p c.17.4.

q 2 Ki.11.1, &c.

r 2 Ki.11.2. *Jehosheba.*

CHAPTER XXII.

1 Ahaziah succeeding reigneth wickedly. 5 In his confederacy with Joram the son of Ahab, he is slain by Jehu. 10 Athaliah, destroying all the seed royal, save Joash, whom Jehoshabeath his aunt hid, usurpeth the kingdom.

AND the inhabitants of Jerusalem made Ahaziah [a] his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* Athaliah [b] the daughter of Omri.

3 He also walked in the ways of the house of Ahab: for his mother [c] was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors [d] after the death of his father to his destruction.

5 ¶ He walked [e] also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 And [f] he returned to be healed in Jezreel because of the wounds [g] which were given him at Ramah, when he fought with Hazael king of Syria. And [h] Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the [i] destruction of Ahaziah was *of* God by coming to Joram: for when he was come, he [k] went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.

8 And it came to pass, that, when Jehu was [l] executing judgment upon the house of Ahab, and found [m] the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 And [n] he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: [o] Because, said they, he *is* the son of Jehoshaphat, who [p] sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 ¶ But [q] when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

11 But [r] Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

Ver. 11. *In the mountains.*—For *mountains*, the LXX., Vulgate, and 49 MSS. read, "cities." The fornication here referred to is doubtless idolatry; but this also generally involved the literal crime.

Ver. 12. *A writing to him from Elijah.*—But Elijah, it is calculated, must have died 13 years before this period. Our translators subjoin this note: "Which was writ before his assumption, 2 Kings ii. 1." Elijah might have known Jehoram before he came to the crown, and foreseeing his character and conduct, might have left this warning to be delivered to him after he became king.

Ver. 14. *Smite thy people.*—[Many of the people had concurred in Jehoram's idolatry: and some of them must have been instruments in his base, unnatural murders: they were therefore joined in his punishment, and he suffered by the loss of his subjects.]—*Bagster.*

Ver. 15. *Disease of bowels.*—[This is supposed to have been a violent dysentery, a disease which is often attended with symptoms similar to those described in the text, (Dr. *Mead*:) by the same death perished Antiochus, Epiphanes, and Herod Agrippa.]—*Bagster.*

Ver. 18. *An incurable disease.*—An inflammation, probably, that ended in mortification.

Ver. 19. *Like the burning of his fathers.*—Dr. *John Edwards* was of opinion that when the Jews embalmed the bodies of their kings for burial, they usually extracted the bowels, and burned them with a quantity of spices: but the bowels having already been brought away by disease, therefore they made no burning for him.

Ver. 20. *Without being desired.*—[That is, without being regretted: no one wished him to live any longer. He was hated while he lived, and neglected when he died. Ch. xxiii. 21. Pr. x. 7. Je. xxii. 18, 28.]—*Bagster.*

CHAP. XXII.—The facts of this chapter may be found, 2 Kings viii. 24—29.; ix. 10—27.; xi. 1—3.

Ver. 2. *Forty and two.*—2 Kings viii. 26. we read, "Twenty and two," which must doubtless be the true reading, as the reading here makes him two years older than his father, for he died at 40; 2 Kings viii. 17. The Syriac and Arabic, and one Heb. MS. read 22. Of the LXX., the Vatican and Alexandrian copies read, "twenty;" the Aldine, 22.

Ver. 6. *Azariah.*—This appears to be another mistake of the copyists; every where else he is called Ahaziah, or Jehoahaz, which last was probably the name he bore before he came to the crown. 17 MSS., LXX., Syriac, &c. read Ahaziah in this place.—*De Rossi.*

Ver. 9. *They brought him to Jehu.*—[The account in the parallel passage is somewhat different. "The current of the story at large is this," says Dr. *Lightfoot*, "Jehu slayeth Joram in the field of Jezreel, as Ahaziah and Joram were together: Ahaziah seeing this, flies, and gets into Samaria, and hides himself there. Jehu marcheth to Jezreel, and makes Jezebel dog's meat: from thence sends to Samaria for the heads of Ahab's children and posterity; which are brought him by night, and showed to the people in the morning. Then he marches to Samaria, and, by the way, slayeth forty-two of Ahab's kinsmen; and findeth Jehonadab, the father of the Rechabites. Coming into Samaria, he maketh search for Ahaziah: they find him hid, bring him to Jehu, and he

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

CHAPTER XXIII.

1 Jehoiada, having set things in order, maketh Joash king. 12 Athaliah is slain. 16 Jehoiada restoreth the worship of God.

AND [a] in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant [b] with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath said [c] of the sons of David.

4 This *is* the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, *shall be* porters of the [d] doors;

5 And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and they [e] that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into [f] the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not the [g] courses.

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which [h] *were* in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right [i] side of the [j] temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and *gave him* the [k] testimony, and made him king. And Jehoiada and his sons anointed him, and said, [l] God save the king.

12 ¶ Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13 And, [m] she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land [n] rejoiced, and sounded with trumpets, also the [o] singers with instruments of music, and such as taught to sing praise. Then [p] Athaliah rent her clothes, and said, [q] Treason, Treason.

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth [r] of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering of the horse gate [s] by the king's house, they slew [t] her there.

16 ¶ And Jehoiada made a covenant [u] between him, and between all the people, and between the king, that [v] they should be the LORD's people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and [w] slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed [x] in the house of the LORD, to offer the burnt-offerings of the LORD, as *it is* written [y] in the law of Moses, with rejoicing and with singing, *as it was ordained* [z] by David.

19 And he set the porters [a] at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

20 And he took the captains [b] of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land [c] rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

CHAPTER XXIV.

1 Joash reigneth well all the days of Jehoiada. 4 He giveth order for the repair of the temple. 15 Jehoiada's death and honourable burial. 17 Joash, falling to idolatry, slayeth Zechariah the son of Jehoiada. 23 Joash is spoiled by the Syrians, and slain by Zabad and Jehozabad. 27 Amaziah succeedeth him.

JOASH [a] *was* seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also *was* Zibiah of Beer-sheba.

2 And Joash did *that which was* right in the sight of the LORD all the days [b] of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Joash was minded to [c] repair the house of the LORD.

A. M. 3126. B. C. 878.

a 2 Ki.11.4, &c.

b 2 Sa.5.3.

c 2 Sa.7.12, 16. 1 Ki.9.5. c.21.7. 1Ch.9.19, 27. Ps.89.29.

d *thresholds.*

e 1Ch.23.28, 29.

f Nu.3.10, 38.

g 1Ch.24.25.

h 2 Sa.8.7.

i *shoulder.*

j *house.*

k De.17.18 ..20.

l *Let the king live.*

m Ps.14.5.

n Pr.11.10.

o 1Ch.25.6.. 8.

p Ec.9.12.

q *conspiracy.*

r Ex.21.14.

s Ne.3.28.

t Ps.5.6. 55.23. Ja.2.13.

u De.29.1.. 15.

v De.26.17.. 19.

w De.13.9.

x 1Ch.23.24.

y Nu.28.

z *by the hands of.*

a 1 Ch.26.1, &c.

b 2 Ki.11.19.

c Ps.58.10, 11. Re.18.20. 19.1,2.

A. M. 3126..3165. B. C. 878..839.

a 2 Ki.11.21. 12.1, &c.

A. M. 3126..3162. B. C. 878..842.

b c.98.5. Is.29.13.

A. M. 3148. B. C. 856.

c *renew.*

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commands to carry him towards *Gur*, by *Ibleam*, and there to slay him.—They do so: smite him in his chariot, and his charioteer driveth away to *Megiddo* before he dies."]—*Bagster.*

CHAP. XXIII. This chapter is a repetition of 2 Kings xi. ver. 4 to the end, with some variation of order and circumstances.

Ver. 2. *Fathers of Israel.*—[*Houbigant* omits the words of *Israel*. Bp. *Patrick*, however, is of opinion, that Judah is here called by the general name of *Israel*: but it is probable, that these "chief of the fathers of Israel" were the descendants of those priests and Levites, and other pious persons of the ten tribes, who left their cities and possessions, and joined themselves to Judah, in the days of Jeroboam.]—*Bagster.*

Ver. 9. *Which were in the house of God.*—[When the soldier retired from the tumults of war, to the bosom of his family, he frequently hung up his arms in the temple, as a grateful acknowledgment of the protection he had received, and of the victories he had won. *Ovid* more than once alludes to this custom: "The battered soldier, worn out with age and the toils of war, devotes the arms which he formerly bore to his ancient household gods." It is highly probable, therefore, that the arms of David which Jehoiada delivered to the captains of hundreds, "which were in the house of God," were laid up in the tabernacle by David when he resigned the command of his armies to his generals; and there is reason to believe that his conduct, in this respect, was followed by many of his companions in arms.]—*Bagster.*

Ver. 11. *The crown.*—The Rabbins say, that this was the crown of the king of the Ammonites, which David wore, and which was preserved in the house of Judah. See 2 Sam. xx. 30, 31.

Ver. 14. *Of the ranges.*—[The Vulgate has here, and in the parallel place, "Take her out beyond the precincts of the temple." These were walls erected in parallel lines, and forming an extensive range of buildings around the sacred edifice.]—*Bagster.*

Ver. 15. *Horse gate.*—[This gate was in the *eastern* wall of the city, towards the brook Kidron, (Je. xxxi. 40.) at which the king's horses probably went out from the stables at Millo. It was near the temple; and some Rabbins suppose that, in order to go to the temple, a person might go on horseback to this place, but was then obliged to alight.]—*Bagster.*

Ver. 18. *Ordained by David.*—For the regulations of David relative to the priests, the singers, and the porters, see 1 Chron. xxiii. 6, &c. and following chapters.

CHAP. XXIV. This chapter, in like manner, corresponds to 2 Kings ch. xii. throughout, with some variations as noticed below.

Ver. 1. *Joash.*—[As Joash was hidden *six* years in the temple, and was but *seven* when he came to the throne, he could have been but *one year* old when secreted by his aunt.]—*Bagster.*

Ver. 3. *Took for him two wives.*—[Not for *himself*, as the Jewish expositors suppose, but *for Joash*: for Jehoiada's advanced age renders it highly im-

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened *it* not.

6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the commandment* [d] of Moses the servant of the LORD, and of the congregation of Israel, for the [e] tabernacle of witness?

7 For the sons of Athaliah, that wicked woman, had broken up [f] the house of God; and also all the dedicated [g] things of the house of the LORD did they bestow upon Baalim.

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.

9 And they made a [h] proclamation through Judah and Jerusalem, to bring in to the LORD the collection [i] *that* Moses the servant of God *laid* upon Israel in the wilderness.

10 And all the princes and all the people [j] rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by [k] day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and [l] the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and [m] to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt-offerings in the house of the LORD continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days when he died; a hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, because he had done good [n] in Israel, both toward God, and toward his house.

17 ¶ Now after the death of Jehoiada came the princes of Judah, and made obeisance [o] to the king. Then the king hearkened [p] unto them.

18 And they left the house of the LORD God of their fathers, and served [q] groves and idols: and wrath came [r] upon Judah and Jerusalem for this their trespass.

19 Yet [s] he sent prophets to them, to bring them again unto the LORD; and they testified against them: but [t] they would not give ear.

20 And the Spirit of God [u] came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why [v] transgress ye the commandments of the LORD, that [w] ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired [x] against him, and stoned [y] him with stones at the commandment of the king in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but [z] slew his son. And when he died, he said, The LORD look upon *it*, and require [a] *it*.

23 ¶ And it came to pass [b] at the end of the year, *that* [c] the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of [d] Damascus.

24 For the army of the Syrians came with a small [e] company of men, and the LORD delivered [f] a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment [g] against Joash.

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for [h] the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him; [i] Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of [j] Shimrith a Moabitess.

27 ¶ Now *concerning* his sons, and the greatness of the burdens *laid* upon him, and the [k] repairing of the house of God, behold, they *are* written in the [l] story of the book of the kings. And Amaziah his son reigned in his stead.

CHAPTER XXV

1 Amaziah beginneth to reign well. 3 He executeth justice on the traitors. 5 Having hired an army of Israelites against the Edomites, at the word of a prophet, he loseth the hundred talents, and dismisseth them. 11 He overthroweth the Edomites. 10, 13 The Israelites, discontented with their dismission, spoil as they return home. 14 Amaziah, proud of his victory, serveth the gods of Edom, and despiseth the admonitions of the prophet. 17 He provoketh Joash to his overthrow. 25 His reign. 27 He is slain by a conspiracy.

AMAZIAH [a] *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

2 And he did *that which was* right in the sight of the LORD, but not [b] with a perfect heart.

3 ¶ Now it came to pass, when the kingdom

A. M. 3148 B. C. 856.

d Ex.30.12, 16.

e Nu.1.50. Ac.7.44.

f c.24.17.

g Ezr.16.17 ,19 Hos.2.8, 13.

h *voice.*

i ver.6.

j 2 Co.9.7.

A. M. 3162 B. C. 842.

k 1 Co.16.2.

l *the healing went up upon the work.*

m or, *pestils.*

n c.24. ver.2,12, 14.

A. M. 3162..3165. B. C. 842..839.

o Pr.26.8

p Pr.29.12.

q 1Ki.14.23.

r Ju.5.8. c.28.13. 29.8. 36.14..16. Hos.5.10, 14. Zep.1.4.. 6. Ep.5.6.

s Je.7.25,26. 25.4. 26.5.

A. M. 3164. B. C. 840.

t Ps.95.7,8. Ac.7.51.

u *clothed.* Ju.6.34.

v Nu.14.41.

w c.15.2.

x Je.18.18.

y Mat.21.35 23.35. Ac.7.58, 59.

z Pr.17.13.

a Ps.10.14. Je.51.56. Lu.11.51. 2 Ti.4.14.

A. M. 3165. B. C. 839.

b *in the revolution of.*

c 2Ki.12.17.

d *Darmesek.*

e Le.26.37. De.32.30. Is.30.17.

f Le.26.25. De.28.25, 48.

g c.22.8. Is.10.5.

h ver.21,22.

i or, *Jozachar.* 2Ki.12.21.

j or, *Shomer.*

k *founding*

l or, *commentary.*

a 2 Ki.14.1, &c.

b Ps.78.37. Is.29.13. Hos.10.2. Ja.1.8. 4.8.

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probable that he should take them for himself. He was born in the reign of Solomon, and lived through six successive reigns; and must, on any computation, have been upwards of 100 years old when Joash began to reign. See ver. 15.]—*Bagster.*

Ver. 6. *Collection.*—[This was the poll-tax fixed by Moses, of half a shekel, which was levied on every man of twenty years old and upwards, as "a ransom for their souls that there might be no plague among them."]—*Bagster.*

Ver. 13. *The work was perfected.*—(See Margin.) A peculiar idiom, comparing the dilapidated state of the temple to a person deeply wounded, and its repairs to the process of healing, in which, first the flesh is made sound, and then skinned over gradually.

Ver. 14. *And when they had finished.*—The parallel passage states, that in the first instance they made no "vessels of gold or silver, only the house itself was substantially repaired;" but when these repairs were finished, this chapter informs us there was a surplus of money, and then were vessels made of gold and silver for the temple service, as already remarked in 1 Ki. xii. 13.

The melancholy fact of the murder of Zechariah is also there introduced and remarked upon, which makes repetition here unnecessary.

Ver. 15. *Full of days.*—[*Wyyisba yamim*, "satiated with days;" which seems to be a metaphor taken from a guest regaled by a plentiful banquet, used to express the termination of life without reluctance. *Statius* uses *abire paratum ac* PLENUM VITA—"prepared to depart, being *full of life*," in exactly the same sense; and *Horace* expresses the same image with strong ridicule: "Thou hast eaten, and drank, and played *enough*: it is time for thee to be gone."—*Bagster.*

Ver. 22. *The Lord look.*—[These words were *prophetic*, and not *imprecatory*; and should be rendered, as *Houbigant* proposes, in the *future* tense: "The Lord *will* look upon it, and avenge it." The event soon verified this prediction; for, before the year was expired, the Syrians came up against Jerusalem, and destroyed all the princes of the people, and Joash himself was slain in his bed by his own servants. Many circumstances served to aggravate this barbarous act. Zechariah was a high priest and a prophet, upright and unblameable in the discharge of his high offices; this murder was perpetrated within the very precincts of the courts of the Lord; and this truly good man was by blood the nearest relative of Joash, and the son of the man who had saved him from being murdered, and raised him to the throne!]—*Bagster.*

CHAP. XXV. The history of this chapter is parallel to 2 Kings chap. xiv. ver. 1—20.

was [c] established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but *did* as *it is* written [d] in the law in the book of Moses, where the LORD commanded, saying, The [e] fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them from twenty [f] years old and above, and found them three hundred thousand choice *men*, *able* to go forth to war, that could handle spear and shield.

6 He hired also a hundred thousand mighty men of valour out of Israel for a hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD *is* not with Israel, *to wit*, *with* all the children of Ephraim.

8 But if thou wilt go, do *it*, be strong for the battle: God shall make thee fall before the enemy: for God [g] hath power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the [h] army of Israel? And the man of God answered, The LORD is able [i] to give thee much more than this.

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go [j] home again: wherefore their anger was greatly kindled against Judah, and they returned home in [k] great anger.

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

13 ¶ But [l] the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth horon, and smote three thousand of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought [m] the gods of the children of Seir, and set them up *to be* his gods, and bowed [n] down himself before them, and burned incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which [o] could not deliver their own people out of thy hand?

16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I know that God hath [p] determined to destroy thee, because [q] thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then [r] Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The [s] thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a [t] wild beast that *was* in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites; and thy heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear; for it [u] *came* of God, that he might deliver them into the hand *of their enemies*, because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah.

22 And Judah was [v] put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of [w] Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to [x] the [y] corner-gate, four hundred cubits.

24 And *he took* all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

25 ¶ And [z] Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

26 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

27 ¶ Now [a] after the time that Amaziah did turn away from [b] following the LORD they [c] made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of [d] Judah.

A. M. 3166. B. C. 838.

c *confirmed upon him.*

d De.24.16.

e Je.31.30. Eze.18.20.

A. M. 3177. B. C. 827.

f No.1.3.

g c.20.6. Ps.62.11. Ec.9.11.

h *band.*

i Ps.24.1. Pr.10.22. Phil.4.19.

j *to their place.*

k *heat of anger.*

l *sons of the band.*

m c.28.23.

n Ex.20.3,5. Is.44.19.

o ver.11,12. Ps.96.5.

p *counselled.*

q 1 Sa.2.25.

A. M. 3178. B. C. 826.

r 2Ki.14.8, &c.

s or, *furze bush*, or, *thorn.*

t *beast of the field.*

u 1Ki.12.15. c.22.7. ver.16.

v *smitten.*

w c.21.17.

x c.26.9.

y *gate of it that looketh.*

A. M. 3179..3194. B. C. 825..810.

z 2Ki.14.17, &c.

A. M. 3194. B. C. 810.

a c.15.2.

b *after.*

c *conspired a conspiracy.*

d i. e. *the city of David.* 2Ki.14.20.

Ver. 3. *Was established.*—[No doubt those wicked men, Jozachar and Jehozabad, who murdered his father, had considerable power and influence; and, therefore, he found it dangerous to bring them to justice, till he was assured of the loyalty of his other officers: when this was clear, he called them to an account, and justly put them to death for treason and murder; for, if even these conspirators against Joash intended to avenge upon him the death of Zechariah, they acted without a commission from that God "to whom vengeance belongeth."]—*Bagster.*

Ver. 12. *Ten thousand.*—[No intimation is given on what account, or on what provocation, this most cruel conduct towards the prisoners of war was adopted. The enmity between Israel and Edom seems to have been reciprocal, and deeply malignant. The victorious king and his army considered every individual of Edom as a traitor and rebel; and so adjudged them to death, and acted on this judgment. But their conduct was wholly inexcusable, and could only perpetuate rancour to future generations, and provoke the surviving Edomites to cruel retaliations whenever they had it in their power.]—*Bagster.*

Ver. 13 *The soldiers of the army.*—[These Israelites seem to have returned *home*, when discharged by Amaziah, whose powerful army deterred them from attempting revenge at that time: but when he was engaged in war with the Edomites, they marched from Samaria, and plundered all the cities till they came to Beth-horon, where they slew 3000 of the inhabitants.]—*Bagster.*

Ver. 21. *Saw one another in the face.*—[That is, "they fought against each other." To face an enemy, or to face one another, is still a common expression. The reason of this war was evidently the injury the army of Joash had done to the unoffending inhabitants of Judah. The ravages committed by them were totally unprovoked, base, and cowardly: they fell upon women, old men, and children, and butchered them in cold blood, when all the effective men were gone with their king against the Edomites. The quarrel of Amaziah was certainly *just*, yet he was put to the rout: he fell, and Judah with him, as Joash had said; and the reason was, because "it came of God, that he might deliver them into the hands of *their enemies*, because they sought after the gods of Edom." This was the reason why the Israelites triumphed.]—*Bagster.*

Ver. 24. *All the vessels with Obed-edom.*—To him was allotted the house of *Asuppim*, or collections for the sacred treasury. See 1 Chron. xxvi. 15.

CHAPTER XXVI.

1 Uzziah succeeding, and reigning well in the days of Zechariah, prospereth. 16 Waxing proud, he invadeth the priest's office, and is smitten with leprosy. 22 He dieth, and Jotham succeedeth him.

THEN [a] all the people of Judah took [b] Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did.

5 And he sought God in the days [c] of Zechariah, who had understanding in the [d] visions of God: and as long [e] as he sought the LORD, God made him to prosper.

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities [f] about Ashdod, and among the Philistines.

7 And God helped him against [g] the [h] Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave gifts [i] to Uzziah: and his name [j] spread abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.

9 ¶ Moreover Uzziah built towers in Jerusalem at the [k] corner-gate, and at the valley-gate, and at the turning *of the wall*, and [l] fortified them.

10 Also he built towers in the desert, and [m] digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen *also*, and vine-dressers in the mountains, and in [n] Carmel: for he loved [o] husbandry.

11 ¶ Moreover Uzziah had a host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* [p] an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and [q] slings *to cast* stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name [r] spread far abroad; for he was marvellously helped, till he was strong.

16 ¶ But [s] when he was strong, his heart was lifted up to *his* [t] destruction: for he transgressed against the LORD his God, and went [u] into the temple of the LORD to burn incense upon the altar of incense.

17 And Azariah [v] the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men:

18 And they withstood Uzziah the king, and said unto him, *It appertaineth* not [w] unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated [x] to burn incense: go out [y] of the sanctuary; for thou hast trespassed; neither *shall it be* for thy honour [z] from the LORD God.

19 Then Uzziah was [a] wroth, and *had* a censer in his hand to burn incense: and while [b] he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself [c] hasted also to go out, because the LORD had smitten him.

21 And [d] Uzziah the king was a leper unto the day of his death, and dwelt in a [e] several [f] house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

22 ¶ Now the rest of the acts of Uzziah, first and last, did Isaiah [g] the prophet, the son of Amoz, write.

23 So [h] Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

CHAPTER XXVII.

1 Jotham, reigning well, prospereth. 5 He subdueth the Ammonites. 7 His reign. Ahaz succeedeth him.

JOTHAM [a] *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok.

2 And he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly.

3 ¶ He built the high gate of the house of the LORD, and on the wall of [b] Ophel he built much.

4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year a hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. [c] So much did the children of Ammon pay unto him, both the second year, and the third.

6 So Jotham became mighty, [d] because he [e] prepared [f] his ways before the LORD his God.

A. M. 3194. B. C. 810.

a 2Ki.14.21, 22. 15.1,&c.
b or, *Azariah.*
A. M. 3194-3246. B. C. 810-758.
c c.24.2. Ge 41.15, 38. Da 1.17. 10 1
d *seeing*
e 1Ch.22.13.
f or, *in the country of Ashdod.*
g 1Ch.5.20. Is.14..9.
h c.21.16.
i c.17.11.
j *went.*
k c 25.23. Ne.3 13, 32. Zec.14.10
l or, *repaired.*
m or, *cut out many cisterns.*
n or, *fruitful fields.*
o *ground.*
p *the power of an army.*
q *stones of slings.*
r *went forth*
s De.8 14. 32.15. c.25.19.

t Pr.16.18.
u 2Ki1.16.12, 13.
v 1 Ch.6.10.
w Nu.16.40. 18.7.
x Ex.30.7,8. He.5.4.
y 1 Co.5.5.
z 1 Sa.2.30.
a c.25 16.
b Nu.12 10. 2 Ki.5.27.
c Es.6.12.
A. M. 3239.-3246. B. C. 765..758.
d 2 Ki.15 5.
e *free.*
f Le 13 46. Nu.5.2. 12.15. 2 Ki.7.3.
g Is.1 1.
A. M. 3246. B. C. 758.
h Is.6.1.
A. M. 3246..3262. B. C. 758..742.
a 2 Ki.15.32, &c.
b or, *the tower.* c.33.14. Ne.3.26, 27.
c *This.*
d c 26.5.
e or, *established.*
f c.19.3.

CHAP. XXVI. This chapter corresponds with 2 Ki. xiv. 1—3, and xv. 1—7, and all the important facts here mentioned are there introduced; only it must be remarked, that king Uzziah is there called Azariah.

Ver. 5. *In the visions of God.*—Twelve MSS. and the ancient versions, "In the fear of God."—*De Rossi.* "So forty MSS."—*Kennicott.* We suppose the Zechariah here mentioned to have been the priest martyred in the latter days of king Joash. See ch xxiv. 20.

Ver. 10. *Built towers in the desert.*—These were for the purpose of watching and guarding their cattle.—*Orient. Lit.* No. 635.——*And in Carmel.*—There were "two districts so called in Judea, and both fertile in vines."—*Calmet.*

Ver. 15. *Shoot arrows.*—[These engines, it is probable, bore some resemblance to the *balistæ* and *catapultæ* of the Romans, which were employed for throwing stones and arrows, and were in reality the mortars and carcasses of antiquity. With respect to the towers which Uzziah built in the wilderness, (ver. 10.) *Harmer* appears to have given a truer view of the subject than commentators in general have done, who suppose that they were conveniences made only for sheltering the shepherds from bad weather, or to defend them from incursions of enemies; for they might rather be designed to keep the nations that pastured there in awe, and also to induce them quietly to pay the tribute to which the 8th verse seems to refer.—*William* of Tyre describes a country not far from the Euphrates as inhabited by Syrian and Armenian Christians, who fed great flocks and herds there, but were kept in subjection to the Turks, in consequence of their living among them in strong places.]—*Bagster.*

CHAP. XXVII. This very short chapter nearly corresponds with the last seven verses of 2 Kings xv. with some additional circumstances

Ver. 5. *The king of the Ammonites.*—[We find here, that he brought the Ammonites under a heavy tribute for *three* years; but whether this was the *effect* of his prevailing against them is not so evident. Some think that they paid this tribute for three years, and then revolted; that, in consequence, he attacked them, and their utter subjection was the result.]—*Bagster*

7 ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

CHAPTER XXVIII.

1 Ahaz reigning very wickedly is greatly afflicted by the Syrians. 6 Judah being captivated by the Israelites is sent home by the counsel of Oded the prophet. 16 Ahaz sending for aid to Assyria is not helped thereby. 22 In his distress he groweth more idolatrous. 26 He dying, Hezekiah succeedeth him.

AHAZ [a] *was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father:

2 For he walked in the ways of the kings of Israel, and made also [b] molten images for [c] Baalim.

3 Moreover he [d] burnt incense in the valley [e] of the son of Hinnom, and [f] burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore [g] the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought *them* to [h] Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For [i] Pekah the son of Remaliah slew in Judah a hundred and twenty thousand in one day, *which were* all [j] valiant men; because [k] they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* [l] next to the king.

8 ¶ And the children of Israel carried away captive of their brethren [m] two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and [n] ye have slain them in a rage *that* reacheth [o] up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for [p] bondmen and bondwomen unto you: *but are there* not with you, even [q] with you, sins against the LORD your God?

11 Now hear me therefore, and [r] deliver the captives again, which ye have taken captive of your brethren: for [s] the fierce wrath of the LORD *is* upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which were expressed by name [t] rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat [u] and to drink, and anointed them, and carried all the feeble [v] of them upon asses, and brought them to Jericho, the city [w] of palm trees, to their brethren: then they returned to Samaria.

16 ¶ At that time [x] did king Ahaz send unto the kings of Assyria to help him.

17 For again the Edomites [y] had come and smitten Judah, and carried away [z] captives.

18 The Philistines [a] also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

19 For the LORD brought Judah [b] low because of Ahaz king of Israel; for he made Judah [c] naked, and transgressed sore against the LORD.

20 And Tilgath-pilneser [d] king of Assyria came unto him, and distressed him, but strengthened him not.

21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

22 ¶ And in the time of his distress did he trespass yet more against the LORD: this *is that* king Ahaz.

23 For he sacrificed unto the gods of [e] Damascus, which smote him: and he said, Because the gods of the king of Syria help them, *therefore* will I sacrifice to them, that they may [f] help me. But they were the ruin [g] of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up [h] the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

A. M. 3262..3278. B. C. 742..726.

a 2Ki.16.2, &c.
b Ex.34.17. Le.19.4.
c Ju.2.11. Ho.2.13, 17.
A. M. 3363. B. C. 741.
d or, *offered sacrifice.*
e 2 Ki.23.10.
f Le.18.21. c.33.6. Ps.106.37. Je.32.35. Eze.16.20, 21. Mi.6.7.
g Is.7.1.
h *Darmesek.*
i 2 Ki.15.27.
j *sons of valour.*
k De.31.16, 17. Jos.24.20. Is.1.28. Je.15.6.
l *the second.*
m c.11.4.
n Ps.69.26. Is.10.5..7. 47.6. Je.50.17, 18. Eze.25.12 ..17. 26.2,3. Ob.10,&c. Zec.1.15.
o Ge.4.10. Ezr.9.6. Re.18.5.
p Le.25.39, &c.
q Je.25.29. Mat.7.2., 4.
r Is.58.6. Je.34.14.
s Ja.2.13.
t ver.12.
u 2 Ki.6.22. Pr.25.21, 22. La.3.27, 35.
v Ro.15.1.
w De.34.3. Ju.1.16.
x 2 Ki.16.7.
y Ob.10,13, 14.
z *a captivity.*
a Eze.16. 27,57.
b Ps.106.43.
c Ex.32.25. Re.3.17,18 16.15.
A. M. 3264. B. C. 740.
d 2Ki.15.29. 16.7..9.
e *Darmesek.*
f Je.10.5. 44.17..28.
g Is.1.28. Ho.13.9.
h c.29.3,7.

Ver. 7. *Book of the kings*, &c.—[There is not so much found in the book of *Kings*, which we have now, as here: in both places we have abridged accounts; the larger histories having been lost.]—*Bagster.*

CHAP. XXVIII. The greater part of the facts of this chapter have been anticipated in the 16th chapter of the 2d Book of Kings.

Ver. 8. *Carried away captive.*—This act of taking captive 200,000 women and children, after slaying 120,000 of the men of Judah, reflects great disgrace upon the Israelites; and was directly in opposition to the law that forbade the reducing of their brethren into slavery, which was evidently the design of this capture; their conduct is described as an enormity *reaching up to heaven.* (See note of next verse.)

Ver. 9. *And said unto them.*—[To this beautiful speech nothing can be added by the best comment: it is simple, humane, pious, and overwhelmingly convincing; and it is no wonder that it produced the effect here described.—That there was much humanity, as well as firmness, in the heads of the children of Ephraim, who joined with the prophet of Jehovah on this occasion, their subsequent conduct, as detailed in the fifteenth verse, sufficiently proves. They did not barely dismiss these most unfortunate captives, but they took that very spoil which their victorious army had taken, and with it clothed, shod, fed, and anointed these distressed people, set the feeblest of them upon asses, and escorted them safely to Jericho! We can scarcely find a parallel to this in the universal history of the wars which savage man has carried on against his fellows from the foundation of the world. The compliance also of the whole army, in leaving both the captives and spoil to the disposal of the princes, was really wonderful; and perhaps unparalleled in history. Both the princes and army are worthy to be held up to the admiration and imitation of mankind.]—*Bagster.*

Ver. 19. *Ahaz king of Israel.*—This seems a similar mistake to chap. xxi. 2 where Jehoshaphat is also called king of "Israel:" though many manuscripts, here as well as there, and several versions, read *Judah.*—*De Rossi.*

Ver. 21. *He helped him not.*—He helped him as confederate kings often do, by impoverishing him, and hastening on his ruin. See expos. of the parallel chapter above referred to.

Ver. 23. *To the gods of Damascus.*—[This passage, says *Hallet*, greatly surprised me; for the sacred historian himself is here represented as saying, "The gods of Damascus had smitten Ahaz." But it is impossible to suppose that an *inspired* author should say this; for the Scripture every where represents the heathen *idols* as *nothing* and *vanity*, and as incapable of doing either good or

25 And in every [t] several city of Judah he made high places to [j] burn incense unto other gods, and provoked to anger the LORD God of his fathers.

26 ¶ Now the rest of his acts, and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

CHAPTER XXIX.

1 Hezekiah's good reign. 3 He restoreth religion. 5 He exhorteth the Levites. 12 They sanctify themselves, and cleanse the house of God. 20 Hezekiah offereth solemn sacrifices, wherein the Levites were more forward than the priests.

HEZEKIAH [a] began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* Abijah, the daughter of [b] Zechariah.

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 ¶ He in the first [c] year of his reign, in the first month, opened [d] the doors of the house of the LORD, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites, sanctify [e] now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy [f] *place*.

6 For [g] our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and [h] have turned away their faces from the habitation of the LORD, and [i] turned *their* backs.

7 Also they have shut up [j] the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt-offerings in the holy *place* unto the God of Israel.

8 Wherefore [k] the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to [l] trouble, to astonishment, and to [m] hissing, as ye see with your eyes.

9 For, lo, our fathers have fallen [n] by the sword, and our sons and our daughters and our wives *are* in captivity for this.

10 Now *it is* in my heart to make a covenant [o] with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, be not now [p] negligent: for the LORD hath chosen [q] you to stand before him, to serve him, and that you should minister unto him, and [r] burn incense.

12 ¶ Then the Levites arose, Mahath the son of Amasai; and Joel the son of Azariah, of the sons of the [s] Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehaleel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah and Uzziel.

15 And they gathered their brethren, and sanctified [t] themselves, and came, according to the commandment of the king, [u] by the words of the LORD, to [v] cleanse the house of the LORD.

16 And the priests went into the inner part of the house of the LORD, to cleanse *it*, and brought out [w] all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch [x] of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table, with all the vessels thereof.

19 Moreover all the vessels, which king Ahaz in his reign did cast [y] away in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering [z] for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and [a] sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

A. M. 3264. B. C. 740.
i Je.11.13.
j *offer.*
A. M. 3278-3306 B. C. 726-698.
a 2 Ki.18.1, &c.
b c.36.5.
A. M. 3278. B. C. 726.
c Ps.101.3. Ga.1.16.
d ver.7.
e 1Ch.15.12. c.35.6.
f Eze.8.3,9, &c.
g Ne.9.16.
h Je.2.27. Eze.8.16.
i *given the neck.*
j c.28.21. ver.3. Mat.1.10.
k c.24.18.
l *commotion.* De.28.25.
m 1Ki.9.8. Je.18.15, 16. 25.9,18.
n c.28.5,8, &c. La.5.7.
o c.15.12.
p or, *deceived.*
q Nu.3.6,7. 18.2..6.
r or, *offer sacrifice.*
s Nu.4.2, &c
t ver.5.
u or, *in the business.*
v 1Ch.23.28.
w Mat.21. 12,13.
x 1 Ki.6.3.
y c.28.24.
z Le.4.3,14.
a Le.8.14, &c. He.9.21.

CHAP. XXIX. Ver. 1—36. *Hezekiah cleanses the temple, and restores the worship of the true God.*—In our remarks on the contemporary history in Kings, we have referred to this and the two following chapters for a particular account of the early years of Hezekiah's reign. We find (in the preceding chapter) that when Ahaz gave himself up to the worship of idols, that he "shut up the doors of the house of the Lord:" the first thing, therefore, that Hezekiah did toward restoring divine worship, was to open those doors, and the next to cleanse the house, and sanctify the priests and Levites who were to perform the service therein. He also endeavoured to restore the order of the sacrifices, and of prayer and praise, as in the times of David and of Solomon.

The sacrifices, it appears, were very numerous, and the gifts of "a free heart:" and "Hezekiah rejoiced, and all the people, that God had prepared the people, for the thing was done sud-

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hurt. All difficulty is avoided if we follow the *old Hebrew* copies, from which the Greek translation was made: "*And king Ahaz* said, I will seek to the gods of Damascus which have smitten *me*."]—*Bagster.*

Ver. 27. *Kings of Israel.*—[Or, "the kings of *Judah*;" the name *Israel* being sometimes applied, by the writer of this book, in a general way to *Judah*. The Hebrews were accustomed to honour the memory of those kings who had reigned well, by depositing their remains in the royal cemetery. On the contrary, those who died under the disapprobation of the people, as a mark of posthumous disgrace, were denied interment with their predecessors, and were buried in some other place in Jerusalem. So it was with Ahaz, who, though brought into the city, was not buried in the sepulchres of the kings of Judah. It was doubtless with a design to make a suitable impression on the minds of their kings while living, that such distinctions were observed. They might thus restrain them from evil, or excite them to good, according as they were fearful of being execrated, or desirous of being honoured when dead.]—*Bagster.*

CHAP. XXIX. Ver. 8. *To trouble.*—[It is probable, Hezekiah refers to that dreadful defeat by the Israelites, in which one hundred and twenty thousand were slain, and two hundred thousand taken prisoners: see ch. xxviii. 6—8.] —*Bagster.*

Ver. 10. *Covenant.*—[To renew that covenant under which the whole people were constantly considered, and of which circumcision was the sign, and the *spirit* of which was, "I will be your God—ye shall be my people."] —*Bagster.*

Ver. 16. *Priests went in.*—[The priests and Levites cleansed first the courts both of the *priests* and of the *people*. On this labour they spent eight days. Then they cleansed the *interior* of the temple; but, as the Levites had no right to enter the temple, the priests carried all the dirt and rubbish to the *porch*, whence they were collected by the Levites, carried away, and cast into the brook Kidron: in this work, eight days more were occupied; and thus the temple was purified in eighteen days.]—*Bagster.*

Ver. 21. *Seven bullocks.*—[The law only required *one bullock* for the sins of the *high-priest*, another for the sins of the *people*, and *one he-goat* for the sins of the *prince*: but Hezekiah offered many more, and the reason appears sufficiently evident: the law only speaks of *sins of ignorance*, but here there were sins of every dye—idolatry, apostacy from the Divine worship, profanation of the temple, &c. &c. The sin-offerings, we are informed, were offered, *first*, for the KINGDOM—for the transgressions of the *king* and his family; *secondly*, for the SANCTUARY—which had been defiled and polluted; and for

23 And they brought [b] forth the he-goats *for* the sin-offering before the king and the congregation; and they laid their hands upon them:

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt-offering and the sin-offering *should be made* for all Israel.

25 And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according [c] to the commandment of David, and of [d] Gad the king's seer, and Nathan the prophet: for [e] *so was* the commandment of the LORD [f] by his prophets.

26 And the Levites stood with the instruments [g] of David, and the priests with the [h] trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar. [i] And when the burnt-offering began, the [j] song of the LORD began *also* with the trumpets, and with the [k] instruments *ordained* by David king of Israel.

28 And all the congregation worshipped, and the [l] singers sang, and the trumpeters sounded: *and* all *this continued* until the burnt-offering was finished.

29 And when they had made an end of offering, the king and all that were [m] present with him bowed [n] themselves and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with [o] gladness, and they [p] bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have [q] consecrated yourselves unto the LORD, come near and bring sacrifices and [r] thank-offerings into the house of the LORD. And the congregation brought in sacrifices and thank-offerings; and as many as were of a free heart burnt-offerings.

32 And the number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, a hundred rams, *and* two hundred lambs: all these *were* for a burnt-offering to the LORD.

A. M. 3278. B. C. 726.

b *roar.*
c 1 Ch.16.4. 23.5. 25.1,&c. c.8.14
d 29a.21.a
e c.30.12.
f *by the hand of.*
g 1 Ch.23.5. Ps.87.7. 150.3, 5 Is.38.20.
h 1 Ch.16.6.
i *in the time.*
j c.23.18. Ps.1.27.3,4
k *hands of instruments.*
l *song.*
m *found.*
n c.30.18. Ps.72.11.
o Ps.100.2.
p Ps.95.6.
q or, *filled your hand.* c.13.9.
r Le.7.12.

a *strengthened.*
t c.35.11.
u c.30.3.
v Ps.26.6. 94.15.
w Le.3.16.
x Nu.15.5., 10.
y Ezr.6.22.
z Ps.10.17. Pr.16.1.
a Nu.9.10, 11.
b Ex.12.6, 18.
c c.29.34.
d *was right in the eyes of.*
e De.12.32. 1Co.11.2.
f *from the hand of.*
g Je.4.1. Is.5.24. Joel 2.13, 14.
h Is.6.13.
i Eze.20.13, &c. He.3.7..11

33 And the consecrated things *were* six hundred oxen and three thousand sheep.

34 But the priests were too few, so that they could not flay all the burnt-offerings: wherefore their brethren the Levites [s] did help [t] them, till the work was ended, and until the *other* priests had sanctified themselves: for [u] the Levites *were* more upright [v] in heart to sanctify themselves than the priests.

35 And also the burnt-offerings *were* in abundance, with the fat [w] of the peace-offerings, and the [x] drink-offerings for *every* burnt-offering. So the service of the house of the LORD was set in order.

36 And [y] Hezekiah rejoiced, and all the people, that God had prepared [z] the people: for the thing was *done* suddenly.

CHAPTER XXX.

1 Hezekiah proclaimeth a solemn passover on the second month for Judah and Israel. 13 The assembly, having destroyed the altars of idolatry, keep the feast fourteen days. 27 The priests and Levites bless the people.

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second [a] month.

3 For they could not keep it at that [b] time, because the priests had not [c] sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing [d] pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was [e] written.

6 So the posts went with the letters from [f] the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn [g] again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the [h] remnant of you, that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your [i] fathers, and like your brethren, which trespassed against the

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denly," and *quickly;* even the whole work seems to have been performed in sixteen days, and that without any previous notice; for it was began in the first year of Hezekiah's reign, and on the first day of the first month of that year.

It is particularly remarked, that in this instance "the Levites were more upright in heart to sanctify themselves than were the priests." It is, indeed, to be feared, that wicked Ahaz had bribed many of the priests to assist in his idolatrous services; we need not, therefore, wonder that they were backward to sanctify themselves unto the Lord. A divided heart is a great impediment in religion.

CHAP. XXX. Ver. 1—27. *Hezekiah invites Israel to unite with Judah in the celebration of the Passover, and the king offers a solemn prayer on the occasion.*—This was in the second month, which the law allowed, when the people could not be prepared sooner. But the good king's invitation was received by many with contempt and ridicule; for Israel was generally more given up to idolatry than was Judah. Many, however, came and united with Judah, and they were "all of one heart and one soul." So "sudden," indeed, was the celebration, that many who came from a distance had not had opportunity to prepare themselves according to the prescribed rules. For these, therefore, the Levites slew, and prepared the Passover; and Hezekiah offered this short but excellent prayer on their behalf: "The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not prepared according to the purification of the sanctuary." Upon this, "the Lord hearkened to Hezekiah, and healed the people." If we look back to the origin of this institution, we shall find the observance of the divine law connected with the *health* of the people. "I will put none of those diseases upon thee which I have brought on the Egyptians: for I am the Lord that healeth thee." (Exod. xv. 26.) It is a part of the physician's art to preserve health, as well as to restore it; and such is, perhaps, the sense of the text before us: the irregularities attending this Passover were visited with no punish-

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the *priests*, who had been profane, negligent, and unholy; and *finally*, for JUDAH—for the whole mass of the people, who had been led away into every kind of abomination by the above examples.]—*Bagster.*

Ver. 27. *Instruments* ordained *by David.*—The word "ordained" is supplementary, and might have been "made," as 1 Chron. xxiii. 5. or "invented," as Amos vi. 5. But Dr. *Clarke* appears to be in error, in saying that David was "solemnly reproved" for this; for David is not reproved at all; and the Jews are reproved, not simply for inventing or using instruments of music, any more than for chanting; but for applying to purposes of luxury and riot those instruments which David had invented, wherewith to praise the Lord.

Ver. 31. *Free heart.*—[As the burnt-offerings were wholly consumed on the altar, the offering of them evinced greater zeal and liberality than the oblation of peace-offerings, the greater part of which was eaten by the offerer and his friends.]—*Bagster.*

Ver. 32. *Number of the burnt-offerings.*—[Comparing the sacrifices offered on this occasion with those of Solomon at the dedication of the temple, we may form some idea of the decrease of the prosperity and riches of Judah, or of the decline of the general spirit of piety.]—*Bagster.*

Ver. 36. *Hezekiah rejoiced.*—[Both Hezekiah and the people rejoiced, that God had prepared the hearts of the people to bring about so great and glorious a reformation in so short a time. This good king's example and influence were here, as in many other cases, under God, the grand spring of all those mighty movements.]—*Bagster.*

CHAP. XXX. Ver. 2. *Second month.*—[In *Ijar*, as they could not celebrate it in *Nisan*, the fourteenth of which month was the proper time. But Hezekiah and his counsellors justly concluded, that the regulation of the fourteenth day of the second month, which had been made for individuals, who were hindered from eating the passover at the appointed season, might, in their present circumstances, be extended to the people at large.]—*Bagster.*

Ver. 6. *The posts went.*—[*Ratzim* "runners," or *couriers*, of the same

LORD God of their fathers, *who* therefore gave them up [j] to desolation, as you see.

8 Now [k] be ye not [l] stiff-necked, as your fathers *were*, *but* [m] yield [n] yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the [o] fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them [p] that lead them captive, so that they shall come again into this land: for the LORD your God *is* gracious [q] and merciful, and will not turn away *his* face from you, if ye return [r] unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: [s] but they laughed them to scorn, and mocked them.

11 Nevertheless divers [t] of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12 Also in Judah the hand of God [u] was to give them one heart to do the commandment of the king and of the princes, by [v] the word of the LORD.

13 ¶ And there assembled at [w] Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose and took away the altars [x] that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

15 Then they killed the passover on the fourteenth *day* of the second month: and the [y] priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD.

16 And they stood in their [z] place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.

18 For [a] a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed [b] themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one

19 *That* prepareth [c] his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.

20 And the LORD hearkened [d] to Hezekiah, and healed the people.

21 And the children of Israel that were [e] present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with [f] loud instruments unto the LORD.

22 And Hezekiah spake [g] comfortably unto all the Levites [h] that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace-offerings, and making [i] confession to the LORD God of their fathers.

23 And the whole assembly took counsel to keep other seven days: and they kept *other* seven days with gladness.

24 For Hezekiah king of Judah [j] did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was* not the like in Jerusalem.

27 ¶ Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came *up* to [k] his holy dwelling place, *even* unto heaven.

A. M. 3278. B. C. 726

j c 29.8.

k *harden not your necks.*

l De.10.16 Ro.10.21.

m *give the hand.* 1Ch.29.24 Ezr.10.19

n Ro.6.13., 19.

o c.29.10.

p Ps.106.46.

q Ex.34.6. Ne.9.17, 31 Ps.111.4. Jo.4.2.

r Pr.28.13. Is.55.7.

s c.36.16.

t c.11.16 ver.18,21.

u Je.24.7. Eze.36.26. Ph.2.13.

v c.29.25.

w Ps.84.7.

x c.28.24.

y c.29.34.

z *standing.*

a ver.11.

b Nu.9.10, &c.

c c.19.3.

d Ja.5.15.

e *found.*

f *instruments of strength.*

g *to the heart of all* Is.40.2.

h De.33.10.

i Ezr.10.11.

j *lifted up,* or, *offered*

k *the habitation of his holiness.* Ps.68.5.

a *found*

b *statutes.*

c 2 Ki.18.4.

d c.30.14.

e *to make an end.*

f 1Ch.23.6. 24.1, &c.

CHAPTER XXXI.

1 The people is forward in destroying idolatry. 2 Hezekiah ordereth the courses of the priests and Levites, and provideth for their work and maintenance. 5 The people's forwardness in offerings and tithes. 11 Hezekiah appointeth officers to dispose of the tithes. 20 The sincerity of Hezekiah.

NOW when all this was finished, all Israel that were [a] present went out to the cities of Judah, and brake the [b] images in [c] pieces, and cut down the groves, and threw down the high places and the [d] altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until [e] they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

2 ¶ And Hezekiah appointed the [f] courses of the priests and the Levites after their courses, every man according to his service, the priests

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ment. It is evident that the hearts of the people were prepared, and therefore "they kept the feast with great gladness," for the sacrifices were most abundant, and far beyond what the law prescribed. "Note, (says *Henry*,) holy duties should be performed with holy gladness. We should take pleasure in them, relish the sweetness of communion with God, and look upon it as matter of unspeakable joy and comfort that we are thus favoured, and have such earnests of everlasting joy."

CHAP. XXXI. Ver. 1—21. *Hezekiah puts down all idolatry, and forms arrangements for the restoration of public worship.*—The first part of this reform, we have already noticed, (2 Kings xviii. 4.,) and nothing could better prepare the people for the entire suppression of idolatry than the celebration of the institution described in the preceding chapter. Even those of Ephraim and Manasseh, who appear less devoted to idolatry than the other tribes of Israel, carried back with them the spirit of reform into their own country, and Hosea, king of Israel, probably countenanced their conduct, at least, so far as not to oppose them in the attempt: for though he is said to have done "evil in the sight of the Lord," yet was it "not as the kings of Israel that had been before him."

It was upon the example before us, and other similar ones, that the English Government acted at the time of the glorious Reformation, and which has occasioned them to be stigmatized as Goths and barbarians. We are, for ourselves, by no means

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kind as the running footmen, who were formerly, before the establishment of posts, and still are in some places, trained and kept on purpose to convey dispatches speedily by running.]—*Bagster.*

Ver. 8. *Not stiff-necked, but yield.*—"Not your necks, but give the hand," as in token of compliance with my wishes.

Ver. 11. *Divers of Asher.*—[It has been said, that Hezekiah had no right to invite Hoshea's subjects to repair to Jerusalem to his passover; but, it may be presumed, that he was encouraged to do this by Hoshea himself, who was one of their best kings; besides which, both the golden calves having been taken away by the Assyrians, the apostate Israelites, being thus deprived of their idols, had begun to return to the Lord, and to go up to Jerusalem to worship, some time before Hezekiah gave them this invitation. See *Prideaux.*]—*Bagster.*

Ver. 21. Singing *with loud instruments.*—"Singing" is here improperly supplied; the priests did not sing, but sounded the trumpets, the "instruments" of strength here intended.

Ver. 23. *Keep other seven days.*—[They did not observe other seven days of unleavened bread, but offered sacrifices with praise and thanksgiving, and feasting, other seven days; and, as the people in general, and especially those who came out of the kingdom of Israel, would be unprepared for this additional expense, both Hezekiah and his princes liberally supplied them with cattle for sacrifices.]—*Bagster.*

CHAP. XXXI. Ver. 1. *In Ephraim also.*—[Either this destruction of the appendages of idolatry in Israel was confined to those cities and villages which had come under the dominion of Judah, or else, probably with the consent of Hoshea, the people, in their zeal for the honour of God, went into various parts of his kingdom for this purpose.]—*Bagster.*

Ver. 2. *Gates of the tents.*—[*Beshaarey machanoth Yehovah,* "within the

and Levites [g] for burnt-offerings and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

3 *He appointed* also the king's portion of his substance for the burnt-offerings, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* written [h] in the law of the LORD.

4 Moreover he commanded the people that dwelt in Jerusalem to give the [i] portion of the priests and the Levites, that they might be encouraged [j] in the law of the LORD.

5 ¶ And as soon as the commandment [k] came abroad, the children of Israel brought in abundance the first fruits [l] of corn, wine, and oil, and [m] honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe [n] of holy things which were consecrated unto the LORD their God, and laid *them* [o] by heaps.

7 In the third [p] month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the [q] LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left [r] plenty: for the LORD hath blessed his people; and that which is left *is* this great store.

11 ¶ Then Hezekiah commanded to prepare [s] chambers in the house of the LORD; and they prepared *them*,

12 And brought in the offerings and the tithes and the dedicated [t] *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers [u] under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, the porter toward the east, *was* over the free-will-offerings of God, to [v] distribute the oblations of the LORD, and the most holy things.

15 And [w] next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities [x] of the priests, in *their* [y] set office, to give to their brethren by courses, as well to the great as to the small:

16 Beside their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from [z] twenty years old and upward, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their [a] set office they sanctified themselves in holiness:

19 Also of the sons of Aaron the priests, *which were* in the fields [b] of the suburbs of their cities, in every several city, the men that were expressed by name, [c] to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was* good [d] and right and true before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the [e] law, and in the commandments, to seek his God, he did *it* with all his heart, and [f] prospered.

CHAPTER XXXII.

1 Sennacherib invading Judah, Hezekiah fortifieth himself, and encourageth his people. 9 Against the blasphemies of Sennacherib, by message and letters, Hezekiah and Isaiah pray. 21 An angel destroyeth the host of the Assyrians, to the glory of Hezekiah. 24 Hezekiah praying in his sickness, God giveth him a sign of recovery. 25 He waxing proud, is humbled by God. 27 His wealth and works. 31 His terror in the ambassage of Babylon. 32 He dying, Manasseh succeedeth him.

AFTER [a] these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to [b] win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that [c] he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters [d] of the fountains which *were* without the city: and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that [e] ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall [f] that was broken, and raised *it* up to the towers, and another wall without, and repaired Millo [g] *in* the city of David, and made [h] darts and shields in abundance.

6 And he set captains of war over the people,

A. M. 3278 B. C. 726

g 1Ch.23.30

h Nu.28.29.

i Nu.18.8, &c. Ne.13.10 ..13.

j Mal.2.7 1Co.9.9.. 11 Ga.6.6.

k *break forth.*

l Ex.22.29.

m or, *dates.*

n Le.27.30. De.14.28.

o *heaps, heaps.*

p Le.23.16, &c.

q 1Ch.29.14. Ezr.7.27. 2Co.8.16. Phil.4.10. 19.

r Mal.3.10.

s or, *store-houses.*

t 2 Ki.12.15.

u *at.*

v Ne.13.13.

w *at his hand.*

x Jos.21.9.

y or, *trust.* 1 Ch.9.22.

z 1Ch.23.24, 27.

a or, *trust.*

b Le.25.34. Nu.35.2.

c ver.12..15.

d 2 Ki.20.3. Jn.1.47. Ac.24.16. 1 Th.2.10. 3 Jn.5.

e Ps.1.2,3.

f c.26.5. Jos.1.7,8. Mat.6.33. 7.24..27.

A. M. 3291. B. C. 713.

a 2Ki.18.13. &c. Is.36.1, &c.

b *break them up.*

c *his face was to war.*

d Is.22.9,11.

e *overflowed.*

f c.25.23.

g 2 Sa.5.9. 1 Ki.9.24.

h or, *swords, or weapons.*

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enemies to the fine arts, when consecrated to the service of the true God; but when they are employed to ensnare persons to idolatry, the first works of art, and the finest remains of antiquity, are but a cheap sacrifice to the God of truth and righteousness. Who would for a moment risk his life for a painting or a statue? much less should we hazard the salvation of the soul on a point of taste. Thus did not Hezekiah:

"In every work that he began in the service of the house of God, and in the laws, and in the commandments, to seek his God, he did it with all his heart and prospered."

The remainder of this book, consisting almost entirely of the repetitions of circumstances already related in the Second Book of Kings, we shall refer our readers to the expository remarks there offered.

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gates of the camps of Jehovah;" which comprehended the whole of the buildings that surrounded the temple, in which the priests and Levites were stationed, and which resembled military encampments.]—*Bagster.*

Ver. 5. *And honey.*—[The word *devash* generally denotes the *honey* produced by bees; but, as we have already observed, (on Ge. xliii. 11.) the Jewish doctors are of opinion that it here signifies *dates*, or the fruit of the palm tree; which the Arabians call *daboos*, and the honey produced from them, *dibs*. "This liquor," says Dr. *Shaw*, "which has a more luscious sweetness than honey, is of the consistence of a thin syrup, but quickly grows tart and ropy, acquiring an intoxicating quality, and giving by distillation an agreeable spirit, or *araky*, according to the general name of these people for all hot liquors, extracted by the alembic." Though Jehovah forbad any *devash*, or honey, to be offered to him upon the altar, yet it appears it might be presented as first-fruits, or in the way of *tythes*, which were designed for the sustenance of the priests.]—*Bagster.*

Ver. 16. *Beside their genealogy.*—[The priests and Levites, as they attended in their courses, had a certain portion allotted to them, according to their office and charge. The sons of the priests, who attended with them, as it seems, from three years of age, to learn the work of the sanctuary, previously to the time of their officiating, had a provision made for them. A list was taken of the wives, and of the other children, of the priests and Levites, and a proportionable allowance was assigned them: as also to those, who were excluded or excused from attendance; and for all of those who were absent from the temple, employed as magistrates and teachers in their several districts.—Thus none appropriated an exorbitant proportion, and none wanted a suitable provision: "for in their set office they sanctified themselves in holiness:" they separated themselves from other employments, and devoted themselves to serve God.]—*Bagster.*

CHAP. XXXII. Ver. 1. *After these things.*—After Hezekiah had put down idolatry, and celebrated this solemn passover. Then Sennacherib came and attacked the fenced cities in the boundaries of Judah.

Ver. 4 *Stopped all the fountains.*—[This was prudently done: for, without

and gathered them together to him in the street of the gate of the city, and spake [i] comfortably to them, saying,

7 Be [j] strong and courageous, be [k] not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for [l] *there be* more with us than with him:

8 With him *is* an [m] arm of flesh; but with us [n] *is* the LORD our God to help us, and to fight our battles. And the people [o] rested themselves upon the [p] words of Hezekiah king of Judah.

9 ¶ After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid siege* against Lachish, and all his [q] power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the [r] siege in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, the LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done [s] unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of my hand?

14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of my hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of my hand, and out of the hand of my fathers: how much [t] less shall your God deliver you out of my hand?

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

17 He wrote also letters [u] to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of my hand, so shall not the God of Hezekiah deliver his people out of my hand.

18 Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that *were* on the wall, to affright [v] them, and to trouble them; that they might take the city.

19 And [w] they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man.

20 ¶ And [x] for this *cause* Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed, [y] and cried to heaven.

21 And [z] the LORD sent an [a] angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels [b] slew him there with the sword.

22 Thus [c] the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and [d] guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and [e] presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

24 In [f] those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he [g] gave him a sign.

25 But Hezekiah rendered [h] not again according to the benefit *done* unto him; for his heart was [i] lifted up: [j] therefore there was wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding Hezekiah humbled himself for [k] the pride of his heart, *both* he [l] and the inhabitants of Jerusalem, so that [m] the wrath of the LORD came not upon them in the days of Hezekiah.

27 ¶ And [n] Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of [o] pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks [p] and herds in abundance: for God had given him substance very much.

30 This same Hezekiah also stopped the upper watercourse [q] of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 ¶ Howbeit in *the business of* the [r] ambassadors of the princes of Babylon, who sent [s] unto him to inquire of the wonder that was *done* in the land, God left him, to try [t] him, that he might know all *that was* in his heart.

32 ¶ Now the rest of the acts of Hezekiah, and his [u] goodness, behold, they *are* written in the vision of Isaiah [v] the prophet, the son of Amoz, *and* in the book of the kings [w] of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the [x] chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour [y] at his death. And Manasseh his son reigned in his stead.

CHAPTER XXXIII.

1 Manasseh's wicked reign. 3 He setteth up idolatry, and would not be admonished. 11 He is carried into Babylon. 12 Upon his prayer to God he is released, and putteth down idolatry. 18 His acts. 20 He dying, Amon succeedeth him. 21 Amon reigning wickedly is slain by his servants. 25 The murderers being slain, Josiah succeedeth him.

MANASSEH [a] *was* twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

2 But did *that which was* evil in the sight of

A. M. 3291. B. C. 713.

i *to their heart.* c.30.22.
j De.31.6.
k c.20.15.
l 2 Ki.6.16.
m Je.17.5.
n c.13.12. Ro.8.31. 1 Jn.4.4.
o *leaned.*
p Pr.12.25.
A. M. 3294. B. C. 710.
q *dominion*
r or, *strong hold.*
s Is.10.14. Da.5.19.
t Da.3.15.
u 2Ki.19.9, &c.
v Ne.6.9.
w 1Sa.17.36 Job 15.25, 26. Ps.10.13, 14. 73.8..11. 139.19,20.
x Is.37.1, &c.
y Ps.50.15. 91.11,15.
z Is.10.16., 18; 42.8.
a 2Sa.24.16. Ps.78.50. Da.3.28. 6.22.

b *made him fall.*
c Ps.37.39, 40. Hos.1.7.
d Ps.48.14. 71.20,21.
e *precious things.*
A. M. 3291. B. C. 713.
f 2 Ki.20.1, &c. Is.38.1,&c
g or, *wrought a miracle for him.*
h Ps.116.12.
i c.26.16. Da.5.20, 23. Hab.2.4.
j c.24.18.
k *lifting up.* 2Ki.14.10.
l Je.26.18, 19.
m 1Ki.21.29.
A. M. 3278 3306. B. C. 726..698.
n Pr.10.22.
o *instruments of desire.*
p Job 1.3,9. 42.11.
q Is.22.9,11.
r *interpreters.*
s 2 Ki.20.12, &c. Is.39.1,&c
t De.8.2,16. Ja.1.13.
u *kindnesses.*
v Is.c.36..39
w 2Ki.18.20.
x or, *highest*
y Pr.10.7.
A. M. 3306. 3361. B. C. 668..643.
a 2 Ki.21.1, &c.

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water, how could an immense army subsist in an arid country? No doubt the Assyrian army suffered much through this; as a Christian army did, through the same cause, 1800 years afterwards. See *Harmer.*]—*Bagster.*

Ver. 9. *Sennacherib sent his servants.*—The remainder of this chapter will be found to correspond (in substance) with the 18th, 19th, and 20th chapters of the Second Book of Kings.

Ver. 12. *Taken away his high places.*—[This was artfully malicious: many of the people had sacrificed to Jehovah on *high places*, (chap. xxxi. 1.;) and Hezekiah had removed them, as incentives to idolatry. Hence Rab-shakeh insinuates that, by so doing, he had offended Jehovah, deprived the people of their religious rights, and that, consequently, he could neither expect the blessing of God nor the co-operation of the people.]—*Bagster.*

Ver. 30. *Stopped upper water-courses.*—[Or, "Hezekiah stopped the upper going out, (*motza*, i. e. the egress into the open air,) of the waters of Gihon and brought them underneath, (*lemattah*, by a subterraneous course,) to the west of the city of David:" See note on 1 Ki. i. 45.]—*Bagster.*

Ver. 31. *Ambassadors.*—See margin. Interpreters were probably generally sent as ambassadors, on account of their skill in foreign languages.

CHAP. XXXIII. This chapter throughout corresponds nearly with the 21st of the 2d Book of Kings.

the LORD, like unto the [b] abominations of the heathen, whom the LORD had cast out before the children of Israel.

3 For he [c] built again the high places which Hezekiah his father [d] had broken down, and he reared up altars for Baalim, and made [e] groves, and worshipped [f] all the host of heaven, and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And [g] he caused his children to pass through the fire in the valley of the son of Hinnom: also [h] he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, in this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 ¶ And the LORD spake to Manasseh, and to his people: but they would not hearken.

11 Wherefore the LORD brought upon them the captains of the host [i] of the king of Assyria, which took Manasseh among the [j] thorns, and bound [k] him with [l] fetters, and carried him to Babylon.

12 And when he was in affliction, he besought the LORD his God, and [m] humbled himself greatly before the God of his fathers,

13 And prayed unto him: and [n] he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then [o] Manasseh knew that the LORD he *was* God.

14 ¶ Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about [p] Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the strange [q] gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace-offerings and [r] thank-offerings, and commanded Judah to serve the LORD God of Israel.

A. M. 3366..3387. B. C. 638..617.

b De.18.9,12 2 Ch.28.3.

c *returned and built.*

d c.30.14. 31.1,32.12

e De.16.21.

f De.17.3.

g Eze.23.37, 39.

h De.18.10, 11.

A. M. 3327. B. C. 677.

i *which were the kings.*

j La.3.7.

k Ps.107.10 ..14.

l or, *chains.*

m c.32.26.

n 1 Ch.5.20. Ezr.8.23.

o Ps.9.16. Da.4.34, 35.

A. M. 3327..3361. B. C. 677..643.

p or, *the tower.* c.27.3.

q ver.3,5,7.

r Le.7.12.

s 2 Ki.15.4.

t 1 Jn.1.9.

u Ro.5.16.

v Ps.119.67. 71.75.

w or, *Hosai.*

A. M. 3361..3363. B. C. 643..641.

x 2Ki.21.19, &c.

y Is.44.13, &c.

z *multiplied trespass.*

a Je.7.26.

A. M. 3363. B. C. 641.

b Ge.9.6. Nu.35.31, 33.

A. M. 3363..3394. B. C. 641..610.

a 2 Ki.22.1, &c.

b De.5.32. 17.11,20. 28.14. Jos.1.7.

A. M. 3370. B. C. 634.

c Pr.8.17. Ec.12.1.

A. M. 3374. B. C. 630

d Le.26.30.

e c.33.17,22.

f or, *sun images.* c.14.5.

g 2 Ki.23.4.

h *face of the graves.*

i 1 Ki.13.2.

j or, *mauls.*

17 [s] Nevertheless the people did sacrifice still in the high places, *yet* unto the LORD their God only.

18 ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel.

19 His prayer also, and *how God* was entreated [t] of him, and all [u] his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before [v] he was humbled: behold, they *are* written among the sayings of [w] the seers.

20 ¶ So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

21 ¶ Amon [x] *was* two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved [y] images which Manasseh his father had made, and served them;

23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon [z] trespassed more [a] and more.

24 And his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land [b] slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

CHAPTER XXXIV.

1 Josiah's good reign. 3 He destroyeth idolatry. 8 He taketh order for the repair of the temple. 14 Hilkiah having found a book of the law, Josiah sendeth to Huldah to inquire of the Lord. 23 Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time. 29 Josiah, causing it to be read in a solemn assembly, reneweth the covenant with God.

JOSIAH [a] *was* eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined [b] *neither* to the right hand, nor to the left.

3 ¶ For in the eighth year of his reign, while he was yet [c] young, he began to seek after the God of David his father: and in the twelfth year he began [d] to purge Judah and Jerusalem from the high [e] places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his presence; and the [f] images, that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust *of them*, [g] and strowed *it* upon the [h] graves of them that had sacrificed unto them.

5 And he burnt [i] the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their [j] mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven

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Ver. 7. *A carved image.*—[The Targumist says, "He set up an image, the likeness of himself, in the house of the sanctuary." In the parallel passage it is, "a graven image of the grove," or rather, *Asherah, Astarte*, or Venus. Manasseh, as Bp. *Patrick* observes, seems to have studied to find out what God had forbidden in his law, that he might practise it: a most prodigious change from the height of piety in his father's time, into the sink of impiety in this!]—*Bagster.*

Ver. 11. *Took Manasseh among the thorns.*—It is possible Manasseh might attempt to escape in some wild spot, covered with thorns and briars, and be there taken: and we have ventured to suggest, in the parallel passage of Kings, that they might even have scourged him with thorns; such being the *scorpions*, possibly, with which Rehoboam threatened his people. See note on 1 Kings xii. 11. But the same word (in the feminine) is sometimes used for "hooks," or spears, for fish; and most remarkable is the threatening of Amos the prophet to the kings of Israel: "I will take you away with hooks (or fish spears) and your posterity with fish hooks."

Ver. 19. *His prayer also.*—A form of prayer attributed to this king, is inserted in the Apocrypha, and is still used as a form of devotion in the Greek church. Its high antiquity is, however, very doubtful, as it does not exist in Hebrew, and was never received into the sacred canon; not even by the Romish church, though it was anciently used by that church as a form o confession.

CHAP. XXXIV. This chapter agrees with the 22d of the 2d Book of Kings, and the greater part of the chapter following.

Ver. 4. *The altars . . . . and the images on high above them.*—The altars of the heathen were considered as the footstools of their gods, which were placed upon them.—*Jos. Mede.*

Ver. 6. *With their mattocks.*—The instruments wherewith they demolishe

images [k] into [l] powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest, they delivered [m] the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and to [n] floor the houses which the kings of Judah had destroyed.

12 And the men did the work [o] faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, all that could skill of instruments of music.

13 Also *they were* over the bearers [p] of burdens, and *were* overseers of all that wrought the work in any manner of service: and [q] of the Levites *there were* scribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book [r] of the law of the LORD *given* by [s] Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried [t] the book to the king, and brought the king word back again, saying, All that was committed to [u] thy servants, they do *it*.

17 And they have [v] gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read [w] it before the king.

19 And it came to pass, when the king had heard [x] the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and [y] Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, inquire [z] of the LORD for me, and for them that are left [a] in Israel and in Judah, concerning the words of the book that is found: for great [b] *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of [c] Hasrah, keeper of the [d] wardrobe; (now she dwelt in Jerusalem in the [e] college:) and they spake to her to that *effect*.

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I [f] will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out [g] upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard;

27 Because thy heart was [h] tender, and thou didst humble [i] thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* [j] also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither [k] shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ Then [l] the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, [m] great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

31 And the king stood [n] in his place, and made a covenant [o] before the LORD, and to walk after the LORD, and to keep his commandments, and his [p] testimonies, and his statutes, with all his heart, and with all his soul, to perform [q] the words of the covenant which are written in this book.

32 And he caused all that were [r] present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations [s] out of all the countries that *pertained* to the children of Israel, and made all that were present in Israel to serve, *even* to serve the LORD their God. *And* all his days [t] they departed not from [u] following the LORD, the God of their fathers.

A. M. 3377
B. C. 630

k *to make powder.*
l De 9.21.
A. M. 3380.
B. C. 624.
m 2 Ki.12.4
n or, *after.*
o c.31.12. Ne.7.2. 1 Co 4.2.
p c.2.18. Ne 4.10.
q 1 Ch.23.4, 5.
r De.17.18, 19. Jos.1.8.
s *by the hand of.*
t Je.36.20,21
u *to the hand of.*
v *poured out, or, melted.*
w *in it.*
x Ro.7.7,9.
y or, *Achbor.* 2Ki.22.12.
z Je 21.2. Eze.14.1, &c. 20.1, &c.
a Is.37.4.
b I.e.26.14, &c. De.28.15, &c. 29.18..28. 30.17..19. 31.16..22. 32.15..25. Ro.1.18. 2.8..12.
c or, *Harhas.* 2Ki.22.14.
d *garments.*
e or, *school, or, second part.*
f Je.6.19. 19.3.15. 35.17.
g Is.42.25. Je.7.20. La. 2.4. 4.11.
h c.33.12,13. Ps.34.18. 51.17. Is.57.15. 66.2. Eze.9.4.
i Ja.4.6,10.
j Ps.10.17. Is.65.24.
k 1Ki.21.29. 2Ki.20.19.
l 2 Ki.23.1, &c.
m *from greatest even to small.*
n 2Ki.11.14. c.6.13.
o Je.50.5.
p Ps.119. 111,112.
q Ps.119.106
r *found.*
s 1 Ki.11.5.
t Je.3.10. Ho.6.4.
u *after.*

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idolatry. Others read, "In their desolate places;" but Dr *Boothroyd*, following Capellus and Houbigant, reads, "He destroyed on every hand their (idol) temples."

Ver. 12. *All that could skill*, &c.—That is, all the Levites that were skilful in instruments of music. Dr. *Clarke* thinks they played to animate and encourage the workmen. So Orpheus and Amphion animated, not stones and trees, but masons and carpenters, to build the cities of Greece.

Ver. 14. *Book of the law by Moses.*—[Literally "a book of the law of the Lord, *by the hand* of Moses;" i. e. as Dr. *Kennicott* understands it, "in the hand writing of Moses;" for, says he, though there are fifteen places in the Old Testament which mention "the law of Moses," and "book of Moses," yet this one place only mentions "the book of the law in, or by, the hand of Moses."]—*Bagster.*

Ver. 27. *Thy heart was tender.*—["Because," says the Targumist, "thy heart was melted and thou hast humbled thyself in the sight of the *word* of the Lord, *meymra dyya*, when thou didst hear His *words*, *yath pithgamoi*, against this place." Here *meymra*, the *personal word*, is plainly distinguished from *pithgam*, a *word spoken*.]—*Bagster.*

Ver. 31. *Made a covenant*, &c.—[This was expressed, 1. In general, To walk after Jehovah; to have no gods beside him. 2. To take his law for the

CHAPTER XXXV.

1 Josiah keepeth a most solemn passover. 20 He, provoking Pharaoh-necho, is slain at Megiddo. 25 Lamentations for Josiah.

MOREOVER [a] Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth *day* [b] of the first month.

2 And he set the priests in [c] their charges, and encouraged them to the service of the house of the LORD,

3 And said unto the Levites that taught all [d] Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; *it* [e] *shall* not *be* a burden upon *your* shoulders: serve now the LORD your God, and his people Israel,

4 And prepare *yourselves* by the houses of your fathers, after your courses, according to the writing of David [f] king of Israel, and according to the writing of [g] Solomon his son.

5 And stand [h] in the holy *place* according to the divisions of [i] the families of the fathers of your brethren [j] the people, and *after* the division of the families of the Levites.

6 So kill the passover, and [k] sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

7 And Josiah [l] gave to [m] the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance.

8 And his princes [n] gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred *small cattle*, and three hundred oxen.

9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, [o] gave unto the Levites for passover offerings five thousand *small cattle*, and five hundred oxen.

10 So the service was prepared, and the priests stood in their place, and the Levites in their [p] courses, according to the king's commandment.

11 And [q] they killed the passover, and the priests sprinkled *the blood* from their hands, and the Levites flayed *them*.

12 And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written [r] in the book of Moses. And so *did they* with the oxen.

13 And they roasted [s] the passover with fire according to the ordinance: but the *other* holy *offerings* sod [t] they in pots, and in caldrons, and in pans, and [u] divided *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers the sons of Asaph *were* in their [v] place, according to the commandment of [w] David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters [x] *waited* at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel that were present [y] kept the passover at that time, and the feast of unleavened bread seven days.

18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ After [z] all this, when Josiah had prepared the [a] temple, Necho [b] king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the house [c] wherewith I have war: for God commanded me to make haste: forbear thee from *meddling with* God, who *is* with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away, for I am sore [d] wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried [e] in *one of* the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

25 ¶ And Jeremiah lamented [f] for Josiah: and all the singing men [g] and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance [h] in

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A. M. 3380 B. C. 624.

a 2Ki.23.21, &c.
b Ex.12.6. Ezr.6.19.
c c.23.18.
d De.33.10. c.30.22. Mal.2.7.
e 1Ch.23.26.
f 1Ch.23.26.
g c.8.14.
h Ps.134.1.
i *house.*
j *sons of the people.*
k c.30.3,15. Ezr.6.20.
l *offered.*
m c.7.8..10. 30.24.
n *offered.*
o *offered.*
p Ezr.6.18.
q c.29.22,34.
r Le.3.3.
s Ex.12.8,9. De.16.7.
t 1 Sa.2.13.. 15.
u *made them run.*

v *station.*
w 1Ch.25.1, &c.
x 1 Ch.9.17.
y *found.*

A. M. 3394. B. C. 610.

z 2Ki.23.29, &c.
a *house.*
b Je.46.2,&c
c *of my war.*
d *made sick* 1Ki.22.34.
e or, *among the sepulchres.*
f Zec.12.11. La.4.20.
g Mat.9.23.
h Je.22.20.

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regulation of their conduct. 3. In particular, To bend their whole heart and soul to the performance of it; so that they might not only have *religion* without, but *piety* within.]—*Bagster.*

CHAP. XXXV. Ver. 3. *Put the holy ark in the house.*—It seems probable, that during the reign of idolatry, the priests had secreted this, to preserve it from injury, or insult.

Ver 4. *After your courses.*—[The regulations formed by David, and established by Solomon, concerning the courses of the priests and Levites, were committed to writing, and preserved for them to refer to continually. Josiah, as well as Hezekiah, required the priests and Levites to attend to their several duties, and encouraged them therein; but he neither added, altered, nor retrenched any thing: he merely enforced what had been established in the law, and in the regulations made by David and the contemporary prophets:—"the commandment of the king . . . was by the word of the Lord."]—*Bagster.*

Ver. 7. *Thirty thousand.*—[According to the calculation, that not fewer than 10, nor more than 20 persons, were to join for one kid or lamb, the numbers given on this occasion would suffice for above 400,000 persons.]—*Bagster.*

Ver. 13. *Divided them speedily.*—This was done, perhaps, in allusion to the haste with which it was originally commanded to be eaten. See Exod. iii. 10, 11.

Ver. 18. *No passover,* &c.—[Not one on *purer* principles, more *heartily* joined in by the people present, *more literally* or *exactly consecrated,* according to the law, or more *religiously* observed. The words do not refer to the number present, but to the manner and spirit. But that which distinguished this passover from all the former was, says *Calmet,* the great liberality of Josiah, who distributed to his people a greater number of victims than either David or Solomon had done.]—*Bagster.*

Ver. 22. *Josiah would not turn his face.*—[Josiah's conduct in this affair has been treated with great severity; and he has been charged with engaging rashly in an *unjust* war, and *disregarding the express command of God.* But Scripture no where condemns him; and Pharaoh, in marching through Josiah's territories, against his will, certainly committed an act of hostility. It is evident that Josiah was in possession of the whole land of Israel, (ch. xxvi. 6;) and probably he held the northern parts of it as a grant from the king of Babylon; and was not only in alliance with him, but bound to guard his frontiers against hostile invaders. He may, therefore, be fairly justified from the charge of *unjustly* meddling in a war that did not belong to him. It is true, the ambassadors assured Josiah, that "God had commanded Pharaoh to make haste;" and he is therefore said not to have "hearkened to the words of Necho, from the mouth of God." But Necho produced no proof that he

Israel: and, behold, they *are* written in the lamentations.

26 ¶ Now the rest of the acts of Josiah, and his [i] goodness, according to *that which was* written in the law of the LORD,

27 And his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

CHAPTER XXXVI.

1 Jehoahaz succeeding is deposed by Pharaoh, and carried into Egypt. 5 Jehoiakim reigning ill is carried bound into Babylon. 9 Jehoiachin succeeding reigneth ill, and is brought into Babylon. 11 Zedekiah succeeding reigneth ill, and despiseth the prophets, and rebelleth against Nebuchadnezzar. 14 Jerusalem, for the sins of the priests and people, is wholly destroyed. 22 The proclamation of Cyrus.

THEN [a] the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt [b] put him down at Jerusalem, and [c] condemned the land in a hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

6 Against [d] him came up Nebuchadnezzar king of Babylon, and bound him in [e] fetters, to carry him to Babylon.

7 Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah: and [f] Jehoiachin his son reigned in his stead.

9 ¶ Jehoiachin [g] *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.

10 And [h] when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the [i] goodly vessels [j] of the house of the LORD, and made [k] Zedekiah his [l] brother king over Judah and Jerusalem.

11 ¶ Zedekiah [m] *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the LORD his God, *and* humbled not himself before Jeremiah the prophet *speaking* from the mouth of the LORD.

A. M. 3394. B. C. 610.

i *kindnesses* c 32.32
a 2 Ki 23.30, &c.
b *removed him.*
c *mulcted* A. M. 3397. B. C. 607
d 2Ki 24.13, &c.
A. M. 3393. B. C. 606.
e or, *chains:* foretold, Hab. 1.6, &c.
f or, *Jeconiah* 1Ch 3.16. or, *Coniah* Je 22.24.
A. M. 3405. B. C. 599.
g 2 Ki 24.8, &c.
p *at the return of the year.*
i *vessels of desire*
j Da. 1.1, 2. 5.2.
k or, *Mattaniah, his father's brother.* 2Ki 24.17.
l Je. 37.1.
m Je. 52.1, &c.
A. M. 3405..3416. B. C. 599..588.

n Je. 52.3. Eze. 17.15, 18.
o 2Ki 17.14.
p Je. 25.3,4. 35.15.
q *by the hand of.*
r i.e. *continually and carefully.*
s Is. 28.22.
t Pr. 1.24..30
u *healing.*
A. M. 3414..3416. B. C. 588..588.
v Je. 38.49. 2Ki. 25.1, &c. Ezr. 9.7.
A. M. 3416. B. C. 588.
w Ps 74.6..8 Is. 64.11.
A. M. 3416..3468. B. C. 588..536.
x *the remainder from the sword.*
y Je. 25.9..12 26.6,7. 29.10.
z Le 26.34, 43. Da. 9.2.
A. M. 3468. B. C. 536.
a Ezr. 1.1, &c.
b Is. 44.28. 45.1, &c.

13 And he also [n] rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened [o] his neck, and hardened his heart from turning unto the LORD God of Israel.

14 ¶ Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

15 And [p] the LORD God of their fathers sent to them [q] by his messengers, rising up [r] betimes, and sending; because he had compassion on his people, and on his dwelling place:

16 But they mocked [s] the messengers of God, and despised [t] his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no [u] remedy.

17 Therefore [v] he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 And [w] they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And [x] them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

21 To fulfil the word of the LORD by the mouth of [y] Jeremiah, until the land had enjoyed her [z] sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

22 ¶ [a] Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of [b] Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him a house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

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was a prophet of Jehovah; and the word he employed, *elohim*, may denote *gods*, or *idols*; and critics have noticed that the expression, "from the mouth of God," is not used when the true God is meant.]—*Bagster.*

CHAP. XXXVI. This chapter records the principal facts of 2 Kings xxiii. from ver. 30, the whole of ch. xxiv. and of chap. xxv. as far as ver. 21.

Ver. 9. *Jehoiachin was eight years old.*—[The Syriac, Arabic, and the parallel place, (on which see the note 2 Ki. xxiv. 8.) have "eighteen years;" which, as *Scaliger* observes, is no doubt the genuine reading.]—*Bagster.*

Ver. 22. *First year of Cyrus.*—[This and the following verse are supposed to have been written by mistake from the book of Ezra, which begins in the same way. The book of Chronicles properly closes with ver. 21.; and these verses relate to a period 70 years later.]—*Bagster.*

CONCLUDING REMARKS ON THE BOOKS OF CHRONICLES.

[THESE sacred books have been held in low estimation, and consequently too much neglected both by readers and commentators, induced thereto by the false persuasion, that they contained few things which are not to be found in the preceding books. *Jerome*, however, had a most exalted opinion of the books of Chronicles; and asserts, that they are an epitome of the Old Testament; that they are of such importance that he who supposes himself to be acquainted with the Sacred Writings, and does not know *them*, only deceives himself: and that innumerable questions relative to the Gospel are here explained:—This may be going too far; but though they contain many particulars related in the preceding books, and supply many circumstances omitted in former accounts, they ought certainly not to be considered merely as an abridgment of other histories, with some supplementary additions, but as books written with a particular view; in consistency with which, the author sometimes disregards important particulars, in those accounts from which he might have compiled his work, and adheres to the design proposed, which seems to have been, to furnish a genealogical sketch of the twelve tribes deduced from the earliest times, in order to point out those distinctions which were necessary to discriminate the mixed multitude that returned from Babylon; to ascertain the lineage of Judah, from which the Messiah was to spring; and to re-establish them on their ancient footing. The author appears to have intended to furnish, at the same time, an epitome of some parts of the Jewish history, but enriched with many additional particulars. The books of Chronicles, therefore, present us with a lively picture of the state of the kingdom of Judah, and of the various vicissitudes and revolutions which it sustained under different princes. They serve, as the author seems to have designed, greatly to illustrate the necessity of depending on God for defence, without whose protection kingdoms, as well as individuals, must fall. The advantages derived from obedience to God, and the miseries that resulted from wickedness and sin, are strikingly exhibited: they abound with useful examples; and the characters are forcibly displayed by a contrasted succession of pious and depraved princes. The change and defection even of individuals, and their decline from righteousness to evil, are shown, with much effect; and many interesting incidents are brought forward, which exhibit the interposition of the Almighty, defeating evil, and effecting his concerted purposes. The authenticity and canonical authority of these books have never been disputed.]—*Bagster.*

THE BOOK OF EZRA.

THIS Book has been generally ascribed to Ezra, who is himself the chief subject of it, by the Jewish as well as the Christian Church, to which we know of no solid objection; for though the history commences before his time, he might doubtless find at Jerusalem the documents necessary to its compilation, and the chief persons were still living on his arrival.

The first party of Jews returned from Babylon under the prince Zerubbabel (or Shazbazzar) and the high priest Jeshua, or Joshua, the son of Josedeck, who was put to death by Nebuchadnezzar; the second under Ezra the priest, who brought with him priests and Levites, to instruct the people.

This Ezra was a priest of the house of Aaron, and grandson of Seraiah, who was high priest in the reign of Zedekiah. (2 Kings xxv. 18. compared with Ezra vii. 1.) In this canonical book, from chap. iv. 8, to chap. vi. 19; also chap. vii. from ver. 12 to 27, is written in the Chaldaic dialect.

[This book contains a continuation of the Jewish history from the time at which the Chronicles conclude, to the 20th year of Artaxerxes Longimanus, a period of about 80 years; containing an account of the edict of Cyrus, granting permission to the Jews to return, and rebuild Jerusalem and the temple; the people who returned under Zerubbabel, with their offerings toward rebuilding the temple; the erection of the altar of burnt-offering, and the laying of the foundation of the temple; the opposition of the Samaritans, and consequent suspension of the building of the temple; the decree of Darius Hystaspes granting the Jews permission to complete the building of the temple and city, which they accomplish in the sixth year of his reign; the departure of Ezra from Babylon, with a commission from Artaxerxes Longimanus; his retinue and arrival at Jerusalem; his prayer on account of the intermixture of the Jews with heathen nations; the reformation effected by him.]—*Bagster.*

CHAPTER I.

The proclamation of Cyrus for the building of the temple. 5 The people provide for their return. 7 Cyrus restoreth the vessels of the temple to Sheshbazzar.

A. M. 3468. B. C. 536.

NOW [a] in the first year of Cyrus king of Persia, that the word of the [b] LORD by the mouth of Jeremiah might be fulfilled, the LORD [c] stirred up the spirit of Cyrus king of Persia, that he [d] made a proclamation [e] throughout all his kingdom, and *put it* also in writing, saying,

2 Thus saith Cyrus king of Persia, The LORD [f] God of heaven hath given me all the kingdoms of the earth; and [g] he hath charged me to build him a house at Jerusalem, which *is* in Judah.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he [h] *is* the God,) which *is* in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place [i] help him with silver, and with gold, and with goods, and with beasts, beside the free-will-offering for the house of God that *is* in Jerusalem.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God [j] had raised to go up to build the house of the LORD which *is* in Jerusalem.

6 And all they that *were* about them [k] strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was willingly offered.

7 ¶ Also Cyrus the king brought forth the vessels [l] of the house of the LORD, which [m] Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basins of gold, silver basins of a second *sort* four hundred and ten, *and* other vessels a thousand.

11 All the vessels [n] of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them of* the [o] captivity that were brought up from Babylon unto Jerusalem.

a 2 Ch. 36. 22, 23.
b Je. 25. 12. 29. 10. 33. 7–13.
c Pr. 21. 1. Da. 2. 21.
d *caused a voice to pass.*
e c. 5. 13, 14.
f Da. 2. 21.
g Is. 44. 28. 45. 1, 13.
h Ps. 83. 18. Is. 45. 5. Je. 10. 10. Da. 6. 26.
i *lift them up.*
j Ne. 2. 12. Pr. 16. 1. Ph. 2. 13. 3 Jn. 11.
k I. e. *helped them.*
l c. 5. 14; 6. 5.
m 2 Ki. 24. 13. 2 Ch. 36. 7. Da. 5. 2.
n 2 Ti. 2. 20, 21.
o *transportation.* Mat. 1. 11, 12.

CHAPTER II.

1 The number that return, of the people, 36 of the priests, 40 of the Levites, 43 of the Nethinims, 53 of Solomon's servants, 62 of the priests which could not show their pedigree. 64 The whole number of them, with their substance. 68 Their oblations.

NOW [a] these *are* the children of the province that went up out of the [b] captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with [c] Zerubbabel: Jeshua Nehemiah, [d] Seraiah, [e] Reelaiah, Mordecai Bilshan, [f] Mizpar, Bigvai, [g] [h] Rehum, Baanah

a Ne. 7. 6, &c.
b 2 Ki. 24. 14, 16. 2 Ch. 36. 20. La. 1. 3, 5. 4. 22. Zep. 2. 7. c Hag. 1. 1, &c.
d or, *Azariah.* Ne 7. 7.
e or, *Raamiah.*
f or, *Mispereth.*
g or, *Nehum.*
h c. 4. 8.

CHAP. I. Ver. 1—11. *Cyrus issues a proclamation for re-building the temple, and for the return of the Jews to their own land.*—The prophecy of Jeremiah, (chap. xxv. 12.; xxix. 10.) that the Jews (that is, the inhabitants of Judah) should return to their own land, after seventy years captivity, had prepared them for such a happy change; and, if it be true (as Josephus reports) that the prophecy of Isaiah had been shown to him, in which he had been spoken of by name, (Isa. xliv. 28. and xlv. 1.) it might be the means of rendering him more favourable to that object. Providence, however, is never at a loss for means or instruments, to bring about the divine decrees; and when the hand of prophecy points to any period or event, all human opposition is in vain, as we shall find demonstrated in the history now before us. No sooner does Cyrus issue his proclamation, than the chief of the fathers of Benjamin and Judah are stirred up by a divine influence to accept the offer and prosecute the work.

The liberality of Cyrus was also worthy of his character, in returning so many thousand vessels of gold and silver, which his predecessor Nebuchadnezzar had brought away from Jerusalem, and presented to his idols; and the manner in which he speaks of the great JEHOVAH, "He is the God!" seems to indicate a mind half convinced of the unity of the divine Being and "almost persuaded to be"—*a Jew.*

It is observable that, in various instances, when the Almighty has designed to introduce any important moral revolution into the world, the way has been prepared by the creation of some vast and paramount empire, which gave facility to the design. Thus in the person of Cyrus was now united, not only the kingdoms of the Medes and Persians, but also the vast Assyrian and Babylonian empires; so that his decree effectually protected them during his lifetime; and even afterwards, when its authenticity was ascertained. (See chap. vi. 1, &c.) In like manner, the magnitude of the Roman empire favoured the introduction of Christianity: and may it not be hoped, that the present prodigious extent of the British dominions may favour the spread of Christianity in every quarter of the globe.

CHAP. II. Ver. 1—70. *Register of families.*—The Register, in the book of Nehemiah, answers to this here given in so many particulars, that there can be no doubt that the same is meant in both places. In general, the names and the numbers of each family are nearly the same; and the sum total is computed in both exactly alike. Yet there are several considerable variations, in names and numbers, which cannot be readily and satisfac-

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CHAP. I. Ver. 1. *Cyrus.*—[*Cyrus* is said to have been the son of *Cambyses* king of Persia, and *Mandane*, daughter of Astyages king of Media: he was born about 600 years before Christ, and died at the age of 70, after a reign of 30 years. He was mentioned by name, and his conquests foretold, by the prophet Isaiah, above a century before his birth; and *Josephus* accounts for the partiality he evinced towards the Jews, from the circumstance of these prophecies being shown him, probably by Daniel.]—*Bagster.*

Ver. 2. *All the kingdoms.*—[According to the testimony of ancient writers, Cyrus, at this time, reigned over the Medes, Persians, Hyrcanians, Syrians, Assyrians, Indians, &c., and all lesser Asia.]—*Bagster.*

Ver. 9. *Nine and twenty knives.*—These were doubtless the knives employed in circumcision or sacrifice, and by their being carried away, and returned among the gold and silver vessels, were doubtless of elegant and costly structure, perhaps with blades of flint. (See Josh. v. 2.)

Ver. 11. *All the vessels*, 5400.—[Instead of 5400, the enumeration of the articles in ver. 9, 10 only amounts to 2499; but in the parallel account, Esdras, ii. 13, 14, the amount is 5469, as will be evident from the following statements:

IN EZRA.		IN ESDRAS.	
Gold chargers	30	Gold cups	1000
Silver ditto	1000	Silver cups	1000
Knives	29	Silver censers	29
Gold basins	30	Gold vials	30
Silver ditto	410	Silver vials	2416
Other vessels	1000	Other vessels	1000
Said to be	5400	Total	5469
But only	2499	Surplus	69
Deficiency	2901		

It is supposed that they actually amounted to 5400, but that only he *chief* of them were specified, the spoons, &c. being omitted.]—*Bagster.*

A. M. 3468. B. C. 536.

The number of the men of the people of Israel:

3 The children of Parosh, two thousand a hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of [i] Arah, seven hundred seventy and five.

6 The children of [j] Pahath-moab, of the children of Jeshua *and* Joab, two thousand eight hundred and twelve.

7 The children of [k] Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and threescore.

10 The children of [l] Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of [m] Jorah, a hundred and twelve.

19 The children of Hashum, two hundred twenty and three.

20 The children of [n] Gibbar, ninety and five.

21 The children of Beth-lehem, a hundred twenty and three.

22 The men of Netophah, fifty and six.

23 The men of Anathoth, a hundred twenty and eight.

24 The children of [o] Azmaveth, forty and two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.

26 The children of Ramah and Gaba, six hundred twenty and one.

27 The men of Michmas, a hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of [λ] Nebo, fifty and two.

30 The children of Magbish, a hundred fifty and six.

31 The children of the other [p] Elam, a thousand two hundred fifty and four.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, [q] Hadid, and Ono, seven hundred twenty and five.

34 The children of Jericho, three hundred forty and five.

35 The children of Senaah, three thousand and six hundred and thirty.

36 ¶ The priests: the children of [r] Jedaiah, of the house of Jeshua, nine hundred seventy and three.

37 The children of [s] Immer, a thousand fifty and two.

38 The children of [t] Pashur, a thousand two hundred forty and seven.

39 The children of [u] Harim, a thousand and seventeen.

40 ¶ The Levites: the children of Jeshua, and Kadmiel, of the children of [v] Hodaviah, seventy and four.

41 The singers: the children of Asaph, a hundred twenty and eight.

42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all a hundred thirty and nine.

43 ¶ The [w] Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,

44 The children of Keros, the children of [x] Siaha, the children of Padon,

45 The children of Labanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of [y] Shalmai, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Besai,

50 The children of Asnah, the children of Mehunim, the children of [z] Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of [a] Bazluth, the children of Mehida, the children of Harsha,

53 The children of Barkos, the children of Sisera, the children of Thamah,

i Ne.7.10.

j Ne.7.11

k ver.31.

l or, *Binnui.* Ne.7.15.

m or, *Hariph.* Ne.7.24.

n or, *Gibeon* Ne.7.25.

o or, *Beth-azmaveth.* Ne.7.28.

λ *This Nebo was probably the* Nabau *which Eusebius and Jerome place eight miles south from Hebron, in whose time it was deserted.*

p ver.7.

q or, *Harid,* as it is in some copies.

r 1 Ch.24.7.

s 1Ch.24.14.

t 1 Ch.9.12.

u 1 Ch.24.8.

v or, *Judah.* c.3.9. called also *Hodevah.* Ne.7.43.

w ver.58.

x or, *Sia.*

y or, *Shamlai.*

z or, *Nephishesim*

a or, *Bazlith.* Ne.7.54.

torily accounted for. The most material of these are marked in the margin.—It is probable, that Ezra, when he wrote his history, many years after the return of the Jews to Babylon, copied this register from the public records without alteration. Some think, that several who had their names inserted in the register, altered their minds, or died before the company arrived at Jerusalem; and that others came forward, so as to complete the same number in all. The word *children* is sometimes used for the descendants from the several heads of families: at other times, for those whose ancestors belonged to the cities mentioned in connexion with them.

The number of the several families amounts only to twenty-nine thousand eight hundred and eighteen; and those of Nehemiah to thirty-one thousand and eighty-nine; yet the sum total is in both said to be forty-two thousand three hundred and sixty, besides their servants. (Neh. vii. 66, 67.) The surplus are supposed to have been priests and Levites who could not produce their gencalogy, and Israelites from the other tribes, who accompanied their brethren of Judah and Benjamin.

Under the divine protection this company arrived safe at Jerusalem, without any memorable occurrence. They found the city and all around it in ruins, and it seems the neighbouring cities totally unoccupied. These they rebuilt as well as they could, and dwelt in them for the present. But the house of God chiefly occupied their thoughts; and it seems that their oblations to it were made before they separated to seek habitations or subsistence. The whole amounted to nearly eighty thousand pounds sterling, besides the priests' garments, which was a considerable sum for them to contribute in their present poverty: but probably their brethren who stayed behind, contributed part of it; as the sacrifices and the burning of incense at the temple, were for the benefit of those who worshipped *at,* or *towards,* that typical residence of the God of Israel. 'By this it appears, that the Jews were not made such poor slaves in Babylon as wrought for their . . . masters, but had liberty to trade and get riches for themselves; some of them being advanced to considerable offices in the king's court.' *Bp. Patrick.* The whole history shows that they were not reduced to personal slavery. Every thing seems to have been conducted with much harmony and regularity. 'The foundation of this poor commonwealth was laid in a marvellous concord. . . . They had one heart and soul like the first Christians, without which unity no people can be preserved. And that it may be cherished, they must avoid those things that destroy it, which are (as Joseph Wolphius here observes) principally . . . self-love, and meddling in other men's matters.' *Bp. Patrick.—T. Scott.*

CHAP. II. Ver. 3. *The children of Parosh.*—Where the word children is found in this table prefixed to the name of a man, it signifies *his* descendants; as from ver. 3 to 20. Where it is found prefixed to a place, it refers to its inhabitants: as from ver. 21 to 25. Dr. *Clarke.*

54 The children of Neziah, the children of Hatipha.

55 ¶ The children of Solomon's [b] servants: the children of Sotai, the children of Sophereth, the children of [c] Peruda,

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of [d] Ami.

58 All the [e] Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

59 And these *were* they which went up from Tel-melah, Tel-harsa, Cherub, [f] Addan, *and* Immer: but they could not show their father's house, and their [g] seed, whether they *were* of Israel:

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai: which took a wife of the daughters of [h] Barzillai the Gileadite, and was called after their name:

62 These sought their register *among* those that were reckoned by genealogy, but [i] they were not found: therefore were [j] they, as polluted, put from the priesthood.

63 And the [k] Tirshatha said unto them, that they should not eat [l] of the most holy things, till there stood up a priest with [m] Urim and with Thummim.

64 ¶ The [n] whole congregation together *was* forty and two thousand three hundred *and* threescore,

65 Beside their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing men and singing women.

66 Their horses *were* seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.

68 ¶ And [o] *some* of the chief of the fathers, when they came to the house of the LORD which *is* at Jerusalem, offered freely for the house of God to set it up in his place:

A. M. 3468. B. C. 536.

b 1 Ki.9.21.

c or, *Perida* Ne.7.57.

d or, *Amon.* Ne.7.59.

e Jos.9.21, 27. 1Ch.9.2. Ne.3.26.

f or, *Addon.* Ne.7.61.

g or, *pedigree.*

h 2Sa.17.27.

i Nu.3.10.

j *they were polluted from the priesthood.*

k or, *governor.* Ne.8.9.

l Le.22.10, 14.

m Ex.28.30. Le.8.8. Nu.27.21. De.33.8.

n Ne.7.66, &c.

o Ne.7.70, &c.

69 They gave after their ability unto the treasure [p] of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments.

70 So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

CHAPTER III.

1 The altar is set up. 4 Offerings frequented. 7 Workmen prepared. 8 The foundations of the temple are laid in great joy and mourning.

AND when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up [a] Jeshua the son of Jozadak, and his brethren the priests, and [b] Zerubbabel the son of [c] Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as *it is* written [d] in the law of Moses the man of God.

3 And they set the altar upon his bases; for fear *was* upon them because of the people of those countries: and they offered burnt-offerings thereon unto the LORD, *even* burnt-offerings morning and evening.

4 ¶ They [e] kept also the feast of tabernacles, as *it is* written, and *offered* the daily burnt-offerings by number, according to the custom, [f] as the duty of every [g] day required;

5 And afterward *offered* the continual burnt-offering, both of the new moons, and of all the set feasts [h] of the LORD that were consecrated, and of every one that willingly offered a free-will-offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD. But [i] the foundation of the temple of the LORD was not *yet* laid.

7 ¶ They gave money also unto the masons, and to the [j] carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon [k] to the sea of Joppa, according to the [l] grant that they had of Cyrus king of Persia.

8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began [m] Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appoint-

p 1Ch.26.20.

a or, *Joshua.* Hag.1.1, 2.2. Zec.3.1.

b called *Zorobabel.* Mat.1.12. Lu.3.27.

c called *Salathiel.* Mat.1.12. Lu.3.27.

d Nu.28.3, &c. De.12.5,6.

e Ne.8.14,17 Zec.14.16

f *the matter of the day in his day.*

g Ex.29.38.

h Nu.28.29.

i *the temple of the* LORD *was not yet founded.*

j or, *workmen.*

k 1 Ki.5.6,9.

l c.6.3.

A. M. 3469. B. C. 535

m ver.2.

CHAP. III. *The altar set up, and the foundation of the temple laid.*—"It seems that the first party of Jews left Babylon in the spring of the year: that, on their arrival in Jerusalem, they constructed huts and sheds to lodge in among the ruins, in which they must have spent some months. After this, they rebuilt the altar of burnt-offerings, and kept the feast of tabernacles," which fell in the month Tisri, corresponding to the beginning of our October. On this occasion, they offered the burnt-offerings according to the law daily—"as the duty of every day required." This may afford us an excellent hint; for, as every day has its duties, if we defer the duties of one day to another, we shall soon find ourselves in arrears that cannot be brought up. Above all, we should not defer the most urgent of all duties—prayer, until to-morrow, and that for two most important reasons: 1. We know not whether we may see to-morrow; and, 2. if we do, it will bring its duties with it. "To-day, therefore, while it is called to-day," let us hear the voice of God in his word, and let him hear our voice in prayer. "In the morning (said David) will I direct my prayer unto thee, and will look up." (Psalm v. 3.)

Prayer should always be accompanied with praise. We are never called upon to ask for mercies, but we have also to praise God for mercies that have been received. The Jews, amidst the ruins of their city and the temple, were called upon to praise the Lord, "because he is good, for his mercy endureth for ever toward Israel." "And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."

All our pleasures on earth, however, are mingled and alloyed with sorrow. Thus, in the case before us, while the young people were "shouting aloud for joy," in the prospect of a new temple and a rising city, "the ancient men," who had seen the

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Ver. 55. *The children of Solomon's servants.*—Of the seven nations of Canaan, whom Solomon had made bond slaves. 1 Kings ix. 20, 21.

Ver. 63. *The Tirshatha.*—So the word is generally interpreted, and applied to Nehemiah.—*Urim.*—See note on 1 Sam. xxviii. 6.

Ver. 64. *The whole congregation*, 42,360.—[Though the sum total, both here and in Nehemiah, is equal, namely, 42,360, yet the particulars reckoned up only make 29,818 in Ezra, and 31,089 in Nehemiah; and we find that Nehemiah mentions 1765 persons which are not in Ezra, and Ezra has 494 not mentioned in Nehemiah. This last circumstance, which seems to render all hope of reconciling them impossible, *Alting* thinks is the very point by which they can be reconciled; for, if we add Ezra's *surplus* to the *sum* in Nehemiah, and Nehemiah's *surplus* to the *number* in Ezra, they will both amount to 31,583; which subtracted from 42,360, leaves a deficiency of 10,777, which are not named because they did not belong to the tribes of Judah and Benjamin, or to the priests, but to the other Israelitish tribes.]—*Bagster.*

Ver. 69. *Drams.*—A Persian coin, value about $4 66; but the whole treasure cannot be valued at much less than $411,000.

CHAP. III. Ver. 2. *Jeshua the son of Jozadak.*—He was the son of Seraiah the high priest, who was put to death by Nebuchadnezzar, 2 Kings xxv. 18, 21. This Joshua (or Jeshua) was the first high priest after the captivity.

Ver. 3. *They set the altar upon his bases.*—That is, raised it on the same spot.

Ver. 7. *Joppa.*—[*Joppa*, now *Jaffa*, or *Yaffa*, one of the most ancient seaports in the world, is situated in a fine plain on the shore of the Mediterranean, between Jamnia south, and Cæsarea of Palestine north, 150 stadia from Antipatris, according to *Josephus*, thirty miles south of Cæsarea, twelve miles north of Ashdod, nine miles west of Ramla, and forty miles west of Jerusalem, according to modern authorities; and in lat. 32° 50′ long. 65° 40′, according to *Ptolemy*. It is still a considerable town, containing about 4000 or 5000 souls, and occupying a circular eminence, close to the sea side, with a citaue on the summit; the bottom of the hill being surrounded by a wall twelve or fourteen feet high, and two or three feet thick. The environs are occupied by extensive gardens.]—*Bagster.*

Ver. 8. *In the second year*—The first had been spent in preparations.

ed the Levites, from [n] twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of [o] Judah, [p] together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders [q] laid the foundation of the temple of the LORD, they set [r] the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.

11 And they sang together by course in praising and giving thanks unto the LORD; because [s] *he is* good, for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation [t] of the house of the LORD was laid.

12 But [u] many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept [v] with a loud voice; and many shouted [w] aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping [x] of the people: for the people shouted with a loud shout, and the noise was heard afar off.

CHAPTER IV.

1 The adversaries, being not accepted in the building of the temple with the Jews, endeavour to hinder it. 7 Their letter to Artaxerxes. 17 The decree of Artaxerxes. 23 The building is hindered.

NOW when the adversaries [a] of Judah and Benjamin heard that the [b] children of the captivity builded the temple unto the LORD God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for [c] we seek your God, as ye *do;* and we do sacrifice unto him since the days of Esarhaddon [d] king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye [e] have nothing to do with us to build a house unto our God; but we ourselves together will build unto the LORD God of Israel, as king [f] Cyrus the king of Persia hath commanded us.

4 Then the people of the land [g] weakened the hands of the people of Judah, and troubled [h] them in building,

5 And hired counsellors [i] against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of [j] Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes wrote [k] Bishlam, Mithredath, Tabeel, and the rest of their [l] companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor and Shimshai the [m] scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their [n] companions; the [o] Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,

10 And the rest of the nations whom the great and noble [p] Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and [q] at such a [r] time.

11 ¶ This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the [s] rebellious and the bad city, and have [t] set up the walls *thereof,* and [u] joined the foundations.

13 Be it known now unto the king, that, if this city be builded, and the walls set up *again, then* will they not [v] pay toll, [w] tribute, and custom, and *so* thou shalt endamage the [x] revenue of the kings.

14 Now because [y] we have maintenance from *the king's* palace, and it was not meet for us

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A. M. 3460. B. C. 535.

n 1Ch.23.24.
o or, *Hodaviah.* c 2.40
p *as one.*
q Zec.4.10.
r 1Ch.6.31, &c. 16.1,&c. 25.1,&c. Ne.12.24, &c.
s 1Ch.16.34, 41. Ps.136. 1,1-11. Je.33.11.
t Re.21.10.. 14.
u Hag.2.3.
v Ps.126.6. Je.31.8,9.
w Ps.5.11.
x Ju.2.5.
a ver.7..9.
b *sons of the transportation.*
c 2Ki.17.24, &c.
d 2Ki.19.37.
e Ne.2.20. Ac.8.21. 3Jo.9,10.

f c.1.1..3. A. M. 3470..3475. B. C. 534..529.
g Ne.6.9.
h c.3.3.
i Ac.24.1, &c.
A. M. 3475. B. C. 529.
j *Ahasheverosh.*
A. M. 3482. B. C. 522.
k or, *in portion.*
l *societies.*
m or, *secretaries*
n *societies.*
o 2Ki.17.30, 31.
p Re.13.7.
q *Cheeneth.*
r ver.11,17. c.7.12.
s Eze.17.12 ..21.
t or, *finished.*
u *sewed together.*
v *give.*
w c.7.24.
x or, *strength.*
y *are salted with the salt of the palace.*

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glory of the first house, were weeping at the thought, how much inferior the new one must necessarily be; especially as they had lost the ark of the covenant and sacred fire, the cherubim and mercy-seat, and the oracle of Urim and Thummim, with other articles of almost equal interest. The prophet Haggai, however, encouraged them with the assurance that the Messiah himself should come into this temple, and thereby render its glory greater than the former. Haggai ii. 7—9.

CHAP. IV. Ver. 1—24. *The building opposed and stopped by a decree of Artaxerxes.*—So good a work as building a temple to the Lord, one might think, would have no enemies nor opposers; but the better the work, the greater the opposition; and that opposition is most to be dreaded which comes under the form of friendship and alliance. The *Samaritans,* (or Cutheans,) we may recollect, were the Pagan subjects of the king of Assyria, whom he had placed in the cities of Judah, from which he had carried the Jews away captive. (See 2 Kings xvii. 24, &c.) These formed a sort of mongrel religion, by uniting their own superstitions with some crude notions of the divine law. When they heard that the Jews had come back, and were about to rebuild their city and temple under the patronage of the great Cyrus, they were desirous to join with them in the work, that they might share in their prosperity and returning glory. The seed of Abraham, however, justly object to this. With all their pretence to serve Jehovah, these men were uncircumcised idolaters, and had no part nor lot in Israel. The latter, therefore, refuse to unite with them; and because they do, the Samaritans immediately

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Ver. 9. *Then stood Jeshua.*—Not the high priest just mentioned, but one of the Levites, ch. ii. 40. where *Judah* is called Hodaviah.

Ver. 13. *People could not discern,* &c.—[This sight must have been very affecting: a whole people, one part *weeping* aloud with *sorrow,* the other *shouting* aloud for *joy;* and on the same occasion too, in which both sides felt an equal interest. The prophet Haggai, (ch. ii. 1—9.) comforted them on this occasion, by assuring them that the glory of this latter house should exceed that of the former, because the Lord would come to this temple, and fill it with his glory.]—*Bagster.*

CHAP. IV. Ver. 5. *Hired counsellors.*—That is, bribed the counsellors of the king. See ch. vii. 14. Esther i. 14. And thus prevented the benevolent design of Cyrus from being properly executed. The following account of subsequent opposition to the end of this chapter, is, according to Dr. *Hales,* here inserted by way of anticipation and parenthesis.

Ver. 6 *Ahasuerus.*—[This was *Cambyses,* son of Cyrus, who succeeded his father, A. M. 3475, and reigned seven years and five months.]—*Bagster.*

Ver. 7. *Artaxerxes.*—[Was one of the Magi, who usurped the throne after the death of Cambyses, for seven months, feigning himself to be *Smerdis,* brother of Cambyses: he is called *Oropæstus* by *Justin, Smerdis* by *Herodotus, Mardus* by *Æschylus,* and *Sphendatates* by *Ctesias.* —*Written in the Syrian tongue,* &c.—That is, probably both the *language* and *character* were Syrian or Chaldaic; and, therefore, from the eighth verse of this chapter, to chap. vii. 27. the original is not Hebrew, but Chaldee, in those parts which consist of letters, decrees, &c. originally written in that language.]—*Bagster.*

Ver. 10. *Asnapper*—is supposed by many to be Shalmanaser or Esarhaddon, but more probably the commander-in-chief of this expedition.

Ver. 11. *And at such a time.*—The Hebrew particle (*Ceeneth*) is variously explained, but the rendering of our translation is best supported.

Ver. 14. *We have maintenance from the palace.*—See Margin. [*Salt* is reckoned among the principal necessaries of life, and *Pliny* observes, "It is impossible to lead a civilized life without salt." Hence, by a very natural figure, *salt* is used for *food* or *maintenance* in general. I am well informed, says *Parkhurst,* that it is a common expression of the natives in the East Indies, "I eat such a one's *salt,*" meaning, I am fed by him. *Salt* was also, as it still is, among eastern nations, a symbol of *friendship* and *hospitality;* and hence to eat a man's *salt* is to be bound to him by the ties of friendship. The learned *Joseph Mede* observes, that in his time, when the emperor of Russia would show extraordinary grace and favour unto any, he sent him bread and *salt* from his table; and when he invited the Baron Segismund, the Emperor Ferdinand's ambassador, he did it in this form. "Segismund, you shall eat our bread and *salt* with us."]—*Bagster.*

to see the king's dishonour, therefore have we sent and certified the king;

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful [z] unto kings and provinces, and that they have [a] moved sedition [b] within the same of old time: for which cause was this city [c] destroyed.

16 We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 ¶ *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their [d] companions that dwell in Samaria, and *unto* the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And [e] I commanded, and search hath been made, and it is found [f] that this city of old time hath [g] made insurrection against kings, and *that* rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which [h] have ruled over all *countries* beyond [i] the river; and toll, tribute, and custom, was paid unto them.

21 [j] Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease [k] by force and power.

24 Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

CHAPTER V.

[a] Zerubbabel and Jeshua, incited by Haggai and Zechariah, set forward the building of the temple. 3 Tatnai and Shethar-boznai could not hinder the Jews. 6 Their letter to Darius against the Jews.

THEN the prophets, Haggai [b] the prophet, and Zechariah [b] the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God helping them.

3 ¶ At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

4 Then said we unto them after this manner. What are the names of the men that [c] make this building?

5 But the eye [d] of their God was upon the elders of the Jews, that they could not [e] cause them to cease, till the matter came to Darius: and then they [f] returned answer by letter concerning this *matter*.

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king:

7 They sent a letter unto him, [g] wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with [h] great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked [i] we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We are the servants [j] of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel [k] builded and set up.

12 But after [l] that our fathers had provoked the God of heaven unto wrath, he gave them [m] into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But [n] in the first year of Cyrus the king of

A. M. 3482. B. C. 522.

z Ps.3.8.

a *made.*

b *in the midst thereof.*

c 2 Ki.24.20. 25.1,4.

d *societies.*

e *by me a decree is set.*

f 2 Ki.18.7.

g *lifted up itself.*

h 1 Ki.4.21, 24. Ps.72.8.

i Ge.15.18. Jos.1.3,4.

j *Make a decree.*

k *arm.*

A. M. 3484. B. C. 520.

a Hag.1.1.

b Zec.1.1.

c *build?*

d c.7.6,28. Ps.32.8. 33.18. 34.15. 76.10.

e Ps.129.2..5

f c.6.6.

A. M. 3485. B. C. 519.

g *in the midst whereof.*

h *stones of rolling.*

i ver.3,4.

j Da.3.26. Ac.27.23. Ro.6.16.

k 1 Ki.6.1.

l 2Ch.36.16, 17.

m 2 Ki.24.2. 25.8..11.

n c.1.1..8.

become their bitter enemies. First, they attempt privately to circumvent, and afterwards publicly oppose them; and upon the death of Cyrus, so far succeed with his successors, as to impede the progress of the work for more than seven years.

The charge alleged against the Jews is, that they were bad subjects; but the proof lies only in their attachment to their own sovereigns, and aversion to foreign sway; and that lies, not so justly against them as against Zechariah, whom (or his brother Jeconiah rather, 2 Chron. xxxvi. 9, 10.) they considered as their lawful sovereign.—As to Nebuchadnezzar, being both a foreigner and a Pagan, he could not constitutionally be their king, though it might be necessary and proper to submit to him as a conqueror. The Samaritans, however, were defeated in their object by the death of Ahasuerus, (or Cambyses;) and his successor, Artaxerxes, (or Smerdis;) but Providence raised them up a protector and a friend in Darius Hystaspes, as we shall see in the next chapter.

CHAP. V. Ver. 1—17. *The work resumed and encouraged by Haggai and Zechariah.*—Soon after the death of Artaxerxes, above-mentioned, the heads of the Jews, Zerubbabel and Joshua, renew their design, assisted, animated, and encouraged by the prophets Haggai and Zechariah. This immediately awakened the opposition of their enemies, who demanded by what authority they dared to resume the building? "But the eye of their God (which implies his power and wisdom) was upon the elders of the Jews;" and that eye proved their best protection. "Behold, the eye of the Lord is upon them that fear him; upon them that hope in his mercy." (Psalm xxxiii. 18.)

The letter of Tatnai is an interesting and important document, particularly as it contains the answer which the pious Jews gave to their inquiries—"We are the servants of the God of heaven and earth." If it be an honour to be the servant of an earthly prince, how much more so, to be the servant of the most high God, and "this honour have all his saints." (Acts xvi. 17. Psalm cxlix. 9.) "We build the house (say they) that was builded many years ago," by "a great king of Israel." So that it was no new design, nor by any means calculated to excite their jealousy, since it was not a castle, nor a fortress, but a temple—"a house of God." At the same time, they honestly confess that it was for their sins and provocations against the Lord that they had been deprived of it, and given over into the hands of the king of Babylon. Since his time, however, it had pleased God to give them favour with the

Ver. 24. *Darius.*—[This was *Darius Hystaspes*, one of the seven princes who slew the usurper Smerdis: he ascended the throne of Persia, A. M. 3483, and reigned thirty-six years.]—*Bagster.*

CHAP. V. Ver. 1. *Then the prophets.*—[These are the same *Haggai* and *Zechariah*, whose writings we have among the twelve minor prophets; and, as a great part of them refer to the events here recorded, the reader will find it worth while to compare them with the history.]—*Bagster.*

Ver. 3. *Tatnai.*—[*Tatnai* was governor of the provinces which belonged to the Persian empire west of the Euphrates, comprehending Syria, Arabia Deserta, Phœnicia, and Samaria. He seems to have been a mild and judicious man; and to have acted with great prudence and caution, and without any passion or prejudice.]—*Bagster.*

Ver. 4. *What are the names,* &c.—If these are the words of their enemies, as appears from ver. 10, it should seem that we must read them in the third person, with Dr. *Boothroyd:* "Then said *they* unto them," (Tatnai &c. unto the Jews.) "What are the names?" &c. But Dr. *Clarke*, supposing this verse to be the answer of the Jews, reads the latter clause, "*These* are the men," &c. But how does this agree with ver. 10?

Ver. 8. *Great stones.*—See margin; i. e. probably, stones too large to lift by human hands and therefore conveyed on rollers as is common to this day

Babylon *the same* king Cyrus made a decree to build this house of God.

14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took [o] out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, [p] whose name *was* Sheshbazzar, whom he had made [q] governor;

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, *and* laid [r] the foundation of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and *yet* [s] it is not finished.

17 Now therefore, if *it seem* good to the king, let there be search [t] made in the king's treasure-house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

CHAPTER VI.

1 Darius, finding the decree of Cyrus, maketh a new decree for the advancement of the building. 13 By the help of the enemies, and the directions of the prophets, the temple is finished. 16 The feast of the dedication is kept, 19 and the passover.

THEN Darius the king made a decree, and search [a] was made in the house of the [b] rolls, where the treasures were [c] laid up in Babylon.

2 And there was found at [d] Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the first year of Cyrus the king, *the same* Cyrus the king made a decree *concerning* [e] the house of God at Jerusalem, Let the house be builded, the [f] place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, *and* the breadth thereof threescore cubits;

4 *With* [g] three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house:

5 And also let the golden and silver vessels [h] of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and [i] brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 Now *therefore*, [j] Tatnai, governor beyond the river, Shethar-boznai, and [k] your companions the Apharsachites, which *are* beyond the river, be ye far from thence:

7 Let [l] the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

8 Moreover [m] I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expenses be given unto these men, that they be not [n] hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be [o] given them day by day without fail:

10 That [p] they may offer sacrifices [q] of sweet savours unto the God of heaven, and pray for [r] the life of the king, and of his sons.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be [s] hanged thereon; and let his house [t] be made a dunghill for this.

12 And the God that hath caused his name [u] to dwell there destroy [v] all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.

13 ¶ Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And [w] the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the [x] commandment of [y] Cyrus, and [z] Darius, and Artaxerxes king [a] of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And the children of Israel, the priests, and the Levites, and the rest of the [b] children

o Je.52.19.
p Hag.1.14 2.2,21.
q or, deputy.
r c.3.8,10.
A. M. 3468. 3485. B. C. 536. 519.
s c.6.15.
t c.6.1,2.
a c.5.17.
b *books.*
c *made to descend.*
d or, *Ecbatana*, or, *in a coffer.*
e 2Ch.36.22, 23.
f Ps.122.4.
g 1 Ki.6.36.
h c.1.7,8. 5.14. Da.5.2.
i go.
j c.5.3.
k *their societies.*
l Ac.5.38,39.
m *by me a decree is made*
n *made to cease.*
o Is.49.23.
p c.7.23. Je.29.7.
q *of rest.*
r 1 Ti.2.1,2.
s *destroyed.*
t Da.2.5. 3.29.
u 1Ki.9.3.
v Ps.137.8,9 Ob.10.
w c.5.1,2.
x *decree.*
y ver.3.
z c.4.24.
a c.7.1.
A. M. 3489. B. C. 515.
b *sons of the transportation* c.4.1.

great and magnanimous Cyrus, who had not only restored them to liberty, but had returned the treasures his predecessor had deprived them of, and sent them back loaded with presents and with favours: on his decree, therefore, they confidently rest their cause, and wish only to stand or fall by the truth and honesty of their averments.

CHAP. VI. Ver. 1—22. *Darius confirms the decree of Cyrus: the temple is finished and dedicated, and its worship re-established.*—"The king's heart is in the hand of the Lord: as the rivers of waters he turneth it whithersoever he pleaseth." (Prov. xxi. 1.) The heart of Darius was turned therefore in favour of the Jews. Having ordered the decree of Cyrus to be sought for, on being found it is confirmed; and orders are issued to Tatnai and the king's other servants, by no means to impede the work, but to forward it; and even to furnish the necessary expenses from the royal treasury, with also cattle and meat-offerings for the sacrifices. And the decree closes (as we suppose was customary) with denouncing the most dreadful punishment on all who neglected to obey it.

The building now proceeded rapidly, and the house was finished and dedicated in the sixth year of king Darius. The feast of dedication was kept with the sacrifice of 100 bullocks, 200 rams, 400 lambs, and 12 he-goats, for a sin-offering, according to the number of the twelve tribes of Israel.

This feast was followed by the Passover observed in due time, and with the proper rites of purification. "And the

CHAP. VI. Ver. 1. *House of the rolls.*—The most ancient books, it is well known, were rolls of parchment, or papyrus, &c.—*Laid up.*—From this phrase it should seem that these records were, for greater security, deposited under ground.

Ver. 2. *At Achmetha.*—[It was situated in a mountainous region at the foot of mount Orontes, or Jasonius, according to *Ammianus*, on the southern confines of Media and Persia, and, according to *Pliny*, 750 miles from Seleucia the Great, 20 miles from the Caspian passes, 450 miles from Susa, and the same from Gazæ Atropatenæ. The building of the city is ascribed to Semiramis by *Diodorus*, but to Deioces by *Eusebius* and *Herodotus*, who states that it was surrounded by seven walls, strong, and ample, built in circles one within another, rising each above each by the height of their respective battlements; each being distinguished by a different colour—the first white, the second black, the third purple, the fourth blue, the fifth orange, the sixth plated with silver, and the seventh with gold. The largest of these was nearly the extent of Athens, i. e. 200 furlongs, according to *Dion Chrysostom*, but *Diodorus Siculus* states the circumference of Ecbatana to be 250 furlongs. Within the inner circle stood the king's palace and the royal treasury; so much celebrated for its splendour and riches by *Polybius*. It is highly probable, as *D'Anville* and Major *Rennel* suppose, that the present *Hamadan*, whose ruins attest its former splendour, occupies the site of *Ecbatana*. It is situated in Al Gebal, at the foot of the lofty mountain Alwend, about eighty leagues from Ispahan, and also from Bagdad.]—*Bagster.*

Ver. 3. *The breadth threescore cubits.*—This is three times the width of Solomon's temple; but Cyrus was probably misinformed, for it is generally believed it was built no larger than the former.

Ver. 10. *Pray for the king.*—One motive for toleration with the heathen was, that they might have the prayers of persons of all religions.

Ver. 11. *Let him be hanged thereon.*—Or, more literally, "taken away;" i. e. from life; he was to be executed, and his house made a dunghill, or heap of rubbish.

Ver. 14. *Artaxerxes.*—[This was *Artaxerxes*, the third son and successor of Xerxes, surnamed *Longimanus*, or in Persian "*Ardsheer*, the long-handed;" so called, according to the Greeks, from the extraordinary length of his hands, but according to the Easterns, from the extent of his dominions. He ascended the Persian throne A. M. 3540, B. C. 464, and reigned forty one years; he is said to have been the most handsome person of his age, and to have been a prince of a very mild and generous disposition.]—*Bagster.*

of the captivity, kept [c] the dedication of this house of God with [d] joy,

17 And offered [e] at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests [f] in their divisions, and the Levites [g] in their courses, for the service of God, which *is* at Jerusalem; [h] as it is written [i] in the book of Moses.

19 And the children of the captivity kept the passover upon the fourteenth *day* [j] of the first month.

20 For the priests and the Levites were purified [k] together, all of them *were* pure, and killed [l] the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness [m] of the heathen of the land, to seek the LORD God of Israel, did eat,

22 And kept the feast [n] of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart [o] of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

CHAPTER VII.

1 Ezra goeth up to Jerusalem. 11 The gracious commission of Artaxerxes to Ezra. 27 Ezra blesseth God for his favour.

NOW after these things, in the reign of Artaxerxes, [a] king of Persia, Ezra the son of [b] Seraiah, the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of [c] Phinehas, the son of Eleazar, the son of Aaron [d] the chief priest:

6 This Ezra went up from Babylon; and he *was* a ready scribe [e] in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according [f] to the hand of the LORD his God upon him.

7 And [g] there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the [h] Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

A. M. 3489. B. C. 515.

c 1 Ki.8.63. 2 Ch.7.5.
d ver.22. Ne.8.10. 12.43. Ps.122.1.
e c.8.35.
f 1 Ch.24.1.
g 1 Ch.23.6.
h according to the writing.
i Nu.3.6; 8.9
j Ex.12.6.
k 2 Ch.30.15.
l 2 Ch.35.11.
m c.9.11.
n Ex.12.15. 13.6. 2 Ch.30.21. 35.17. 1 Co.5.7,8.
o ver.6. Pr.21.1.

A. M. 3517. B. C. 457.

a Ne.2.1.
b 1 Ch.6.14.
c Nu.25.11. ..13.
d He.5.4.
e ver.11,12, 21.
f ver.9. c.8.22,31. Ne.2.8,18. Pr.3.6.
g c.8.1,15, &c.
h c.2.43.

i was *the foundation of the going up.*
j ver.6
k 2 Ch.19.3.
l Ps.119.45.
m Da.16.12.
n De.33.10. Mal.2.7. Tit.2.1,15.
o Eze.36.7. Da.2.37.
p or, *to Ezra the priest, a perfect scribe of the law of the God of heaven,* peace, &c.
q *from before the king.*
r Es.1.14.
s Ps.68.29. 76.11.
t 2 Ch.6.2. Ps.9.11. 26.8. 135.21.
u c.8.25.
v 1 Ch.29.6,9
w Nu.15.4.. 13.
x De.12.5.. 11.
y Ep.5.17.
z *cors.*

9 For upon the first *day* of the first month [i] began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according [j] to the good hand of his God upon him.

10 For Ezra had prepared [k] his heart to seek [l] the law of the LORD, and to [m] do *it*, and to teach [n] in Israel statutes and judgments.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, [o] king of kings, [p] unto Ezra the priest, a scribe of the law of the God [o] heaven, perfect *peace*, and at such a time.

13 I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent [q] of the king, and of his seven [r] counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thy hand;

15 And to carry the silver and gold, which [s] the king and his counsellors have freely offered unto the God of Israel, whose habitation [t] *is* in Jerusalem,

16 And [u] all the silver and gold that thou canst find in all the province of Babylon, with the free-will-offering of the people, and of the priests, offering [v] willingly for the house of their God which *is* in Jerusalem:

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their [w] meat-offerings and their drink-offerings, and offer them upon the [x] altar of the house of your God which *is* in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that [y] do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure-house.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto a hundred talents of silver, and to a hundred [z] measures of wheat, and to a hundred baths of wine, and to a hundred baths of oil, and salt without prescribing *how much.*

children of Israel, which were come out of captivity, and all such [proselytes] as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat, and kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel." Thus it is, that the sacred writers attribute to God all their comforts and their blessings, even though a heathen were the instrument. But the Lord had made them joyful, not only in turning toward them the heart of the king of Assyria; but many of the people had been won by their prudent and religious conduct to become proselytes to the God of Israel, and "had separated themselves from the filthiness of the heathen of the land." No man is either religious or irreligious for himself only: our example will either benefit or injure those around us.

CHAP. VII. Ver. 1—28. *Ezra, the priest, and many of his brethren, go up to Jerusalem, with the decree of Artaxerxes in their favour.*—Ezra, who was one of the captives in Babylon, is here distinguished as "a ready scribe;" by which we are not to understand his skill as a writer, but as a teacher and expounder—a man *learned in the Mosaic law.* He was also eminently pious, for he "had prepared his heart to seek the law of the Lord, and to do it, and to teach it." The imperial decree was accompanied by a kind of letter of recommendation of Ezra, who is herein mentioned as "a scribe of the law of the God of heaven," entrusted to make collections, and to

CHAP. VII. Ver. 12. *King of kings.*—[The title of the king would, in Persian, run thus: *Ardsheer shahinshah*, or *padshah*, "Ardsheer, king of kings," i. e. great or supreme king, or emperor. The Persian monarchs had many kings tributary to them; but this title savours of ostentation, as if they had authority over *all* kings.]—*Bagster.*

Ver. 14. *Seven counsellors.*—[*Seven* princes of Persia having conspired against and slain the usurper Smerdis, and thus made way for the family of Darius, which afterwards filled the throne the Persian kings of this race had always *seven* chief princes as their counsellors, who possessed peculiar privileges, were his chief assistants in the government, and by whose advice all the public affairs of the empire were transacted. The names of these counsellors are given in the parallel place of the book of Esther. See *Prideaux.*]—*Bagster.*

Ver. 22. *Talents of silver.*—Value each $1550.——*Measures.*—'Cors;' about seventy-five gallons each.——*Baths.*—A bath was about seven and a half gallons.

23 Whatsoever is [a] commanded [b] by the God of heaven, let it be diligently [c] done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God, that *is* in thy hand, set [d] magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach [e] ye them that know *them* not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to [f] banishment, or to confiscation of goods, or to imprisonment.

27 ¶ Blessed [g] *be* the LORD God of our fathers, which hath put [h] *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem:

28 And [i] hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as [j] the hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me.

CHAPTER VIII.

1 The companions of Ezra, who returned from Babylon. 15 He sendeth to Iddo for ministers for the temple. 21 He keepeth a fast. 24 He committeth the treasures to the custody of the priests. 31 From Ahava they come to Jerusalem. 33 The treasure is weighed in the temple. 36 The commission is delivered.

THESE *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of [a] the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; [b] Hattush.

3 Of the sons of Shechaniah, of the sons of [c] Pharosh; Zechariah: and with him were reckoned by genealogy of the males a hundred and fifty.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him a hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgad; Johanan the [d] son of Hakkatan, and with him a hundred and ten males.

13 And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and [e] Zabbud, and with them seventy males.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there [f] abode we in tents three days: and I viewed the people, and the priests, and found there none [g] of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of [h] understanding.

17 And I sent them with commandment unto Iddo the chief at the place Casiphia, and [i] I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should, bring [j] unto us ministers for the house of our God.

18 And by the good hand of our God upon us they brought [k] us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty;

20 Also of the [l] Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by [m] name.

21 ¶ Then I proclaimed a [n] fast there, at the river of Ahava, that we might [o] afflict ourselves before our God, to [p] seek of him a right way for us, and for our [q] little ones, and for all our substance.

22 For [r] I was ashamed to require of the king a band of soldiers and horsemen to help

A. M. 3547. B. C. 457.

a *of the decree.*
b ver.18.
c Ps.119.4.
d Ex.18.21, 22. De.16.18.
e ver 10. Ro.10.14 ..17.
f *rooting out.*
g 1Ch.29.10.
h c.6.22.
i c.9.9.
j ver.6. c.8.18.
a 1 Ch.6.4, &c.
b 1Ch.3.22.
c c.2.3.
d or, *youngest son.*
e or, *Zaccur, as some read.*
f or, *pitched*
g c.7.7.
h 1Ch.12.32. Pr.20.5. 28.2.
i *I put words in their mouth.* 2 Sa.14.3, 19.
j Tit.1.5.
k Ne.8.7. 9.4,5.
l c.2.43.
m Ph.4.3.
n 2 Ch.20.3.
o Le.16.29. 23.29. Is.58.3,5. Joel 2.13.
p Ps.5.8. 143.8,10. Pr.3.6. Is.30.21. 42.16. Je.10.23.
q Ps.8.2. Ma.10.13, 16.
r 1 Co.9.15.

carry the amount, with the donations of the king and his counsellors, to Jerusalem. There he was appointed to superintend the work carrying on, and to regulate the worship according to the law of the God of Israel, with the promise of exemptions from all toll and taxes. He is also empowered to appoint magistrates and judges, and to instruct them in their duty, and to punish all the refractory and disobedient. After reading the letter and decree of Artaxerxes, Ezra offers thanks to the God of Israel—1. For inclining the king's heart thus to furnish and embellish the house of the Lord; and, 2. For showing such extraordinary favours to himself. "Blessed be the Lord God of our fathers! I was strengthened as the hand of the Lord my God was upon me, and I gathered together out of Israel, chief men to go up with me." "There is (says Dr. *Clarke*) a most amiable spirit of piety in these reflections. Ezra simply states the case, shows what the king had determined, and tells what he said, and then points out the grand agent in the whole business: it was the Lord God of his fathers. Thus God had put it into the king's heart to beautify the house of Jehovah, and as that house was built for the salvation of the souls of men, he gives God praise for putting it into the king's heart to repair it. He who loves God and man will rejoice in the establishment of Divine worship, because this is the readiest way to promote [the glory of God, and] the best interests of man."

CHAP. VIII. Ver. 1—36. *Ezra collects and examines at Ahava the people who accompanied him—Sends for Levites—All arrive safe at Jerusalem.*—On Ezra's arrival at Ahava, with his colony of Jews, they pitched their tents on the banks of the river three days, and finding that there were no Levites among them, he wrote to Iddo, a chief in the Caspian mountains, who sent not only a number of Levites, but also Nethinims, who were probably at work in the silver mines there. Here the venerable leader proclaimed a fast to implore the divine favour and protection in their journey. In such cases, it was natural to have asked a military convoy; but Ezra was ashamed to do this, because he had told the king, "The hand of our God is upon all them for good that seek Him; but his

Ver. 23. *Why should there be wrath.*—[As Artaxerxes believed he was appointed by the Almighty to do this work, he therefore wished to do it heartily; knowing that if he did not, God would be displeased, and that the kingdom would be cut off from him or his posterity.]—*Bagster.*

Ver. 28. *I was strengthened.*—[In what the king decreed he saw the hand of God: he, therefore, gave Him the praise, and took courage.]—*Bagster.*

CHAP. VIII. Ver. 15. *To Ahava.*—"Ahava was a river itself, supposed to be the same that is called Adiabene; and perhaps the place where the people of Ava came, who were brought by the king of Assyria to Palestine, 2 Ki. xvii. 24."—Dr. *Clarke.*

Ver. 17. *Casiphia* means, as most commentators are agreed, the Caspian mountains, where probably the Nethinims were employed in working silver mines: *keseph* signifies *silver.*

us against the enemy in the way: because we had spoken unto the king, saying, The hand [a] of our God *is* upon all them for good that seek [b] him; but his power and his wrath [u] *is* against all them that forsake him.

23 So we fasted and besought our God for this: and he was entreated [v] of us.

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them the [w] silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered:

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels a hundred talents, *and* of gold a hundred talents;

27 Also twenty basins of gold, of a thousand drams; and two vessels of [x] fine copper, [y] precious as gold.

28 And I said unto them, Ye *are* [z] holy unto the LORD; the vessels [a] *are* holy also; and the silver and the gold *are* a free-will-offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to [b] Jerusalem unto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and [c] the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we [d] came to Jerusalem, and abode there three days.

33 ¶ Now on the fourth day was the silver and the gold and the vessels [e] weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

A. M. 3547. B. C. 457.

a c.7.6,9,28.

t Ps.33.18, 19. 34.15,22. Isa.3.25. Ro.8.28.

u 2Ch.15.2. Zep.1.4,6 He.10.38.

v 1Ch.5.20 Ps.66.18.. 20 Is.19.22. Je.29.12, 13.

w c.7.15,16.

x *yellow*, or, *shining brass.*

y *desirable.*

z Le.21.6..8 22.2,3. De.33.8.

a Nu.4.15. Ro.9.23.

b ver.32.

c c.7.28.

d Ne.2.11.

e ver.26,30.

f c.6.17.

g c.7.21.

a c.6.21. Ne.9.2. 2Co.6.17.

b De.12.30, 31. Ro.2.17.. 25.

c Ex.34.16. Ne.13.23.

d De.14.2. Is.6.13.

e 2 Co.6.14.

f 2 Ki.19.1.

g Is.15.2.

h Ps.60.3.

i c.10.3. Ps.119.136 Is.66. Eze.9.4.

j Ex.29.39.

k or, *affliction.*

l 1 Ki.8.22.

m Da.9.7,8

n Ps.38.4.

o or, *guiltiness.*

p 2 Ch.28.9. Lu.15.21. Re.18.5.

q Ps.106.6.

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, offered [f] burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats *for* a sin-offering: all *this was* a burnt-offering unto the LORD.

36 ¶ And they delivered the king's commissions [g] unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

CHAPTER IX.

1 Ezra mourneth for the affinity of the people with strangers. 5 He prayeth unto God with confession of sins.

NOW when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated [a] themselves from the people of the lands, *doing* [b] according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken [c] of their daughters for themselves, and for their sons: so that the holy [d] seed have [e] mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I [f] rent my garment and my mantle, and plucked off the hair [g] of my head and of my beard, and sat down [h] astonied.

4 Then were assembled unto me every one that trembled [i] at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening [j] sacrifice.

5 ¶ And at the evening sacrifice I arose up from my [k] heaviness; and having rent my garment and my mantle, I fell upon my knees, and [l] spread out my hands unto the LORD my God,

6 And said, O my God, I am [m] ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* [n] head and our [o] trespass is grown [p] up unto the heavens.

7 Since the days of our fathers [q] *have* we *been* in a great trespass unto this day; and

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power and his wrath is against all them that forsake Him." (See note, ver. 31.) So they fasted, and sought the protection of a divine power, and the Lord "was entreated" of them: that is, hearkened to their request. Before we proceed, we may remark here, the great importance of consistency in religion. They who recommend to others to trust in God, should be particularly careful not to exhibit timidity or distrust themselves.

The treasures they carried, at a moderate computation, amounted to more than a million of dollars; and all this was entrusted to the priests, with this striking and emphatic charge: "... are holy unto the Lord, the vessels are holy also; and the silver and the gold are a free-will-offering to the Lord." Thus the consideration of the sacredness of their character and of their charge, is here united with a consideration of the pious and benevolent object they were called on to promote; all urging them to the most scrupulous care, the most exact integrity in discharging the duty in which they were engaged. Integrity always ranks among the first and highest of the moral virtues, and a suspicion of any deficiency in this respect can be made up by no other virtue. And when we connect integrity with religion, its worth and importance is exceedingly enhanced. Dishonesty in trade is criminal, in religion damning; and he that makes a trade of his religion, trades to certain and eternal loss.

CHAP. IX. Ver. 1—15. *Ezra, on arriving at Jerusalem, is informed that many of those who first returned had married heathen wives, contrary to the law.*—It was one of the primary and most indispensable of the Mosaic laws, that no Israelite should marry a Pagan, and especially a Canaanite, (Deut. vii. 1—4.) lest they should thereby be drawn into idolatry; and it is reasonable to believe that this was the great snare which led the Israelites so deeply and so frequently into that crime. The men were ensnared, not only by female beauty, but probably by the accomplishments which females acquired in their idol worship; for, among other nations, as well as among the Greeks, a great part of their worship bore the form of amusement and hilarity, which was never checked, as was the worship of the Jews, by an awful sense of the divine purity: "Be ye holy; for I am the Lord your God." (Lev. xx. 7.)

Ezra was deeply affected with this information, especially when he heard that "the princes and rulers had been chief in

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Ver. 27. *A thousand drams*—Or Persian darics. See note on chap. ii. 69.—*Fine copper.*—[The Syriac renders, *nechosho korinthyo tovo*, "good Corinthian brass;" so called from the brass found after the burning of Corinth by Lucius Mummius, which was, as is generally supposed, brass, copper, silver, and gold melted together. Sir *J. Chardin*, however, in a MS. note, cited by *Harmer*, mentioned a fictitious metal used in the East, and highly esteemed there, which might probably be of an or gin as ancient as Ezra. He says, "I have heard some Dutch gentlemen speak of a metal in the island of Sumatra, and among the Macassars, much more esteemed than gold, which royal personages alone are privileged to wear. It is a mixture, if I remember right, of gold and steel, or copper and steel." He afterwards added, "calmbac is the name of this metal, which is composed of gold and copper."]—*Bagster*

Ver. 31. *Delivered us from the hand of the enemy.*—[Ezra and his company had now entered upon a journey of several hundred miles through the desert, which they were nearly four months in completing, encumbered with families and possessions, and carrying large treasures with them, which would invite the attempts of the Arabian hordes, and others that infested that neighbourhood; yet, having declared to the king, "that the hand of God was upon all them for good that seek him, and that his power and wrath were against all them that forsook Him," (ver. 22.) he determined to travel without a guard, except that of the Almighty, being ashamed to ask any other, after his former avowed confidence in Him! Having, therefore, humbled themselves before the Lord, and besought his guidance and protection, he was entreated of them, their enemies were restrained or disabled, and they arrived unmolested at Jerusalem.]—*Bagster*

for our iniquities have we, our kings, *and* our priests, been delivered [r] into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

8 And now for a [s] little space grace hath been *showed* from the LORD our God, to leave us a remnant to escape, and to give us [t] a nail in his holy place, that our God may lighten [u] our eyes, and give us a little reviving [v] in our bondage.

9 For we *were* [w] bondmen; yet [x] our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to [y] repair the desolations thereof, and to give us a wall [z] in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded [a] by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from [b] one end to another with their uncleanness.

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace [c] or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that our God hast [d] punished us less [e] than our iniquities *deserve*, and hast given us *such* deliverance as this;

14 Should [f] we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till [g] thou hadst consumed *us*, so that *there should be* no remnant nor escaping?

15 O LORD God of Israel, thou [h] *art* righteous: for we remain yet [i] escaped, as *it is* this day: behold, we *are* before thee in our [j] trespasses: for we cannot stand before [k] thee because of this.

CHAPTER X.

1 Shechaniah encourageth Ezra to refor m the strange marriages. 6 Ezra, mourning, assembleth the people. 9 The people, at the exhortation of Ezra, repent, and promise amendment. 15 The care to perform it. 18 The names of them which had married strange wives.

NOW when Ezra had prayed, and when he had confessed, weeping and casting himself down before [a] the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept [b] very sore.

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have [c] trespassed against our God, and have taken strange wives of the people of the land: yet now there is [d] hope in Israel concerning this thing.

3 Now therefore let us make a [e] covenant with our God to [f] put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble [g] at the commandment [h] of our God; and let it be done according to the law.

4 Arise; for *this* matter *belongeth* unto thee we also *will be* with thee: be of good courage, and do *it*.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear [i] that they should do according to this word. And they sware.

6 ¶ Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither he [j] did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be [k] forfeited, and himself separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It *was* the ninth month, and the twentieth *day* of the month, and all the people sat in the street of the house of God, trembling [l] because of *this* matter and for the great [m] rain.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have [n] taken strange wives, to increase the trespass of Israel.

11 Now therefore make confession unto [o] the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, as thou hast said, so must we do.

A. M. 3547. B. C. 457.

r De.28.38, 64.

s *moment.*

t or, *a pin: that is, a constant and sure abode.* Is.22.23.

u Ps.13.3.

v Ps.85.6.

w Ne.9.36.

x Ps.136.23. Ezr.9.11 16.

y *set up.*

z c.6.8,14.

a *by the hand of.*

b *mouth to mouth.* 2Ki.21.16.

c De.23.6.

d *withheld beneath our iniquities.*

e Ps.103.10.

f Jn.5.14. 2Pe.2.20, 21

g De.9.8.

h Ne.9.33. Da.9.14.

i La.3.22,23.

j Jn.8.21,24. 1Co.15.17

k Ps.130.3.

a 2 Ch.20.9.

b *a great weeping.*

c Ne.13.27.

d Is.55.6,7.

e 2Ch.34.31.

f *bring forth.* c.9.4.

h De.7.2,3.

i Ne.5.12.

j De.9.18.

k *devoted.*

l 1Sa.12.18.

m *showers.*

n *caused to dwell, or, have brought back.*

o Pr.28.13. 1 Jn.1.9.

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this trespass." He rent his garments, tore his hair, and "sat down astonied," that is, astonished and confounded: and "every one that trembled at the words of the God of Israel" came and sat down with him to the time of the evening sacrifice. Then the venerable priest arose from his heaviness, and falling upon his knees, offered up the excellent prayer and confession now before us. In which it is observable, that though personally innocent in this respect himself; yet considering that he also was an Israelite and a sinner, he unites with them in penitent confession; and in that confession he mingles an acknowledgment of the divine goodness in returning them to their own land. "Thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this!"

CHAP. X. Ver. 1—17. *The people greatly affected by Ezra's prayer, agree to give up their strange wives.*—After Ezra's solemn prayer, "a very great congregation of men, women, and children, assembled round him, and wept very sore." Upon this, Shechaniah, a chief man among them, but not personally implicated in the crime, proposed entering into a covenant with the God of Israel, to put away their strange and heathen wives; Ezra accordingly arose up and administered a solemn oath to this effect, to the chief persons, both lay and ecclesiastical, to bind them to conform thereto. Proclamation was then issued for all the parties concerned to assemble within three days, on the penalty of a confiscation of their goods. They did so in the open street, notwithstanding it was winter and rainy weather, and Ezra himself addressed them as they "sat trembling" before him, and urged them both to confession and reparation for their crime: "Separate yourselves, (said he,) from the people of the land," (the Samaritans,) a mixture of apostate Israelites and idolaters, and "from the

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CHAP. IX. Ver. 8. *A vail.*—"A constant and sure abode." The eastern builders fix large nails or pegs in the walls in building. See Isa. xxii. 23.

Ver. 13. *Hast punished us.*—See Margin: i. e. our punishment has been kept down, and not risen so high as our iniquities.

CHAP. X. Ver. 4. Belongeth *unto thee.*—[By the decree of Artaxerxes, Ezra was authorized to do every thing that the law of God required. Chap. vii. 23—28.]—*Bagster.*

Ver. 9. *Ninth month.*—[That is, some time in *December*, which is the coldest and most rainy time of the year in Palestine. Dr. *Russel*, in his account of the weather at Aleppo, which very much resembles that in Judea, says, that the natives reckon the severity of the winter, which they call *marbanta*, to last but forty days, beginning from the 12th of December, and ending the 20th of January, and that this computation comes in fact very near the truth; and that the air during this time is excessively piercing, even to those that are just come from a cold climate. See *Harmer.*]—*Bagster.*

Ver. 12. *As thou hast said.*—[They all resolved to do what Ezra had commanded; and they did put away their wives, even those by whom they had children, (ver. 44.) each of whom doubtless received a portion according to the circumstances of her husband, and was not turned away desolate. *Humanity* must have dictated this, and no law of God is contrary to humanity.]—*Bagster.*

13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for [p] we are many that have transgressed in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for [q] this matter be turned from us.

15 ¶ Only Jonathan the son of Asahel and Jahaziah the son of Tikvah [r] were employed about this *matter:* and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine [s] the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

18 ¶ And among the sons of the [t] priests there were found that had taken strange wives: *namely,* of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave [u] their hands that they would put away their wives; and *being* guilty, *they offered* [v] a ram of the flock for their trespass.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the sons of [w] Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita,) Pethahiah Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And *of* the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.

34 Of the sons of Bani; Maadai, Amram and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 [x] Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joseph.

43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these had taken strange [y] wives: and *some* of them had wives by whom they had children.

A.M. 3517
B.C. 457

p or, are greatly offended.

q or, be turned from us till this matter be dispatched.

r stood.

s De.13.14. Job 29.16. 1 Jn.7 ot.

t Je 21.11. Mal.2.8,9

u 2Ki 10.15. 1 Ch 29.24. 2 Ch.30.8. La.5.6.

v Le.5.15, 16; 6.4,6.

w Ne.7.41.

x or, *Mahnadebai*, according to some copies.

y Pr.5.20.

strange (i. e. heathen) wives," whom you have married. To this the congregation answered aloud, "As thou hast said, so must we do." They requested, however, on account of the severity of the season, and of the great importance of the work, that the necessary time might be allowed, and that the rulers and elders, some of whom were deeply implicated, would themselves come forward with their brethren of the lower classes. They did so, and the whole of the painful business was got through within three months.

What compensation was made to the wives and children thus put away, the latter (at least) perfectly innocent, we are not informed. "That which was done contrary to the law (as Bishop *Patrick* says) was looked upon as null, and therefore these were accounted no marriages; and their children . . . were not to be a part of the family, but to be put away with their mothers." It is reasonable to believe, however, that they were not turned adrift to starve by such a man as Ezra. It is also to be considered, that all who had renounced idolatry and become proselytes, were entitled to the same privileges as those born Jews: but as to the children, we read of none actually put away, and it is probable there were but few, and those girls only; for the fathers had but to circumcise their boys, and they became Jewish proselytes immediately. (Exod. xii. 48, 49.) It seems, after all, that some of the people were not faithful to their engagement, for we find that long after this there were Jews that had heathen wives of the nations of Ashdod, Ammon, and Moab. (Neh. xiii. 23.)

The concluding verses of this chapter, and of the book, contain only a list of delinquents referred to, among whom it is lamentable to find many of the sons of the priests and Levites.

Ver. 17. *First day of the first month.*—[The cases brought before the council were either so many, or so complicated, that, though they separated themselves from other employments, yet they were *three whole months* in examining into their affairs, and making the necessary preparations required by the law.]—*Bagster.*

Ver. 19. *Gave their hands.*—[They bound themselves in the most solemn manner to do as the rest of the delinquents had done, and make an acknowledgment to God of their iniquity, by offering each a *ram* for a trespass-offering.]—*Bagster.*

Ver. 25. *Moreover of Israel.*—That is, of the common Israelites, as distinguished from the priests and Levites.

Ver. 44. *Some had wives and children.*—[This observation was probably intended to show, that only a *few* of them had children, and also how rigorously the law was put in execution.—According to a passage in *Justin Martyr's* Dialogue with Trypho, a Jew, Ezra offered a paschal lamb on this occasion, and addressed the people thus:—"And Ezra said to the people, This passover is our Saviour and our Refuge; and if ye will be persuaded of it, and let it enter into your hearts, that we are to humble to Him in a sign, and afterwards shall believe in Him, this place shall not be destroyed for ever, saith the Lord of Hosts: but, if ye will not believe in Him, nor hearken to his preaching, ye shall be a laughing-stock to the Gentiles." This was probably a marginal note added by some early Christian.]—*Bagster.*

CONCLUDING REMARKS ON THE BOOK OF EZRA.

[THIS book details the events of a very interesting period of the Sacred History, when, according to the decree of PROVIDENCE, the Jewish people were to be delivered from their captivity, at the expiration of *seventy years*, and restored to the land of their fathers. This book informs us *how* the Divine goodness accomplished this most gracious design, and the *movers* and *agents* He employed on the occasion. Ezra was undoubtedly the chief agent under God in effecting this arduous work; and his zeal, piety, knowledge, and discretion, appear here in a most conspicuous point of view, and claim our utmost admiration. Descended from Seraiah, in a direct line from Aaron, he seems to have united all the requisites of a profound statesman with the functions of the sacerdotal character. He appears to have made the Sacred Scriptures, during the captivity, his peculiar study; and, perhaps, assisted by Nehemiah and the great synagogue, he corrected the errors which had crept into the Sacred Writings, through the negligence or mistake of transcribers; he collected all the books of which the Sacred Scriptures then consisted, disposed them in their proper order, and settled the canon of Scripture for his time; he occasionally added, under the superintendence of the Holy Spirit, whatever appeared necessary for the purpose of illustrating, completing, or connecting them; he substituted the modern for the ancient names of some places, which had now become obsolete; and transcribed the whole of the Scriptures into the Chaldee character. He is said to have lived to the age of 120 years, and, according to *Josephus*, was buried in Jerusalem; but the Jews believe he died in Persia, in a second journey to Artaxerxes, where his tomb is shown in the city of Zamusa. Though not styled a prophet, he wrote under the Divine Spirit; and the canonical authority of his book has never been disputed. It is written with all the spirit and fidelity that could be displayed by a writer of contemporary times; and those parts which chiefly consist of letters, decrees, &c., are written in Chaldee, because it seemed more suitable to the fidelity of a sacred historian to give these official documents, as they may be termed, in the original language, especially as the people, recently returned from the captivity, were familiar, and perhaps more conversant with the Chaldee, than with the Hebrew.]—*Bagster.*

THE BOOK OF NEHEMIAH.

THIS book resumes the history of the Jews, about twelve years after the close of the book of Ezra; and contains the latest canonical records of the nation till the days of Christ; reaching down to about a hundred and ten years after the captivity. It was evidently written by Nehemiah himself, who throughout speaks in the first person: and probably it was received among the canonical Scriptures by Ezra and his assistants or successors.—Nehemiah, a Jew, the cupbearer to Artaxerxes king of Persia, hearing of the distressed state of his countrymen, in great affliction petitions him for leave to go up to Jerusalem as governor, with a commission to rebuild the walls, and to provide for the security and the prosperity of his people. Having obtained his request, he executes his commission for twelve years with great success. After which he returns to Artaxerxes, but at length comes back to Jerusalem, and employs various measures to promote the prosperity of the Jews, and the reformation of abuses.—The frequent devout ejaculations with which the narrative is interrupted, are peculiar to this pious writer; and his zeal, activity, and disinterestedness are well worthy of imitation, especially by those employed in arduous undertakings, for the good of the church or the community.

This book has many internal proofs of divine inspiration, and always has been considered by the Jews as a part of their sacred Scriptures, and indeed as a continuation of the book of Ezra: it does not, however, seem to contain any prophecies, nor is it explicitly referred to in the New Testament.—*T. Scott.*

CHAPTER I.

1 Nehemiah, understanding by Hanani the misery of Jerusalem, mourneth, fasteth, and prayeth. 5 His prayer.

THE words of [a] Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province *are* [b] in great affliction and reproach: the wall of Jerusalem also *is* broken [c] down, and the gates thereof are burned with fire.

4 And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

5 ¶ And said, I beseech thee, [d] O LORD God of heaven, the great and terrible God, that keepeth [e] covenant and mercy for them that love him and observe his commandments:

6 Let [f] thine ear now be attentive, and thine eyes [g] open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess [h] the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7 We [i] have dealt very corruptly against thee, and have not kept [j] the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If* [k] ye transgress, I will scatter you abroad among the nations:

A. M. 3558. B. C. 446.

a c 10.1.

b Ps.137.1..3 La 1 7. 3 61. 5 1.

c 2Ki.25.10. Is 64.10,11

d Da.9.4, &c.

e Ex.20.6.

f 1 Ki 8.28, 29 2 Ch.6.40.

g Ps.34.15.

h Ps.32.5. 1 Jn.1.9.

i Ps.106 6.

j De.28.15.

k Le.26.33, &c. De 4.25, &c. 28.64.

l De.30.4.

m Ps.147.2. Is.11.12. 56.8. Je.12.15. 50.19,20.

n De 9.29. Da.9.15, &c.

o Ps.86.6.

p Is.26.3. He.13.18.

q c.2.1.

A. M. 3559. B. C. 445.

a Ezr.7.1.

b c.1.11.

c Pr.15.13.

d 1 Ki.1.31. Da.2.4.

e c.1.3.

f 2Ch.21. 20; 28.27. 32.33.

g Pr.3.6. Phi.4.6.

9 But *if* ye turn unto me, and keep my commandments, and do them; though there [l] were of you cast out unto the uttermost part of the heaven, *yet* will I [m] gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10 Now these [n] *are* thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let now thine ear be attentive [o] to the prayer of thy servant, and to the prayer of thy servants, who desire [p] to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For [q] I was the king's cup-bearer.

CHAPTER II.

1 Artaxerxes understanding the cause of Nehemiah's sadness, sendeth him with letters and commission to Jerusalem. 9 Nehemiah, to the grief of the enemies, cometh to Jerusalem. 12 He vieweth secretly the ruins of the walls. 17 He inciteth the Jews to build in despite of the enemies.

AND it came to pass in the month Nisan, in the twentieth year of [a] Artaxerxes the king, *that* wine *was* before him: and I took up [b] the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence.

2 Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but sorrow [c] of heart. Then I was very sore afraid,

3 And said unto the king, Let [d] the king live for ever: why should not my countenance be sad, when the [e] city, the place of my fathers' [f] sepulchres, *lieth* waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, For what dost thou make request? So I prayed [g] to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Ju-

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CHAP. I. Ver. 1—11. *Nehemiah is much distressed for his countrymen at Jerusalem, and offers prayer on their behalf.*—Nehemiah, though a Jew and a captive, was one of the cupbearers to the king of Persia, and resided in his palace at Shushan. This was a post of great honour, inasmuch as it admitted him daily to the king's presence; and to "see the king's face," is the highest object of ambition in an eastern court. It was also an office of trust, and one part of his duty was to taste the cup that he presented, to prevent the king from being poisoned. It was probably the known virtue and integrity of this man's character, that recommended him to this promotion. The history before us also gives us abundant proofs of his prudence, vigilance, disinterestedness, and firmness to his principles; but the crown of all his other virtues was his piety, of which this chapter furnishes the most striking evidence.—His brother Hanani, and some other Jews from Jerusalem, coming to visit Nehemiah at the palace, he makes particular inquiry into the state of his brethren who had returned from captivity, and into the condition of the city and the temple. This was probably at the time that the building had been stopped through the envy of the Samaritans; while the wall lay in ruins, with the gates thereof, which had been burned with fire by Nebuchadnezzar. When he heard this, and that his brethren were the subjects of "great affliction and reproach," he was so overwhelmed that he sat down and wept, and mourned certain days, and fasted and prayed before the God of heaven.

The substance of his prayer is given us in this chapter, and evinces at once his patriotism and his piety; his attachment to the house of God and to his native country; but above all, his zeal for true religion, and his deep regret for that want of it that had plunged his nation into such distress and ruin: and in nothing, perhaps, more demonstrates his sincerity than the earnestness with which, like Ezra, he confesses the sins of his countrymen, as a partner in their guilt as well as sufferings; "both I and my father's house have sinned." If we wish to be heard on the behalf of our fellow-sinners, we must mingle our case with theirs. Our Lord has taught us daily to pray, "Forgive us our trespasses."

CHAP. II. Ver. 1—20. *Nehemiah obtains a commission to rebuild Jerusalem.*—Neither the devotion nor patriotism of Nehemiah was temporary or transient. For full four months,

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CHAP. I. Ver. 1. *Shushan.*—[*Shushan*, or *Susa*, was the capital of *Susiana*, a province of Persia, and the winter residence of the Persian monarchs; situated about 252 miles east of Babylon, and the same distance south-southeast of Ecbatana, in latitude 32 degrees, longitude 49 degrees. The circumference of its walls was above 120 stadia. *Shouster* is supposed to occupy its site.]—*Bagster.*

Ver. 11. *I was the king's cup-bearer.*—Xenophon says, the custom was for this officer to fill the king's cup with wine; but, before he presented it, he poured some into his own hand, and drank it, to ascertain that there was no poison in it.

CHAP. II. Ver. 1. *Artaxerxes.*—Not the same mentioned, Ezra iv. 7. but Artaxerxes Longimanus, who had about twelve years before given a commission to Ezra.

Ver. 2. *Sore afraid.*—[Probably the king spoke as if he had some suspicion that Nehemiah harboured some bad design, and that his face indicated some conceived treachery, or remorse: and, indeed, the words rendered *sad*, and *sorrow of heart*, might be rendered *evil*, and *wickedness of heart*.]—*B.*

Ver. 3. *Let the king live*, &c.—[Far from wishing ill to my master, I wish him to live for ever. *Ælian* uses the same form of speech in reference to Artaxerxes Mnemon, one of the Persian kings. "O king Artaxerxes, may you

lah, unto the city of my fathers' sepulchres, hat I may build it.

6 And the king said unto me, (the [h] queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a [i] time.

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the [j] house that I shall enter into. And the king granted me, according [k] to the good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard *of it*, it grieved [l] them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So [m] I came to Jerusalem, and was there three days.

12 ¶ And I arose in the night, I and some few men with me; neither told I *any* man what my God [n] had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night by the gate [o] of the valley, even before the dragon well, and to the dung-port, and viewed the walls of Jerusalem, which were [p] broken down, and the gates thereof were consumed with fire.

14 Then I went on to the gate of the [q] fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by the [r] brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* [s] waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a [t] reproach.

18 Then I told them of the hand [u] of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened [v] their hands for *this* good *work*.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they laughed [w] us to scorn, and despised us, and said, What *is* this thing that ye do? will ye rebel [x] against the king?

20 Then answered I them, and said unto them, The God of heaven, he [y] will prosper us; therefore we his servants will arise and build: but ye [z] have no portion, nor right, nor memorial, in [a] Jerusalem.

CHAPTER III.

The names and order of them that builded the wall.

THEN [a] Eliashib the high priest rose up with his brethren the priests, and they builded the [b] sheep-gate; they sanctified it and set up the doors of it; even unto th tower of Meah they [c] sanctified it, unto the tower [d] of Hananeel.

2 And [e] next unto him builded the men of [f] Jericho. And next to them builded Zaccur the son of Imri.

3 But the [g] fish-gate did the sons of Hassenaah build, who *also* laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth

A. M. 3559. B. C. 445.

h *wife.*
i c.5.14. 13.6.
j c.3.7.
k Ezr.5.5. ver.18.
l Ps.112.10. Eze.25.6., 8.
m Ezr.8.32.
n Ps.51.18. 122.6.
o 2 Ch.26.9.
p c.1.3.
q c.3.15.
r 2 Sa.15.23. Je.31.38., 40.
s Is.2.2,8,9
t c.1.3. Ps.44.13. 79.4,12. Je.21.9 Eze.5.14, 15; 22.4.
u ver.8.
v 2 Sa.2.7. Ezr.6.22.
w Ps.80.6.
x c.6.6.
y Ps.102.13, 14. Ec.7.18.
z Ezr.4.3.
a Is.56.5.
a c.12.10.
b Jn.5.2.
c c.12.39.
d Je.31.38. Zec.14.10.
e *at his hand.*
f Ezr.2.34.
g 2 Ch.33.14. Zep.1.10.

it appears that this good man wept and prayed, till his grief and anxiety made an impression on his countenance that could not pass unobserved by his royal master, especially as such impressions were not natural to him. He says himself, "I had not been beforetime sad in the king's presence;" and, doubtless, it was very inconsistent with the etiquette of courts for him so to appear. But providence renders even this circumstance subservient to his design. The king notices the change in his countenance, and inquires the cause. He is alarmed at this, lest the king should suspect that some evil design was brooding in his bosom. He gives, however, a very prudent answer. He knew that all nations held sacred *the sepulchres of their fathers*, and to this feeling, therefore, he successfully appealed. The king now demanded his request; and, in a moment, between hope and fear, he raises his heart to God in ejaculatory prayer, and then prefers the bold request that he might be permitted to go to Jerusalem, and be furnished with materials to rebuild it. This petition was preferred, as appears, while the king was sitting with his favourite wife; and no objection was raised, but the difficulty of sparing him for so long a time. But his prayer had been heard in heaven, and was not to be refused on earth. A guard was appointed to attend him, with necessary recommendations to the king's governors beyond the Euphrates. No time was now lost, but Nehemiah nastened to Jerusalem, and presented his credentials, without explaining, as it seems, the exact objects he had in view. It was understood, however, that he "was come to seek the welfare of the children of Israel," and this was enough to excite the envy of the Samaritans. "There cannot (says Bp. *Hall*) be a greater trouble to wicked hearts, than to see the spiritual Jerusalem in any likelihood of prosperity."

The eloquent *Saurin* has drawn from the character of Nehemiah the portrait of a true patriot. Such a one seeks the welfare of his own country without wishing evil to others, while the spurious patriot would sacrifice, to the welfare of his own little spot, the happiness of all the world beside. But the prosperity of Zion is the prosperity of the world. "They shall prosper that pray for her." Psalm cxxii. 6.

Nehemiah first goes out privately by night to inspect the state of the city, and then calls together the elders, saying, "Let us build up the wall of Jerusalem;" and to animate them, tells them of the encouragement he had received. The Hebrews piously attributed all their blessings and all their afflictions to the Almighty. In the latter case, the hand of the Lord was *laid upon* them to punish or chastise them: in the former, it was "the *good* hand of God upon them," to strengthen and encourage them to some good work, as in the case before us.

CHAP. III. Ver. 1—32. *Union of effort essential.*—The ministers of God should always be ready to labour and venture for the good of their brethren; and those who have the precedency in rank, ought to take the lead, in setting that good example which gives energy to their instructions, but especially

reign for ever," when speaking of the custom of presenting them annually with an offering of earth and water, as if they had said, "May you reign for ever over these."}—*Bagster.*

Ver. 6. *The queen,*—i. e. his favourite wife *sitting by him.* This could not be queen Esther, for it was above sixty years after her promotion. Nor does the word here used express the rank of queen.

Ver. 8. *The king's forest.*—A royal forest for the king's pleasure grounds.

Ver. 10. *Sanballat,* the Horonite.—Probably of Horonaim, a Moabite by birth, at this time governor of the Samaritans; and *Tobiah* the servant, the Ammonite, who was formerly a slave; but for some real or supposed service, had been also raised to power.

Ver. 12. *My God had put in my heart.*—{This pious and noble minded man attributes every thing to God. If he *purposed* any good, it was because God *put it into his heart;* if he *did* or *received* any good, it was because *the good hand of his God was upon him;* if he *expected* any good, it was because he earnestly *prayed God to remember him for good.*}—*Bagster.*

Ver. 13. *Dung-port.*—{This was the gate on the eastern side of the city, through which the filth was carried to the brook Kidron and valley of Hinnom.}—*Bagster.*

Ver. 14. *Gate of the fountain.*—{The gate leading either to the fountain of *Siloam,* on the east of the city, or to that of *Gihon,* on the west.}—*Bagster.*

Ver. 15. *Gate of the valley.*—{The gate leading to the valley of Jehoshaphat, east of the city, through which the brook Kidron flows. It was by this gate he went out; so that he went round the whole of the city, and entered by the same gate.}—*Bagster.*

CHAP. III. Ver. 1. *The sheep-gate.*—{This gate is supposed to have immediately communicated with the temple, and to have been called *the sheep-gate,* because the sheep intended for sacrifice passed through it.}—*B. Villalpandus* places them as follows: On the north, the fish-gate, the old gate, and the gate of Ephraim; on the east, the sheep-gate, and the water gate; on the west, the valley-gate, and the fountain-gate; but the dung-gate and the horse-gate he does not mention by those names.

the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired; but their nobles [h] put not their necks to the work [i] of their Lord.

6 Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And the next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne [j] of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of *one of* the apothecaries, and they [k] fortified Jerusalem unto the broad [l] wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the [m] other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

13 The valley gate [n] repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung [o] gate.

14 But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, and the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired [p] Shallun the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the Pool of Siloah [q] by the king's garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over against the sepulchres of David, and to the [r] pool that was made, and unto the house of the mighty.

17 And after him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of [s] Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning [t] *of the wall.*

20 After him Baruch the son of [u] Zabbai earnestly repaired the other piece, from the turning *of the wall* unto the door of the house of Eliashib the high priest.

21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the [v] plain.

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning [w] *of the wall*, even unto the corner.

25 Palal the son of Uzai, over against the turning *of the wall*, and the tower which lieth out from the king's high house, that *was* by the court [x] of the prison. After him Pedaiah the son of Parosh.

26 Moreover the [y] Nethinims [z] dwelt in [a] [b] Ophel, unto *the place* over against the water gate [c] toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the [d] horse gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Me-

A. M. 3559. B. C. 445.

h Je.5.4,5. 1 Co.1.26. 1 Ti.6.17, 18.

i Ju.5.23.

j c.2.8.

k or, *le t.*

l c.12.38.

m *second measure.*

n c.2.13.

o c.2.13.

p c.2.14.

q Jn.9.7.

r 2Ki.20.20. Is.7.3. 22.11.

s 1 Sa.23.1, &c.

t 2Ch.26.9.

u or, *Zaccai.*

v c.12.28.

w ver.19.

x Je.32.2 37.21.

y Ezr.2.43, &c.

z or, *which dwelt in Ophel, repaired unto.*

a or, *the tower.*

b 2Ch.27.3.

c c.8.1,3. 12.37.

d 2Ki.11.16 Je.31.40.

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they should teach the people, how to sanctify their secular employments, by beginning, conducting, and completing them, with prayer and thanksgiving, according to the word of God, and to his glory.—The security and prosperity of the church, in every part of the world, is the common cause of all Christians, wherever they reside: and all orders of men should assist in promoting them. No age, sex, or station of life, can free any person from this obligation: every one, in some way or other, may contribute towards it; and where "much is given, much will be required:" But, alas, the rich and *noble* generally count it their privilege to be *idle*, or *useless;* which they cannot be, without setting an example, mischievous in proportion to their influence: and no wonder that they disregard the proclamations of the prince, which call them to attend the service of God, when they disdain the yoke of the almighty Lord himself. May the Lord stir up the hearts of all his people, to lay aside their disputes, and to disregard their worldly interests, in comparison of "building the walls of Jerusalem," and defending the cause of evangelical truth, and vital godliness, against the assaults of avowed enemies. May those offences cease, which weaken the common cause and expose it to reproach: and may the church of Christ thus fortified, as "a city that is at unity in itself," and adorned by the beauties of holiness, attract the attention, the admiration, and

Ver. 7. *The throne of the governor*, &c.—The Persian governors of the country "on this side the river;" that is, supposing this book written in Jerusalem, the Persian governor of that city, who had a *throne*, i. e. a state apartment becoming his rank; but Nehemiah, who superseded him, built a house or palace there.

Ver. 8. *Apothecaries.*—Perhaps spice and perfume merchants, (ver. 32.) It seems these and the goldsmiths were a kind of incorporated companies.—*Fortified Jerusalem unto the broad wall.*—The Hebrew certainly means to "leave," or "leave off;" but the sense given in the text seems very doubtful. The Margin says, "they left," i. e. left off repairing "unto," or "until," they came to "the broad wall." "This is supposed to be that part of the wall which Joash brake down, from the gate of Ephraim to the N. W. corner; 2 Chron. xxv. 23, and which Uzziah built up again, stronger than before, xxvi. 9." It may be that the Babylonians, having broken down the wall on both sides, and being weary of their work, left this part of the wall standing, as being more troublesome to beat down. See *Assembly's* Ann. If this interpretation (which is countenanced by the LXX.) be correct, this fragment of the wall might not want repairing.

Ver. 9. *Ruler of the half part.*—Under the Persian king, Jerusalem seems to have been divided between two governors: Shallum was the other; see ver. 12.

Ver. 14. *Beth-haccerem.*—[*Beth-haccerem* was a town of Judah, situated on a mountain, between Jerusalem and Tekoa, according to *Jerome*. Dr. *Pococke* conjectures, that the *Mountain of the Franks*, called also the *Mount of Bethulia*, from a village of that name near it, west-north-west of Tekoa, is the ancient *Beth-haccerem;* the position of which seems to agree with the citadel of Herodium, built by Herod, on a moderate sized hill, sixty furlongs from Jerusalem.]—*Bagster.*

Ver. 15. *Siloah.*—[*Siloah* was situated under the eastern wall of Jerusalem, between that city and the brook Kedron, and is described by *Chateaubriand* as lying at the foot of Mount Zion. Dr. *Richardson* represents the pool of Siloam as occurring higher up the valley of Jehoshaphat, towards the north, than the well of Nehemiah, a little beyond the village of Silwa, and nearly opposite the tombs of Jehoshaphat and Zechariah.]—*Bagster.*

Ver. 22. *Men of the plain.*—Certain of the Levites resided in the plain country about Jerusalem, among whom, probably, were both priests and singers. Ch. xii. 28.

Ver. 24. *Another piece*, &c.—[That which had been left by Azariah, after

shullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son unto the place of the [e] Nethinims, and of the merchants, over against the gate Miphkad, and to the [f] going up of the corner.

32 And between the going up of the corner unto the sheep [g] gate repaired the goldsmiths and the merchants.

CHAPTER IV.

While the enemies scoff, Nehemiah prayeth and continueth the work. 7 Understanding the wrath and secrets of the enemy, he setteth a watch. 13 He armeth the labourers. 19 and giveth military precepts.

BUT it came to pass, that when [a] Sanballat heard that we builded the wall, he was wroth, and took great [b] indignation, and [c] mocked the Jews.

2 And he spake before his brethren and the army of Samaria, and said, What do these [d] feeble Jews? will they [e] fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

3 Now Tobiah the Ammonite *was* by him, and he said, Even [f] that which they build, if a fox go up, he shall even break down their stone wall.

4 [g] Hear, O our God; for we are [h] despised: and turn [i] their reproach upon their own head, and give them for a prey in the land of captivity:

5 And [j] cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind [k] to work.

7 ¶ But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem [l] were made up, *and* that the breaches began to be stopped, then they were very wroth,

8 And conspired [m] all of them together to come *and* to fight against Jerusalem, and to [n] hinder it.

9 Nevertheless we made our [o] prayer unto our God, and set a watch [p] against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

A. M. 3559. B. C. 445.

e ver. 26.

f or, *corner chamber.*

g ver. 1.

a c. 2. 10. A.

b Ac. 5.

c He. 11. 36.

d Zec. 12. 8.

e *leave to themselves.*

f 2Ki. 18. 23.

g Ps. 123. 3, 4

h *despite.*

i Ps 79. 12. Pr. 3. 34.

j Ps. 69. 27. Je. 18. 23. 2 Ti. 4. 14.

k 2Ch. 29. 36. Ps. 110. 3.

l *ascended.*

m Ps. 83. 3...5

n *make an error to it.* Je. 20. 10. Da. 6. 4, 5.

o Ps. 50. 15. 55. 16., 22.

p Lu. 21. 36. Ac. 4. 24.. 29.

q 2 Sa. 17. 2 Ac. 23. 12, 21.

r or, *that from all places ye must return to us.*

s *from the lower parts of the place.*

t De. 1. 29 30 Mat. 10. 28

u De. 10. 17. Ps 66. 3, 5. Na. 1. 6, 7.

v 2Sa. 10. 12.

w Job 5. 12. Ps. 33. 10. Is. 8. 37, 38.

x 1Co. 16. 13. Ph. 1. 28.

y *on his loins.*

z Ex. 14. 14, 25. De. 1. 30. Zec 14. 3.

a 1 Co. 15. 10

11 And our adversaries said, [q] They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, [r] From all places whence ye shall return unto us *they will be upon you.*

13 ¶ Therefore set I [s] in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows,

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be [t] not ye afraid of them: remember the LORD, *which is* great [u] and terrible, and fight [v] for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to [w] nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a [x] weapon.

18 For the builders, every one had his sword girded [y] by his side, and *so* builded. And he that sounded the trumpet *was* by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God [z] shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither [a] I, nor my brethren, nor my

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the love of beholders; silence the reproaches of calumniators, and dismay the heart, or repel the assaults, of every hostile invader! Amen.—*T. Scott.*

CHAP. IV. Ver. 1—23. *The enemies of Judah conspire together to stop the building; but are defeated by the prudence and vigilance of Nehemiah.*—The preceding chapter narrates the various parts which the different tribes and families of the people took in repairing the walls of Jerusalem, which, very properly, was the first object with the new governor, and the people proceeded rapidly, because their heart was in the work. (Ver. 6.) In proportion as they succeeded, their enemies were exasperated, and took every method to oppose and defeat the object. First, they ridiculed them; and ridicule with many is more difficult to withstand than open force. Sanballat said, 'What are these feeble Jews doing? Will they fortify themselves?" Or, if we take the marginal reading, "Will they leave off of themselves?"—or, rather, "will they leave (things) to themselves," and go to their devotions?—to offer sacrifice? Or, will they work miracles, as of old time, and complete the work in a day? &c. Tobiah, the Ammonite, unites with him in the banter. "If a fox," (or a jackal,) says he, "go up, he shall even break down their stone wall." But, what say Nehemiah and the Jews? They turn to the Lord in prayer. "Hear, O our God, for we are despised: and turn their reproach upon their own head!"

But their ridicule is turned to rage, so soon as they find the work is seriously advancing; and they meditated, it is evident, some artifice, some dreadful revenge by night, and unawares. The pious Jews, however, again recur to prayer, and set a watch against their enemies, both by day and night; setting

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he had repaired the wall by his own house. It is probable, that some of the principal people were either obliged, or voluntarily offered, to repair those parts of the wall which were opposite, or adjacent, to their own houses. The names of those who repaired the walls are commemorated, because it was an undertaking of piety, virtue, and courage, to restore the holy city.]—*Bagster.*

Ver. 32. *Goldsmiths.*—[The word *tzeraphim*, may denote *smiths*, or *refiners*, or persons that worked in *metals* of any kind; but it is generally understood of those who worked in *gold*. From the remotest period of the history of the Jews, they had artists in all the elegant and ornamental trades; and it appears that goldsmiths, apothecaries, and merchants, were formed into *companies* in the time of Nehemiah.]—*Bagster.*

CHAP. IV. Ver. 6. *Unto the half thereof.*—[i. e. the whole circuit of the wall was completed unto *half* the intended height.]—*Bagster.*——*A mind to work.*—What they did, they did with all their heart.

Ver. 8. *To fight against.*—That is, openly to oppose: not in battle array; but to take them by surprise.——*To hinder it.*—*Parkhurst* thinks they contemplated playing them some trick in the night.

Ver. 12. *Ten times.*—That is, many times.——*From all places,* &c.—See Margin, i. e. wherever ye hide yourselves, ye must, ye shall surrender.

Ver. 16. *Other half held spears.*—[This is no unusual thing in Palestine, even at the present day; people sowing their seed are often attended by armed men, to prevent the Arabs from robbing them of it.——*Habergeon*—From the Teutonic *hals*, the *neck*, and *bergen*, to *cover*, *defend*, may be considered as signifying a *breast-plate*, though the Franco-Gallic *hautbergon* signifies a *coat of mail:* the original, *shiryon*, denotes a *corslet*.]—*Bagster.*

Ver. 17. *With one of his hands wrought.*—[That is, he had his *arms* at hand; and was as fully prepared to *fight* as to *work*. The builders could not possibly have made any progress, if they had *literally* held a weapon in one of their hands; but the expression is evidently figurative, implying that every man was as much a soldier as a builder.]—*Bagster.*

servants, nor the men of the guard which followed me, none of us put off our clothes, [b] *saving that* every one put them off for washing.

CHAPTER V.

1 The Jews complain of their debt, mortgage, and bondage. 6 Nehemiah rebuketh the usurers, and caused them to make a covenant of restitution. 14 He forbeareth his own allowance, and keepeth hospitality.

AND there was a great [a] cry of the people and of their wives against their brethren the Jews.

2 For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live.

3 *Some* also there were that said, We have mortgaged [b] our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards.

5 Yet now our flesh [c] *is* as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and *some* of our daughters [d] are brought into bondage *already:* neither *is it* in our power *to redeem them;* for other men have our lands and vineyards.

6 ¶ And I was very angry when I heard their cry and these words.

7 Then [e] I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact [f] usury, every one of his brother. And I set a great assembly against them.

8 And I said unto them, We after our ability have redeemed [g] our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing *to answer.*

9 Also I said, It *is* not good that ye do: ought ye not to walk in the fear [h] of our God because of the reproach [i] of the heathen our enemies?

10 I likewise, *and* my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and [j] took an oath of them, that they should do according to this promise.

13 Also I shook [k] my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and [l] emptied. And [m] all the congregation said, Amen, and praised the LORD. And [n] the people did according to this promise.

14 ¶ Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth [o] year of Artaxerxes the king, *that is,* twelve years, I and my brethren have not [p] eaten the bread of the governor.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but [q] so did not I, because of the fear [r] of God.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work.

17 Moreover *there were* at my table a hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that *are* about us.

18 Now *that* which was prepared *for me* daily *was* one ox *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread [s] of the governor, because [t] the bondage was heavy upon this people.

19 Think [u] upon me, my God, for good, *according* [v] to all that I have done for this people.

CHAPTER VI.

1 Sanballat practiseth by craft, by rumours, by hired prophecies, to terrify Nehemiah. 15 The work is finished to the terror of the enemies. 17 Secret intelligence passeth between the enemies and the nobles of Judah.

NOW it came to pass, when [a] Sanballat, and Tobiah, and [b] Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not set up the doors upon the gates;)

2 That Sanballat and Geshem [c] sent unto me,

A. M. 3559
B. C. 445

b or, *every one went with his weapon for water.* Jos.5.11.

a Is.5.7.

b Le.25.35., 39. De.15.7.

c Is.58.7.

d Ex.21.7

e *my heart consulted in me.* Ps.4.4.

f Ex.22.25. Ps.15.5. Eze.22.12.

g Le.25.48.

h ver.15.

i 2Sa.12.14. Ro.2.24. 1 Pe.2.12.

j 2Ki.23.2,3. Ezr.10.5. Je.34.8,9.

k Mat.10.14. Ac.13.51. 18.6.

l *empty*, or, *void.*

m De.27.15, &c.

n 2 Ki.23.3.

o c.13.6.

p 1Co.9.4,15

q Pr.16.6. 2 Co.11.9. 12.13.

r ver.9.

a ver.14,15.

t Ps.37.21, 26.

u Ps.40.17. c.13.22.

v Mat.25.40 Mat.9.41.

a c.2.10,19. 4.1,7.

b or, *Gashmu.* ver.6.

c Pr.26.24, 25.

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an example to Christians, in similar circumstances, to "watch and pray" against their more mighty and inveterate enemies. And not only so, but to put on the whole armour of God, that, while persevering in their Christian course, they may be prepared for every attack by which they may be assailed. As Christians, we must not only watch and pray, but fight also, if we expect to bear the *palm* hereafter. (Rev. vii. 9.)

CHAP. V. VER. 1—19. *The people complain of usury and oppression from their richer brethren. Nehemiah obliges them to make compensation, and sets a liberal example.*—One would think it impossible that any of the children of Israel, seeing the distress of their brethren, should add to it by oppression; but such is human nature, not only among Jews, but Christians. The situation of the poor was such, that they had difficulty to provide bread for themselves and children. In a time of dearth, (described by Haggai, chap. i. 9, &c.) they were obliged to mortgage their houses and lands, not only to get food, but to pay the king's tribute. And though their children were as dear to them as were the children of the rich, they had been obliged to sell some of them into bondage, and instead of being able to redeem them, they had the prospect before them of being obliged to sell their other children, and perhaps themselves.

The good Nehemiah, on hearing this, was very angry with "the nobles and the rulers," who were, as it appears, the chief offenders, and had been guilty of exacting usury, contrary to the law; and reproved them with so much spirit and earnestness, that he made them utterly ashamed; then bound them by oath to restore what they had unlawfully taken, and by a most expressive symbolic action, (the shaking out his lap,) imprecated poverty and ruin on all who were false to their engagements.

Farther to shame them, he reminds them, (of what they must have known,) that for the twelve years which he had been over them, he had maintained his family, and himself in the rank of governor, without burdening them or the state. Former governors, it seems, had not only received the king's allowance, but had been burdensome to the people, and even suffered their servants to oppress them; "but so did not I, (says he,) because of the fear of God!" What an important and impressive maxim!

CHAP. VI. VER. 1—19. *Sanballat and his confederates try, by various artifices, to injure and intimidate Nehemiah and his coadjutors.*—First, they invite him to a private conference at one of the villages without the city: but he is aware that they meant to assassinate him, and, therefore, without naming

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Ver. 23. *None of us put off our clothes*, saying, &c.—That is, none of us put them off for sleeping, only "a man sent them to the water" to be washed, when dirty.

CHAP. V. Ver. 11. *The hundredth* part, &c.—[This was probably the rate of interest which they obliged their poor debtors to pay each month, which would amount to about twelve per cent. *Volney* states that this is the lowest rate of interest in Syria: the usual rate is twenty; and it is sometimes as high as thirty per cent.]—*Bagster.*

Ver. 13. *I shook my lap.*—This was a significant sign, and such as was common with the ancients. "When the Roman ambassadors entered the Senate of Carthage, they had their toga gathered up in their bosom. They said, We carry here peace and war: you may have which you will. The Senate answered, Give us which you please. They then shook their toga, and said, We bring you war."

Ver. 14. *The bread of the governor.*—That is, he neither received any salary, nor had his table furnished by the Jews; on the contrary, he fed 150 Jews at his own table, besides strangers.

Ver. 18. *Daily was one ox*, &c.—[This was food sufficient for more than 200 men. *Pococke* says, that the Bey of Tunis had daily twelve sheep, with fish and fowls, soups, oranges, eggs, onions, boiled rice, &c. &c. His *nobles* dined with him; after they had done, the *servants* sat down; and when they had finished, the *poor* took what was left. Here the Bey's *twelve sheep* are equal to Nehemiah's *one ox and six choice sheep;* and probably the mode of living between the two was nearly alike. It is still the practice in the East to cal-

saying, Come, let us meet together in *some one of* the villages in the plain of [d] Ono. But they [e] thought to do me mischief.

3 And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me four times after this sort; and [f] I answered them after the same manner.

5 ¶ Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

6 Wherein *was* written, It is [g] reported among the heathen, and [h] Gashmu saith *it*, *that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now, therefore, *O* [i] *God*, strengthen my hands.

10 ¶ Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night [j] will they come to slay thee.

11 And I said, Should [k] such a man as I flee? and who *is there*, that, *being* as I *am*, would go into the temple to save his life? I will not go in.

12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore [l] *was* he hired, that I should be afraid, and do so, and [m] sin, and *that* they might have *matter* for an evil report, that they might reproach me.

14 My God, think [n] thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15 ¶ So the wall was finished in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

16 And it came to pass, that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for [o] they perceived that this work was wrought of our God.

17 ¶ Moreover in those days the nobles of Judah [p] sent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah sworn unto him, because he *was* the son-in-law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my [q] words to him. *And* Tobiah sent letters to put me in fear.

CHAPTER VII.

1 Nehemiah committeth the charge of Jerusalem to Hanani and Hananiah. 5 A register of the genealogy of them which came at the first out of Babylon, 8 of the people, 39 of the priests, 43 of the Levites, 46 of the Nethinims, 57 of Solomon's servants, 63 and of the priests which could not find their pedigree. 66 The whole number of them, with their substance. 70 Their oblations.

NOW it came to pass, when the wall was built, and I had set up the [a] doors, and the porters and the singers and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for [b] he *was* a faithful man, and feared [c] God above many.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them:* and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

4 Now the city *was* [d] large and great; but the people *were* few therein, and the houses *were* not builded.

5 ¶ And my God put [e] into my heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by

A. M. 3559. B. C. 445.

d 1 Ch.8.12. c.11.35.

e Ps.37.12, 32.

f Pr.14.15.

g Je.20.10.

h or, *Geshem.* ver.1.

i 1 Sa.30.6. Ps.71.1.

j Job 24.16.

k Ps.11.1. 112.6,8. Lu.13.31, 33. Ac.20.24. 21.13.

l Eze.13.17, &c.

m Ja.4.17.

n c.13.29. Ps.26.11, 12.

o Ps.126.2. Ac.5.38, 39.

p *multiplied their letters passing to Tobiah.*

q or, *matters.*

a c.6.1.

b Ac.6.3,5.

c Ex.18.21.

d *broad in spaces.*

e Ex.7.27.

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his well-founded suspicions, declines to meet them four several times. "I am doing a great work, (says he,) and cannot come down." An answer this, that may suit a Christian, and especially a Christian minister, in many circumstances. If provoked to unprofitable controversy,—if courted by unsuitable companions,—if solicited to unhallowed pleasures,—if tempted to party zeal, either in politics or religion,—this is a most proper answer, "*I am doing a great work*, and cannot stoop to any thing beneath my Christian character."

Their next manœuvre was to raise a report that Nehemiah and the Jews intended to rebel, and were therefore assiduous to build the wall, that they might protect themselves against the king's army; and that this might not be kept secret, Sanballat sends his servant with an open letter. To this insinuation, however, the governor returns a flat denial: "There are no such things as thou sayest; but thou feignest them out of thine own heart." In the next instance, a false prophet is hired to persuade Nehemiah to shut himself up in the temple, as if he, being guilty, had fled for asylum to the altar. At this however the good man spurns immediately,—"Shall such a man as I flee? Shall I desert my brethren? Shall I desert the cause of my country and my God?—*I will not go in.*" Lastly, a treasonable conspiracy was raised against him, and certain Jews, who had formed alliances with the Samaritans, were bribed into the conspiracy, and threatening letters were sent to terrify him. Still, however, he adheres to his work, and will not be diverted from it. In fifty-two days the wall is completed, and the heathen, at length convinced that the work was of God, are utterly confounded and abashed. Thus was "his righteousness brought forth as the light, and his judgment as the noon-day." (Psalm xxxvii. 6.)

Nehemiah having now finished his work, and being about to return to Persia, he leaves his brother Hanani, together with Hananiah, ruler of the palace, (whom he describes as a "man that feared God above many,") in charge of the city, which was yet but thinly inhabited, and to finish the work which he had begun.

CHAP. VII. Ver. 1—73. *The work completed by Nehemiah.*—The active servants of God, and of his church, will never want employment; for the completion of one design will make way for the commencement of another.—The fear of God powerfully possessing the heart, produces proportionable fidelity and conscientiousness in a man's whole character and conduct: and it is happy for the community when men of this character have the charge of public affairs.—"Except the LORD keep the city," the walls are built, and "the watchmen wake in vain:" yet in this and all other concerns, God is to be *trusted* in the use of prudent and proper means, and not to be

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culate the expenses of the table, not by the money paid, but by the provisions consumed by the guests.]—*Bagster.*

CHAP. VI. Ver. 5. *With an open letter.*—This was an insult. The Persians roll up their letters, fasten them with gum, and seal them with ink. To persons of distinction, they are generally inclosed in a purse of silk.—*Harmer.*

Ver. 10. *Who was shut up.*—Some think he was a recluse, that pretended to peculiar sanctity.

Ver. 14. *Prophetess* Noadiah.—Who she was, is unknown, and some think the feminine termination a mistake. Most of the versions read "prophet."

Ver. 15. *The twenty fifth of Elul.*—Answering to part of our August and September. [There seems no difficulty in supposing that several thousand workmen, each of whom was working as for God, should be able to complete this wall in fifty-two days. Several parts of the old wall were doubtless entire; in many places the foundations still remained: and the materials of the old wall were still at hand. This work was little when compared with what Titus did at Jerusalem, who built a wall round it of 5000 paces in three days, besides thirteen towers of ten stadia in circuit: and Q. *Curtius* and *Arrian* inform us, that Alexander the Great built the walls of Alexandria, on the Tanais, nearly eight miles in compass, in the space of between twenty and thirty days.]—*Bagster.*

CHAP. VII. Ver. 3. *Until the sun be hot.*—[That is, the gates were not to be opened till *sun-rise*, and to be shut at *sun-set*; which is still the custom in many cities of the East. If a traveller arrives after sun-set, he finds the gates shut, and on no consideration will they open them till morning.]—*Bagster*

genealogy. And I found a register [f] of the genealogy of them which came up at the first, and found written therein,

6 These [g] *are* the children of the province, that went up out of the captivity, of those that had been carried away, whom [h] Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with [i] Zerubbabel, Jeshua, Nehemiah, [j] Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say,* of the men of the people of Israel *was this;*

8 The children of Parosh, two thousand a hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of [k] Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of [l] Hariph, a hundred and twelve.

25 The children of [m] Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, a hundred fourscore and eight.

27 The men of Anathoth, a hundred twenty and eight.

28 The men of [n] Beth-azmaveth, forty and two.

29 The men of [o] Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

31 The men of Michmas, a hundred and twenty and two.

32 The men of Beth-el and Ai, a hundred twenty and three.

33 The men of the other Nebo, fifty and two

34 The children of the other [p] Elam, a thousand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senaah, three thousand nine hundred and thirty.

39 ¶ The priests: the children of [q] Jedaiah, of the house of Jeshua, nine hundred seventy and three.

40 The children of Immer, a thousand fifty and two.

41 The children of [r] Pashur, a thousand two hundred forty and seven.

42 The children of Harim, a thousand and seventeen.

43 ¶ The Levites: the children of Jeshua of Kadmiel, *and* of the children of [s] Hodevah, seventy and four.

44 The singers: the children of Asaph, a hundred forty and eight.

45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, a hundred thirty and eight.

46 ¶ The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,

47 The children of Keros, the children of [t] Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of [u] Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

52 The children of Besai, the children of Meunim, the children of [v] Nephishesim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of [w] Bazlith, the children of Mehida, the children of Harsha,

55 The children of Barkos, the children of Sisera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

57 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of [x] Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of [y] Amon.

60 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

A. M. 3559. P. C. 445.

f 1 Ch.9.1, &c.

A. M. 3468. B. C. 536.

g Ezr.2.1.

h 2 Ki.24.14 ..16.

i Hag.1.1.

j or, *Seraiah* Ezr.2.2.

k or, *Bani.*

l or, *Jora.*

m or, *Gibbar.*

n or, *Azmaveth.*

o or, *Kirjatharim*

p ver.12.

q 1 Ch.24.7, &c.

r 1 Ch.9.12.

s or, *Hadaviah* Ezr.2.40. or, *Juda.* Ezr.3.9.

t or, *Siaha.*

u or, *Shamlai.*

v or, *Nephusim.*

w or, *Bazluth.*

x or, *Peruda.*

y or, *Ami.*

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tempted by the neglect of them.—Magistrates and ministers have more extensive charges than others: but every man ought to watch over his own heart, and his own house, that sin, the worst enemy, may be kept at a distance as much as possible.—Provision is made in the gospel, and in the city of our God, for immensely greater numbers than have yet been enrolled citizens: we should therefore be devising means for replenishing it with inhabitants, as well as for building its walls.—"All holy desires, all good counsels, and all just works are from God:" to him belongs the praise: when good thoughts are suggested; we should be careful not to "quench the Spirit," by rejecting them; and we ought continually to pray that our God would put more and more of them into our hearts, and enable us to bring them to good effect; and that he would do the same for increasing numbers. Then we might hope that many would concur in designs, as yet scarcely thought of, for propagating the gospel and promoting the salvation of souls.—The Lord delights to honour those who willingly face danger, and endure hardship for his sake: and he knows the names of all his people, and will produce the register at last. But woe be to those who turn back from him, loving this present world: and happy they who willingly come to dedicate themselves, and consecrate their substance to his service and glory!—*Scott.*

Ver. 33. *Men of the other Nebo.*—The word "other" is wanted in many MSS. Compare Ezra ii. 29

Ver. 51. *Phaseah.*—[This variation only exists in the translation: the original being uniformly *Paseah.*]—*Bagster.*

61 And these [s] *were* they which went up *also* from Tel-melah, Tel-haresha, Cherub, [a] Addon, and Immer: but they could not show their father's house, nor their [b] seed, whether they *were* of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

63 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of [c] Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 These sought [d] their register *among* those that were reckoned by genealogy, but it was not [e] found: therefore were they, as [f] polluted, put from the priesthood.

65 And the [g] Tirshatha said unto them, that they should not eat [h] of the most holy things, till there stood *up* a priest with [i] Urim and Thummim.

66 ¶ The whole congregation together *was* forty and two thousand three hundred and threescore,

67 Beside their man-servants [j] and their maid-servants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.

68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:

69 *Their* camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

70 ¶ And [k] some of the chief of the fathers gave unto the work. The [i] Tirshatha gave to the treasure a thousand drams of gold, fifty basins, five hundred and thirty priests' garments.

71 And *some* of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pounds of silver.

72 And *that* which the rest of the people gave *was* twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities; and [m] when the seventh month came, the children of Israel *were* in their cities.

A. M. 3468. B. C. 536.

s Ezr.2.59

a or, *Addan.*

b or, *pedigree.*

c 2Sa.17.27. 19.31, 39 1 Ki.2.7

d Mat.22.11 ..13.

e Mal.2.5. 11,12.

f Le.4.3. c.13.29.

g or, governor. c.8.9.

h Le.7.19, 20.

i Ex.28.30.

j Is.14.1,2.

k *part*

l c.8.9.

m Ezr.3.1.

A. M. 3559. B. C. 445.

a Ezr.3.1, &c.

b c.3.26.

c Ezr.7.6 Is.34.16.

d Ac.15.21.

e *understood in hearing*

f Le.23.24

g *light.*

h *tower.*

i 1 Ch.4.16, &c.

j *eyes.*

k Ju.3.20. 1 Ki.8.14.

l 2 Ch.6.4.

m 1Ch.14.16

n Ps.63.4 Le.3.10 1T.2.8

o Ex.12.27. 2Ch.20.18

p De.33.10. 2Ch.17.7.. 35.3 Mal.2.7

q Le.24.27, 45 &c.8.30, &c.

CHAPTER VIII.

1 The religious manner of reading and hearing the law. 9 They comfort the people, 13 The forwardness of them to hear and be instructed. 16 They keep the feast of tabernacles.

AND [a] all the people gathered themselves together as one man into the street that *was* before the [b] water-gate; and they spake unto Ezra the [c] scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

2 And Ezra the priest brought the law before the congregation [d] both of men and women, and all [e] that could hear with understanding, upon [f] the first day of the seventh month.

3 And he read therein before the street that *was* before the water-gate from the [g] morning until mid-day, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the scribe stood upon a [h] pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam.

5 And Ezra opened [i] the book in the [j] sight of all the people; (for he was above all the people;) and when he opened it, all the people stood [k] up:

6 And Ezra blessed [l] the LORD, the great God. And all the people answered, [m] Amen, Amen, with [n] lifting up their hands: and they [o] bowed their heads, and worshipped the LORD with *their* faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, [p] caused the people to understand the law: and the people *stood* in their place.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand [q] the reading.

CHAP. VIII. Ver. 1—18. *Ezra and his brethren read and interpret the law; after which is kept the feast of tabernacles.*—In this chapter we have, as the late ingenious *R. Robinson* observes, "a short but beautiful description of the manner of Ezra's first preaching. Upwards of 50,000 people assembled in a street or large square near the water-gate, and it was early in the morning of a sabbath day. A pulpit of wood, in the fashion of a small tower, was placed there on purpose for the preacher, and this turret was supported by a scaffold, or temporary gallery, where, in a wing on the right hand of the pulpit, sat six of the principal preachers, and in another on the left, seven. Thirteen other principal teachers, and many Levites, were present also on scaffolds erected for the purpose, alternately to officiate. When Ezra ascended the pulpit, he produced and opened the book of the law, and the whole congregation instantly rose up from their seats and stood. Then he offered up prayer and praise to God, the people bowing their heads, and worshipping the Lord with their faces to the ground, and at the close of the prayer, with uplifted hands, they solemnly pronounced, Amen, Amen. Then, all standing, Ezra, assisted at times by the Levites, read the law distinctly, gave the sense, and caused them to understand the reading. The sermons delivered so affected the hearers, that they wept excessively, and about noon the sorrow became so exuberant and immeasurable, that it was thought necessary by the governor, the preacher, and the Levites, to restrain it. They therefore reminded the congregation, that a just grief might run into excess—that there was an incongruity between a festival and lamentation—and that on this festival there were singular causes of extraordinary joy; they were delivered from captivity, the law was restored, and they, the very poorest of them, had been made by the pains of the preachers to under-

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Ver. 66. *The whole congregation.*—"In this genealogy it is remarkable, that if we add to the 29,818 in Ezra, the 1765 reckoned in Nehemiah, and to the 31,089 enumerated in Nehemiah, 494, the overplus in Ezra not noticed by Nehemiah the accounts will correspond: as thus,

Number in Ezra . . .	29,818	Number in Nehemiah .	31,089
Add from Nehemiah .	1,765	Surplus in Ezra . . .	494
	31,583		31,583

Then 10,777 supposed to be of the other tribes, will make the full number of 22,360."—Dr. *Gray.*

Ver. 67. *Singing men and women.*—Here are forty-five more than in the other list, Ezra ii. 65; for which we cannot account.

Ver. 69. [Here *Jerome* adds, in the Vulgate, "Thus far do the words extend which were written in the register; what follows belongs to the history of Nehemiah." This addition is not found in the Hebrew or any ancient version; it is also wanting in the Paris and Complutensian Polyglotts; but is found in the Editio Prima of the Vulgate. What follows, however, seems to relate to a distinct oblation from that recorded in Ezra; and was probably made after the people were registered by Nehemiah, who was the Tirshatha, or governor, at this time, as Zerubbabel had been at the first return of the Jews from captivity.]—*Haweis.*

Ver. 70. *A thousand drams.*—Persian Darics, (worth $5 59 each.) This was a very generous donation for a governor who received no salary, ch. v. 14, 15. Though this is not specified by Ezra, his total is much larger, and probably included sums given before the arrival of Nehemiah.

Ver. 73. *Dwelt in their cities.*—[It was for the purpose of ascertaining the different *families*, and consequently the different cities, villages, &c. which belonged to them, according to the ancient division of the land, that the public registers were examined.]—*Haweis.*

CHAP. VIII. Ver. 1. *The water-gate.*—This was on the east side of the city, and led from the temple down to the brook Kidron.

Ver. 3. *From the morning*—i. e. from sun-rise, which at this time, (the middle of September, see our Calendar,) was a little before six o'clock.

Ver. 4. *A pulpit.*—*Robinson* has well described this, (see exposition,) but he seems to have made a mistake in the number of persons, since it appears that the young children were not present, only "those that could understand."

Ver. 8. *They read, &c.*—Here is a just delineation of the preacher's duty; to read the word of God distinctly, and to give the sense. But they had a more arduous task than now falls on preachers generally. During their captivity, the Jews had in great measure lost their native language, and acquired the Chaldee dialect; the preachers, or their assistants, were obliged to translate as they read, not from having a popular translation for their use, as we happily enjoy. This, however, was the origin of the Chaldee Targum.

9 ¶ And Nehemiah, which *is* [r] the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This [s] day *is* holy unto the LORD your God; [t] mourn not, nor weep. For all the people wept, when they heard [u] the words of the law.

10 Then he said unto them, Go your way, eat [v] the fat, and drink the sweet, and send [w] portions unto them for whom nothing is prepared: for *this* day *is* holy unto our LORD: neither be ye sorry; for the joy [x] of the LORD is your strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day *is* holy: neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great [y] mirth, because [z] they had understood [a] the words that were declared unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even [b] to understand the words of the law.

14 And they found written in the law which the LORD had commanded [c] by Moses, that the children of Israel should dwell in booths [d] in the feast of the seventh month:

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought *them*, and made themselves booths, every one upon the roof [e] of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate, and [f] in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great [g] gladness.

18 Also [h] day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* a [i] solemn assembly, according unto the [j] manner.

CHAPTER IX.

1 A solemn fast, and repentance of the people. 4 The Levites make a religious confession of God's goodness, and their wickedness.

NOW in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth [a] upon them.

2 And the seed of Israel separated themselves [b] from all [c] strangers, and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read [d] in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God.

4 ¶ Then stood up upon the [e] stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried [f] with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, [g] Stand up *and* bless the LORD your God for ever and ever: and blessed [h] be thy glorious name, which is exalted above [i] all blessing and praise.

6 Thou, [j] *even* thou, *art* LORD alone; thou hast made [k] heaven, the heaven of [l] heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou [m] preservest them all; and the host [n] of heaven worshippeth thee.

7 Thou *art* the LORD the God, who [o] didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name [p] of Abraham;

8 And foundest his heart faithful [q] before thee, and madest a covenant [r] with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it*, *I say*, to his seed, and hast performed [s] thy words; for thou *art* righteous:

9 And didst see [t] the affliction of our fathers in Egypt, and heardest their cry by [u] the Red sea;

10 And showedst signs [v] and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly [w] against them. So didst thou get thee a [x] name, as *it is* this day.

11 And [y] thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

12 Moreover thou leddest them in the day by a cloudy pillar; and in the night by a [z] pillar of fire, to give them light in the way wherein they should go.

13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them [a] right judgments, and [b] true laws, good statutes and commandments:

14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

A. M. 3559. B. C. 445.

r or, *governor.*
s Le.23.24. Nu.29.1.
t De.16.14. Ez.3.4. Is.61.3.
u 2Ch.34.19, 21. Ro.7.9.
v Ca.5.1.
w Es.9.19, 22. Re.11.10.
x Ps.149.2. Is.12.2,3. 35.1,4. 61.10. Joel.2.23. Ph.3.3.
y Ps.126.1..3
z Ro.7.1,8.
a ver.7,8.
b or, *that they might instruct in.*
c *by the hand of.*
d Le.23.34. De.16.13, &c.
e De.22.8.
f 2 Ki.14.13. c.12.37,39
g 2Ch.30.21.
h De.31.10.. 13.
i *restraint.*
j Nu.29.35.
a 1 Sa.4.12.
b Ezr.9.2. 10.11.
c *stranse children.* Ps.144.11.
d c.8.7,8.
e or, *scaffold.*
f Ps.3.4.
g Ps.135.1,2
h 1Ch.29.13.
i Ps.16.2. 106.2.
j Ps.86.10. Is.37.16.
k Ge.1.1. Ex.20.11.
l De.10.14.
m Ps.36.6.
n Re.5.11.. 13.
o Ge.12.1.
p Ge.17.5.
q Ge.15.6,18
r Ps.105.8.
s Jos.23.14.
t Ex.3.7,8.
u Ex.14.10.
v Ex.c.7.. 14.
w Ex.18.11.
x Is.63.12.. 14. Je.32.20.
y Ex.14,15.
z Ex.13.21, 22.
a Ex.20,&c
b *laws of truth.*

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stand it. 'Go your way,' said they, 'eat the fat—drink the sweet—send portions unto them for whom nothing is prepared.' Be not discouraged—religious joy is a people's strength. The wise and benevolent sentiments of these noble souls were imbibed by the whole congregation, and 50,000 troubled hearts were calmed in an instant. Home they returned to eat, to drink, to send portions, and to make mirth; they had understood the words that were declared unto him. Plato was alive at this time, teaching dull philosophy to cold academics: but what was he, and what was Xenophon, or Demosthenes, or any of the pagan orators, in comparison with these men?"

CHAP. IX. Ver. 1—38. *Israel observe a solemn fast, and renew their covenant with the Lord.*—The Rev. Mr. *Peters*, a learned and judicious writer, has observed:—This "chapter contains a solemn confession pronounced by the Levites for the people, on a day of fasting and humiliation, of God's great goodness to them on the one hand, and their own backslidings and perverseness on the other. It is, indeed, a beautiful epitome of the history of that people, raised and animated by a spirit of devotion, which appears in all that moving eloquence which was suited to the great occasion; and at the same time, with all that chasteness and correctness of thought and expression, which so eminently distinguishes the sacred writings of this sort from the wild raptures of enthusiasm . . . . In recapitulating the miracles of divine goodness that were vouchsafed to their fathers in the wilderness, such as the pillar of a cloud by day and of fire by night, to conduct them; the manna, and the water from the rock; the sacred writer adds this as none of the least memorable of God's mercies to them there: *Thou gavest also thy good Spirit to instruct them.*"

This instruction was conveyed, partly through the ministry of the prophets, and partly by the humbler instructions of the priests and Levites, whose duty it was to teach and to explain the divine law; but that the instructions of God's good Spirit

CHAP. IX. Ver. 1. *Of this month.*—Namely, *Tisri*, the first month of the civil year, and the 7th of the ecclesiastical. The 1st day was the feast of trumpets. The feast of tabernacles began on the 14th, and ended on the 22d. On the 23d they separated from their heathen wives; and on the 24th kept a solemn fast, as is here stated.

Ver. 6. *The host of heaven.*—That is, the angelic host. Ge. xxxii. 2. Lu. ii. 13

15 And gavest them bread [c] from heaven for their hunger, and broughtest forth water [d] for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst [e] sworn to give them.

16 But they and our fathers dealt proudly, and hardened [f] their necks, and hearkened not to thy commandments,

17 And refused to obey, neither [g] were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed [h] a captain to return to their bondage: but thou *art* a God [i] ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18 Yea, when [j] they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy manifold mercies [k] forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go.

20 Thou gavest also thy good [l] spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

21 Yea, forty [m] years didst thou sustain them in the wilderness, *so that* they lacked nothing; their [n] clothes waxed not old, and their feet swe ed not.

22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of [o] Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*.

24 So the children [p] went in and possessed the land, and [q] thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them [r] as they would.

25 And they took strong cities, and a fat land, and possessed houses full of all goods, [s] wells digged, vineyards, and olive-yards, and [t] fruit trees in abundance: so they did eat, and were filled, and became [u] fat, and delighted themselves in thy great goodness.

26 Nevertheless they were [v] disobedient, and rebelled against thee, and cast thy law behind [w] their backs, and slew [x] thy prophets which testified against them to turn them to thee, and they wrought great provocations.

27 Therefore [y] thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.

28 But after they had rest, they [z] did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven; and many times didst thou deliver them according to thy mercies;

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and [a] withdrew the shoulder, and hardened their neck, and would not hear.

30 Yet many years didst thou [b] forbear them, and testifiedst [c] against them by thy spirit [d] in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou *art* a gracious and merciful God.

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the [e] trouble seem little before thee, that hath [f] come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time [g] of the kings of Assyria unto this day.

33 Howbeit thou *art* just [h] in all that is brought upon us; for thou hast done right, but we [i] have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened [j] unto thy commandments and thy testimonies, wherewith thou didst testify [k] against them.

35 For [l] they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat [m] land which thou gavest before them, neither turned they from their wicked works.

36 Behold, we *are* servants [n] this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it:

37 And it yieldeth much increase unto the [o] kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

38 And because of all this we make [p] a sure *covenant*, and write *it;* and our princes, Levites, *and* priests, [q] seal *unto it.*

CHAPTER X.

1 The names of them that sealed the covenant. 29 The points of the covenant.

NOW [a] those that sealed *were*, Nehemiah, the [b] Tirshatha, the son of [c] Hachaliah, and Zidkijah,

A. M. 3559. B. C. 445.

c Ex.16.14, 15 Jn.6.31.. 35
d Ex.17.6. Nu.20.7.. 11.
e *lift up thy hand* Nu.14.30.
f De.31.27. Ps.78.8, &c.
g Ps.86.5,15
h Nu.14.4.
i *of pardons.*
j Ex.32.4.
k 1Sa.12.22. Is.44.21.
l Is.63.11.
m De.2.7.
n De.8.4.
o Nu.21.21, &c.
p Nu.11.31. Jos.21.43, 45.
q Ps.44.2,3.
r *according to their will.*
s or, *cisterns.*
t *trees of food.*
u De.32.15.
v Ju.2.11,12 Eze.20.21
w Ps.50.17.
x 1 Ki.18.4. Ac.7.52.
y Ps.106.41.

z *returned to do evil.*
a *they gave a withdrawing shoulder.* Zec.7.11.
b *protract over.*
c 2Ch.36.15.
d *in the hand of.*
e *weariness.*
f *found.*
g 2 Ki.17.3.
h Ps.119. 137 145.17. Da.9.5..14
i Ps.106.6.
j Je.29.19.
k De.31.21. 2Ki.17.13.
l De.28.47.
m De.31.21.
n Ezr.9.9.
o De.28.33.
p 2 Ki.23.3 2Ch.29.10 c.10.29.
q *are at the sealing,* or, *sealed.*
a *at the sealings.* c.9.38.
b or, *governor.* c.8.9.
c c.1.1.

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were not merely external, and, by the medium of public teachers, we may fairly infer from the Psalmist David: "Teach me to do thy will, for thou art my God: thy Spirit is good." (Ps. cxliii. 10.) Neither the teaching of priests or prophets, or even apostles, will have any saving effect on us, unless God's good Spirit instruct the heart.

The acknowledgment of God's goodness is necessarily connected with a sense of our own unworthiness; and when we are most sensible of the former, we shall most deeply lament the latter. When we justify God we shall condemn ourselves. "Thou hast done right, but we have done wickedly."

CHAP. X. Ver. 1—39. *The people enter into a solemn en-*

Ver. 17. *In their rebellion appointed a captain.*—The omission of a Hebrew letter has greatly disturbed the sense of this text. If, instead of *Bemarim*, "in their rebellion," we read *Beniteraim*, "in Egypt," the text will run thus; "they appointed a captain to return to their bondage in Egypt." So seven MSS. one edition, and the LXX. See Num. xiv. 4.

Ver. 25. *So they did eat, and were filled, and became fat.*—[They became effeminate fell under the power of *luxury;* got totally corrupted in their manners, sinned against all the mercies of God, and then were destroyed by his judgments.]—*Bagster.*

Ver. 29. *Withdrew the shoulder.*—See margin. An allusion, perhaps, to the "bullock unaccustomed to the yoke." Jer. xxxi. 18.

Ver. 35. *In their kingdom.*—The LXX., Syriac, and Arabic, with two of Kennicott's MSS. read, "*thy* kingdom."

CHAP. X. Ver. 1. *Those that sealed.*—These were of four classes: 1. Nehe-

2 [d] Seraiah, Azarian, Jeremiah
3 Pashur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: these *were* the priests.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;
10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.

14 The chief of the people; [e] Parosh, Pahath-moab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 ¶ And [f] the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated [g] themselves from the people of the lands unto the law [h] of God, their wives, their sons, and their daughters, [i] every one having knowledge, and having understanding;
29 They clave to their brethren, their nobles, and entered into a curse, and into an [j] oath, to walk [k] in God's law, which was given [l] by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;
30 And that we would not give our daughters [m] unto the people of the land, nor take their daughters for our sons:
31 And *if* the people of the land bring ware or any victuals on the [n] sabbath day to sell, *that* we would not buy it of them on the sabbath, or on the holy day: and *that* we would leave the [o] seventh year, and the exaction [p] of every [q] debt.

A. M. 3559. B. C. 445.

d c.12.1, &c.
e Ezr.2.3, &c. c.7.8, &c.
f Ezr.2.36.
g Le.20.24. Ezr.10.11, 19. c.9.2. 13.3
h Ro.1.1.
i c.8.2. Ps.47.7.
j De.29.12, 14. c.5.12,13. Ps.119. 106.
k 2Ch.34.31
l *by the hand of.*
m Ex.34.16. De.7.3. Ezr.9.12, 14.
n Le.23.3. De.5.12. c.13.15, &c. Is.58.13, 14.
o Le.25.4.
p De.15.2. c.5.1..13.
q *bond.*
r Le.24.5.
s Nu.c.28,29
t He.10.11.
u c.13.31. Is.40.16.
v He.10.3..7
w Le.6.12
x Ex.23.19. No.18.12. De.26.2.
y Ex.13.2. 22.13. Le.27.26.
z Nu.15.19. De.18.4.
a De.26.2.
b Nu.18.21. Mal.3.8, 10.
c 1Ch.9.26. 2Ch.31. 11,12.
d De.12.6, 11.
e c.13.10.. 12.
a Jos.18.10.
b ver.18. Mat.4.5. 27.53.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;
33 For the [r] shew-bread, and for the continual [s] meat-offering, and for the continual [t] burnt-offering, of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and for the sin-offerings to make an atonement for Israel and *for* all the work of the house of our God.
34 And we cast the lots among the priests, the Levites, and the people, for the [u] wood-offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year, [v] to burn upon the altar of the LORD our God, as *it is* written [w] in the law:
35 And to bring the first-fruits [x] of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the LORD:
36 Also the first-born of our sons, and of our cattle, as *it is* written [y] in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:
37 And *that* we should bring the first-fruits of our [z] dough, and our offerings, and the fruit [a] of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes [b] of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.
38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, [c] into the treasure-house.
39 For the children of Israel and the children of Levi shall bring [d] the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and [e] we will not forsake the house of our God.

CHAPTER XI.

1 The rulers, voluntary men, and the tenth man chosen by lot, dwell at Jerusalem. 3 A catalogue of their names. 20 The residue dwell in other cities.

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast [a] lots, to bring one of ten to dwell in Jerusalem the holy [b] city, and nine parts *to dwell* in *other* cities.

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gagement to make no alliances with the heathen—to observe the sabbath—and to provide for the public worship.—Passing over the names that signed and sealed this covenant, we remark on the objects of reform here agreed to, which were, 1. By no means to form any matrimonial alliances with the people of the land, who were either avowed heathens, or (with few exceptions) such in heart. 2. They pledge themselves to observe the holy law of the sabbath; and it is, indeed, difficult to conceive on what ground they can pretend to be either Jews or Christians, who do not sacredly regard either the Jewish or the Christian sabbath. To abstain both from labour and from trade, and to attend on public worship on that day, is a law as old as the Creation, and has the solemn sanction of the three great dispensations of God—the Patriarchal, Mosaic, and Christian: but the Jewish law enjoined also the sabbatic year, which is called the sabbath of the land, and these Jews promise also to pay a sacred regard to that law. (See Exod. xxiii. 10, 11. Levit. xxv. 4.) 3. They also pledge themselves to provide the necessary expenses of public worship, and a provision for the priests: for public worship must have its ministers; and while these consist of flesh and blood, they cannot subsist upon the air. And to neglect these things, whatever people may pretend, is to "forsake the house of God"—to neglect and despise his service.

CHAP. XI. Ver. 1—36. *Jerusalem repeopled by lot.*—Jerusalem at this time was not a place of trade, by which men could acquire wealth; the houses in general were not built; the adversaries of the Jews were peculiarly hostile to that city, both as the capital of the people whose returning prosperity they envied, and the place of the holy worship which they hated; so that the cities of Judah, and other situations in the country, afforded a fairer prospect of living in peace, and o growing rich. It was therefore deemed a necessary policy, to replenish Jerusalem, for the re-establishment of the Jews as a distinct nation; and for the honour of the temple, and the protection of the priests and worshippers from the invasion of

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[e] mian, the Tirshatha, or governor. 2. The priests. 3. The Levites. 4. The chiefs, or princes of the people.

Ver. 32. *Third part of a shekel.*—The law required half a shekel. Exod. xxx. 13. This abatement was made, probably, in consideration of the poverty of the common people; but it is thought that they returned afterwards to the original sum.

Ver. 34. *The wood-offering.*—[It was the business of the Nethinims to procure the *wood* for the fires of the temple: but, it is probable, few of them returned to their former masters after the captivity; and therefore they found it necessary to cast lots among the priests, Levites, and people, who should furnish the wood at appointed times. This bringing of the wood to the temple at last became a great day; and was constituted into a *feast*, called by *Josephus*, the carrying of the wood.]—*Bagster.*

CHAP. XI. Ver. 1. *To bring one in ten.*—[Jerusalem certainly had many inhabitants at this time; but not sufficient to preserve the city, which was now encompassed with a wall, the building of which was going on fast. Nehemiah, therefore, obliged *one tenth* of the country people to come and dwell in it, that the population might be sufficient for the defence of the city. Some *volunteered* their services, which was at that time considered a sacrifice to patriotism, as Jerusalem then afforded very few advantages, and was a place of considerable danger: hence "the people blessed them that willingly offered themselves."]—*Bagster*

2 And the people blessed all the men, that willingly [c] offered themselves to dwell at Jerusalem.

3 ¶ Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and the [d] Nethinims, and the children of Solomon's servants.

4 And [e] at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of [f] Perez;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah *was* second over the city.

10 Of the [g] priests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, a hundred twenty and eight: and their overseer *was* Zabdiel, the son of [h] *one of* the great men.

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chief of the Levites, [i] *had* the [j] over-sight of the outward [k] business of the house of God.

17 And Mattaniah [l] the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the [m] thanksgiving in [n] prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in the holy [o] city *were* two hundred fourscore and four.

19 Moreover the porters, Akkub, Talmon, and their brethren that kept [p] the [q] gates, *were* a hundred seventy and two.

20 ¶ And the residue of Israel, of the priests, *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But [r] the Nethinims dwelt in [s] Ophel: and Ziha and Gispa *were* over the Nethinims.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the business of the house of God.

23 For [t] *it was* the king's commandment concerning them, that [u] a certain portion should be for the singers, due for every day.

24 And Pethahiah the son of Meshezabeel, of the children of [v] Zerah the son of Judah, *was* at [w] the king's hand in all matters concerning the people.

25 And for the villages, with their fields, *some* of the children of Judah dwelt at [x] Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof,

26 And at Jeshua, and at Moladah, and at Beth-phelet,

27 And at Hazar-shual, and at Beer-sheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba [y] unto the valley [z] of Hinnom.

31 The children also of Benjamin [a] from Geba *dwelt* [b] at Michmash, and Aija, and Bethel, and *in* their villages,

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley [c] of craftsmen,

36 And of the Levites *were* divisions *in* Judah, *and* in Benjamin.

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c Ju 5.9.

d Ezr.2.43, 55.

e 1 Ch.9.3, &c.

f Ge.38.29. *Pharez.*

g 1 Ch.9.10, &c.

h or, *Haggedolim.*

i were over.

j 1Ch.26.20.

k Ac.6.2,3.

l c.12.8.

m 1Ch.16.4. 25.4..6.

n Ph.4.6.

o ver.1.

p *at the gates.*

q Ps.84.10.

r c.3.26.

s or, *the tower.*

t Ezr.6.8,9. 7.20,&c.

u or, *to a sure ordinance.*

v Ge.38.30. *Zarah.*

w 1Ch.18.17

x Jos.14.15.

y Ge.26.33. Am.8.14.

z Jos.15.8. 2Ki.23.10. Je.32.35.

a or, *of.*

b or, *to.*

c 1 Ch.4.14.

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their enemies. It was "the holy city," as chosen, separated, and sanctified of God, for his immediate presence and instituted worship; as a type of Christ and even of heaven; and as the place, where the greatest advantages of becoming holy were enjoyed: yet the Jews, in general, had not sufficient zeal or desire after spiritual improvement, to venture the consequences of removing thither. Some indeed willingly offered themselves to dwell there: whom their brethren commended, thanked, and prayed for; though few would imitate them. The rulers fixed their residence there, that the courts of justice, and the business connected with public affairs, might draw others: and, in addition to these inhabitants, one family in ten was expressly required to remove to Jerusalem; the selection of which was by lot referred to the determination of God. "They cast lots, that among ten men, it might be known whom God chose to come thither: and the lot falling by divine appointment upon such a person rather than another; no doubt, he removed the more contentedly to this city."—*Bishop Patrick.*

It has in all ages been justly lamented, that men prefer their own ease and emolument to the public good; that even professed Christians too commonly "seek their own, and not the things of Jesus Christ;" and that but few have such an attachment to holy places and holy things, as to renounce their secular pleasures or advantages for the sake of them. Yet surely, where opportunities of spiritual improvement most abound, and where Jesus, the Ruler of our holy city, especially resides, there we should delight to dwell; in preference to all interests and connexions, and notwithstanding persecutions, tribulations, perils, and losses. Otherwise, where is our "meetness for the inheritance of the saints in light?" and how shall we be willing to depart hence, and be "absent from the body, that we may be present with the Lord?"—*T. Scott.*

Ver. 3. *These are the chief.*—On comparing this list with that in 1 Chron. ix. 2, &c., though they appear to relate to the same period, the differences will be found too many for us to reconcile at this very distant period, nor is it to us an object of importance.

Ver. 9. *Judah . . . was second.*—That is either deputy to Joel; *or* rather, ruler of the other half of the city.

Ver. 16. *The outward business.*—That is, the secular concerns; the provisions, sacrifices, &c.

Ver. 17. *Principal to begin.*—That is, the precentor, who led the singing, or rather chanting.

Ver. 36. *Were divisions.*—That is, were divided between Judah and Benjamin.

CHAPTER XII.

1 The priests, 8 and the Levites, which came up with Zerubbabel. 10 The succession of high priests. 22 Certain chief Levites. 27 The solemnity of the dedication of the wall. 44 The offices of priests and Levites appointed in the temple.

A. M. 3469. B. C. 536.

NOW [a] these *are* the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: [b] Seraiah, Jeremiah Ezra,

2 Amariah, [c] Malluch, Hattush,

3 [d] Shechaniah, [e] Rehum, [f] Meremoth,

4 Iddo, [g] Ginnetho, [h] Abijah,

5 [i] Miamin, [j] Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah.

7 [k] Sallu, Amok, Hilkiah, Jedaiah. These *were* the chief of the priests and of their brethren in the days of [l] Jeshua.

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* [m] Mattaniah, *which was* over [n] the thanksgiving, he and his brethren.

9 Also Bakbukiah and Unni, their brethren, *were* over against them in the watches.

10 ¶ And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, Adna; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri; of Miniamin; of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

22 ¶ The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers, *were* written [o] in the book of the chronicles, even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks, according to the commandment [p] of David the man of God, ward [q] over against ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the ward at the [r] thresholds of the gates.

26 These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah [s] the governor, and of Ezra the priest, [t] the scribe.

27 ¶ And at the dedication [u] of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both [v] with thanksgivings, and with singing, *with* cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified [w] the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof* [x] *one* went on the right hand upon the wall toward [y] the dung-gate:

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the priests' sons with [z] trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments [a] of David the man of God, and Ezra the scribe before them.

37 And at the [b] fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water-gate eastward.

[a] Ezr.2.1,2.
[b] c.10.2..8.
[c] or, *Melicu.* ver.14
[d] or, *Shebaniah.* ver.14.
[e] or, *Harim.* ver.15.
[f] or, *Meraioth.* ver.15.
[g] or, *Ginnethon.* ver.16.
[h] Lu.1.5. *Abia.*
[i] or, *Miniamin.* ver.17.
[j] or, *Moadiah.* ver.17.
[k] or, *Sallai.* ver.20.
[l] Ezr.3.2. *Joshua.* Hag.1.1. Zec.3.1.
[m] c.11.17.
[n] i. e. *the psalms of thanksgiving.*
[o] 1 Ch.9.14, &c.
[p] 1 Ch.23. 25,26.
[q] Ezr.3.11.
[r] or, *treasuries,* or, *assemblies.*
[s] c.8.9.
[t] Ezr.7.6, 11.
A. M. 3559. B. C. 445.
[u] Ps.30.title
[v] 1 Ch.25.6. 2 Ch.5.13.
[w] He.5.1,3
[x] ver.38,40.
[y] c.3.13.
[z] Nu.10.2,8.
[a] 1Ch.23.5.
[b] c.3.15,&c.

CHAP. XII. Ver. 1—44. *Priests and Levites arranged,* &c.—The Lord raises up a succession of worshippers from age to age, who honour him by their "sacrifices of praise and thanksgiving;" and who derive instruction and encouragement from the examples and actions of those who have long before entered into their rest. The believer should undertake nothing which he cannot, and does not, dedicate to God, by seeking his direction and assistance in it, and his blessing upon it; by designing his glory, and by giving praise for success in all things: and whatever he possesses he should commit to the Lord's keeping and disposal, and use it according to his will. But all that we sinners do must be purified by the blood of sprinkling, and by the grace of the Holy Spirit, or it cannot be acceptable unto God: and the whole church of God, which is "the lot of his inheritance," and the object of his choice and delight, being descended from fallen Adam, must be thus purified and rendered holy unto the Lord. Those who would be instrumental in the conversion of sinners, and the sanctification of believers, must begin with themselves: and when we "acknowledge God in all our ways," he will so prosper and comfort us as often to cause us to rejoice with great joy. If our families be trained up to join in the solemn worship of God, and in attendance on his word, we may hope that they will share our joys and privileges; and the prosperity of the church gladdens the hearts of all true believers: and in all cases where the ministers of religion generally come forward in support of pious and benevolent measures, with zeal and alacrity, to the satisfaction of all concerned; they take the most effectual method not only of doing much good, but of securing the liberal and cheerful payment or contribution for

CHAP. XII. Ver. 1. *Ezra.*—Most probably, not the author of the preceding book, but another.

Ver. 12. *Jaddua.*—[*Jaddua* is supposed to be *Jaddus* the high priest, who went in his pontifical robes to meet Alexander the Great, when advancing to destroy Jerusalem; who was so struck with his appearance, that he forebore all hostilities, and granted many privileges to the Jews. (*Josephus.*) According to *Eusebius,* he was high priest from A. M. 3665 to 3982.]—*Bagster.*

Ver. 25. *At the thresholds.*—Some, porticoes; Dr. *Clarke,* watch-boxes; Professor *Gesenius,* "the store-rooms of the gates." Perhaps the translation in the text is best.

Ver. 27. *Dedication of the wall.*—[Jerusalem was the holy city, and the wall was built under the immediate superintendence and blessing of Jehovah: it was, therefore, proper that it should be dedicated to that God who was there worshipped by solemn praises, prayers, and sacrifices. The dedication seems to have consisted in processions of the most eminent persons around the walls, with thanksgivings to God, who had enabled them to bring the work to so happy a conclusion; and, no doubt, to all this were added a particular *consecration* of the city to God, and the most earnest *invocation* that He would take it under his guardianship, and defend it and its inhabitants against their enemies.]—*Bagster.*

Ver. 31. *Then I brought,* &c.—"Perhaps this verse should be read, 'Then I caused the princes of Judah to go up on the wall; and appointed two great choirs (to sing praises) and two processions, one on the right, &c.'"—Dr. *Clarke.*

Ver. 37. *Stairs,* &c.—[Jerusalem being built on very uneven ground, some hills being taken in within the walls, there was a necessity that there should be in different places *steps,* by which to ascend and descend; probably, a mi lar to what is seen in the city of Bristol.'—*Bagster.*

38 And the other [c] *company of them that gave* thanks went over against *them*, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;

39 And from above the gate of [d] Ephraim, and above the old gate, and above the fish-gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep-gate: and they stood still in the [e] prison-gate.

40 So stood the two *companies of them that gave* thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan and Malchijah, and Elam, and Ezer. And the singers [f] sang [g] loud, with Jezrahiah *their* overseer.

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard [h] even afar off.

44 ¶ And at that time were some appointed over the chambers [i] for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions [j] of the law for the priests and Levites: [k] for Judah rejoiced for the priests and for the Levites that [l] waited.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment [m] of David, *and* of Solomon his son.

46 For in the days of David [n] and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: [o] and they [p] sanctified *holy things* unto the Levites; and the Levites sanctified *them* unto the children of Aaron.

CHAPTER XIII.

1 Upon the reading of the law separation is made from the mixed multitude. 4 Nehemiah at his return causeth the chambers to be cleansed. 10 He reformeth the offices in the house of God. 15 The violation of the sabbath, 23 and the marriages with strange wives.

ON that day [a] they [b] read in the book of Moses in the [c] audience of the people; and therein [d] was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever;

2 Because [e] they met not the children of Israel with bread and with water, but hired [f] Balaam against them, that he should curse them: howbeit [g] our God turned the curse into a blessing.

3 Now it came to pass, when they had heard the law, that they separated [h] from Israel all the mixed multitude.

4 ¶ And before this, Eliashib the priest, [i] having the oversight of the chamber of the house of our God, *was* allied unto Tobiah:

5 And he had prepared for him a great chamber, where [j] aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, [k] which was commanded [l] *to be given* to the Levites, and the singers, and the porters; and the offerings of the priests.

6 But in all this *time* was not I at Jerusalem: for [m] in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and [n] after certain days [o] obtained I leave of the king:

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.

8 And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

10 ¶ And I perceived that the portions of the Levites had not been given *them:* for the Levites and the singers, that did the work, were fled every one to his field.

11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their [p] place.

12 Then brought all Judah the tithe of the corn and the new wine and the oil unto the [q] treasuries.

13 And I made treasurers over the [r] treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and [s] next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted [t] faithful, and [u] their office *was* to distribute unto their brethren.

14 Remember [v] me, O my God, concerning this, and wipe not out my [w] good deeds that I have done for the house of my God, and for the [x] offices thereof.

15 ¶ In those days saw I in Judah *some*

A. M. 3469. B. C. 536.

c ver.31.
d 2Ki.14.13. c.8.16.
e Je.32.2.
f *made their voice to be heard.*
g Ps.81.1. 98.4. 6.
h Ezr.3.13.
i c.13.12,13.
j i. e. *appointed by the law.*
k *for the joy of Judah.*
l *stood.*
m 1Ch.25.26
n 2Ch.29.30
o Nu.18.21, 26.
p i. e. *set apart.*
a *there was read.*
b De.31.11, 12. 2 Ki.23.2. c.8.3,8.
c *ears.*
d De.23.3,4.
e Mat.25.40

f Nu.22.5.
g Nu.24.10. De.23.5. Jos.24.9, 10. Mi.6.5.
h c.9.2.
i *being set over.*
j 2Ch.31.11. c.12.44.
k *the commandment of the Levites.*
l Nu.18.21, 24.

A. M. 3570. B. C. 434.

m c.5.14.
n *at the end of days.*
o or, *I earnestly requested.*
p *standing.*
q or, *storehouses.* Mal.3.10.
r c.12.44. ver.5.
s *at their hand.*
t Ac.6.3. 1 Ti.3.10.
u *it was upon them.*
v Ps.122.6..9 He.6.10.
w *kindnesses.*
x or, *observations.*

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the supply of themselves and families. When their affections are thus lively, they will be disposed to love and rejoice in those ministers who are instrumental to their comfort; and to care for their suitable provision. They ought, however, to attend to their several duties, and not to be anxious about their interests; and then God will stir up the hearts of the people to supply them in a comfortable and creditable manner. This they may receive with songs of praise and thanksgiving, and need not fear sanctifying a portion even of their portion, to the more immediate service of God and the support of his cause.

CHAP. XIII. Ver. 1—31. *Nehemiah having gone back to his royal master, upon his return finds the Jews returned to their former sins.*—It appears from ver. 6, that, at the period here referred to, Nehemiah was absent from Jerusalem, having returned to meet the king, perhaps at Babylon. 1. The public reading of the law was, however, kept up, and the passage here referred to, (Deut. xxiii. 3—6.) being read in public, it was discovered that the Ammonite and Moabite were equally to be considered as strangers, and excluded from the congregation of Israel, as were the Canaanites themselves; and that therefore all alliances with them were forbidden. Upon this it was discovered that Eliashib himself had some time before formed an alliance between one of his grandchildren and Sanballat's daughter, (see ver. 28.) which was now found unlawful, her father being a Moabite by birth: (see note on chap. ii. 10.) and also intimately allied unto Tobiah the Ammonite, equally a foreigner and an idolater. From this connexion the priest had been induced, very shamefully, to allow this man private chambers in the sacred temple. This circumstance seems to have transpired just before the return of Nehemiah, (who is supposed to have been absent from five to ten years,) and the

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Ver. 38 *And the other company.*—[The princes and priests were divided into two companies on the wall, Ezra going before one, and Nehemiah following the other. Thus they marched in a row opposite ways, in the circuit of the wall; the Levites playing upon instruments and singing praises to God, and the people accompanying them on each side, part of them on the wall, and part, it may be supposed, by the side of it. When they met on the opposite side of the city, they marched in a body to the temple, and offered sacrifices and thank-offerings, with rejoicings.]—*Bagster.*

Ver. 47. *And they sanctified.*—The people gave them to the Levites, and the Levites to the priests.

CHAP. XIII. Ver. 1. *On that day they read.*—Not the day of dedicating the walls; but, "On that day (wherein) was read, in the book of the law, it was found written," &c.——*Should not come into the congregation.*—That is, not be joined to it, without becoming a proselyte.

Ver. 6. *After certain days.*—Heb. "At the end of days." See note on Gen. iv. 3. But this cannot here mean a week, and even a year seems far too short for such abuses to have crept in.

Ver. 14. *Remember me,* &c.—[If thou wert strict to mark what is done amiss, even *my good deeds* must be *wiped out:* but, Lord, remember me in thy mercy, and let my upright conduct be acceptable to Thee! By some Ne-

treading wine-presses on the [y] sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which [z] they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then [a] I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath day?

18 Did not your fathers [b] thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19 And it came to pass, that when the gates of Jerusalem began to be dark before [c] the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye [d] about the wall? if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

22 And I commanded the Levites that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day. Remember [f] me, O my God, *concerning* this also, and spare me according to the [g] greatness of thy mercy.

23 ¶ In those days also saw I Jews *that* [h] had married wives [i] of Ashdod, of Ammon, *and* of Moab:

24 And their children spake half in the speech of Ashdod, and [j] could not speak in the Jews' language, but according to the language of [k] each people.

25 And [l] I contended with them, and [m] cursed them, and smote certain of them, and plucked off their hair, and made them swear [n] by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not Solomon [o] king of Israel sin by these things? yet [p] among many nations was there no king like him, who was beloved [q] of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

28 And *one* of the sons of [r] Joiada, the son of Eliashib the high priest, *was* son-in-law to Sanballat the Horonite: therefore I chased him from me.

29 Remember [s] them, O my God, [t] because they have defiled the priesthood, and the covenant [u] of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and appointed the wards [v] of the priests and the Levites, every one in his business;

31 And for the wood-offering, at times appointed, and for the first-fruits. Remember me, O [w] my God, for good.

A. M. 3570
B. C. 434.

y Ex.20.10.
z c.10.31.
a ver.11. Pr.28.4.
b Je.17.21, 23.
c Lu.23.32
d *before.*
e c.12.30.
f ver.11,31
g or, *multitude.*
h *made to dwell with them*
i Ezr 9.2.
j *they discerned not to speak.*
k *people and people.*
l ver.11,17.
m or, *reviled.* Ps.15.4.
n Ezr 10.5, c.10.29,30.
o 1 K 11.1, &c.
p 1 Ki.3.13 2 Ch.9.22
q 2Sa.12.24.
r c.12.10,22.
s c 6.14.
t *for the defilings.*
u Mal.2.4, 10.
v c.10.34.
w Ps 26.8,9.

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good man was exceedingly vexed and grieved at the discovery. He however lost no time in remedying the abuse: for he turned out all "the household stuff of Tobiah," and, after the chambers had been properly cleansed, restored them to their proper use, and brought back the sacred vessels.

2. Another abuse which presented itself to Nehemiah on his return, and gave him great uneasiness, was that the Levites had been neglected to be provided for; and had been therefore constrained to leave their duties in the temple, to cultivate the ground for their support. The governor immediately called together the rulers, and reproved them for their neglect, though, but just before he left them, they had solemnly promised—"We will not forsake the house of our God." (Chap. x. 39.)

3. Upon the sabbath day he was grieved to find some of the people treading their wine-presses, and others holding a market for provisions. By vigorous measures, however, he soon suppressed these enormities.

4. The most distressing evil, and by far the most difficult to remedy, was that of their mixed marriages with the heathen. Several years before this Ezra thought he had remedied this enormity; for the people had both promised and sworn to put away their strange (that is, foreign and idolatrous) wives. Many did so, but others only pretended to do it, or afterwards took them back again: for Nehemiah found Jews that married wives of Ashdod, of Ammon, and of Moab. And their children spoke, one half them in the language of Ashdod, and the other half in Hebrew. This so angered the good man, that it provoked him to language, and, we fear, *actions*, that cannot be wholly justified. He "contended with them, and cursed them:" and "certain of them," who were probably insolent, and disregarded his authority, he "smote, and plucked off their hair;" and, finally, he bound them by an oath to the God of Israel, that they should do so no more. He also reasoned with them on the evil consequences of such conduct in the case of Solomon, who, though eminently beloved of God, was led by his strange wives into apostacy and idolatry.

This book closes with a petition to the Almighty, which is again and again repeated in the course of it. "Remember me, O my God, for good!" and it is sometimes connected in a manner that has been supposed to imply rather too high an opinion of himself and his exertions, as in ver. 14. of this chapter: "Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof." On this we may first remark, that we are no more called upon to justify all the words and actions of Nehemiah than of David. However, that, 2. He ascribed to God, not only all his good actions, but his good desires; "My God put it into my heart to gather together the nobles," &c. (chap. vii. 5.) 3. A good man, the best of men, may and ought to have, like Moses, "respect unto the recompense of the reward" set before him. (Heb. xi. 26.)

5. That Nehemiah founded not his future hopes on his own merits but on God's mercy: "Remember me, O God, concerning this also, and spare me, *according to the greatness of thy mercy!*" (See note, ver. 14.)

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hemiah has been thought to deal too much with God on the principle of *merit*. That he wished God to *remember him for good* is sufficiently evident—and who does not wish the same?—but that he *expected heaven for his good deeds* does not appear; for it is perfectly clear, that he expected nothing from God but through the *greatness of his mercy*.]—*Bagster.*

Ver. 28. *One of the sons of Joiada.*—[*Josephus* relates, that this young man was named *Manasseh*: and that at his request, Sanballat and the Samaritans built their temple upon mount Gerizim, in opposition to that at Jerusalem, at which he officiated, in some measure, according to the Mosaic ritual.]—*Bagster.*

CONCLUDING REMARKS ON THE BOOK OF NEHEMIAH.

Of Nehemiah, the author and *hero* of this book, the Jews speak as one of the greatest men of their nation. His concern for his country, manifested by such unequivocal marks, entitles him to the character of the *first patriot* that ever lived. Descended, according to some, of the family of Aaron, or according to others, of the tribe of Judah, and allied to the royal family of David, in the course of Divine Providence, he was a captive in Babylon; but there his excellencies were so apparent, that he was chosen by the Persian king to fill an office the most respectable, and the most *confidential*, in the whole court. Here he lived in ease and affluence; he lacked no good thing; and here he might have *continued* to live, in the same affluence, and in the same confidence; but he could enjoy neither, so long as he knew his people distressed, the sepulchres of his fathers trodden under foot, the altars of his God overturned, and his worship either totally neglected or corrupted. He sought the peace of Jerusalem; prayed for it; and was willing to sacrifice wealth, ease, safety, and even life itself, if he might be the instrument of restoring the desolations of Israel. And God, who saw the desire of his heart, and knew the excellencies with which he had endowed him, granted his request, and gave him the high honour of restoring the desolated city of his ancestors, and the pure worship of their God. The opposition of Sanballat and the Samaritans, and the firmness and zeal with which he repelled their insults and ineffectual efforts, cannot be read without the liveliest emotions; and will afford, to the latest times, a noble and animating example of distinguished patriotism, united with the sincerest devotion to the interests of religion. The virtue and piety of this great and good man, appear with equal lustre in the numerous and important reformations he effected. He relieved the people from their hardships and oppressions, by abolishing the harsh and usurious practices of the nobles and rulers; gave up his own revenue, as governor of the province, for the benefit of the people; and, as a further mean of conciliating their affections, exhibited an example of the most princely hospitality. As the best security for good morals, and the better observance of the laws of God, he re-established the

offices of public worship, and prevented the profanation of the sabbath; he furnished the returned captives with authentic registers, and enabled them, in the best manner possible, after so long and calamitous an interval, to trace the genealogies, and claim the inheritance of their respective families; and farther, he accomplished the separation of the Jewish people from the mixed multitude, with which they had been incorporated, and annulled the numerous marriages which they had made with heathens and idolaters of every description. For disinterestedness, philanthropy, patriotism, prudence, courage, zeal, humanity, and every virtue that constitutes a great mind, and proves a soul in deep communion with God, Nehemiah will ever stand conspicuous among the greatest men of the Jewish nation; and an *exemplar* worthy of being copied by the first patriots in every nation under heaven.

THE BOOK OF ESTHER.

THIS Book, which derives its name from the person whose history it chiefly relates, is termed in the Hebrew, "the volume of Esther," will not extend the Chronology of the Old Testament, as it forms an *episode*, (or intermediate story,) which is generally placed before the 7th chapter of the Book of Ezra. The first question arising on this Book, relates to the identity of this AHASUERUS, whom *Usher*, and other learned men, considered to be Darius Hystaspes: but whom *Prideaux* has endeavoured to prove to be Artaxerxes Longimanus, who showed such peculiar favour to the Jews, under Ezra and Nehemiah. This decision rests chiefly on the authorities of Josephus, and the Septuagint translators; but the Dean's arguments are so satisfactory, that his hypothesis is now generally adopted; particularly by Drs. Hales, Clarke, and Boothroyd; Hartwell Horne, G. Townsend, and the late Scott.

The grand subject of this book is Haman's plot for the destruction of the Jews throughout the Persian empire, which at that time comprehended almost all Asia; and the counteraction of that plot, by a remarkable interference of divine providence, in the promotion of Esther and her uncle Mordecai.

The author is utterly unknown, and the Book has been attributed to Ezra, to Mordecai, and to several others. The style is certainly very different from that of the Book of Ezra; and the remarkable omission of the name of God throughout the whole, might lead to a suspicion that it was not written by a Jew, were it not that it is impossible to attribute it to a pagan. The authenticity of the history, however, is sufficiently ascertained by the early and uniform reception of this Book by the Jews, and by the institution of the feast of Purim, in commemoration of their great deliverance. This "Commemoration, and its continued observance to the present time, (remarks *Horne,*) is a convincing evidence of the reality of the history of Esther, and of the genuineness of the Book which bears her name."

CHAPTER I.

1 Ahasuerus maketh royal feasts. 10 Vashti, sent for, refuseth to come. 13 Ahasuerus, by the counsel of Memucan, maketh the decree of men's sovereignty.

A. M. 3510. B. C. 464.

NOW it came to pass in the days of [a] Ahasuerus, (this *is* Ahasuerus which reigned, from India even unto Ethiopia, *over* [b] a hundred and seven and twenty provinces:)

2 *That* in those days, when the king Ahasuerus sat on the throne of his kingdom, which *was* in Shushan [c] the palace,

3 In the third year of his reign, he made a feast [d] unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him:

4 When he showed the riches of his glorious kingdom and the honour of his excellent majesty many days, *even* a hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people that were [e] present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

6 *Where were* white, green, and [f] blue *hangings*, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds [g] *were of* gold and silver, upon a pavement [h] of red, and blue, and white, and black, marble.

7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and [i] royal wine in abundance, according to the [j] state of the king.

8 And the drinking *was* according to the law; none did [k] compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women *in* the royal house which *belonged* to king Ahasuerus.

10 ¶ On the seventh day, when [l] the heart of the king was [m] merry with wine, he commanded Mehuman, Biztha, [n] Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven [o] chamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown royal, to show the people and the princes her beauty: for she *was* [p] fair to look on.

12 But the queen Vashti refused to come at the king's commandment [q] by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king said to the [r] wise men, which knew [s] the times, (for so *was* the king's manner toward all that knew law and judgment:

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena *and* Memucan, the [t] seven princes of Persia and Media, which [u] saw the king's face, *and* which sat the first in the kingdom;)

15 [v] What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all

a Ezr.4.6. Da.9.1.
b c.8.9. Da.6.1.
c Ne.1.1.
A. M. 3512. B. C. 462.
d Ge.40.20. c.2.18. Ma.6.21.
e *found.*
f or, *violet.* c.8.15.
g Eze.23.41. Am.6.4.
h or, *of porphyry, and marble, and alabaster, and stone of blue colour.*
i *wine of the kingdom.*
j *hand.*
k Hab.2.15.
l 2Sa.13.28.
m Ec.10.19.
n c.7.9.
o or, *eunuchs.*
p *good of countenance.* 1Sa.25.3.
q *which was by the hand of his eunuchs.*
r Je.10.7.
s 1Ch.12.32.
t Ezr.7.14.
u 2Ki.25.19.
v *what to do.*

CHAP. I. Ver. 1—22. *Ahasuerus makes a royal feast, and sends for Queen Vashti to attend; but she refuses, and is disgraced.*—We have already stated our conviction, that this Ahasuerus was Artaxerxes Longimanus, the son and successor of the famous Xerxes. On coming to the throne, he met with a powerful opposition from the children of Artibanus, his father's uncle, and his own brother Hystaspes. Having obtained, however, an early victory over all his enemies, he became the undisputed master of the Persian empire, including that of Babylon, and other provinces, to the number of 127; and it is thought, that immediately upon this he gave this royal feast to all the princes and nobles of his empire; and afterwards to the inferior classes in succession. Every thing was conducted with a splendour and consistency suited to the dignity of the sovereign; and one thing certainly commands our admiration, and may put to shame many who are called Christians. "The drinking was according to the law (of the king;) none did compel; for so the king had appointed." Vashti the queen also made a feast for the ladies, in the interior of the palace.

On the seventh day, the king having drank freely, and his "heart" being "merry with wine," he commanded his chamberlains to bring Vashti the queen before him, with the crown royal, "to show the people and the princes her beauty: for she was fair to look on." To their great amazement and confusion, she refused to come; and commentators are not well agreed, whether to attribute her refusal to her high spirit, or to her modesty and prudence. Such a command would appear to us ridiculous; and it is certainly in opposition to the general practice of the east, to exhibit their women thus in public: the custom in Persia is, however, said to have differed from that of other countries, and if so, it accounts for the king's wrath. It seems a pity, indeed, that none of his counsellors had the wisdom and courage to advise him to moderate his passion, and reflect coolly on his own conduct; but they were all probably in the same condition, "merry with wine;"

CHAP. I. Ver. 4. *Many days.*—Dr. *Fryer* (who resided there) states, that an annual festival of 180 days is still held in Persia.

Ver. 6. *The beds were of gold and silver.*—That is, cushions covered with gold and silver cloth, or embroidery.

Ver. 8. *None did compel.*—[Every person drank what he pleased. Among the Greeks, however, each guest was obliged to *keep the round*, or leave the company: hence the proverb, *Drink, or begone.*]—*Bagster.*

Ver. 11. *To bring Vashti.*—*Herodotus* relates a story of seven Persians being invited to a Grecian entertainment; and when they began to drink, one of them said, "It is a custom with us Persians, whenever we have a public entertainment, to introduce our concubines and young wives."

Ver. 16. *Vashti the queen has done wrong.*—[This reasoning was inconsequent and false. Vashti had not *generally* disobeyed the king, therefore she could be no *precedent* for the *general* conduct of the Persian women. She disobeyed only in *one particular*; and this, to serve a purpose, Memucan draws into a *general consequence:* and the rest come into the conclusion, being

the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

19 If it [w] please the king, let there go a royal commandment [x] from him, and let it be written among the laws of the Persians and the Medes, that it [y] be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto [z] another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands [a] honour, both to great and small.

21 And the saying [b] pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters [c] into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule [d] in his own house, and that [e] *it* should be published according to the language of every people.

A. M. 3512. B. C. 492.

w *be good with.*

x *from before him.*

y *pass not away.* c 8.8. Da.6 8..15

z *her companion.*

a Ep.5 33. Col.3 18.

b *was good in the eyes of.*

c c.8.9.

d Ep.5 22.. 24. 1 Ti.2.12.

e *one should publish it according to the language of his people.*

CHAPTER II.

1 Out of the choice of virgins a queen is to be chosen. 5 Mordecai the nursing-father of Esther. 5 Esther is preferred by Hegai before the rest. 12 The manner of purification, and going in to the king. 15 Esther best pleasing the king is made queen. 21 Mordecai discovering a treason is recorded in the chronicles.

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what [a] was decreed against her.

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the [b] custody of [c] Hege the king's chamberlain, keeper of the women; and let their things for purification be given *them:*

A. M. 3512. B. C. 492.

a c.1.19,20.

b *hand.*

c or, *Hegai.* ver.8.

d Mat.20.16 22.14.

e 2Ki.24.14, 15 Je.24.1.

f or, *Jehoiachin.* 2 Ki.24.6.

g *nourishing.* Ep.6.4.

h *fair of form, and good of countenance.*

i ver.3.

j Ps.106.46.

k ver.3,12.

l *her portion.*

m *changed.*

n ver.20.

o *the peace of Esther* Ge.37.14. 1Sa.17.18.

A. M. 3546. B. C. 458.

p Pr.7.17. Is.57.9.

4 And let the maiden which pleaseth the king be queen [d] instead of Vashti. And the thing pleased the king; and he did so.

5 ¶ *Now* in Shushan the palace there was a certain Jew, whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 Who had been carried away from Jerusalem with the captivity [e] which had been carried away with [f] Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he [g] brought up Hadassah, that *is,* Esther, his uncle's daughter: for she had neither father nor mother, and the maid *was* [h] fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together [i] unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness [j] of him; and he speedily gave her her things for [k] purification, with [l] such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and he [m] preferred her and her maids unto the best *place* of the house of the women.

10 Esther had not showed her people nor her kindred: for Mordecai had charged her [n] that she should not show *it.*

11 And Mordecai walked every day before the court of the women's house, to know [o] how Esther did, and what should become of her.

12 ¶ Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit,* six months with oil of [p] myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

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and their heated imagination conjured up the alarm of an insurrection of wives, because the queen refused to exhibit her beauty before an intoxicated court. The decree, however, goes forth, and the queen Vashti is degraded and deposed, as a lesson to all the ladies of the Medes and Persians, "that every man should bear rule in his own house!"

CHAP. II. Ver. 1—23. *A selection of "fair young virgins" is made for the king, among whom is Esther, the niece of Mordecai, who is made queen.—Esther's feast.*—It affords a melancholy reflection, to think how many families in humble life must be robbed, and how many poor girls must be forced to sacrifice their affections to gratify the lust of an eastern despot. True it is, that this was considered as an honour, and some might seek it: but among them were doubtless parents, whose hearts bled to part with their beloved children; and probably females who were the objects, or the subjects of a virtuous love, which must be sacrificed to suit the pleasure of the monarch. Those females who happened to please their lord, were elevated to rank and distinction, and surrounded with every sensual pleasure; but the far greater part, as we know from good authority, were neglected and despised; and, except a few, whom his majesty might happen to recollect, condemned to the solitude of a convent. Such are the miseries resulting from polygamy, and such the consequences of having the lives and property of whole nations dependent on the will of an arbitrary prince.

A new and interesting character is now brought before us: Mordecai the Jew, the uncle of Esther. She, whom he had brought up as his own child, and who was remarkable for her personal beauty, is taken among the many virgins gathered for the harem of Ahasuerus; and Providence so ordered it, that this child should be the temporal saviour of the Jews, though nothing could at this time be farther from her ideas. Mordecai also, though equally unconscious, contributes to the great object, by discovering the conspiracy of two of the king's chamberlains against his life. We know not the rank in which Mordecai moved, but he was probably rich, and by his sitting in the king's gate, a magistrate, though perhaps only over his own nation. His relation to Esther, must have given him great interest in her success and promotion, though, as he had charged her not to discover her nation (probably lest it should injure her) so was he careful to conceal his relation to her;

either too intoxicated to be able to discern right from wrong, or too intent on reducing women to a state of vassalage, to neglect the present favourable opportunity.]—*Bagster.*

Ver. 19. *That it be not altered.*—[Let it be inserted among the permanent laws, and be made a part of the constitution of the empire. The Persians seem to have affected such a degree of wisdom in the construction of their laws, that they never could be amended, and should never be repealed; and this formed the ground of the saying, "The laws of the Medes and Persians that change not."]—*Bagster.*

CHAP. II. Ver. 3. *Shushan the palace.*—The whole city seems to be comprehended in the palace and its environs.

Ver. 7. *Hadassah.*—In Chaldee, "a myrtle;" but *Esther*, her Persian name, a star.—Dr. *Clarke.*

Ver. 11. *To know how Esther did.*—[The apartments of the women are accounted so inviolable, that it is even a crime to inquire what passes within their walls. A man, says *Chardin*, may walk a hundred days, one after the other, by the house where the women are, and not know no more what is done there than at the farther end of Tartary. This sufficiently explains the conduct of Mordecai.]—*Bagster.*

Ver. 12. *Six months with oil of myrrh.*—[The general use of such precious oils and fragrant perfumes even among the ancient Romans, particularly among ladies of rank and fashion, may be inferred from the words of Virgil:

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except [q] the king delighted in her, and that she were called [r] by name.

15 ¶ Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour [s] in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which *is* the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and [t] favour [u] in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king made a great [v] feast unto all his princes and his servants, *even* Esther's feast; and he made a [w] release to the provinces, and gave gifts, [x] according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai sat [y] in the king's gate.

20 Esther had not *yet* showed her kindred nor her people; as Mordecai had charged her: for [z] Esther did the commandment of Mordecai, like as when she was brought up with him.

21 ¶ In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, [a] Bigthan and Teresh, of those which kept the [b] door, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, who [c] told *it* unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

A. M. 3547. B. C. 457.

q Ge.34.19. De.21.14. Is.62.4,5.

r Is.43.1

s Ge.6.9. & 19.19. Ac.7.10.

t or, *kindness.*

u *before him.*

A. M. 3547. B. C. 457.

v c.1.3.

w *rest.*

x Ne.8.12.

y c.3.2.

z Ep.6.1..3.

a or, *Bigthana.* c.6.2.

b *threshold.*

c c.6.1,2.

A. M. 3551. B. C. 453.

a Nu.21.7. 1 Sa.15.8, 33.

b Ge.41.43.

c Ps.15.4.

d ver.2.

e ver.2. c.3.9.

f Ge.4.5,6. Da.3.19.

g Ps.83.4. Re.12.17.

h c.9.24.

i Ezr.4.13. Ac.16.20.

j *meet*, or, *equal.*

k *to destroy them.*

l *weigh.*

m Ge.41.42. c.8.2,8.

n or, *oppressor.* c.7.6.

CHAPTER III.

1 Haman, advanced by the king, and despised by Mordecai, seeketh revenge upon all the Jews. 7 He casteth lots. 8 He obtaineth by calumniation a decree of the king to put the Jews to death.

AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the [a] Agagite, and advanced him, and set his seat above all the princes that *were* with him.

2 And all the king's servants, that *were* in the king's gate, bowed, [b] and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed [c] not, nor did *him* reverence.

3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the king's [d] commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.

5 And when Haman saw that Mordecai bowed [e] not, nor did him reverence, then was Haman full of [f] wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman sought to destroy all [g] the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 ¶ In the first month, that *is*, the month Nisan, in the twelfth year of king Ahasuerus, they cast [h] Pur, that *is*, the lot, before Haman from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar.

8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and [i] their laws *are* diverse from all people; neither keep they the king's laws: therefore it *is* not for [j] the king's profit to suffer them.

9 If it please the king, let it be written [k] that they may be destroyed: and I will [l] pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.

10 And the king took [m] his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' [n] enemy.

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and could have no intercourse with her, but through the servants of the harem, and that only perhaps by bribing them.

Upon the new queen's promotion, Ahasuerus gives another royal feast, which did him more honour, as it was accompanied with a remission of taxes, which was a release to the provinces; and certain benevolences were given to his subjects and servants, "according to the king's state," which was far more honoured by this benevolence and generosity, than by the extravagance and folly of his former festival.

CHAP. III. Ver. 1—15. *Haman promoted, who plots the ruin of Mordecai, and the destruction of his nation, because he refuses him obeisance.*—Haman appears to have been made prime minister, and as such, seems to have had a just demand upon the usual respect and reverence paid to men in this high office. The Jews, indeed, pretend that he set up a statue of himself, and claimed divine honours; but of this we have no proof. It should rather seem that Mordecai acted from national pride; Haman was an Amalekite of the race of Agag, and under a divine *anathema*. (Exod. xvii. 8—16. 1 Sam. xv. 2, 3.) He refused, therefore, as an Israelite, to reverence any of this accursed race. Haman, doubtless, knew this; and hence we must consider their mutual hatred as the effect of national animosity.

Haman's plea against the Jews was, that it was "not for the king's profit to suffer them."—"Worldly hearts," says Bishop *Hall*, "are not led by good or evil, but by profit or loss; neither have they grace to know, that nothing is profitable but what is honest, nothing so desperately incommodious as

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"From her head the ambrosial locks breathed divine fragrance: her robe hung waving down to the ground." In the remote age of Homer, the Greeks had already learnt the lavish use of such perfumes; for in describing Juno's dress, he represents her pouring ambrosia and other perfumes all over her body.]—*B.*

Ver. 16. *Tebeth.*—Answering partly to our December, and partly to January.

Ver. 18. *Release to the provinces.*—[We learn from *Herodotus* and *Athenæus*, that the Persian monarchs were accustomed to give their wives distinct cities and provinces for the purpose of supplying them with different articles of dress: one was assigned for ornamenting the head and neck; another provided robes, zones, &c; and the city of Anthilla was given to a Persian queen, we read, to supply her with shoes and sandals. It is probable, therefore, that at the desire of Esther, Ahasuerus relieved those cities and provinces that had before paid it, from this expense.]—*Bagster.*

CHAP. III. Ver. 1. *Haman the Agagite.*—Perhaps a descendant of Agag, king of the Amalekites.

Ver. 2. *King's servants.*—[Dr. *Shaw*, speaking of the cities in the East, says, "If we quit the streets, and enter into any of the principal houses, we shall first pass through a porch, or gate-way, with benches on each side, where the master of the family receives visits, and dispatches business; few persons, not even the nearest relations, having admission any farther, except upon extraordinary occasions." These *servants* were probably *officers* who here waited the king's call; and it is likely that Mordecai was one of them.]—*Bagster.*

Ver. 6. *He thought scorn.*—That is, he scorned; he sought a great revenge.

Ver. 7. *They cast Pur.*—"This appears to be the Hebrew corruption of the Persian *Pari*, which signifies any thing that happens fortuitously. They used a species of divination to find the lucky month to destroy the Jews." The LXX. add, "The lot fell on the 14th day of the month Adar."—Dr. *Clarke*

Ver. 9. *I will pay 10,000 talents of silver.*—[Here Haman is obliged to acknowledge that there would be a *loss* to the revenue, which he was willing to make up out of his own property. Ten thousand talents of silver, counted by the Babylonish talent, amount to about ten millions of dollars, but, reckoned by the Jewish talent, they amount to double that sum. In those days, silver and gold were more plentiful than at present; and we have many instances of individuals possessing almost incredible riches.—*Herodotus* relates, that when Xerxes went into Greece, Pythius the Lydian had 2000 talents of silver, and 4,000,000 of gold darics, which unitedly amount to nearly thirty millions of dollars. *Plutarch* tells us, that after Crassus had dedicated the *tenth* of all he had to Hercules, he entertained the Roman people at 10,000 tables, and distributed to every citizen as much corn as was sufficient for three months; and after all these expenses, he had 7,100 Roman talents left, which amount to more than five millions of dollars.]—*Bagster.*

11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.

12 Then [o] were the king's [p] scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; [q] in the name of king Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, which *is* the month Adar, and *to take* the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but [r] the city Shushan was perplexed.

CHAPTER IV.

1 The great mourning of Mordecai and the Jews. 4 Esther, understanding it, sendeth to Mordecai, who showeth the cause, and adviseth her to undertake the suit. 10 She excusing herself, is threatened by Mordecai. 15 She appointing a fast, undertaketh the suit.

WHEN Mordecai perceived all that was done, Mordecai rent [a] his clothes, and put on sackcloth with [b] ashes, and went out into the midst of the city, and cried with a oud and a bitter [c] cry;

2 And came even before the king's gate: for [1] one *might* enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, *there was* great mourning [d] among the Jews, and fasting, and weeping, and wailing; and [e] many lay in sackcloth and ashes.

4 ¶ So Esther's maids and her [f] chamberlains came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but [g] he received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, whom he had [h] appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the sum of [i] the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing [j] of the decree that was given at Shushan to destroy them, to show *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication [k] unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner [l] court, who is not called, *there is* one [m] law of his to put *him* to death, except such to whom the king shall hold out [n] the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not [o] with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For [p] if thou altogether holdest thy peace at this time, *then* shall there [q] enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall

A. M. 3551. B. C. 453.

o c.8.9, &c.

p or, *secretaries.*

q 1Ki.21.8.

r Pr.29.2

a 2Sa.1.11. Job 1.20.

b Jos.7.6. Eze.27.30. Jo.3.6.

c Ge.27.34.

d Is.22.4,5. 37.1..3.

e *sackcloth and ashes were laid under many.* Is.58.5. Da.9.3.

f *eunuchs.*

g Ps.77.2.

h *set before.*

i c.3.9.

j c.3.14,15.

k Ne.2.4. Pr.21.1.

l c.5.1.

m Da.2.9.

n c.5.2; 8.4.

o Pr.24.11, 12.

p Nu.23.23. 1Sa.12.22. Is.54.17.

q *respiration.* Job 9.18.

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wickedness; they must needs offend by rule, that measure all things by profit, and measure profit by their imagination. How easy is it to suggest strange untruths, when there is nobody to give an answer? False Haman, how is it not for the king's profit to suffer the Jews? if thou construe this profit for honour, the king's honour is in the multitude of his subjects; and what people more numerous than they? if for gain, the king's profit is in the largeness of his tributes; and what people are more deep in their payments? if for service, what people are more officious? How can it stand with the king's profit to bereave himself of subjects, his subjects of their lives, his exchequer of their tributes, his state of their defence? (But) he is a weak politician that knows not to gild over the worst project with a preter ce of public utility. No name under heaven hath made so many fools, so many villains, as this of profit. Lastly, as Ahasuerus reaps nothing but disprofit by the lives of the Jews, so he shall reap no small profit by their deaths. 'I will pay ten thousand talents of silver to the king's treasury for this execution.' If revenge were not very sweet to the malicious man, he could not be content to purchase it at so high a rate."

But where, it may be asked, could Haman raise this sum? Perhaps from the property of Mordecai and the Jews whom he sought to destroy, which he, probably, knew would cover more than the sum he offered, or from his own resources. (See note, ver. 9.)

One thing in this chapter demands our attention. Haman cast lots (or purim) according to the heathen custom, to find a lucky day for the execution of his vengeance; and He, who disposeth the lot of the heathen, as well as the Jew and Christian, so ordered, that the lot fell in the month Adar, which was eleven months from this period, and so allowed time for all the circumstances to intervene whereby the deliverance of the Jews was effected. Thus the superstitions as well as the vices of mankind are made subservient to His design, who "worketh all things after the council of his own will."

It may seem incredible that a king—that any king, should thus assign over the lives and properties of a whole nation to gratify the revenge of a favourite minister; but we have too many similar instances on record, in the history of the world, to doubt on this account. Haman, having found the king's weak side, most likely by means of flattery, which is the sweetest food of arbitrary princes, lost no time in rendering his object secure, by sealing it with the king's seal; and then sent off expresses to all the provinces of his kingdom, which, considering their extent, required no little time to reach them all. This accomplished, lest any pang of remorse should afflict the royal bosom, *the king and Haman sat down to drink.*

CHAP. IV. Ver. 1—17. *The effects of this decree, and Mordecai's plan to counteract it, in which the queen acquiesces.*—In the close of the preceding chapter we find, that while the king and his favourite were drinking down all reflection, "the city of Shushan was perplexed" immediately as they heard of it. Many of the people had, perhaps, formed alliances with the Jews, and others connexions in trade or friendship. Mordecai himself was probably much respected, as were others of his

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Ver. 13. *By posts.*—Cyrus is said to have established posts at certain distances throughout his empire.

Ver. 15. *Shushan was perplexed.*—The people were shocked at the cruelty, and alarmed, as many of the Persians might be connected with them by trade, and by intermarriages.

CHAP. IV. Ver. 1. *Loud and bitter cry.*—[Mordecai gave every demonstration of the most poignant grief. Nor did he hide this from the city; and the Greek says that he uttered these words aloud: "A people is going to be destroyed who have done no evil."]—*Bagster.*

Ver. 3. *Great mourning.*—[It cannot reasonably be doubted, that the mournings, fastings, and weepings of the Jews, were attended by constant prayers and supplications; though all mention of them, and of the glorious God whom they worshipped, seems to have been studiously avoided.]—*B.*

Ver. 5. *Whom he had appointed to attend upon her.*—These eunuchs were both servants and spies, and often the worst enemies of their ladies; but Hatach seems to have been both kind and faithful.

Ver. 11. *Shall come unto the king.*—[*Herodotus* informs us, that ever since the reign of Deioces, king of Media, for the security of the king's person it was enacted, that no one should be admitted into his presence; but that if any one had business with him, he should transact it through the medium of his ministers.]—*Bagster.*—*The golden sceptre.*—That the Persian monarchs used a golden sceptre, we learn from *Xenophon* "It is not, [illegible]

be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

15 ¶ Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews that are [r] present in Shushan, and fast [s] ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and if I [t] perish, I perish.

17 So Mordecai [u] went his way, and did according to all that Esther had commanded him.

CHAPTER V.

1 Esther, adventuring on the king's favour, obtaineth the grace of the golden sceptre, and inviteth the king and Haman to a banquet. 6 She, being encouraged by the king in her suit, inviteth them to another banquet the next day. 9 Haman, proud of his advancement, repineth at the contempt of Mordecai. 14 By the counsel of Zeresh he buildeth for him a pair of gallows.

NOW it came to pass on the third [a] day, that Esther put on *her* royal *apparel*, and stood in the inner court [b] of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, *that* she obtained favour [c] in his sight: and the king held out [d] to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? it [e] shall be even given thee to the half of the kingdom.

4 And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the banquet of wine, What [f] *is* thy petition? and it shall be granted thee: and what *is* thy request? even [g] to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request *is*;

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to [h] perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

9 ¶ Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that [i] he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless Haman [j] refrained himself: and when he came home, he sent and [k] called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his [l] children, and all *the things* wherein the king had promoted him, and how [m] he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king.

13 Yet [n] all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 ¶ Then said Zeresh his wife and all his friends unto him, Let a [o] gallows [p] be made of fifty cubits high, and to-morrow speak [q] thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be [r] made.

A. M. 3551. B. C. 453

r *found.*
s Jo.3.4..9.
t Ge.43.14.
u *passed.*
a c.4.16.
b c.4.11. 6.4.
c Ne.1.11. 2.4,&c. Pr.21.1.
d c.8.4.
e ver.6. Ma.6.23.
f c.7.2. 9.12.
g ver.3.
h *do.*
i c.3.5. Da.3.16.. 19. Mat.2.16.
j 2Sa.13.22.
k *caused to come.*
l c.9.12,13.
m c.3.1.
n 1 Ki.21.4. Job 15.20.
o *tree.*
p c.7.9.
q c.6.4.
r Ps.37.14, 32.

countrymen; and this decree, for a general massacre, must fill the city and the country with horror and consternation. Much more were the Jews terrified and confounded, and Mordecai himself was the first to excite alarm. There was a law, it seems, that mourning must not enter into the gate of the palace: well were it for them, could kings and courts effectively decree, that sickness and death should not enter there! Mordecai, however, though a man of rank and wealth, "put on sackcloth and ashes, and cried, with a loud and bitter cry," before the king's gate. The alarm thus excited, by means of her maids and chamberlains, reached the queen's apartments, and Esther was herself deeply affected. The communications between her and her uncle are related in this chapter; also the method which, with some degree of hesitation, she agreed to take, as the only means to save her life and that of her whole nation.

Her last expression, "If I perish, I perish," though very appropriate in her case, has often been far less properly used in reference to applications for divine mercy. We have no king Ahasuerus to deal with; there are no peradventures in the gospel. The sceptre of grace is always extended, and though many a penitent sinner may have fainted, (as is reported of Esther,) never did one perish at his footstool.

CHAP. V. Ver. 1—14. *Esther appears twice before the king, and invites him and Haman to her banquet. Haman prepares a gibbet for Mordecai.*—It was the third day before Esther could summon courage to approach the king, and then all she dare do, was to invite the king and Haman to her banquet; and, when they came, she had not courage to name her object, but only asked them to come again. Haman, however, was greatly delighted with the honour done him, and the respect paid him, little thinking of the queen's real design; as he neither knew that she was related to Mordecai, nor of the same nation. Haman goes home and boasts to his friends of his riches and his honours; but is by the way again mortified by the unbending Mordecai, "who stood not up, nor moved, for him:" a clear proof, as we conceive, that it was not the nature or degree of submission to which Mordecai objected; but the degradation of a Jew submitting to an Amalekite—a son of Israel to a descendant of the accursed Agag. As to the wife of Haman, she is so elevated with her husband's supposed good fortune, that she advises him to have a gallows erected fifty cubits (i. e. about thirty yards) high, and on the next day to move the king to hang Mordecai thereon; and not to wait the slow approach of the general massacre of his nation. He is delighted with the project, and determines to apply to the king on the following morning to have it executed: but little did Haman think of the secret counteraction now going on.

Truly, "God works in a mysterious way." Sometimes the fate of a mighty empire may be shaken and overturned in a dream, as we read in the book of Daniel; at others, the want of sleep may produce the salvation of a nation, as we see in this book of Esther.

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his son Cambyses,) the golden sceptre that saves the kingdom; faithful friends are the truest and safest sceptre of the empire."

Ver. 14. *And who knoweth whether thou art come to the kingdom for such a time as this?*—This is the only expression in the whole book which has the most distant reference to the doctrine of divine providence; and this says no more than a heathen might have said in reference to *fate*. It seems as if the writer had written with the express desire of excluding the divine being from his book.

CHAP. V. Ver. 6. *Banquet of wine.*—[*Olearius*, describing an entertainment at the Persian court, says, "The floor of the hall was covered with cotton cloth, which was covered with all sorts of fruit and sweetmeats in basins of gold. With them was served up excellent Shiraz wine. After an hour's time, the sweetmeats were removed, to make way for the more substantial part of the entertainment, such as rice, boiled and roast mutton, &c. When the company had been at table an hour and a half, warm water was brought, in a ewer of gold, for washing: and grace being said, they began to retire without speaking a word, according to the custom of the country."]—*Bagster.*

Ver. 8. *Let the king and Haman come.*—[Esther probably wished another interview, that she might ingratiate herself more fully into the king's favour, and thus secure the success of her design. But Providence disposed of things thus, to give time for the important event mentioned in the following chapter.] —*Bagster.*

Ver. 11. *Haman told them.*—The original implies, (according to Professor *Gesenius,*) "to announce with commendation." (Ps. xix. 2.; lxxviii. 4.) He boasted, gloried.

Ver. 12 *Haman said.*—[*Plutarch*, in his life of Artaxerxes, informs us, that none but the king's mother, and his real wife, were permitted to sit at his table; and therefore he mentions it as a condescension in that prince, that he sometimes invited his brothers. Haman, therefore, had some reason to be proud of this favour.]—*Bagster.*

Ver. 13. *Availeth me nothing.*—[*Pride* will ever render its possessor unhappy. Haman, though possessed of immense riches, glory, and honour, and the prime favourite of his king, is wretched, because he cannot have the *homage* of that man whom his heart even despised! O, how distressing are the inquietudes of pride and vanity!]—*Bagster.*

CHAPTER VI.

Ahasuerus, reading in the chronicles of the good service done by Mordecai, taketh care for his reward. 4 Haman, coming to sue that Mordecai might be hanged, unawares giveth counsel that he might be him honour. 12 Complaining of his misfortune, his friends tell him of his final destiny.

A. M. 3551. B. C. 453.

ON that night [a] could not the king sleep, and he commanded to bring the book [b] of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of [c] Bigthana and Teresh, two of the king's chamberlains, the keepers of the [d] door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is [e] nothing done for him.

4 ¶ And the king said, Who *is* in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 ¶ And the king's servants said unto him Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man [f] whom the king delighteth to honour? Now [g] Haman thought in his heart, To whom would the king delight to do honour more than to myself?

7 And Haman answered the king, For the man [h] whom the king delighteth to honour,

8 Let [i] the royal apparel be brought [j] which the king *useth* to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and [k] bring him on horseback through the street of the city, and [l] proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: [m] let nothing fail of all that thou hast spoken.

a *the king's sleep fled away.*

b e.2:23.

c or, *Bigthan.* c.2:21.

d *threshold*

e Ec.9:15.

f *in whose honour the king delighteth.*

g Pr.18:12.

h *in whose honour the king delighteth*

i *them bring the royal apparel.*

j *wherewith the king clotheth himself.*

k *cause him to ride*

l Ge.41:43. 1 Ki.1:33, 34.

m *suffer not a whit to fail.*

n 2 Ch.26:20

o 2 Sa.15:30. Je.14:3,4.

p Job 15:24.

q Pr.28:18. Hos.14:9.

r c.5:8.

a *drink.*

b c.3:9; 4:7.

c *that they should destroy, and kill, and cause to perish.*

d *whose heart hath filled him*

e *the man adversary.*

f Pr.16:14.

g or, *at the presence of.*

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the king's gate. But Haman [n] hasted to his house mourning, and having his head [o] covered.

13 And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If [p] Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall [q] before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that [r] Esther had prepared.

CHAPTER VII.

1 Esther, entertaining the king and Haman, maketh suit for her own life and her people's. 5 She accuseth Haman. 7 The king in his anger, understanding of the gallows which Haman had made for Mordecai, causeth him to be hanged thereon.

SO the king and Haman came to [a] banquet with Esther the queen.

2 And the king said again unto Esther on the second day at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For [b] we are sold, I and my people, [c] to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, [d] that durst presume in his heart to do so?

6 And Esther said, [e] The adversary and enemy *is* this wicked Haman. Then Haman was afraid [f g] before the king and the queen.

CHAP. VI. Ver. 1—14. *Ahasuerus, not being able to sleep, was the chronicles of his kingdom read, which mention the services of Mordecai: Haman, coming in the morning, is made the instrument of rewarding him.*—On a certain night, king Ahasuerus could not sleep. *Henry* here pertinently remarks: "His sleep fled away, (so the word is:) the more carefully he pursued it, the farther it went. Sometimes we cannot sleep because we fain would. Even after a banquet of wine he could not sleep, when Providence had a design to serve in keeping him awake. We read of no bodily indisposition he was under, that might break his sleep; but God, whose gift sleep is, withheld it from him. Those that are never so much resolved to cast away care, cannot always do it; they find it in their pillows when they neither expect nor welcome it. He that commanded one hundred and twenty-seven provinces, could not command one hour's sleep."

The king's wakefulness is not only the saving Mordecai's life, but the means of his being rewarded. Haman comes to court early in the morning to request that Mordecai may be hanged; but before he can open his mouth to make the request, the king puts a question, which he very naturally, from the king's recent partialities, supposes can refer to no other than himself: "What shall be done unto the man whom the king delighteth to honour?" Under the impression just named, Haman advises the highest honours he could think of: but what a thunderclap must have been the king's reply: "Make haste, and do even so to Mordecai the Jew."—"Where the word of a king is, there is power;" and death is the instant penalty of disobedience. Away therefore he goes, and, with trembling voice and limbs, hurries through the dreadful task of honouring the man whom he meant to hang. He then hastens home to bewail his fate; but, before he has time to do this, the king's chamberlains come to hurry him to the banquet, for which he was ill prepared, and which he must have attended with a heavy heart.

CHAP. VII. Ver. 1—10. *The queen now accuses Haman of plotting against her life, and the king, astonished and enraged, orders his immediate execution.*—Instead of the welcome of the day before, Haman is received with an accusation that must affect his life. He is no less surprised than on the preceding day. He knew not till now that the queen was a Jewess, or related to Mordecai, and could not be prepared to

CHAP. VI. Ver. 1. *The book of records.*—[As *chronicles* were composed among the Persians, a more instructive and interesting work could not be brought before the king; because they were all written in verse, and were generally the work of the most eminent poets of the empire. They are written in this way to the present time; and the famous epic poem of *Ferdoosy*, the *Homer* of Persia, is nothing else than a collection of chronicles, brought down from the creation to the reign of Mohammed Ghezny, in the beginning of the tenth century. Even our rough English ancestors had their poetic chronicles; and, among many, the *chronicle* of Robert of Gloucester is proof in point.]—*B.*

Ver. 8. *Which the king useth to wear.*—This was a special favour. See note on 1 Sam. xviii. 4, and compare Gen. xli. 42.—*The horse, &c.*—[*Herodotus* relates, that the kings of Persia had horses peculiar to themselves, which were brought from Armenia, and were remarkable for their beauty; and, if the same law prevailed in Persia as in Judea, no man, under the penalty of death, might ride on the king's horse, any more than sit on his throne, wear his crown, or hold his sceptre.]—*Bagster.*—*And the crown royal*—Dr. *Gill* asserts, (upon Rabbinical authority, we presume) that it was usual to have "the crown royal" placed upon the head of a horse, led in state before the king, which he thinks was now done before Mordecai.

Ver. 11. *Through the streets.*—[*Pitts* gives a similar account of the mode of honouring a person, who turns a Mohammedan, at Algiers: "The apostate is to get on a stately steed, with a rich saddle, and fine trappings: he is also richly habited, and has a turban on his head, but nothing of this is to be called his own; only there are given him about two or three yards of broad cloth, which is laid before him on the saddle. The horse, with him on his back, is led all round the city, which he is several hours in doing. The apostate is attended with drums and other music, and twenty or thirty sergeants. They march in order on each side of the horse, with naked swords in their hands. The crier goes before, with a loud voice giving thanks to God for the proselyt that is made."]—*Bagster.*

CHAP. VII. Ver. 5. *Where is he that durst presume?*—i. e. puffed him up with pride and rage.

7 ¶ And the king arising from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen: for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace-garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther *was*. Then said the king, Will he force the queen also [h] before me in the house? As the word went out of the king's mouth, they [i] covered Haman's face.

9 And [j] Harbonah, one of the chamberlains, said before the king, Behold also, the [k] gallows [l] fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared [m] for Mordecai. Then was the king's wrath pacified.

CHAPTER VIII.

1 Mordecai is advanced. 3 Esther maketh suit to reverse Haman's letters. 7 Ahasuerus granteth to the Jews to defend themselves. 15 Mordecai's honour, and the Jews' joy.

ON that day did the king Ahasuerus give the house of Haman the Jews' enemy unto [a] Esther the queen. And Mordecai came before the king; for Esther had told what he *was* [b] unto her.

2 And the king took off his [c] ring, which he had taken from Haman, and gave it unto Mordecai. And [d] Esther set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and fell down at his feet, and [e] besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then the king held out [f] the golden sceptre toward Esther. So Esther arose, and stood before the king,

5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse the [g] letters devised by Haman the son of Hammedatha the Agagite, [h] which he wrote to destroy the Jews which *are* in all the king's provinces:

6 For how [i] can I [j] endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, behold, I [k] have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may [l] no man reverse.

9 Then [m] were the king's scribes called at that time in the third month, that *is*, the month Sivan, on the three and twentieth *day* thereof and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from [n] India unto Ethiopia, a hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote [o] in the king Ahasuerus's name, and sealed *it* with the king's ring, and sent letters by posts on horseback, *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to [p] destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and *to take* the spoil of them for a prey,

12 Upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth [q] *day* of the twelfth month, which *is* the month Adar.

13 The copy of the writing for a commandment to be given in every province *was* [r] published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 *So* the posts that rode upon mules *and* camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king in royal apparel of [s] blue

A.M. 3558. B.C. 446

h *with.*

i Job 9.24.

j c.1.10.

k *tree.*

l c.5.14. Ps.7.15, 16; 35.8, 141.10. Pr.11.5,6.

m Da.6.24. Ps.37.35, 36.

a Pr.13.22.

b c.2.7.

c c.3.10.

d Ps.37.34. Da.2.48.

e *she wept and besought him.*

f c.4.11; 5.2.

g *device.*

h or, *who wrote.*

i Ne 2.3. c.7.4.

j *be able that I may see.*

k ver.1.

l c.1.19. Da.6.8, 12,15.

m c.3.12.

n c.1.1.

o 1 Ki.21.8.

p Ps.37.14, 15, 63.23, 137.8, 149.6..9. Eze.39.10.

q c.3.13, &c. 9.1.

r *revealed.*

s or, *violet.* c.1.6.

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meet the charge. The king, in his turn, is no less astonished. It is true, he had signed a decree against the Jews; but it was probably in his cups, and he thought no more about it. And how must it now confound him, when he finds that his favourite queen was of that nation, and that he had signed a decree to take away her life, and that of the man who had preserved his own. His folly, the enormity of Haman's crime, and the deep criminality of his plot, must rush upon him in the same moment, and it is no wonder that he withdrew into the palace garden. Haman sees the danger of his situation, and immediately falls upon his knees before the Jewish queen, to supplicate forgiveness. The king, however, suddenly returns; and his mind being filled with remorse and rage, it is no wonder that he misinterprets the attitude of Haman, and makes a signal (as is probable) for his being taken away to execution.

Tyrants may have suppliants, but they have no friends. None of the chamberlains, we may readily believe, refused to bow to Haman, but they loved him none the more. No sooner is the favourite disgraced than they turn against him, and point to the gallows which he had raised for Mordecai in the court of his own house. "Hang him thereon," is the instant reply of the enraged monarch. No sooner was the sentence given than executed, and never has its justice been called in question. The inventor of the brazen *bull* was the first to suffer death by it. The inventor of the *guillotine* in Paris was among the first who suffered by it.

CHAP. VIII. Ver. 1—17. *The king promotes Mordecai into Haman's place, and authorizes the Jews to stand in their own defence.*—It is the law of God only, and that only so far as it is moral, that admits of no repeal. It was too common a practice, however, with heathen princes, to assume the prerogatives of Deity, as was here the case, which, instead of raising the monarch's character, involved him in great embarrassment. The decree cannot be rescinded, nor must it be executed. The only possible way for the king to extricate himself from this *dilemma*, is to issue another law to oppose the execution of the former. To such miserable shifts do men reduce themselves by encroaching on the divine authority. Mordecai is appointed in the place of Haman, and the king's ring (which contained his seal of office) is placed on his hand. His house also, and his property, are transferred to him; and to complete the revolution, royal couriers are dispatched into every quarter to authorize the Jews to defend themselves and destroy their enemies.

Ver. 7. *The king arose.*—According to *Tavernier*, (in his Persian travels,) the sudden rising of the king in anger, was the same as if he had pronounced the sentence of death.

Ver. 8. *They covered Haman's face.*—The majesty of the king of Persia did not allow malefactors to look at them; as soon as Haman was so considered, his face was covered. [When a criminal was condemned by a Roman judge, he was delivered to the sergeant with these words: "Go, sergeant, cover his head, and hang him on the accursed tree." We find from *Pococke*, that this custom still prevails in the East; for, speaking of the artifice by which an Egyptian bey was assassinated, he says, "A man being brought before him like a malefactor just taken, with his hands behind him, as if tied, and a napkin put over his head, as malefactors commonly have, when he came into his presence, suddenly shot him dead."]—*Bagster.*

CHAP. VIII. Ver. 5. *The Jews.*—"ALL the Jews." So a great number of MSS., the Syriac and Chaldee.—*De Rossi.*

Ver. 9 *The month Sivan* answers to part of our June, and part of July.—*India.*—[*India* or *Hindostan* is a large country of the south of Asia, extending from north to south about 2400 miles, and from east to west, 1800, between 8° and 35° N. lat. and 68° and 92° E. long., being bounded on the west by the Indus, east by the Birman empire and Thibet, north by the Indian Caucasus, and south by the Indian ocean. It is probable, however, that all the country east of the Indus was ancient'y called *India*.]—*Bagster.*

and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

16 The Jews had [t] light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good [u] day. And many of the people of the land became Jews; for the fear [v] of the Jews fell upon them.

CHAPTER IX.

1 The Jews (the rulers, for fear of Mordecai, helping them) slay their enemies, with the ten sons of Haman. 12 Ahasuerus, at the request of Esther, granteth another day of slaughter, and Haman's sons to be hanged. 20 The two days of Purim are made festival.

NOW [a] in the twelfth month, that *is*, the month Adar, on the thirteenth day of the same, when the king's commandment [b] and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)

2 The Jews gathered themselves together [c] in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such [d] as sought their hurt: and no man could withstand them; for the [e] fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and [f] officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai *was* great [g] in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater [h] and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did [i] what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sons [j] of Haman the son of Hammedatha, the enemy of the Jews, slew they; but [k] on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace [l] was brought before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what *is* thy petition? and it shall be granted thee: or what *is* thy request farther? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to-morrow also according unto this day's decree, and [m] let Haman's ten sons be hanged [n] upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For [o] the Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but [p] on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,

17 On the thirteenth day of the month Adar; and on the fourteenth day [q] of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar *a day of* [r] gladness and feasting, and a good day, and of sending [s] portions one to another.

20 ¶ And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far,

21 To establish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto [t] them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised [u] against the Jews to destroy them, and had cast Pur, that *is*, the lot, to [v] consume them, and to destroy them;

25 But when [w] *Esther* came before the king, he commanded [x] by letters that his wicked

A. M. 3551. J. C. 453.

t Ps.18.28. 30.5,11. 97.11. Pr.11.10. Is.30.29.

u c.9.19,22.

v Ex.15.16. Dan.3.25. 11.25 c.9.2.

A. M. 3552. B. C. 452.

a c.8.12.

b c.3.13.

c c.8.11. ver.16.

d Ps.71.13, 24.

e Ge.35.5. c.3.17.

f *those which did the business that belonged to the king.*

g Ps.18.43.

h 2 Sa.3.1. 1 Ch.11.9. Pr.4.18.

i *according to their will.*

j c.5.11. Job 18.19. 27.13..15 Ps.21.10.

k c.8.11.

l *came.*

m *let men hang.*

n De.21.23. 2 Sa.21.6, 9. Ga.3.13.

o ver.2,13.

p ver.10.

q *in it.*

r De.16.11, 14. c.8.17.

s ver.22. Ne.8.10.. 12.

t Ps.30.11.

u c.3.6,7.

v *crush.*

w *she.*

x c.8.3,11.

CHAP. IX., Ver. 1—32. *The Jews retaliate severely on their enemies, and the feast of Purim is appointed in memorial of the event.*—The advancement of Mordecai of course gave predominance to the Jewish interest, notwithstanding all the hatred that Haman had stirred up against them. The rulers of the provinces and their deputies now helped the Jews, and great was the slaughter of their enemies, for no less than 75,000 of them were slain; though it is to be hoped the Jews confined themselves to their commission, and acted only on the defensive. It is especially mentioned to their honour, that "they laid not their hand upon the prey;" which showed sufficiently that their object was, by no means, plunder. Still it is evi-

Ver. 15. *Crown of gold.*—[Mordecai was now made the chief minister, or *vizier*, instead of Haman; and was accordingly invested with the "royal apparel," in conformity to the custom of the East. So we are informed, in the History of the revolt of Ali Bey, that on the election of a new *sheikh beller*, or chief of the country, in Egypt, the Pasha who approves of him invests him with a robe of valuable fur. Perhaps the *crown* was one of the *insignia* of the office of vizier.]—*Bagster.*

Ver. 16. *Jews had light.*—[That is, *prosperity* and *hope*. The dark cloud which had so long hung over them was dispelled: and again the sunshine of prosperity beamed upon them.]—*Bagster.*

CHAP. IX. Ver. 13. *Let Haman's ten sons be hanged.*—[Esther had probably been informed by Mordecai, that there were still many enemies of the Jews who sought their destruction, who had escaped the preceding day; and, therefore, begged that the second day might be added to the former permission; and that the sons of Haman, who had already been slain, might be suspended on gibbets, as a terror to those who sought the destruction of the Jews.]—*Eagster.* It was the custom of the Jews to hang criminals after they had been put to death. Josh. x. 26.

Ver. 19. *Sending portions.*—[The eastern princes and people not only invite their friends to feasts, but it is their custom to send a portion of the banquet to those that cannot well attend, especially their relations, and those in a state of mourning. Thus, when the Grand Emir found that it incommoded M. *D'Arvieux* to eat with him, he desired him to take his own time for eating, and sent him from his kitchen what he liked best.]—*Bagster.*

Ver. 20. *Mordecai wrote these things.*—[That is, as the words imply, the history contained in this book; and not merely the letters afterwards mentioned, as some understand it.]—*Bagster.*

Ver. 24. *Pur*—[*Pur*, seems to be derived either from the Persian *bahr*, and *bar*, a part, portion, lot, or, *part*, any thing which happens *fortuitously*, or *fortunately*; whence the annual festival in commemoration of the wonderful

device, which he devised against the Jews, should return [y] upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim after the name of [z] Pur. Therefore for all the words of this [a] letter, and *of that* which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined [b] themselves unto them, so as it should not [c] fail, that they would keep these two days according to their writing, and according to their *appointed* time every year;

28 And *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not [d] fail from among the Jews, nor the memorial of them [e] perish from their seed.

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all [f] authority, to confirm this second [g] letter of Purim.

30 And he sent the letters unto all the Jews, to

A. M. 3552. B. C. 452.

y Pa.7.16.

z that is, *lot.*

a ver.20.

b c.8.17. Is.56.3,6. Zec.2.11.

c *pass.*

d *pass.*

e *be ended.*

f *strength.*

g c.8.10. ver.20.

h *their souls.*

i c.4.3,16.

a Lu.2.1.

b Ge.10.5. Ps.72.10. Is.24.15.

c *made him great.* Da.2.48.

d Ge.41.40. Da.5.16, 29.

e Ro.14.18.

f Ne.2.10. Ps.122.6.. 9 Ro.10.1.

the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth,

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for [h] themselves and for their seed, the matters of the fastings and [i] their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

CHAPTER X.

1 Ahasuerus's greatness. 3 Mordecai's advancement.

AND the king Ahasuerus laid a tribute [a] upon the land, and *upon* [b] the isles of the sea.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king [c] advanced him, *are* they not written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew *was* next [d] unto king Ahasuerus, and great among the Jews, and accepted [e] of the multitude of his brethren, seeking [f] the wealth of his people, and speaking peace to all his seed.

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dent that there was a spirit of revenge indulged, which cannot be recommended to Christians; and we are sorry to see a specimen of it in the queen herself, who not only demanded the life of Haman's sons, but seems to have been gratified in their being hung up to public view, even after they were dead.

The feast of Purim was now solemnly appointed, and though it was not a divine command, no divine festival, perhaps, has been so regularly and universally observed among them to the present day.

The following, according to *David Levi* and others, is the manner in which the feast is now observed:—

"During this festival, the Book of Esther is solemnly read in the Synagogue; and whenever the name of Haman occurs, the whole congregation clap their hands, stamp their feet, and vociferate. 'Let his name and memory be blotted out.'—'The name of the wicked shall rot.' It is also customary for the children, who have little wooden hammers, to knock against the wall, as a memorial that they should endeavour to destroy the whole seed of Amalek.

"Their prayers for the deliverance of their nation, are accompanied with curses on Haman and his wife, and blessings on Mordecai and Esther. This is a time of peculiar gayety. Alms are given to the poor; relations and friends send presents to each other; all furnish their tables with every luxury they can command; and they indulge themselves largely in their cups, in memory of Esther's banquet of wine, at which she succeeded in defeating the designs of Haman."

CHAP. X. Ver. 1—3. *The book closes with an appeal to the Persian records, and a short character of Mordecai.*—Of the former we know nothing, except that they are lost: but the latter calls for a few brief observations. We have already seen that Mordecai was raised to the station from which Haman fell, namely, that of Prime Minister. This made him rank, as Joseph did with Pharaoh, the second person in the kingdom. We have no reason to call in question his probity and justice, and the text describes him as a Jewish patriot, "seeking the wealth of his people, and speaking peace to all his seed." We are disappointed, however, in coming to the end of a narrative, which so remarkably displays the interference of Providence in the behalf of the Jewish nation, without a syllable of acknowledgment either from Esther or from Mordecai, who had been both rescued from an untimely death thereby. We read much, indeed, of their fasting in their trouble, and of their feasting afterwards; but not a word of either prayer or thanksgiving. This leads us to suspect that neither Mordecai nor Esther were personally devout, however morally virtuous and patriotic. This circumstance, and this only, seems sufficient to account for the remarkable and evidently intentional omission of, not only the peculiar name Jehovah, but of all the names of Deity, and of any reference to Divine Providence throughout the whole book.

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deliverance of the Jews from their enemies was called *Purim*, or in Arabic and Persian, *Fuhr*, or *Lots*; which has been observed by them, in all places of their dispersion, from that day to the present time, without any interruption.]—*B.*

CHAP. X. Ver. 1 *The isles of the sea.*—Probably of the Ægean sea.

Ver. 2. *The book of the Chronicles.*—"The Persians have ever been remarkable for keeping exact chronicles of all public events. Their *Tareekhs*, which are compositions of this kind, are still very numerous, and indeed very important."—Dr. *Clarke.*——[*Media.*—*Media*, which comprehended the modern *Azerbijan*, and part of *Irak*, was a celebrated country of Asia, bounded on the north by the Caspian sea and Armenia, west by Assyria, south by Susiana and Persia, and east by Hyrcania and Parthia, extending from 33° to 37° N. lat. and 45° to 53° E. long.——*Persia.*—*Persia* Proper, now *Fars*, was but a small province, being bounded on the north by Media, west by Susiana, south by the Persian gulf, and east by Caramania, extending from about 27° to 33° N. lat. and 50° to 55° E. long. But the Persian empire in its ancient state extended from the Hellespont to the Indus, above 2800 miles, and from Pontus to the shores of Arabia, above 2000 miles; comprehending a multitude of various nations.]—*Bagster.*

CONCLUDING REMARKS ON THE BOOK OF ESTHER.

IN the *Apocrypha* attached to most of our quarto Bibles, there are ten verses in addition to this chapter, and six whole chapters beside, forming what is there called "The rest of the Book of Esther;" but as these chapters are not found in the Hebrew, and we have no reason to believe they ever were, we consider them of no authority; yet their object seems to be to remedy the defect here mentioned, lest the Gentiles, who are never backward to introduce their gods, shou'd reproach them on that account. The very first line, therefore, of these additions is, "Then Mordecai said, God hath done these things." But what follows of the dreams of Mordecai, the prayer of Esther, &c., deserves no credit, but is utterly foreign to the style of the book to which they are attached.

It is also no less remarkable, that the Septuagint translators, in their version of this book, insert several passages, apparently with the same design of removing the opprobrium above-mentioned; as for instance, in ch. ii. after ver. 20, they add, "For so Mordecai had charged her, (namely, Esther,) to *fear God*, and keep his commandments." So in ch. iv. 8. they make Mordecai exhort her to "*pray unto the Lord*," as well as plead with the king. But of neither of these exhortations is there one word in the original; nor are they supported by any other of the ancient versions.

This circumstance, however, by no means operates against any of the facts here recorded, or the authenticity of the book, which, in all probability, was written by Mordecai himself, or under his direction. Had it been written by Ezra, the facts would have been the same; but undoubtedly we should have had frequent references to the divine providence, and exhortations both to prayer and praise.

THE BOOK OF JOB.

THIS Book derives its title from the venerable patriarch Job, whose prosperity, afflictions, and restoration, are here recorded, with his exemplary and unequalled patience under all his calamities. There can be no doubt that Job was a real, and not a fictitious character, and that the narrative of this Book is an historical fact; for the prophet Ezekiel mentions *Job*, Noah, and Daniel, as three persons of eminent piety; and the apostle James illustrates the advantage of patience by the example of *Job*, as he had before done the doctrine of faith and works by the examples of Abraham and Rahab. Add to this, that we have the strongest internal evidence, from the Book itself, of the reality of the person and history of Job: for it expressly specifies the names of persons, places, facts, and other circumstances, usually related in true histories. This we have the name, country, piety, wealth, &c. of Job described; the names, number, and acts of his children are mentioned; the conduct of his wife recorded as a fact: his friends, their names, countries, and discourses, are minutely delineated: and can we rationally imagine that these were not realities? The real existence of Job is also proved by the concurrent testimony of all eastern tradition: he is mentioned by the author of the Book of Tobit, who lived during the Assyrian captivity; he is also repeatedly mentioned by Mohammed as a real character; and the whole of his history, with many fabulous additions, was known among the Syrians, Chaldeans, and Arabians; among the latter of whom, many of the noblest families are distinguished by his name, and boast of being descended from him. It is not, however, necessary for the historical truth of the Book of Job, that its language should be a direct transcript of that actually employed by the different characters introdu-

ced; and we may safely allow, that, as the discourses of Job and his friends are recorded in poetical language, their sentiments and arguments are alone transmited to us, and not the precise words used in conversation. Nothing certain can be determined respecting the age in which Job lived; though the long life which he attained; the general air of antiquity which pervades the manners recorded in the poem; the great remains of patriarchal religion; the worship of the sun and moon being the only idolatry mentioned; there being no express allusion to the Mosaic law, or the wonderful works of God to Israel; and several peculiarities in the language, style, and composition of the work: all concur to render it highly probable that he lived in the patriarchal times, or, at least, previous to the Exodus of Israel from Egypt. Respecting the author of this Book, the sentiments of the learned are much divided: Elihu, Job, Moses, Solomon, Isaiah, Ezekiel, and Ezra, have all been contended for. The evidence, however, respecting the age of Job, proves that it could not be any of the latter persons; and it is highly probable, as *Schultens, Peters*, Bishops *Lowth* and *Tomline*, Dr. *Hales*, and others suppose, that it was the production of Job himself, or some other contemporary; though it might have been originally written in Arabic, as some imagine, and afterwards translated into Hebrew by Moses. The first two chapters, and the latter part of the last chapter, are written in prose, and form an introduction and conclusion to the poetical part, which is a poem of the highest order; dealing in *subjects* the most grand and sublime; using *imagery* the most chaste and appropriate, described in *language* the most happy and energetic; conveying *instruction*, both in divine and human things, the most useful and ennobling; abounding in *precepts* the most pure and exalted, enforced by *arguments* the most strong and conclusive, and illustrated by *examples* the most natural and striking.]—*Bagster.*

With respect to *analysis*, we shall take that of Dr. *Good*, who divides the poem into six parts, thus: 1. The opening, (or exordium,) comprising the two first chapters of the book, which briefly state the misfortunes of Job, the chief subject (or hero) of the poem; the source, or cause of them, and the names of his three friends, who came to converse with, and console him. 2. From the commencement of the third to the end of the fourteenth chapter, contains the first series of Dialogues between Job and his three friends, Eliphaz, Bildad, and Zophar. 3. The second debate, from the beginning of the fifteenth chapter to the close of the twenty-first. 4. The last series of controversy between Job and his friends, extending from the beginning of the twenty-second to the close of the thirty-first chapter. 5. The summing up of the debate by Elihu, who is now first introduced. 6. The judgment pronounced by Jehovah himself from the whirlwind; Job's submission, and final restoration to prosperity, while his three friends are directed to present sacrifices by the hands of Job, as their priest and intercessor.

CHAPTER I.

1 The holiness, riches, and religious care of Job for his children. 6 Satan, appearing before God, by calumniation, obtaineth leave to tempt Job. 13 Understanding of the loss of his goods and children, in his mourning he blesseth God.

A. M. 2484. B. C. 1520.

THERE was a man in the land of [a] Uz, whose name *was* [b] Job; and that man was perfect and upright, and one that [c] feared God, and eschewed evil.

2 And there were born unto him seven sons and three daughters.

3 His [d] substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great [e] household; so that this man was the greatest of all the [f] men of the east.

4 And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed [g] God in their hearts. Thus did Job [h] continually.

6 ¶ Now there was a day [i] when the sons of God came [j] to present themselves before the LORD, and [k] Satan came also [l] among them.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going [m] to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, Hast thou [n] considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 Hast not thou made a hedge [o] about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his [p] substance is increased in the land.

11 But put forth thy hand now, and touch

a 1 Ch.1.17, 42. Isa.4.21.
b Eze.14.14, 20.
c Pr.16.6.
d or, *cattle.*
e or, *husbandry.*
f *sons.*
g Le.24.15, 16.
h *all the days.*
i c.2.1, &c.
j 1 Ki.22.19. c.38.7.
k *the adversary.* 1 Ch.21.1. Zec.3.1. Re.12.9, 10.
l *in the midst of them.*
m Mat.12. 43. 1 Pe.5.8.
n *set thy heart on.*
o Ps.34.7.
p or, *cattle.*

CHAP. I. Ver. 1—22. *The character of Job, and the history of his trials.*—"Job's character is that of "a perfect and upright man;" but his history sufficiently shows that this is not meant of an absolute perfection, "for there is no man that sinneth not," but of that sterling integrity, which distinguishes "one that feareth God and escheweth," that is, fleeth or carefully avoideth "evil." Job was also rich, and his substance consisted in his family and his cattle, as was the case with all the patriarchs; and the multitude of the latter clearly indicate him to have been an Arab prince, of the first rank in the country—the prince or chief magistrate of Uz.

This man had a family of children grown up, and living in harmony, as appears by their holding feasts in turns at each of their houses on their own respective birth-days. Job, who in no instance appears to have been present, conscious that too often excess or levity mingle in the enjoyments, even of domestic circles, sent for and sanctified his sons, by offering sacrifices on their behalf (at which they were, doubtless, enjoined to attend) on the morning following their convivial meetings. "It may be (said he) that my sons may have sinned, and cursed God in their hearts." Some think that this expression only means that they might have omitted to implore the divine blessing; others, that they might have fallen into idolatry, and "blessed the gods" of the heathen. This book, however, furnishes no allusions to any species of idolatry, but that of the heavenly bodies; and the offering of a solemn propitiatory sacrifice seems to imply something more than a mere omission of the forms of devotion. Piety, we know, is not hereditary; and profaneness could not be more incredible in the sons of Job than in those of Aaron and Eli, especially considering the character of Job's wife. Job's sons also appear to have been disposed to conviviality, and men in their cups are too apt to forget God, or to blaspheme him, the crime (as we conceive) here intended; and a crime, we lament to say, not unfrequent even among *professing* Christians, who but too often dishonour their profession by associating with infidel and profane persons in their festivals.

A new scene now opens upon us, and we have a view into the spiritual world, which is thus beautifully introduced by Dr. *Boothroyd*: "To represent the majesty and glory of the Supreme Governor of the world, and the manner in which He administers its affairs, the Holy Scriptures borrow images from what obtains among men. Hence Jehovah is spoken of as sitting on his throne, attended by the different orders of servants, to whom are allotted various offices in the administration of his providential empire. In this manner Isaiah beheld him in the temple, ch. vi.; and in this manner Micaiah describes him to Ahab. (1 Kings xxii. 19—22.) In the same manner, the author of Job represents God as a king, before whom his ministers attend at stated times, to give in an account of their various services. Among those called the sons of God, (holy angels,) we find one of another character, called *Satan*, or the adversary, to whom the Supreme Governor addresses himself, and who accuses Job as serving God only for the temporal good with which he was blessed. God permits him to deprive Job of his property and children [in order to try him.] The whole representation is designed to teach us that good and evil angels are equally subject to the divine control, and that the kindness of the one, or malice of the other, can only effect what God appoints or permits."

Caution, as Dr. *Boothroyd* remarks, is certainly necessary in explaining passages of this nature, not to be too minute; but there are some circumstances in the supposed conversation between the Creator and the arch-enemy of mankind, too interesting to be passed over in silence. God, we may be sure, never asks questions for information: but often to induce confession, and make the culprit convict himself. This question, "Whence comest thou?" elicits the true character of the tempter, who is described by St. Peter as "a roaring lion, who walketh about seeking whom he may devour." Thus Satan himself—I come "from going to and fro in the earth, and from walking up and down in it:" a strong argument, as the apostle intimates, for men to be at all times "sober and vigilant," that they fall not into his power. But "hast thou considered my servant Job?" says the Almighty: "Hast thou *fixed thy* mind, thy *heart* upon him? Has not a man so remarkable for integrity and piety attracted thy peculiar attention?" "Yes;" as if the enemy had said, but "thou hast set an hedge about him,

CHAP. I. Ver. 1. *Land of Uz.*—[Some suppose "the land of *Uz*" took its name from *Uz*, the grandson of Seir the Horite, and that it was a part of Idumea; but others, with *Bochart* and *Michaelis*, think it was *El Gouta*, or the valley of Damascus, of which city *Uz*, the grandson of Shem is said to have been the founder.]—*Bagster.*

Ver. 3. *Household.*—His family, including all his servants, employed in agriculture.—*The men of the East.*—East is a relative term, and may be differently applied: but here, Bishop *Lowth* has ascertained it to intend, that part of Arabia Petræa between Egypt and the Euphrates; and Idumea was that part of the country at the south west corner of the Dead sea.

Ver. 5. And *cursed God.*—The original term. (*barak.*) is used commonly for *bless*; whether it ever assumes the opposite sense will be inquired presently. (See note on ver. 11.) Dr. *Good*, contending that the Hebrew *vau* is a sort of half negative, like *nor*, (or *nec* in Latin,) here renders it, "My sons may have sinned, *nor blessed* God in their hearts." See note on 1 Kings ii. 9. Dr. *Boothroyd*, "though they bless," &c.; but we confess we are not satisfied with either.

Ver. 10. *His substance is increased in the land.*—Dr. *Good* renders it, "Hath overflowed the land." He remarks, that the original term (*peras*) alludes to the breaking forth of a torrent

[q] all that he hath, [r] and he will [s] curse thee to thy face.

12 And the LORD said unto Satan, Behold, all that he hath *is* in thy [t] power; only upon himself put not forth thy hand. So Satan went forth from the presence of the LORD.

13 ¶ And there was a day [u] when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them:

15 And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, [v] The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and [w] fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And, behold, there came a great wind [x] from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, and rent [y] his [z] mantle, and shaved his head, and fell [a] down upon the ground, and worshipped,

21 And said, Naked [b] came I out of my mother's womb, and naked shall I return thither: the LORD [c] gave, and the LORD hath taken away; blessed [d] be the name of the LORD.

22 In [e] all this Job sinned not, nor [f] charged God foolishly.

A. M. 2184. B. C. 1520.

q c.19.21.

r *if he curse thee not.*

s Is.8.21.

t *hand.* Ge.16.6.

u Ec.9.12.

v or, *a great fire.*

w *rushed.*

x *from aside.*

y Ge.37.29.

z or, *robe.*

a 1 Pe.5.6.

b 1 Ti.6.7.

c La.3.38.

d Ps.89.38.. 52.

e c.2.10.

f or, *attribute folly to God.*

CHAPTER II.

1 Satan appearing again before God, obtaineth farther leave to tempt Job. 7 He smiteth him with sore biles. 9 Job reproveth his wife, moving him to curse God. 11 His three friends condole with him in silence.

AGAIN [a] there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his [b] integrity, although thou movedst me against him, to [c] destroy him without cause.

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give [d] for his life.

5 But put forth thy hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the LORD said unto Satan, Behold, he *is* in thy hand; [e] but save his life.

7 ¶ So went Satan forth from the presence of the LORD, and smote Job with sore biles from the sole of his foot unto his crown.

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and about all that he hath," and "I cannot get at him." Truly blessed is it to be under the divine protection, even Satan himself being witness. But as for Job, "Doth he fear God for nought?" saith the adversary. "Thou hast blessed the work of his hands, and his substance is increased; but put forth thy hand now and touch all that he hath, and see if he will not curse thee to thy face." Satan has deeply studied human nature; and though he might be mistaken in this instance, it is indeed true that many profess religion on principles of self-interest, and renounce it, when they find their religion and their interest clash.

But Job was not of this character, and to prove this, and set his character in the strongest light, permission is given to *try* him by poverty and distress. No sooner is this given, than Satan, ever upon the alert in evil, collects the Sabian and Chaldean banditti to plunder him of his property. "The prince of the power of the air" is even suffered to ride the whirlwind, and to wield the thunderbolt, that destroys his family and consumes his flock; and it is *now*, we apprehend, that Job is most advantageously presented to us as an example of patience—the most eminent in the Old Testament history. Aaron, it is true, lost two of his sons, and held his peace: Eli heard with submission the decree against his family: but Job appears to have felt more keenly; and yet, in the moment of his agony, not only submitted, but gratefully adored. "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord! *In all this Job sinned not.*"

CHAP. II. VER. 1—13. *Satan foiled in his first attempt, obtains leave to increase Job's afflictions, for the farther trial of his faith.*—The sons of God, as the holy angels are called here, and in chap. xxxviii. 7. again assemble in the divine presence; and Satan, doubtless in the disguise of an angel of light, (2 Cor. xi. 14.) presents himself again among them: and to a repetition of the same questions, the Almighty adds, concerning Job, "and still he holdeth fast his integrity, although thou movest me against him, to destroy him without cause." On this, we may remark: 1. That Job sustained all his losses, not only of his property but children, without murmuring or repining: "In all this he sinned not, nor charged God foolishly." 2. That though Satan may tempt without sufficient cause, God has a wise and important reason for permitting him. "The trial of our faith being much more precious than (that) of gold which perisheth." (1 Peter i. 7.) Thus Job, when he came forth out of the furnace of affliction, was humbled, and thereby prepared to bear the redoubled felicity of his latter days, and afterwards the higher enjoyments of another world.

Satan now pleads that it wanted only the addition of personal feeling to render Job an apostate, and discover his hypocrisy. To prove the falsehood of this charge, and to advance the character of Job to all posterity, the enemy is permitted to add this farther trial; and, with judgment equal

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Ver. 11. *And he will curse thee.*—The learned *Seldon* says, "It is most certain that the verb *barak*, signifies to execrate, or curse, as well as to bless; and this, as I think, (he adds,) not by antiphrasis, as some will have it; but almost from the very idiom of the sacred language, it may signify either way, according to the connexion in which it is used, as among the Latins *sacrare* and *imprecari*. For, as the first signifies at some times, to devote any one, by curses, to destruction, and at others, to consecrate any thing to God; and as we call for either good or evil upon others, so *barak* denotes what a man wishes, or calls for with an ardent mind, whether it be salvation or perdition. And when applied to the Deity, it either signifies addressing him by praises and thanksgivings, (which is more common,) or with revilings and reproaches: and the difference is to be collected from the nature of the case, and from the context." *Parkhurst*, however, denies this, and insists that the word uniformly means, to *bless*; and he is followed by Drs. *Good*, *Clarke*, *Boothroyd*, and many others. Here, therefore, they render the words interrogatively, "Will he then, indeed, bless thee to thy face?" But this is surely very tame for the prince of apostate spirits! The Heb. particle (*am*) is frequently used in oaths and protestations; and we should rather render it, supplying the necessary verb, "See if he curse thee not to thy face!" i. e. I protest he will. Compare Numb. xiv. 23, and note; Psalm xcv. 11.

Ver. 15. *Sabeans.*—[Those *Sabeans* were probably those who were the descendants of Abraham, by Keturah, and who inhabited Arabia Deserta, east of the land of Uz: though some think they were the descendants of *Sheba*, son of Cush, and inhabited Arabia Felix.]—*Bagster.*

Ver. 16. *The fire of God.*—This is literal; and does not mean, as in the margin, "a great fire," but fire from heaven; i. e. the lightning.

Ver. 19. *A great wind from.*—*Good*, "across" the wilderness, or rather, "desert." *Bruce* describes a whirlwind which took him and two of his servants off their feet, and threw them; also lifted a camel, which happened to be in the centre of its vortex, and broke its ribs. It also "demolished one half of a small hut, as if it had been cut through with a knife, and dispersed the materials all over the plain, leaving the other half standing."

Ver. 21. *Naked came I*, &c.—Here may be a double reference; but that the earth was "the mother of us all," seems a favourite idea among the poets of all nations. The earth was called by the Chaldeans *Dameter*, and by the Greeks *Demeter*, or mother goddess.

CHAP. II. Ver. 3. *To destroy him without cause.*—It is here expressly asserted, that there was no cause for suspecting Job's integrity, or for treating him as a hypocrite, as Satan had insinuated.

Ver. 4. *Skin for skin.*—This very ancient proverb is diversely explained. The two following are the most probable interpretations. 1. "*Skin after skin.*" says *Parkhurst*, who thinks it may refer to the renovation of skin on the human body, importing that a man may "bear even to have his *skin*, as it were, stripped off again and again, provided only that his life be safe." In support of this, *Scultens* says, the kindred verb in *Arabic*, which means to "flay, or strip off the skin," is also applied to *stripping* a person of his property, or fortune. Dr. *Good* (who mentions this) prefers, however, 2. The popular translation, "skin *for* skin;" supposing the skins of animals to be a staple article of trade, then skin for skin, or all the skins which a man possesses, will he give for his *own* skin; that is, to save his life, or soul.

Ver. 7. *Sore biles.*—"Ulcerous sores," *Boothroyd*; "A burning ulcer," *Good*. [*Shechin ra*, supposed to be the *Judham*, or black leprosy, of the Arabs, termed *Elephantiasis* by the Greeks, from its rendering the skin, like that of the elephant, scabrous, dark-coloured, and furrowed all over with tubercles. This loathsome, and most afflictive disease is accompanied with most intolerable itching.]—*Bagster.*

8 And he took him a potsherd to scrape himself withal; and he sat down among the [f] ashes.

9 ¶ Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall [g] we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin [h] with his lips.

11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the [i] Temanite, and Bildad the [j] Shuhite, and Zophar the Naamathite: for they had made an appointment together to come [k] to mourn with him and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust [l] upon their heads toward heaven.

13 So they sat down [m] with him upon the ground seven [n] days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

CHAPTER III.

1 Job curseth the day and services of his birth. [a] 5 The ease of death. 20 He complaineth of life, because of his anguish.

AFTER this opened Job his mouth, and cursed his day.

2 And Job [a] spake, and said,

3 Let [b] the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived.

A. M. 2484
B. C. 1520

f Mat.11.21.
g Ja.5.10,11
h Ps.39.1.
i Ge.36.11. Je.49.7.
j Ge.25.2
k Ro.12.15.
l Ne.9.1. La.2.10.
m Eze.9.3..5
n Ge.50.10.
a *answered*
b c.10.18, &c. Je.20.14.

c or, *challenge.*
d or, *let them terrify it, as those who have a bitter day* Am.8.10.
e or, *rejoice among.*
f Je.9.17..20
g or, *a leviathan.*
h *eyelids of the morning.*
l Is.66.12.
j c.15.28.
k Ps.58.8.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death [c] stain it; let a cloud dwell upon it; [d] let the blackness of the day terrify it.

6 *As for* that night, let darkness seize upon it; let it not be [e] joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, who [f] are ready to raise up [g] their mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see the [h] dawning of the day:

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly?

12 Why did the [i] knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest

14 With kings and counsellors of the earth, which built [j] desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver:

16 Or as a hidden untimely birth [k] I had not been; as infants *which* never saw light.

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to his malignity, Satan selects the elephantiasis, or black leprosy of the Arabs, as the most loathsome and distressing of all diseases.

It is difficult to ascertain the exact import of the ancient proverb here quoted, "Skin for skin:" what we judge most probable is subjoined in the notes: the general meaning, however, is, that there is nothing so near and dear, but a man will part with it to save his life, or his soul. "He will give the fruit of his body for the sin of his soul." (Micah vi. 7.)

But Job still "retained his integrity:" Satan, therefore, found it necessary to employ an accomplice, and that accomplice he found in the patriarch's wife; and he suggested to her the temptation most exactly suited to his wishes. He had predicted that, as his sufferings became more intense, Job would curse his Maker to his face; and this, (strange to think!) is the very thing that she advises, "Dost thou still retain thy integrity?" As if she had said, "Wilt thou still serve that God who thus tormenteth thee? Curse him, and then die; for die thou evidently must!" Or perhaps the temptation was still more desperate, and pointed to suicide—"Why wilt thou thus continue to suffer, when thy sufferings might so easily be terminated by thine own hand? 'Curse him' for his cruelty, and fly from it." Were this woman an idolater, as is not improbable, this is easily accounted for; for the heathen often cursed their gods, and had, in general, no expectations of an hereafter. Job's reply seems to countenance this, by ranking her with foolish, that is, with wicked women; and from this time it is likely that she deserted him, as we infer from his complaint, chap. xix. 17. and perhaps never lived to see his happy restoration. Job's reply to this temptation is no less admirable than his conduct in the former instance: "Shall we receive good at the hand of God, and not receive evil?" "In all this did not Job sin with his lips." On this passage we shall ground only one remark, but it is an important one. From whatever quarter our troubles may arise, we should regard them as coming from God, since they cannot come without his permission, and are never permitted, but for some valuable end. "All things work together for good to them that love God." (Rom. viii. 28.)

The news of Job's melancholy reverse of circumstances soon spread in the surrounding country, and three of his former friends, whom the Septuagint translators denominate kings, (meaning in the patriarchal sense,) though all inferior to Job, who was "the greatest man in all the east," came, as by common consent, to visit and to "comfort him." His disorder had so altered him, that, at first, they did not know him; and when they did they wept over him, and sprinkled dust upon their heads, and sat down with him in silence in the open air, or probably spread a tent near him. But they saw his grief was so passionate and overwhelming, that they sat the first seven days (which shows that they divided their time into weeks) without addressing him. It does not follow, however, that they conversed not among themselves. On the contrary, it is likely they now formed their judgment on his case, and arranged the plan and order of the subsequent conversations.

CHAP. III. Ver. 1—26. *Job, in an agony of distress, breaks out into a passionable expression of his grief and misery, and wishes for death as a deliverance.*—An elegant writer remarks, that "the inhabitants of the East, in general, are a solitary kind of people; they speak but seldom, and not long without emotion. . . . They are poetical and full of metaphor. Speaking with them is a matter of some moment, as we may gather from their usual introductions; for before they begin to deliver their thoughts, they give notice that they will *open their mouth .... unloose their tongue .... utter their voice*, and pronounce with their lips. These preambles bear a great resemblance to the old forms of introduction of Homer, Hesiod, and Orpheus, in which they are sometimes followed by Virgil.

Ver. 8. *A potsherd.*—A piece of broken earthenware. Such fragments were generally cast upon the dust heap, without doors, where Job was now sitting in distress.

Ver. 9. *Curse God and die.*—*Parkhurst* renders this, "Dost thou yet retain thine integrity, blessing God, and dying?" and he is followed by most modern translators; but we greatly hesitate to follow him. Surely there is no time more appropriate for blessing God, than that of death! But in the lips of such characters as Satan and Job's wife, cursing seems more appropriate, than blessing.

Ver. 11. *Job's three friends.*—The LXX. thus designate them: 1. *Eliphaz*, king of the Temanites, (an Edomite, Gen. xxxvi. 10, 11.) 2. *Bildad*, chief of the Sanchites, (or Shuites.) And, 3. *Zophar*, king of the Minaites, or Naamathites. They were probably the chief of these tribes, but by no means independent sovereigns.

CHAP. III. Ver. 2. *Job spake.*—The term does not always imply a previous question, (as we find in our Lord's discourses,) but merely a reference to some previous circumstance. Job perceived the thoughts of his friends in their silence, and broke out into the following passionate exclamations.

Ver. 3. *Let the day perish.*—[That is, as we say, "Let it be blotted out of the Calendar." It was an ancient custom to mark certain days as fortunate or unfortunate, because on them some fortunate or calamitous event had occurred. Mournful dirges were rehearsed with loud lamentations, on the unfortunate ones; on which they never indulged themselves in any mirth or pleasure.]—*Bagster.*—*The night in which it was said.*—Both members of this verse certainly refer to his birth, and the latter most accurately to the announcement of it to his father; "the night in which it was announced (namely, to his father) a man child is brought forth;" (so *Good*) or, more strictly, "has been *borne.*"

Ver. 4. *Let not God regard it.*—"Unclose;" *Good;* who says the verb, both in Hebrew and Arabic, is "to open, or unclose." The idea of not opening, or unlocking, the morning, is beautifully poetical.

Ver. 5. *Stain it.*—*Boothroyd.* "Claim it;" as belonging rather to midnight than the day.—*Let a cloud dwell on it.*—More literally, as well as poetically, "Let the storm pitch on it," as a traveller pitcheth his tent. Possibly it may allude to that intense darkness that sometimes indicated the divine presence. See Psalm xviii. 11.—*Let the blackness of the day terrify it.*—"But what is the blackness of the day?" says Dr. *Good.* We may reply, the tempest just referred to, which is far more awful than the natural darkness of the night.

Ver. 8. *Let them curse it* (the night) *that curse the day.*—[That is, probably, "Let them curse my birth-day who hate day light, such as thieves, murderers, &c., and let them curse it who, like me, being weary of life, are so desperate as to provoke the leviathan."]—*Bagster.*

Ver. 14. *Which built, &c.*—[Who erect splendid mausoleums, funeral monuments, &c., to keep their *names* from *perishing*, while their *bodies* are used to *corruption.*]—*Bagster.*

17 There the wicked cease *from* troubling; and there the [l] weary be at rest.

18 *There* the prisoners rest together; they hear not the voice of the oppressor.

19 The small and great are there; and the servant *is* free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter *in* soul;

21 Which [m] long [n] for death, but it *cometh* not; and dig for it more than for hid treasures;

22 Which rejoice exceedingly, *and* are glad, when they can find the grave?

23 *Why is light given* to a man whose way is hid, and whom God hath [o] hedged in?

24 For my sighing cometh [p] before I eat, and my roarings are poured out like the waters.

25 For [q] the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

CHAPTER IV.

1 Eliphaz reproveth Job for want of religion. 7 He teacheth God's judgments to be not for the righteous, but for the wicked. 12 His fearful vision, to humble the excellency of creatures before God.

THEN Eliphaz the Temanite answered and said,

2 *If* we assay [a] to commune with thee, wilt thou be grieved? but who can [b] withhold himself from speaking?

3 Behold, thou hast instructed many, and thou hast strengthened [c] the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened the [d] feeble knees.

A. M. 2484
B. C. 1520

[l] *wearied in strength.*
[m] *wait.*
[n] Re.9.6.
[o] c.19 8. La.3.7.
[p] *my meat.*
[q] *I feared a fear, and it came upon me.*
[a] *a word.*
[b] *refrain from words.*
[c] Is.35.3.
[d] *bowing.* He.12.12.
[e] Ga.6.7,8.
[f] i. e. *his anger.* c.15 30. Is.11 4.
[g] Ps.58 6.
[h] *by stealth.*
[i] *met me.*
[j] *the multitude of.*
[k] or, *I heard a still voice*
[l] or, *nor in his angels, in whom he put light.*
[m] 2 Pe.2.4.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy fear, thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee, who *ever* perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, they [e] that plough iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and by [f] the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth [g] of the young lions, are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was [h] secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear [i] came upon me, and trembling, which made [j] all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, [k] *there was* silence, and I heard a voice, *saying*,

17 Shall mortal man be more just than God? shall a man be more pure than his maker?

18 Behold, he put no trust in his servants; [l] and his angels [m] he charged with folly:

19 How much less *in* them that dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?

I may subjoin, (adds this author,) that they are the very expressions adopted by the sacred writers." (*Blackwall's Life of Homer.*) Thus is Job's speech introduced: "He opened his mouth, and cursed his day."

Here commences, according to the analysis we have adopted, the second part of this book, "which comprises the first colloquy, or series of argument. Job, completely overwhelmed, and believing himself abandoned by his Creator, gives a loose to all the wildness of despondency; and, in an address of exquisite force and feeling, laments that he ever beheld the light, and calls earnestly for death, as the only refuge of the miserable. This burst of agony is filled with the boldest images and imprecations, and might, perhaps, be thought, in some parts of it, too daring, but that it appears to have been regarded as a masterpiece by the best poets of Judea, and is imitated in its boldest flights by king David, Isaiah, Jeremiah, and Ezekiel." (Dr. *Good*, see Jer. xx. 14—18.; Lam. iii. 1—20, &c.) But how shall we justify such language as this of Job? Happily we are not called upon to do this. It is no more said (as twice before) that "Job did not sin with his lips." This was the language, not of his judgment, but of his feelings, and was, doubtless, sinful in the sight of God. It is not, however, for us to criticise it, who never felt his trials: let the man who has been visited with the gout, the stone, or the leprosy—let him, who, at the same time, has been bereaved of every earthly comfort, and reduced from affluence to penury—let him who, under such circumstances, never murmured nor repined—let him cast the first stone.

CHAP. IV. Ver. 1—21. *Eliphaz reproves Job's impatience, and questions his integrity.*—He begins by intimating that he could no longer refrain from speaking, though he was well aware that the remarks he was about to offer would be far from palatable. First, he remonstrates with him on his inconsistency; he that had been accustomed to animate and encourage others, himself faints in the day of trial. He then admonishes him not to be too confident in his own integrity, and broadly intimates, that as God was not wont to punish the innocent, it became him to inquire whether these extraordinary afflictions were not intended to correct him for sins, secret and unrepented of. And here is introduced, unquestionably, one of the finest passages that was ever penned, whether we consider the doctrine, or its poetic imagery, which is so singularly beautiful, that we are induced to give it in its poetic form

12 Now to me was an oracle delivered privily,
And mine ear caught a whisper thereof;
13 Amid (my) agitation from visions of the night,
When deep sleep falleth upon men;
14 Fear and horror alarmed me,
And the multitude of my bones trembled.
15 Then a spirit passed before my face,
And the hair of my flesh became erect.
16 It stood still; but I could not distinguish its form:
A figure (stood) before mine eyes;
There was silence, and I heard a voice:—
17 "Shall a mortal man be righteous before God?
Shall a man be pure before his maker?
18 Behold, he placeth no reliance on his servants,
And to his angels he ascribeth no praise.
19 How much less (to) those who dwell in houses of clay
Which have their foundation in the dust.
They are crushed before the moth;
20 From morn till even are they beaten down;
They are ever perishing unnoticed.
21 Their (gay) fluttering is soon over with them
They die—and are without wisdom."

The concluding verses, which so beautifully describe the

Ver. 19. *Small and great.*—[The grave is the common receptacle of all; where all sorts and conditions of men are equally blended, and ultimately reduced to one common dust. All men begin and end life alike; "Pale death, with equal pace, knocks at the palaces of kings, and at the cottages of the poor."] —*Baxter.*

Ver. 23. *Whose way is hid.*—That is, who is surrounded with troubles, from which he can see no possible way of escape.

Ver. 25. *For the thing*, &c.—From the moment of his reverse of circumstances, he dreaded their accumulation and increase.

Ver. 26. *I was not in safety.*—*Heath* renders it, "I have no more ease" &c. We should prefer the following, "I have had no more ease, nor rest, nor quiet; but trouble (only) hath come." So *Scott*, (the poet:)

"Still trembling, suffering, I'm allowed to know
No ease from terror, nor one pause from wo."

CHAP. IV. Ver. 6. *Is not this thy fear*, &c. This verse is generally read in the interrogative, but would, we conceive, be much clearer in the indicative. Eliphaz, referring to Job's former professions and confidence in God, says, "This is not thy fear, thy confidence, thy hope, and the uprightness of thy ways:" i. e. this is no proof of that fear of God, &c. which thou didst recommend to others.

Ver. 12. *A thing was secretly brought.*—A *little* (a murmur or whisper) *thereof.*—"A hollow, sepulchral murmur."—*Good.*

Ver. 13. *In thoughts from the visions*, &c.—The word rendered *thoughts*, mplies "tumultuous thoughts; mental agitations."—*Good.*

Ver. 14. *Fear came upon me.*—Or rather, "called to me," as the partridge (which has its name from this root) calls to alarm her young, when in danger.

Ver. 15. *Then a spirit.*—Ambiguities necessarily arise from the same word (both in Hebrew and Greek) signifying spirit and mind. In this place, *Scott* (the poet) thinks a strong, rushing wind intended, to prepare for the vision (see chap. xxx. 15.) but we prefer the popular version.

Ver. 16. *An image.*—"A spectre," says Dr. *Good;* but this is not a Scriptural word; we therefore prefer Dr *Boothroyd's* rendering, "a figure."

Ver. 17. *More just . . . . more pure.*—This is neither correct nor elegant there can be no supposition of man being purer than his Maker. The Hebrew (*Mem*) usually and primarily signifies *from;* but this is an idiomatical expression, and both *Gesenius* and *Parkhurst* consider it, in some cases, equivalent to (*itpene*) "before," or in the sight of God. So it is frequently rendered by our translators, and twice, particularly in Num. xxxii. 22. "guiltless before the Lord, and before Israel;" i. e. "he shall have an acquittal (*mem*) from the Lord, and (*mem*) from Israel." *Good, Boothroyd*, and many others, therefore here render it *before.*

Ver. 18. *His angels he charged with folly.*—This is too weak a term, when applied to the *fallen* angels, and too strong to apply to those *unfallen.* The margin says, ("in whom) he put light;" but the word commonly, and most strictly, signifies *praise;* which, therefore, we have preferred

Ver. 19. *How much less in them.*—The *in* is supplementary; "If God neither confideth in, nor bestoweth thanks on his most exalted servants, how much less doth he *thus* regard poor mortal man!"—(Which) *are crushed.*—There is no relative in the original; it should therefore be rendered, as by *Good*

20 They are [n] destroyed from morning to evening: they perish for ever without any regarding *it*.

21 Doth [o] not their excellency *which is* in them go away? they [p] die, even without wisdom.

CHAPTER V.

1 The harm of inconsideration. 3 The end of the wicked is misery. 6 God is to be regarded in affliction. 17 The happy end of God's correction.

CALL now, if there be any that will answer thee; and to which of the saints wilt thou [a] turn?

2 For wrath killeth the foolish man, and [b] envy slayeth the silly one.

3 I [c] have seen the foolish taking root: but suddenly I cursed his habitation.

4 His children are far from safety, and they are crushed in the gate, neither *is there* any to deliver *them*.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although [d] affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet [e] man is born unto [f] trouble, as the [g] sparks fly upward.

8 I would seek unto God, and unto God would I commit my cause:

9 Which doeth great things and [h] unsearchable; marvellous things [i] without number:

10 Who giveth rain upon the earth, and sendeth waters upon the [j] fields:

11 To set up on high those that be low; that those which mourn may be exalted to safety.

12 He [k] disappointeth the devices of the crafty, so that their hands cannot perform *their* [l] enterprise.

13 He [m] taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 They [n] meet with darkness in the day-time, and grope in the noon-day as in the night.

15 But [o] he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 So the poor hath hope, and iniquity stoppeth her mouth.

17 Behold, happy [p] *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

18 For [q] he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 He [r] shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

20 In famine [s] he shall redeem thee from death: and in war from the [t] power of the sword.

21 Thou shalt be hid [u] from the scourge of the [v] tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

23 For thou shalt be in league with the stones of the field: and the beasts [w] of the field shall be at peace with thee.

24 And thou shalt know [x] that thy tabernacle *shall be* in peace: and thou shalt visit thy habitation, and shalt not [y] sin.

25 Thou shalt know also that thy seed *shall be* [z] great, and thine offspring as the grass of the earth.

26 Thou shalt come to *thy* grave in a full [a] age,

A. M. 2184. B. C. 1520.

n *beaten in pieces.*
o Ps.146.3,4
p Is.2.22.
a or, *look.*
b or, *indignation.*
c Ps.37.35
d or, *iniquity.*
e 1Co.10.13.
f or, *labour.*
g *sons of the burning coal lift up to fly.*
h *there is no search.*
i *till there be no number.*
j *out places.*
k Ne.4.15
l or, *any thing.*
m 1Co.3.19.
n or, *run into.* Is.59.10. Am.8.9.
o Ps.107.41.
p He.12.5. Ja.1.12.
q De.32.39.
r Ps.91.3.
s Ps.37.19.
t *hands.*
u or, *when the tongue scourgeth.*
v Ps.31.20.
w Is.11.9.
x or, *that peace is thy tabernacle.*
y or, *err.*
z or, *much.*
a Pr.9.11.

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vanity of man in every circle of life, are thus finely expressed in the poetical version of *Scott*:

> "Crush'd like a moth, these beings of a day,
> With unregarded waste are swept away:
> Their honours perish, and themselves descend,
> Fools to the grave, and thoughtless of their end."

The above translation is not offered as original, nor is it copied from any one author, but formed by comparing several, as may be seen in the notes. The beauty of the passage has tempted us to be thus particular; and we shall offer two or three farther remarks. 1. It details one of those visions with which mankind were frequently favoured, before divine revelation was fixed by written records; and the description is eminently sublime. An aerial undefined form passes before Eliphaz; then it stops—a pause ensues, and in a hollow sepulchral tone, delivers the following oracle. 2. Whether the vision be considered as divine or not, the doctrine of the spectre, (if it may be so called,) is equally sublime and just: no creature can boast absolute purity or perfection in the sight of God. Creatures are, in their very nature, mutable; the Infinite Being, therefore, confides not in their services, nor admits in the highest of them a claim of merit. (See Luke xvii. 9, 10.) 3. However elevated man may consider himself above the lower creation, creatures are all on a level before the Creator. As a thousand years are in his sight but as a day; so a man, or an angel, are in his sight but as an insect or a worm. 4. That this world is no more the scene of perfect knowledge than of complete happiness. We are ever seeking both, but attain very little of either. We die in ignorance, though in different degrees.

CHAP. V. Ver. 1—27. *The speech of Eliphaz continued.*—Eliphaz proceeds in the same animated style, to reprove Job, (and in some respects justly,) for his hasty censures of the divine providence, and intemperate language. He delivers some excellent observations on the various uses of affliction, and the duty of absolute submission to the Almighty. How far Eliphaz understood the doctrine of spiritual agency we cannot say; but the opening of this chapter seems to us to have an allusion to that spiritual session so finely described in the introductory part of this book, when the sons of God met together before the eternal throne. Surveying, as it were, "the shining ranks on high," Eliphaz challenges Job to appeal to them on his behalf. "Call now, if there be any that will answer thee; and to which of these holy ones wilt thou turn?" He directs him to look up to the celestial court, and see if there be any of the "sanctities around the throne," who dare to use language like that employed by him. The man who attempts to justify himself puts angels to the blush, who never look upward, but they cover their faces with their wings.

Having given this challenge, Eliphaz returns to his former argument, that suffering is the consequence of sin, and that all men reap according to what they sow.

A passage is here introduced, which, though in gentle terms, seems to have a particular reference to Job's case. Eliphaz had seen "a foolish man," by which he evidently means a hypocrite, taking root like a mighty tree, and his children, like branches, spreading far around him: and he suddenly "cursed his habitation;" but why so? He suspected his character and forecast his downfall; intimating that he was not surprised at Job's misfortunes, nor those of his children, as arising out of his own folly: possibly he had been too indulgent, and they had abused that indulgence. From hence, therefore, he uncharitably censured Job's integrity, and concluded that he had brought these troubles on himself. How far Eliphaz and Job's other friends erred, as to the character of God, we shall see in the close of the controversy: in the

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and others, "*They are crushed before the moth*," or moth-worm, as some read it.—"Before" must here mean "sooner," or with more ease.

Ver. 20. *They are destroyed*—Rather, "cut," or "beaten down" like moths and butterflies. *Parkhurst* applies this to the moth-worm, and refers to Isa. li. 8. But in that text, not only our common version, but Bp. *Lowth* also applies this word (*Ash*, or *Os*) to the moth itself, and the following word, (*sas*,) to the worm, or grub.

Ver. 21. *Doth not their excellency*, &c.—This verse is very obscure and difficult. Dr. *Good* thus elegantly renders it, alluding to the papilio;

> "Their fluttering round is over with them;
> They die—a nothing in wisdom."

The word rendered by *Good* "their fluttering round," is used in reference to the flight of pigeons, and to the ploughing of oxen: to a circle of jewels, or of rank and succession, &c.

CHAP. V. Ver. 4. *Crushed in the gate.*—That is, punished. The gate of a city was always the seat of magistracy: this insinuates that his children had been culprits.

Ver. 5. *Whose harvest the hungry eateth.*—This seems an allusion to the half-starved Arabs of the desert, as described by Volney, who live by violence and plunder.

Ver. 6. *Although affliction.*—Marg. "Iniquity." The Hebrew word certainly signifies both, but the former gives the best sense, and answers best to trouble in the parallelism.

Ver. 7. *As the sparks fly upward.*—See margin. The Hebrew may also be rendered, "As the sons of the bird (the eagle) are made to fly upwards." So the Syriac, Arabic, and Greek versions: *Jerome*, *Reiske*, and Dr. *Good*. Either way the meaning is, that affliction is as natural and inevitable to fallen man, as ascent is to the sparks of fire, or to the eagle.

Ver. 13. *He taketh.*—*Good*, "He entangleth;" taketh them in a net, as Psalm ix. 15.

Ver. 19. *Touch thee.*—The word often means, to strike with violence, to plague; and is so used, Gen. xii. 17. 2 Kings xv. 5, &c.

Ver. 23. *The stones of the field.*—That is, nothing shall injure thee. Compare Psalm xci., where many of the same images are used as in this chapter.

Ver. 24. *And shalt not sin.*—"The original term," says *Scott*, (the poet,) "is a metaphor from skilful slingers, who never *miss* the mark." Judges xx. 16. So to *sin*, is to miss the mark of duty. But what is here meant? Does it mean, They shall return home, and not miss their way in the desert? or rather, that when they return home, none of the family shall be found missing? See 1 Sam. xxv. 7, 15.

like as a shock of corn [b] cometh in in his season.
27 Lo this, we have searched [c] it, so it *is;* hear it, and know thou *it* for [d] thy good.

CHAPTER VI.

1 Job showeth that his complaints are not causeless. 8 He wisheth for death, wherein he is assured of comfort. 14 He reproveth his friends of unkindness.

BUT Job answered and said,
2 Oh that my grief were thoroughly weighed, and my calamity [a] laid in the balances together!
3 For now it would be heavier than the sand [b] of the sea: therefore [c] my words are swallowed up.
4 For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: the terrors [d] of God do set themselves in array against me.
5 Doth the wild ass bray [e] when he hath grass? or loweth the ox over his fodder?
6 Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?
7 The things *that* my soul refused to touch *are* as my sorrowful meat.
8 O that I might have my request; and that God would grant *me* [f] the thing that I long for!
9 Even that [g] it would please God to destroy me; that he would let loose his hand, and cut me off!
10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for [h] I have not concealed the words of the Holy [i] One.
11 What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?
12 *Is* my strength the strength of stones? or *is* my flesh [j] of brass?
13 *Is* not my help in me? and is wisdom driven quite from me?
14 To him that [k] is afflicted [l] pity *should be showed* from his friend; but he forsaketh the fear of the Almighty.
15 My brethren [m] have dealt deceitfully as a brook, *and* as the stream of brooks they pass away;
16 Which are blackish by reason of the ice, *and* wherein the snow is hid:
17 What time they wax warm, they [n] vanish: [o] when it is hot, they are [p] consumed out of their place.
18 The paths of their way are turned aside; they go to nothing, and perish.
19 The troops of Tema [q] looked, the companies of Sheba waited for them.
20 They were confounded because they had hoped; they came thither, and were ashamed.
21 For now [r] ye are [s] nothing; ye see *my* casting down, and are afraid.
22 Did I say, Bring unto me? or, Give a reward for me of your substance?
23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?
24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.
25 How forcible [t] are right words! but what doth your arguing reprove?

A. M. 2484. B. C. 1520.

b *ascendeth*
c Pr 2. 3. 5.
d *thyself.* Pr 9. 12.
a *lifted up.*
b Pr 27. 3.
c i. e. *I want words to express my grief.* Ps 77. 4.
d Ps 88. 15, 16
e *at grass.*
f *my expectation.*
g 1 Ki 19. 4. Jo 4 3, 8.
h Ps 40. 9. Ac 20. 20, 27.
i Is 57. 15.
j *brazen.*
k *melteth.*
l He 13. 3.
m Ps 38. 11.
n *are cut off*
o *in the heat thereof.*
p *extinguished.*
q Ge 25. 15.
r or, *ye are like to it,* or, *them.*
s *not.*
t Ec 12. 11.

mean time, we cannot but generally admire his sentiments on the duty of submission under affliction, and the necessity of man's "humbling himself under the mighty hand of God." That trouble is unavoidable in the present life, and that the ways of God are wonderful and unsearchable are obvious truths, and finely illustrated. Dr. *Good* quotes from an Arabian writer, the following beautiful lines as very similar:

"Be patient, then; submit to present ill:
Time is the sire of wonders: let thy soul
Unwavering trust th' eternal Spirit still;
Countless his gifts, his power beyond control."

CHAP. VI. Ver. 1—30. *Job's reply to Eliphaz.*—Job appears much hurt at the speech of Eliphaz, as deficient in sympathy and tenderness. He complains especially, that the bitter imprecations which he had uttered in a fit of despair little short of insanity, should be thus made the matter of so serious a charge. He begs that his calamities might be duly weighed, as an apology for the intemperance of his language. As to his three friends, abounding with the blessings of life, they might well argue coolly upon afflictions, to which they were wholly strangers, while his body was tortured with pain, and his mind was agitated with a variety of distressing feelings. "Doth the wild ass, (says he,) bray when at grass? or loweth the ox over his fodder?" intimating that they might well be at ease when surrounded with every comfort, while to him every thing was as unsavoury as the white of an egg.

"The things my soul refuseth to touch, (says he,)
Are as sickly food."

Persons accustomed to much affliction will explain this better than the Lexicons. All their food is tasteless and unsavoury; the very sight of it turns them sick.

In the sequel of his discourse, Job, says *Scott*, (the poet,) "apologizes, laments, despises, wishes vehemently for death, protests his innocence, despairs, upbraids, and soothes. He apologizes again, and laments again. Then, turning to God, he pleads with him, complains loudly of him, expostulates with him, and makes supplication to him."

Nothing but decided derangement could wholly excuse such language; and no being but him who formed his mind, and suffered it to be thus exercised, could possibly draw the line between his guilt and the necessary effects of his misfortunes, or "weigh them together in the balances of the sanctuary." It is by him only who can penetrate motives, that actions can be duly weighed. (1 Sam. ii. 3.)

Job, however, retaliates on his friends with no less severity than they had shown to him. He compares them to the mountain torrents, from various quarters, uniting into a flood; but no sooner does the summer heat come on than they evapo-

Ver. 27. *We have searched.*—*Scott* (the poet) thinks, that what Eliphaz delivered was the result of the deliberation of Job's friends, before they addressed him. See chap. ii. 13.

CHAP. VI. Ver. 3 *My words are swallowed up.*—The critics have been puzzled to explain this, but those who have witnessed persons speaking in a violent passion, may perhaps have seen the best illustration of the image, in the labour with which they speak: their words appear as if they had been swallowed, and rising in their throat to choke them; indeed some persons have been choked with passion. This is perhaps more just than the sense suggested in the margin, for persons in a passion seldom want words, though they may want utterance. See Psalm lxxvii. 4.

Ver. 4. *Arrows of the Almighty.*—[The following passage from the *Toozooky Teemoor* affords a fine illustration of this passage: "It was once demanded of the fourth khaliph, (Ali,) If the canopy of heaven were a bow, and the earth the cord thereof; if *calamities* were the arrows; if mankind were the mark for these arrows; and if the *Almighty God*, the tremendous and glorious, were the unerring *Archer*;—to whom would the sons of Adam flee for protection? The khaliph answered, The sons of men must flee unto the Lord!"] *Bagster.*—*The poison whereof.*—It is well known that in most barbarous nations—the early Greeks, as well as the Moors and Indians—poisoned arrows were commonly used in war: and to these is the allusion.

Ver. 6. *Be eaten without salt.*—Salt is one of the necessaries of life; (see note on Ezra iv. 14.) and this is especially the case with persons who live on vegetables. *Park* (the traveller) says, "the long use of vegetable food creates so painful a longing for salt, that no words can sufficiently describe it."

Ver. 8. *The thing that I longed for*—i. e. hasten my "expected end."

Ver. 9. *Let loose his hand.*—Meaning, stretch it out, and strike the fatal blow at once.

Ver. 10. *Yet have comfort.*—That is, in death; see chap. iii. 17, &c.—*I would harden myself.*—That is, fortify my mind to bear the worst. But *Good* and others render it, "exult; leap up." So *Scott* (the poet:)—"Exulting hope shall spend my latest breath."—*I have not concealed.*—Or rather, "resisted," or "would not resist;"—*The word*, or command of the Holy One—That is, the Most Holy. So *Good*, on the authority of *Schultens* and St. *Jerom.*

Ver. 11. *What mine end.*—The sense seems to be, What better end could I hope, even if my life should be prolonged?

Ver. 12. *Strength of stones.*—[So *Cicero*, "For man is not chisseled out of the *rock*, nor hewn out of the *oak*: he has a body, and he has a soul; the one actuated by intellect, the other by the senses."]—*Bagster.*

Ver. 13. Is *not my help in me?*—This is very obscure. Most modern critics here drop the interrogative:

"Verily, there is no help for me in myself,
And wisdom (reason) is driven from me."

See *Good*, *Scott*, &c.

Ver. 14. *To him that is afflicted* (Heb. "melteth;" i. e. with grief)—(be) *pity from his friend; but he forsaketh:*—This is difficult to construe, but it is generally applied to the false friend who has no pity. *Gesenius*, however, gives to the *vau* (which means almost any thing) in this place the sense of *otherwise;* "otherwise he (the friend) forsaketh," &c. But may it not be understood of the distressed man himself, thus? "Lest he forsake (or, otherwise he may forsake) the fear of the Lord," intimating, that the want of kindness from his friends (as in the following verses) had driven him to despair and impiety

Ver. 15. *As a brook.*—Rather, "as a torrent." So *Lowth;* this being the term applied to these temporary streams from the mountain.—*A stream of brooks*—Rather, "a flood of torrents;" i. e. several torrents, uniting into a flood.

Ver. 16. *Which are blackish* (i. e. turbid) *by reason of the ice.*—The waters are rendered turbid, by the dissolving of the ice on the tops of the mountains.

Ver. 17. *Vanish.*—"As soon as they flow they are dried up," says *Lowth.* They run off so rapidly, that the inhabitants can scarcely fill their culinary vessels.

Ver. 18. *Turned aside.*—The course of these streams is often changed.—*They go to nothing.*—Heb. "ascend to nothing;" i. e. the water is lost in *evaporation*, on the power of which, see note on Gen. viii. 8. to which we may add, that the evaporation from water is reckoned at six times that from land.

Ver. 19. *The troops of Tema*, &c.—The caravans which travel with merchandise to Egypt, flattered with the sight of water at a distance, were disappointed when they arrived, and found it gone.

Ver. 21. *Now ye are nothing*—i. e. your professed friendship is come to nothing, like the passing stream.

Ver. 25. *Right words.*—Rather, "words of uprightness."—*But what doth your arguing*—Literally, "What doth your reproving *reprove?*" Dr. *Good.* Or, "What reproof is there in a reproof from you?" Dr. *Stock.*

26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which are* as wind?

27 Yea, ye [u] overwhelm the fatherless, and ye dig *a pit* for your friend.

28 Now therefore be content, look upon me; for *it is* [v] evident unto you if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* in [w] it.

30 Is there iniquity [x] in my tongue? cannot my [a] taste discern perverse things?

CHAPTER VII.

1 Job excuseth his desire of death. 12 He complaineth of his own restlessness, 17 and God's watchfulness.

IS there not [a] an appointed [b] time to man upon earth? *are not* his days also like the days of a hireling?

2 As a servant [c] earnestly desireth the shadow, and as a hireling looketh for *the reward of* his work:

3 So am I made to possess months of vanity, and wearisome nights [d] are appointed to me.

4 When [e] I lie down, I say, When shall I arise, and the [f] night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life *is* wind: mine [g] eye shall [h] no more [i] see good.

8 The eye of him that hath seen me shall see me no *more:* thine eyes *are* upon me, and [j] I *am* not.

A. M. 2484
B. C. 1520.

u *cause to fall upon.*

v *before your face.*

w i. e. *the matter.*

x *palate.*

a or, *warfare.*

b c.14.5,14.

c *gapeth after.*

d Ps.6 6.

e De.28.67.

f *evening be measured.*

g Ge.42.36.

h *not return.*

i *to see,* i. e. *to enjoy.*

j i. e. *I can live no longer.*

k Ps.49.12, 14.

l *bones.*

m c.10.1,20.

n Ps.8.4.

o Ps.80 4.

p Ps.36.6.

q La.3.12.

r Mi.7.18, 19 1 Jn.1.9.

s Ps.103.15.

9 *As* the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no *more.*

10 He [k] shall return no more to his house, neither shall his place know him any more.

11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

12 *Am* I a sea, or a whale, that thou settest a watch over me?

13 When I say, My bed shall comfort me, my couch shall ease my complaint;

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, *and* death rather than my [l] life.

16 I [m] loathe *it;* I would not live alway: let me alone; for my days *are* vanity.

17 What [n] *is* man, that thou shouldest magnify him? and that thou shouldest set thy heart upon him?

18 And *that* thou shouldest visit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have [o] sinned; what shall I do unto thee, O thou preserver [p] of men? why hast thou set me as a mark [q] against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away [r] mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I [s] *shall* not *be.*

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rate, and disappoint the thirsty traveller: so these, his former friends, had agreed to meet from different districts, in order to comfort him; but, instead of pouring consolation into his distressed heart, their friendship had all evaporated in controversy, and he derived from them no consolation. He reproaches them also with deserting him; charges them with attempting to ensnare him, and, with criticising language, which proceeded from the extremity of his despair, and not from reason or his heart. He denies any former obligations to their assistance, and begs only a patient hearing in his own defence, that he may establish his integrity.

CHAP. VII. Ver. 1—21. *Job concludes his reply.*—This chapter also opens with some admirable sentiments on the nature and trials of human life, which he describes as an appointed warfare in which all men are engaged; and a work in which every man has his set labour, and looks for his reward and rest in death: like a slave following, with open mouth and anxious looks, the course of the sun till it sets in the horizon: "So am I made, (says Job,) to possess months of vanity;" and not only so, but, instead of rest, at evening, "wearisome nights also are appointed to me." Job next describes the loathsome situation of his body—"clothed (or covered) with worms and dust." This expression, strong as it is, can hardly be thought too forcible for a wretched leper sitting upon a rubbish heap, where all the soil is dust, and without any opportunity of bathing. *Maundrell,* the celebrated traveller in the Holy Land, saw at Sichem ten lepers, whose distemper, he says, was "so noisome, that it might well pass for the utmost corruption of the human body on this side the grave." Job then changes the figure, and instead of complaining of the tediousness of his days and nights, complains of their brevity and rapidity: he compares them to the weaver's shuttle and the passing wind. The former seems to be a favourite image in the East, for thus opens the history of Timur, (commonly called Tamerlane,) "Praise be to God, who hath woven the web of human affairs in the loom of his will and of his wisdom." Human life is also commonly compared to a breath, to air, or to a vapour; the latter, in particular, by St. James: "What is your life? It is even a vapour, that appeareth for a little time and then vanisheth away:" the very image that is taken up by this man of affliction—"as the cloud that vanisheth away."

Several expressions in this chapter have been urged to prove that Job had no expectation of a future state; but though he does not here (as he does hereafter) evince the triumphant faith of a Christian, or even a pious Jew; yet he by no means *settles* into the gloom of infidelity. As to the expressions, "I am not," ver. 8, and "I shall not be," in the last verse of this chapter, we are certain that they cannot imply an anticipation of non-existence, because the same are used of the patriarch Enoch, of whom Moses says, (Gen. v. 24.) "He was NOT, for God took him," where nothing further can be meant, than his removal from earth to heaven. So it is explained by the apostle to the Hebrews, (chap. xi. 5.) "By faith Enoch was translated, that he should not see death." On this chapter, *Scott* (the commentator) judiciously remarks—"In the middle of this discourse with his friends, Job seems to have lifted up his thoughts to God, and mingled some actings of faith and hope with his fretfulness and despondency. He desired the Lord to remember how fleeting this life was at best; and either to abate his anguish, or release him from it, as he had no hope of seeing any more comfort here. A single look from God would end his days: and as the clouds vanish, and others are formed in their places, so men die, and never return to occupy their former stations, but others succeed them from age to age." This does not, by any means, imply the denial of a

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Ver. 26. *Do ye imagine* (mean) *to reprove words?*
"Do you mean to reprove (or criticise) words
The words of one in despair, which are like the whistling of the wind?"
So *De Dieu, Dathe, Rosenmuller,* &c.
"Do you mean to reprove words which are like wind—
The words of one who is in despair?"
We commonly say, that words of persons in certain circumstances, are no more to be regarded than the whistling of the wind; and this is the idea above suggested.

Ver. 27. *The fatherless.*—Literally, "the *bereaved.*" "In it's primary sense (says *Good*) it denotes destitute, isolated, bereft."——*Dig a pit.*—Heb. "Make a pitfall," as was done to entrap wild beasts.

Ver. 28. *Be content.*—"Be pleased" (*Scott*)—*to look upon me,* "now in your presence." So we should render it: "Do I look like an impostor, or deceiver?"

Ver. 29. *Return again,* &c.—"Return until I show you my righteousness in it;" i. e. as the margin explains it, "in this matter."

CHAP. VII. Ver. 1. *An appointed time.—Hea'h* says it is a military term, referring to the term of dismission from actual duty.

Ver. 2. *As a servant* (or slave) *desireth.*—Heb. "gapeth after."——*The shadow.*—That is, the evening.——*And as a hireling looketh for* his reward. —These words need not have been in Italics, for the same word used for work, is also sometimes used for wages, or reward. Ps. cix. 20. Prov. x. 16. So in the Hebrew, the same word is often used for sin and sin-offering.

Ver. 6. *A weaver's shuttle.*—He compares his life to a web: the work is God's, who "determines the measure of every man's life."——*They are spent without hope.*—"They are consumed without thread (or through want of thread;") see Prov. xiv. 28.

Ver. 8. *Thine eyes are upon me.*—Compare Psalm civ. 32.——*I am not.*—So ver. 21. "We find the same expression used by Homer's heroes of the dead; and yet no one questions their belief of a future state."

Ver. 12. *Am I a sea, or a whale?—Michaelis,* with many others, understands this of the Nile and the crocodile, as in Isa. xxvii. 1. Ezek. xxxii. 2. It is well known that the Egyptians watched, very carefully, both the rising of the Nile, and the approach of a crocodile.

Ver. 15. *Rather than my life*—i. e. the skeleton to which he was now worn by disease.

Ver. 17. *Set thy heart upon.*—That is, considered, scrutinized, and, as it were, studied—*man.* See Job i. 8.; ii. 3.

Ver. 19. *Till I can swallow down my spittle.*—[This is a proverbial expression among the Arabs to the present day, signifying the same as "Let me draw my breath." *Schultens* gives an instance from the *Concessus* of *Hariri,* of a quick return made to a person who used the proverb. "Suffer me," said the person importuned, "to swallow down my spittle?" "You may if you please, swallow down Tigris and Euphrates," said his friend.]—*Bagster.*

Ver. 20. *What shall*—Rather, "What can." *Boothroyd.*——*Preserver.*—Or, "Observer." The word has both meanings, and is applied to "watchers." (Jer. iv. 16.) and is here so rendered by Dr. *Stock.*

CHAPTER VIII.

Bildad showeth God's justice in dealing with men according to their works. 8 He alleged antiquity to prove the certain destruction of the hypocrite. 20 He applieth God's just dealing to Job.

A. M. 2484
B. C. 1520

THEN answered Bildad the Shuhite, and said,

2 How long wilt thou speak these *things?* and *how long shall* the words of thy mouth *be like* a strong wind?

3 Doth [a] God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away [b] for their transgression;

5 If [c] thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou *wert* pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For we [d] *are but of* yesterday, and know [e] nothing, because our days upon earth *are* a [f] shadow:)

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst [g] it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb.

13 So *are* the paths of all that forget God; and the hypocrite's hope [h] shall perish:

14 Whose hope shall be cut off, and whose trust *shall be* a spider's [i] web.

15 He shall lean upon his house, but it [j] shall not stand: he shall hold it fast, but it shall not endure.

16 He *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* seeth the place of stones.

18 If he destroy him from his place, then *it* shall deny him, *saying*, I [k] have not seen thee.

19 Behold, this *is* the joy of his way, and out of the earth shall others [l] grow.

20 Behold, God [m] will not cast away a perfect *man*, neither will he [n] help the evil-doers:

21 Till he fill thy mouth with laughing, and thy lips with [o] rejoicing.

22 They that hate thee shall be clothed with [p] shame; and the dwelling place of the wicked shall [q] come to nought.

a De.32.4. 2Ch.19.7. c.34.12,17. Ps.89.14. Da.9.14. Ro.3.5,6.

b *in the hand of their.*

c c.11.13. 22.23, &c.

d Ps.39.5.

e *not.*

f 1Ch.29.15.

g Ps.129.6. Mat.13.20

h c.11.20. 27.8. Pr.10.28.

i *house.* Is.59.5,6.

j Mat.7.26.

k Ps.37.36.

l Mat.3.9.

m Ps.94.14.

n *take the ungodly by the hand.*

o *shouting for joy.*

p Ps.132.18.

q *not be.*

CHAPTER IX.

1 Job, acknowledging God's justice, showeth there is no contending with him. 22 Man's innocency is not to be condemned by afflictions.

THEN Job answered and said,

2 I know *it is* so of a truth: but [a] how should man be just [b] with God?

3 If he will contend with him, he cannot answer him one of a thousand.

4 *He* [c] *is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which [d] shaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the [e] sun, and it riseth not; and sealeth up the stars.

8 Which alone spreadeth out the [f] heavens, and treadeth [g] upon the [h] waves of the sea.

9 Which [i] maketh [j] Arcturus, Orion, and Pleiades, and the chambers of the south.

10 Which doeth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

a Mat.3.9.

b or, *before.*

c Jude 24.25

d He.12.26.

e Jos.10.12.

f Ps.104.2,3 Is.40.22, 28.

g Mat.14.25

h *heights.*

i Am.5.8.

j *Aish, Cesil, and Cimah.*

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future state; but it merely describes the condition of mankind respecting this present life.

On the close of this chapter, we may observe, that though Job justified himself from the charges of hypocrisy brought against him by his friends, he freely confesses himself a sinner in the sight of God. "I have sinned, O thou preserver;" or rather, "observer" of men! thou searcher of hearts! "What shall—what *can* I do, to propitiate thee? or to induce thee to pardon my transgression," and restore me to thy favour?

CHAP. VIII. Ver. 1—22. *Bildad, the Shuhite, addresses Job.*—Stung by Job's reproaches, but unmoved by his distresses, another of Job's friends takes up the accusation against him, and compares his preceding speech to a tempest of strong words without reason. Bildad argues, as his predecessors had done, on the principle of the divine equity, that Job and his family must have been heinous sinners, from the afflictions with which they had been overwhelmed; and yet, after all, he admits that, if Job would frankly confess his crimes, there was still hope of mercy with the Most High. He then supports his opinions, by quoting some proverbial sayings of the ancients to the same effect. By the ancients here, must evidently be intended the Antediluvian patriarchs, when human life was in many instances extended nearly to a thousand years, but was now probably reduced to one fourth of that period. To these venerable ancestors they evidently looked, as prodigies of wisdom and prudence; compared with whom, they were "but of yesterday, and knew nothing." Thus the later patriarchs quoted the more early; prophets quoted patriarchs; Jesus and his apostles quoted the prophets, and we have the advantage of quoting all of them.

The next observation which presents itself is, the highly figurative style of the first sages, who, as we have already hinted, clothed all their wisdom in allegories, and poetic aphorisms.—1. As the rushes that grow on the borders of the Nile, green as they may appear at first, soon wither and perish, if deprived of the slime by which they are nourished, so neither can men long flourish, however prosperous they may seem, without the blessing of the Almighty: and what reason have the ungodly to expect his blessing? Or, 2. He may be like a tree planted in a garden, fair and verdant, and whose stem may be well-rooted in the earth; yet if he be removed into another situation, he shall perish; the soil in which he first grew shall disown him, and others grow up to supply his place. It is argued, "God will not cast away a perfect" and upright man; neither will he take the part "of evil doers." But the Almighty had now manifestly taken part against Job; he could not therefore, it is insinuated, be that perfect and upright man which he had been considered.

CHAP. IX. Ver. 1—35. *Job's answer to Bildad.*—"I know it is so of a truth," says Job; that God doth what is right, and can do no wrong; for "How can" mortal and sinful "man be just before God?"—referring, perhaps, to the vision of Eliphaz, in the 4th chapter. "If God contend with man, he cannot answer him for one of a thousand" of his actions; nor is it wise or prudent to think of contending with him

"Him, wisest, strongest, of the wise and strong."

CHAP. VIII. Ver. 2. How long shall *the words of thy mouth* be like *a strong wind?*—So *Scott* (the poet.)

"——————How long,
How far will rage this tempest of thy tongue?"

Ver. 4. *For their transgression.*—Whether justly or not, it is evident that the insinuation is here thrown out, that Job's sons, as well as himself, had brought judgments on themselves by their transgressions.

Ver. 11. *The rush . . . . the flag.*—Alluding to the papyrus, which formerly grew in the meadows of the Nile, but which, when the Nile did not rise sufficiently high, perished sooner than other plants.

Ver. 13. *The hypocrite's hope.*—It is very doubtful whether this word be ever used for a *hypocrite;* it generally signifies profligate or profane. See chap. xxxiv. 30. Ps. xxxv. 16. Jer. xxiii. 15.

Ver. 14. *A spider's web.*—The spider's web is his house; and never was house builded with more skill or accuracy. See Prov. xxx. 28.

Ver. 15. *Lean upon his house.*—Weak as the spider's. "It is impossible to conceive any figure that can more justly describe the utter vanity of the hopes and prosperity of the wicked."—Dr. *Good.*

Ver. 17. *About the heap.*—Spring, or well. So Cant. iv. 12.——*Seeth the place*)" house") *of stones.*—The vine which is the plant here supposed to be alluded to, flourishes best in a stony or sandy soil; but near a well, or spring. Gen. xlix. 22.

Ver. 18. *If he destroy him.*—This is obscure and difficult. Dr. *Boothroyd's* seems here the most intelligible and correct version;

"When it is destroyed from its place,
This will disown it, 'I have not seen thee.'"

That is, as *Scott* (the poet) expresses it,

"The parent soil denies the inglorious birth."

Ver. 19. *This is the joy of his way.*—We suppose this to be the continuation of the personification: as if the place on which he grew should not only disown him, but ridicule him. "Behold, this is the end of his glorying! and out of the earth shall others spring up like him."

CHAP. IX. Ver. 7. *The sun . . . . riseth not.*—A heavy and tremendous gloom, and a violent agitation of the sea, often accompanies these awful catastrophes.

Ver. 9. *Arcturus,* &c.—Heb. *Aish Cecil,* and *Cimah.* The meaning of these and the following words is much controverted. *Aish,* rendered Arcturus, is supposed to mean the North Pole, with its surrounding luminaries; *Cecil,* or Orion, the stars that arise in winter; *Cimah,* or Pleiades, those which usher in the spring.

12 Behold, he taketh away, who can [k] hinder him? who [l] will say unto him, What doest thou.

13 *If* God will not withdraw his anger, the [m] proud helpers do stoop under him.

14 How much less shall I answer him, *and* choose out my words *to reason* with him?

15 Whom, though I were righteous, *yet* would I not answer, *but* [n] I would make supplication to my judge.

16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If I *speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time *to plead?*

20 If I justify myself, mine own mouth shall condemn me: *If I say*, I *am* perfect, it shall also prove me perverse.

21 *Though* I *were* perfect, *yet* would I not know my soul: I would despise my life.

22 This *is* one *thing*, therefore I said *it*, He [o] destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, *and* who *is* he?

25 Now my days are swifter than a post: they flee away, they see no good.

26 They are passed away as the [p] swift ships: as the eagle *that* hasteth to the prey.

27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself:*

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 *If* I be wicked, why then labour I in vain?

A. M. 2484. B. C. 1520.

k *turn him away?* c.11.10.

l Da.4.35.

m *helpers of pride,* or, *strength.*

n c.31.31.

o Ecc.21.3.

p *ships of desire,* or, *ships of Eheth.*

q Je 2 22.

r *make me to be abhorred.*

s *one that should argue.*

t or, *umpire.*

u Ps.106 23.

v Ps.39.10.

w *I am not so with myself.*

a or, *cut off while I live.*

b Ps.143 2. Ro.3.1.

c La.5.16, 17.

d *labour.*

e 1 Sa.16.7

f Jn.2.24,25.

g Ps.10.15.

h It is *upon thy knowledge.*

i Jn.21.17.

j *took pains about me.*

k Je 18 6. Ro.9.21.

30 If [q] I wash myself with snow water; and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall [r] abhor me.

32 For *he is* not a man, as I *am*, *that* I should answer him, *and* we should come together in judgment.

33 Neither is there [s] any [t] daysman betwixt [u] us, *that* might lay his hand upon us both.

34 Let [v] him take his rod away from me, and let not his fear terrify me:

35 *Then* would I speak, and not fear him, but [w] *it is* not so with me.

CHAPTER X.

1 Job, taking liberty of complaint, expostulateth with God about his afflictions. 18 He complaineth of life, and craveth a little ease before death.

MY soul is [a] weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

2 I will say unto God, Do not [b] condemn me; show me [c] wherefore thou contendest with me.

3 *Is it* good unto thee that thou shouldest oppress, that thou shouldest despise the [d] work of thy hands, and shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? or [e] seest thou as man seeth?

5 *Are* thy days as the days of man? *are* thy years as man's days,

6 That [f] thou inquirest after my iniquity, and searchest [g] after my sin?

7 Thou [h] knowest [i] that I am not wicked; and *there is* none that can deliver out of thy hand.

8 Thy hands [j] have made me and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me as the [k] clay; and wilt thou bring me into dust again?

10 Hast thou not poured me out as milk, and curdled me like cheese?

· As an illustration of the divine power, he now describes the appearance and effects which attend an earthquake; when "He shaketh the earth out of its place; the pillars thereof tremble, and the mountains are removed: when the sun and stars are sealed up in the gloom of darkness, and the sea is lifted mountains high." He adverts also to the display of the divine power in the heavenly bodies above us, and speaks of the works of God as inscrutable, and his wonders as innumerable; and yet himself passes unseen by—"seen only in his works." Such is the majesty of God. "Though I were righteous, yet would I not answer: I would make supplication to my judge. Though perfect, I would not seem to know it," but rather submit, and throw myself on the mercy of my God. This one thing, however, I have said, and still maintain, "He destroyeth the perfect and the wicked." This is the same doctrine afterwards maintained by Solomon, that in the present life "All things come alike to all: there is one event to the righteous and to the wick d." (Eccles. viii. 2.) This is so far from being the language of infidelity, that it is the grand moral argument for a future judgment. Such we conceive to be the import of a following verse, (24) "The earth is given into the hands of the wicked:" but their reign is only temporary. "He (God) covereth the faces of the judges thereof;" and sends them to the bar of another world. To cover one's own face, is the expression of grief, or shame; but to have the face covered, (as Haman's was, Esther vii. 8.) is the signal for execution. And if God himself did not this, "Who and where is he that could?"

Job then goes on to lament the shortness of his time, and the little prospect of a restoration to peace and comfort. Though not "a wicked man," in *their* sense of the term, which would imply that he were a hypocrite; yet he confesses that it would be in vain to attempt to justify himself before God, though he was far from acknowledging the charges which his friends had brought against him.

Job, as Dr. *Chalmers* remarks, in his reasonings throughout this chapter, "is evidently oppressed by a feeling of want, without the full understanding of an adequate or appropriate remedy." He talks of washing in "snow-water," as a purifier then greatly esteemed: but this could neither purify the heart, nor the conscience. "Thou wouldest plunge me in the ditch;" that is, a glance of thy scrutinizing eye would instantly discover my mind to be full of impurity, and my consciousness of the filthiness of my *moral* garments, would make me abhorrent in my own eyes. Viewing, then, the distance between himself and his Maker, no less in purity than in greatness, he is tempted to despair of being brought near to God: "For he is not a man as I am, that I should answer him, that we should come together in judgment." He goes on to lament that he had no mediator to take his part; no umpire; no middle person, to lay his hand on both parties, and procure a reconciliation.

Happily we have such a Mediator, an advocate, one that "can speak well," and argue the cause for us; and though he cannot plead our righteousness, he can plead his own on our behalf, which is infinitely better. Job himself recollected this Redeemer, and rejoiced in him.

CHAP. X. Ver. 1—22. *Job proceeds with his argument and complaint.*—It is impossible to understand Job's strain of arguing, without we bear in mind his extreme agony of body and mind, which was evidently such as to confuse his thoughts, and deprive him of self possession; and consequently often to involve him in inconsistency. Sometimes he shrinks into nothing, as it were, in the presence of his Maker, and confesses himself a sinner: at others, he remonstrates with him on his conduct, as in the chapter before us; and from the wisdom displayed in his formation, as being fashioned by the hands of the great Potter, he argues that he should have been treated with more care and tenderness. "Is it good (says he) that thou shouldest despise the work (the labour) of thine own

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Ver. 25. *He will laugh.*—Perhaps "It will laugh" at all the consequences, even the trial of the innocent. So *Schultens* and *Scott* (the poet.)

Ver. 25. *Swifter than a post.*—"Than a courier." Bp. *Lowth.* Camels (who compose the eastern caravans) travel little more than two miles an hour, but dromedaries will outrun the swiftest horses; and there are foot messengers who will go 150 miles in 24 hours.—*Harmer.*

Ver. 26. *As the swift ships.*—See margin. *Chardin* thinks this refers to the boats on the Tigris and Euphrates, which are carried with a rapid current; but some refer it to the same animals (the dromedaries) which the Arabs call "ships of the desert." The deserts are their seas.—*Orient. Lit.* No. 686. Dr. *Good* renders the phrase, "with spread (or swelled out) sails." See Isa. xviii. 2.

Ver. 30. *Snow water.*—The softest water for washing, and kept by the ancients to whiten and purify their skin.

CHAP. X. Ver. 1. *My soul is weary of* ("loathes") *my life: I will leave my complaint upon myself.*—That is, I will indulge my grief, and not seek comfort.

Ver. 10. *Hast thou not poured,* &c.—"Can the modern discoveries in anatomy qualify a poet to give a more just account of the principles of an embryo, and of the several stages of its growth, to a perfect fœtus?" *Scott* (the poet.)

11 Thou [l] hast clothed me with skin and flesh, and hast [m] fenced me with bones and sinews.

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

13 And these *things* hast thou hid in thy heart: I know that this *is* with thee.

14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, wo [n] unto me; and *if* I be righteous, *yet* will I not lift up my head. *I am* full of confusion; therefore see thou mine affliction;

16 For it increaseth. Thou huntest me as a fierce [o] lion: and again thou showest thyself marvellous upon me.

17 Thou renewest thy [p] witnesses against me, and increasest thine indignation upon me; changes and war *are* against me.

18 Wherefore then hast thou brought me forth out of the womb? Oh [q] that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 *Are* not my days [r] few? cease *then, and* let me alone, that I may take comfort a little,

21 Before I go *whence* I shall not return, even to the land [s] of darkness and the [t] shadow of death;

22 A land of darkness, as darkness *itself;* *and* of the shadow of death, without any order, and *where* the light *is* as darkness.

CHAPTER XI.

1 Zophar reproveth Job for justifying himself. 6 God's wisdom is unsearchable. 13 The assured blessing of repentance.

THEN answered Zophar the Naamathite, and said,

2 Should not the multitude of words be [a] answered? and should a man [b] full of talk be justified?

3 Should thy [c] lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For [d] thou hast said, My doctrine *is* pure, and I am clean in thine eyes.

5 But oh that God would speak, and open his lips against thee;

6 And that he would show thee the secrets of wisdom, that *they are* double to that which is! Know therefore that God exacteth of thee *less* [e] than thine iniquity *deserveth.*

7 Canst thou by searching [f] find out God? canst thou find out the Almighty unto perfection?

8 *It is* [g] as high as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 If [h] he [i] cut off, and shut up, or gather together, then who can [j] hinder him?

11 For [k] he knoweth vain men: he seeth wickedness also; will he not then consider *it?*

12 For [l] vain man would be wise, though man be born *like* a wild ass's colt.

13 If thou prepare [m] thy heart, and stretch out thy hands toward him;

14 If iniquity *be* in thy hand, put it far away, and let not wickedness dwell in [n] thy tabernacles.

15 For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:

16 Because thou shalt forget *thy* misery, *and* remember *it* as waters *that* pass away:

17 And *thine* age shall [o] be clearer than the noon-day; thou shalt shine [p] forth, thou shalt be as the morning.

A. M. 2484. B. C. 1520.

1 Pa.139.13.
m *hedged.*
n Is.6.5.
o La.3.10. Ho.13.7,8.
p that is, *plagues.*
q c.3.11.
r Pa.39.5,13.
s Pa.88.12.
t Pa.23.4.
a Pr.10.19.
b *of lips.*
c or, *devices*
d c.6.30. 10.7.
e Ezr.9.13.
f Is.40.28. Ro.11.33.
g *the heights of heaven.*
h Re.3.7.
i or, *make a change.*
j *turn him away?*
k Ps.10.14.
l *empty.*
m 1 Sa.7.3.
n Ps.101.3.
o *arise above the noon-day*
p Pr.4.18. Is.58.8,10

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hands?" He should have remembered, however, that creation is a work of no difficulty with the Almighty; and that the formation of a worm or of a world is the same thing to him who "speaks and it is done: who commands, and it is established." (Psal. xxxiii. 9.) He can this day, if he please, tread down a whole race of creatures, and to-morrow call forth a new generation from their dust; and that with infinitely greater ease than the potter moulds his clay, first into one form, and then into another. But when Job intimates that he had been thus curiously formed, and carefully preserved, only to be a monument of wretchedness and wo; a mark, at which to shoot the arrows of affliction: a wild beast, to be hunted and destroyed; then he charges God foolishly, through ignorance of his designs; and indeed we are all liable to fall into the same error, when we attempt to penetrate the secret counsels of the Almighty.

But God is as well the moral Governor of the world as its Creator; and "he seeth not" partially and imperfectly, "as man seeth." His eye marks, and his memory records, every deviation from the most perfect rectitude; and Job therefore, deeply sensible of this, exclaims, "Do not condemn me;" confessing that there was ground for condemnation, and pleading for mercy at the hands of God.

Dr. *Watts* has, upon these words, some very judicious observations, from which we shall, in a few words, endeavour to extract the essence. 1. That God is the most suitable being for a good man in trouble to apply to; and therefore Job resolves to "trust in him, even though he slay" him. (Chap. xiii. 15.) 2. In all his justifications of his own character, still he confesses himself a sinner in the sight of God. In the very moment that he says. "Thou knowest that I am not wicked," he says also, "Do not condemn me:" implying, as he elsewhere expresses it, "I have sinned; what shall I do unto thee?" (See chap. vii. 20.) Dr. *Watts* here remarks, "The saints in Scripture are not called *wicked:* that is a word which belongs only to those who are far off from God;" as if he should say, "Though a sinner before thee, I am 'innocent from the accusations of villany and hypocrisy' which my mistaken friends have brought against me."

Job adds, "Show me wherefore thou contendest with me.' On this the same amiable divine remarks,——1. That he looked not to second causes—to Satan, or to the Sabians, &c. but to God himself; not to creatures, but to the Creator. 2. Faith believes that God afflicts not without reason: "Show me *wherefore,*" &c.—"There is a *need be* in all the sorrows which God brings upon his people," and many and important are the lessons which may be learned therefrom. 3. A good man under affliction is anxious to know *wherefore* it is that God afflicts him, or contends with him; and that to the end that he may profit by his afflictions.

This chapter ends as it had begun, in the language of bitterness and despair: Job lies down in darkness—the darkness of the shadow of death; where, as *Scott* (the poet) beautifully translates his concluding words—

"——————Where the light
Is one eternal noon of dismal night."

CHAP. XI. Ver. 1—20. *The speech of Zophar.*—The three friends of Job, though they all turn against him, and become his accusers, differ considerably in their style and character. Eliphaz is mild and insinuating; Bildad, grave and satirical; Zophar, violent and severe. By a short speech, he winds up the arguments of his companions against Job. He condemns him as a wicked man, and consequently, as he professed religion, a decided hypocrite. He advances, however, some sublime sentiments on the greatness of God, and on the vanity and insignificance of man. "Vain (empty) man would be

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Ver. 13. *These things hast thou hid,* &c.—That is, these troubles have been kept for me in thy secret counsels, to make me a spectacle of wretchedness and wo.——*With thee*—means, in the secret counsels of God, chap. xxiii. 14.

Ver. 16. *Thou showest thyself marvellous.*—Makest me a butt to shoot at, in order to display thy superior power and skill.

Ver. 17. *Thou renewest thy witnesses* (or testimonies) *against me.*—Every trial of his patience he considered as a fresh witness brought against him.——*Changes and war.*—Rather, "Conflict."

Ver. 22. *Without any order.*—That is, a perfect chaos. See Gen. i. 2.——*Where the light is as darkness.*—"Where the noontide is as utter extinction." Dr. *Good.* [Where death projects his shadow, intercepting every light of every kind of life: *without any order,* having no arrangement, no distinction of inhabitants; the poor and the rich are there, the king and the beggar, their bodies in equal corruption and disgrace:—*where the light is as darkness,* a palpable obscure space and place, with only such a light or capability of distinction as renders "darkness visible."]—*Bagster.*

CHAP. XI. Ver. 3. *Should thy lies.*—Marg. "devices"—*Lowth* "prevarications."

Ver. 6. *That they are double to that which is.*—*Boothroyd:* "For they far exceed the most profound knowledge." *Literally:* "They are as the doublings of knowledge," i. e. involved and mysterious.

Ver. 8. *Deeper than hell!*—Heb. *Shoel*—the invisible, the infernal world.

Ver. 10. *Who can hinder him?*—Dr. *Boothroyd* renders this very difficult verse thus:

"If he seize, and bind one in chains,
And bring to judgment; who then can reply to him?"

Ver. 11, 12. *Vain man.*—The Hebrew word in the former verse means *false,* in which sense it is applied to idols: the word, in the latter verse, means *empty, hollow,* and is applied to persons puffed up with self-importance. *Scott* (the poet) renders the verse:

"That the proud may be made wise,
And the colt of the wild ass become a man."

Literally, "be born a man;" and so *Boothroyd.*

Ver. 16. *As waters that pass away.*—"As waters passed away," *Boothroyd.* That is, the memory of thy afflictions will be wholly effaced, as the winter torrents are evaporated in summer.—*Scott* (the poet.)

18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee, and* thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall [q] make suit unto thee.

20 But the eyes [r] of the wicked shall fail, and [s] they shall not escape, and their [t] hope *shall be as* [u] the giving up of the ghost.

CHAPTER XII.

1 Job maintaineth himself against his friends that reprove him. 7 He acknowledgeth the general doctrine of God's omnipotency.

AND Job answered and said,

2 No doubt but ye *are* the people, and wisdom shall die with you.

3 But I have [a] understanding as well as you; [b] I *am* not inferior to you: yea, [c] who knoweth not such things as these?

4 I am *as* one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright *man is* laughed to scorn.

5 He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers [d] prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*.

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the LORD hath wrought this?

10 In whose hand *is* the [e] soul of every living thing, and the breath of all [f] mankind.

11 Doth not the ear try words? and the [g] mouth taste his meat?

12 With the ancient *is* wisdom; and in length of days understanding.

A. M. 2484
B. C. 1520.

q *entreat thy face* Ps.45.12
r De.28.65.
s *flight shall perish from them.*
t Pr.11.7.
u or, *a puff of breath.*
a *a heart.*
b *fall not lower than you.*
c *with whom are not such as these?*
d Ps.73.12, &c. Je.12.1, &c.
e or, *life.*
f *flesh of man.*
g *palate.*
h c.32.7.
i i. e. *God.*
j Pr.8.14.
k *upon.*
l Eze.14.9.
m Is.19.13.
n Is.45.1.
o Is.3.1..3.
p *lip of the faithful.*
q Da.2.21, 22.
r or, *looseth the girdle of the strong.*
s 1 Co.4.5.
t c.34.22.
u Ps.107.38.
v *leadeth in.*
w Da.4.16, 33.
x De.28.29.
y *wander.*
a c.23.3. 31.35.
b Is.1.18. Mi.6.2, &c.

13 With [h] him [i] *is* wisdom and strength, he hath counsel [j] and understanding.

14 Behold, he breaketh down, and it cannot be built again: he shutteth [k] up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

16 With him *is* strength and wisdom: the deceived [l] and the deceiver *are* his.

17 He leadeth counsellors away spoiled, and maketh the judges [m] fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He [n] leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth [o] away the [p] speech of the trusty, and taketh away the understanding of the aged.

21 He [q] poureth contempt upon princes, and [r] weakeneth the strength of the mighty.

22 He discovereth [s] deep things out of darkness, and bringeth out to light the shadow [t] of death.

23 He increaseth [u] the nations, and destroyeth them: he enlargeth the nations, and [v] straiteneth them *again*.

24 He taketh away the heart [w] of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way.

25 They grope [x] in the dark without light, and he maketh them to [y] stagger like *a* drunken *man*.

CHAPTER XIII.

1 Job reproveth his friends of partiality. 14 He professeth his confidence in God: 20 and entreateth to know his own sins, and God's purpose in afflicting him.

LO, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 What ye know, *the same* do I know also: I *am* not inferior unto you.

3 Surely I would speak to the [a] Almighty, and I desire to reason [b] with God.

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wise; though he be born as (ignorant and perverse) *as* the colt of the wild ass." Applying this to Job, Zophar exhorts him to repentance, from a consideration of the dangers of hypocrisy, and the advantages of repentance. Arguments, these, doubtless good and just, but in this case misapplied, because they proceed on the false premises that Job was a wicked man, and suffering the judgments of the Almighty for his crimes; whereas these heavy afflictions, instead of judgments on his hypocrisy, were the trials of his faith. "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful;" *i. e.* full of pity, and of tender mercy. James v. 11.

CHAP. XII. Ver. 1—25. *Job again defends himself against his opposers.*—He commences with a severe sarcasm, admired and quoted in all ages: "Doubtless ye are the people"—the only persons of intelligence!—"and wisdom shall die with you. But (adds he) I have a heart as well as you: I fall not lower (in the scale of intellect) than you." Your remarks are common-place; your arguments are no better than ridicule and banter. Alas! I who once shone with so much splendour in my prosperity, am now despised as an expiring lamp, or taper.

As to the doctrine of providence, that temporal blessings are not appropriated to the righteous, is evident from the prosperity of the wicked. Even the tents of banditti are enriched from the spoil of good men; and providence succeeds their villanous designs, though he will bring them into judgment for them. The beasts of the field and birds of the air are also subjects of the divine providence; his "mercies are over all his works," and "in his hand is the soul of every living creature."

Job then adverts to their affectation of superior wisdom, and their reference to the sayings of the ancients; but if *they* were wise, how wise must He be who is eternal? If *they* were powerful, how powerful must He be who is almighty? "The deceiver and the deceived" are equally in his power: "He poureth contempt on princes, and looseth the girdle of the strong." The concluding verse, which wants illustration, is thus beautifully rendered in *Scott's* poetical version

> "In a vast wild their dismal way they feel,
> Perplex'd, distress'd, from doubt to doubt they reel;
> Bewilder'd by an energy divine,
> Like men who stagger with the fumes of wine."

CHAP. XIII. Ver. 1—28. *Job reproves his friends, and pleads with the Almighty.*—Having refuted, in the preceding chapter, the erroneous doctrine of his friends respecting divine providence, he here reproves them for their unfair treatment; and appeals to the bar of the Almighty, determined to plead his own cause before Him. He charges them with collecting a string of false principles against him, assuming their truth, and condemning him upon them. Thus were they physicians of no value, who neither understood his case, nor what remedy to apply. He charges them with "speaking wickedly and deceitfully for God," because while they pretended to justify God, they did it on false and erroneous principles. He charges them, therefore, to be silent, and let him alone, while he maintains his own cause before God, in whom, notwithstanding all he suffered, he was still resolved to trust:—"Though he slay me, yet will I trust in him."

"There are several passages (says *Peters*) that express this good man's hope in God for a future happy state; not in this world, (which is the strange notion of some interpreters;) for nothing could be more unlikely. Job himself, all along, considers his condition as quite hopeless in this respect, as appears plainly from his so often wishing for death: and this some

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Ver. 18. *Thou shalt dig.*—That is, dig a foundation for thy habitation. Professor *Michaelis* understands this of his sepulchre: "Thou shalt dig (thy sepulchre) and calmly lie down." *Lowth's* Lect. *Gregory's* note.

Ver. 20. *Their hope.*—Not "shall be as," but "their hope is," the giving up the ghost—the last breath, which launches the soul into eternity.

CHAP. XII. Ver. 3. *I have understanding*, &c.—I fall not lower than you; (i. e. either in sense or knowledge;) yea, with whom are not such (things) as these?

Ver. 4. *Of his neighbour.*—Rather, "of his friend." The next clause is supposed to be a reproach cast on Job analogous to that cast upon our Lord—"He calleth upon God, let him answer him:" but we are rather disposed to render it, "He (that) calleth upon God, he (God) will answer him:" implying that if Job was a good man, his prayer would be answered by deliverance. and from his receiving no deliverance, it was inferred that he was a hypocrite.

Ver. 5. *He that is ready to slip*, &c.—This difficult verse is thus rendered by *Scott* (the poet,) and Dr. *Boothroyd*.

> "Contempt is prepared for calamity,
> In the thoughts of him who is at ease,
> For those who slip with their feet."

We are much inclined, however, to the old translation, and think it might be rendered, "As a lamp stripped (of flame,) and just expiring, so is a man sliding into poverty," i. e. all his former splendour is forgotten and despised. So, Bp. *Hall*.

Ver. 18. *He looseth the bond.*—That is, he destroys their royal authority, and instead of a royal belt, binds them with a common girdle. See *Scott*.

Ver. 24. *Wilderness.*—[*Bethohoo*, "in chaos," i. e. in a state of utter confusion: it is the same word which is employed in Gen. i. 2. to describe the *chaotic* state of the earth at the creation.]—*Bagster*.

4 But ye *are* forgers of lies, ye *are* all physicians of no [c] value.

5 O that ye would altogether hold your peace! and [i] it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will ye speak wickedly [d] for God? and talk deceitfully [f] for him?

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock [g] him?

10 He will surely reprove you, if ye do secretly accept [h] persons.

11 Shall not his excellency make you [i] afraid? and his dread fall upon you?

12 Your remembrances *are* like unto ashes, your bodies to bodies of clay.

13 [j] Hold your peace, let me alone, that I may speak, and let come on me what *will*.

14 Wherefore do I take my flesh in my teeth, and put my life in my hand?

15 Though [k] he slay me, yet will I trust in him: but I will [l] maintain mine own ways before him.

16 He also *shall be* my [m] salvation: for a hypocrite [n] shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause: I know that I shall be justified.

19 Who [o] *is* he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two *things* unto me: then will I not hide myself from thee.

A. M. 2484.
B. C. 1520.

c e.16.2.

d Pr 17.26. Am.5.13.

e c.32.21,22.

f 2 Co.4.2.

g Ga.6.7.

h Ps.82.1,2.

i Je.5.22 10.7,10.

j *Be silent from me.*

k Ps.23.4. Pr.14.32.

l *prove*, or, *argue.*

m Ps.27.1.

n Is.33.14.

o Is.50.8. Ro.8.33, 34.

p Ps.39.10.

q c.33.3.

r c.34.32. Jn.16.8,9.

s Ps.102.2.

t La.2.5.

u Is.42.3.

v Ps.25.7.

w c.33.11.

x *observest.*

y *roots.*

a *short of.*

b Ec.2.23.

c Ps.90.5,10.

d Ps.144.3.

e Ps.143.2.

f *will give.*

g Ps.51.2,10 Jn.3.6.

h ver.14. He.9.27.

i *cease.*

21 Withdraw [p] thy hand far from me: and let not thy dread make me afraid.

22 Then call [q] thou, and I will answer: or let me speak, and answer thou me.

23 How many *are* mine iniquities and sins? make me to know [r] my transgression and my sin.

24 Wherefore [s] hidest thou thy face, and holdest me for thine [t] enemy?

25 Wilt thou break [u] a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and makest me to possess the iniquities of my [v] youth.

27 Thou puttest my feet also in the [w] stocks, and [x] lookest narrowly unto all my paths; thou settest a print upon the [y] heels of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth eaten.

CHAPTER XIV.

1 Job entreateth God for favour, by the shortness of life, and certainty of death. 7 Though life once lost be irrecoverable, yet he waiteth for his change. 16 By sin the creature is subject to corruption.

MAN *that is* born of a woman *is* [a] of few days, and full [b] of trouble.

2 He [c] cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And [d] dost thou open thine eyes upon such a one, and bringest [e] me into judgment with thee?

4 Who [f] can bring a clean [g] *thing* out of an unclean? not one.

5 Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed [h] his bounds that he cannot pass;

6 Turn from him, that he may [i] rest, till he shall accomplish, as a hireling, his day.

times with an earnestness which nothing can account for or excuse, but his strong hopes of immortality." To us, however, it appears that Job's passionate desire of death was the language rather of despair than of faith or hope: afterwards, indeed, he becomes more calm and rational, and in many places looks to another state, and a future judgment; but we doubt if he had any reference to an intermediate or separate state of either happiness or misery. All the truths of religion were gradually revealed, and the doctrine of a future state more especially. During the early ages, it was involved in much obscurity; nor were life and immortality fully brought to light but in the gospel: it was only as that was gradually developed, that men began to form any proper idea of a future state. Commentators have perhaps too eagerly anticipated these discoveries.

Job, in the early part of his troubles, appears to have been equally tortured in mind as in body; and while he resolutely maintained his integrity and uprightness, still confessed himself a sinner; still professed a strong confidence in God:—"Though he slay me, yet will I trust in him;" while, at the same time, he is at a loss to reconcile the divine character with the treatment he received from providence. In the latter part of this chapter, he pathetically laments his situation, and entreats a suspension of his afflictions: "Withdraw thine hand from me, and let not thy terror make me afraid." He is sensible of his sin, and pleads for mercy; but complains that he was treated as a captive enemy, or a culprit slave. Thus the two last verses are beautifully paraphrased in the poetical version of *Scott*.

> "With bonds and stripes, and durance hard, by thee
> The punishment of slaves is laid on me:
> To rottenness and worms a living prey,
> Like a moth-eaten vest, I waste away."

CHAP. XIV. Ver. 1—22. *Job reflects on the mortality of man: with some further allusions to a future state.*—The two first verses of this chapter are perhaps as generally known as almost any in the Bible, from their forming part of the Burial Service of the Episcopal Church: and we never so truly feel their force and beauty, as while standing over the grave of a beloved relative, or an esteemed friend. The fairest specimens of human nature are but as a fading flower, and the longest life but as a fleeting shadow. Death is the consequence of sin, and the contemplation of it therefore led Job, very properly, to consider the natural depravity under which he came into the world, and the arduous warfare in which he was engaged, to obtain a victory over it. He then compares man to a tree, which, if cut down, will sprout again, though its branches should be lopped, and its stock decay: but man shows no sign of revival, while the present state of things endureth. The world must be remodelled, and nature be renewed, before man can be restored to life or happiness; but even of this he entertains a distant hope. Man lieth down and sleepeth in the grave; nor shall he awake till the last trump shall sound—till the Judge appear, and these lower skies shall flee before him. "O (says he) that thou wouldest hide me in the grave!"—appoint (or mark for) me a set time, and remember me. (Then) thou shalt call and I shall answer thee: thou shalt have a desire to (Heb. 'thou shalt yearn toward') the work of thine own hands." Of these last words it seems impossible to give any rational interpretation, without including in them a hope, though distant, of "another and a better world:" and, indeed, what sense can we attach to the idea of awaking from the grave, if death were (as modern infidels would persuade us) an eternal sleep?

From this passage we may also derive a powerful argument against the base and cowardly crime of *suicide*, to which Job seems at first to have been tempted; but at which he now recoils, notwithstanding all his present sufferings. He considers himself as a soldier, stationed by providence to defend an important post, and he blushes, or rather shudders, at the thought of deserting it without permission: he will not quit his station till relieved by death, and then, in the hope of being

CHAP. XIII. Ver. 4. *Forgers of lies.*—"For indeed ye are collectors of falsehoods." Those who string together false premises, and then reason from them.

Ver. 12. *Your remembrances.*—"Your memorable sayings," (*Scott*) such as they had quoted from the ancients.—*Like ashes*—i. e. decayed—their fire and spirit extinct in their application of them.—*Your bodies*—"swelling heaps" (of words) like heaps of dirt or rubbish; alluding, as *Heath* and others think, to their highly figurative language.

Ver. 14. *Wherefore*, &c.—These proverbial forms of expression are evidently synonymous, and imply Job's determination to run all hazards.

Ver. 15. *Trust in him.*—Our translators follow the *Keri*, or marginal reading of the Hebrew, as do also the ancient versions and best modern critics.

Ver. 26. *Thou makest me to possess.*—"Possess by inheritance," says Dr. *Good*, or "entailest upon me"—*the sins of my youth.* Thus the Psalmist Asaph prays, "O remember not against us former iniquities!" Psalm lxxix. 8.

Ver. 27. *Thou lookest narrowly unto all my paths.*—Just as a man would watch the motions of a captive, or runaway slave: *Thou settest a mark upon the heels of my feet.* It was, and still is, in slave countries, common to mark slaves on some part of their bodies: in Job's time and country, perhaps, this was done on the heels or bottoms of the feet. *Heath* remarks that these expressions evidently refer to the methods of punishing slaves.

Ver 28. *And he.*—The third person used for the first; a thing not unusual among poets. *Scott.*

CHAP. XIV. Ver. 3. *Dost thou open thine eyes?*—*Scott* (the poet) says, "This expression denotes in Zech. xii. 4, to look angrily:" we rather conceive it means to look with attention, "to fix the eyes," like a judge, on a prisoner at his bar.

Ver. 4. *Who can bring?*—Who can produce innocence or purity from one born in sin? a descendant of fallen Adam? So *Eben Ezra* explains it.—"Who can bring one that is pure from a man defiled with sins?"

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 *Yet* through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and [j] wasteth away: yea, man giveth up the ghost, and where *is* he?

11 *As* the waters fail from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: till the heavens [k] *be* no more, they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall [l] he live *again?* all the days of my appointed time will I wait, till my change [m] come.

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thy hands.

16 For [n] now thou numberest my steps: dost thou not watch over my sin?

17 My transgression *is* sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling [o] cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones: thou [p] washest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

A. M. 2484. B. C. 1520.

[j] *is weakened, or, cut off.*

[k] Ps.102.26. Is.51.6. 2 Pe.3.10, 11. Re.20.11.

[l] 1Th.4.14., 16.

[m] 1 Co.15. 51..54.

[n] Pr.5.21.

[o] *fadeth.*

[p] *overflowest.*

[a] *knowledge of wind.*

[b] 1 Ti.6.4,5.

[c] *maketh void.*

[d] or, *speech.*

[e] *teacheth.*

[f] Lu.19.22.

[g] Ps.90.2. Pr.8.25.

[h] Ro.11.34. 1 Co.2.11.

[i] c.13.2.

[j] c.32.6..9.

[k] Mal.3.13.

[l] Ps.14.3. Pr.20.9. Ec.7.20. 1 Jn.1.8, 10.

[m] c.25.5.

[n] Ps.53.3.

[o] c.20.12. Pr.19.28.

[p] De.32.8.

[q] Joel 3.17.

[r] Ec.9.3.

CHAPTER XV.

1 Eliphaz reproveth Job of impiety in justifying himself. 17 He proveth by tradition the unquietness of wicked men.

THEN answered Eliphaz the Temanite, and said,

2 Should a wise man utter [a] vain knowledge, and fill his belly with the east wind?

3 Should he reason with unprofitable [b] talk? or with speeches wherewith he can do no good?

4 Yea, thou [c] castest off fear, and restrainest [d] prayer before God.

5 For thy mouth [e] uttereth thine iniquity, and thou choosest the tongue of the crafty.

6 Thine [f] own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

7 *Art* thou the first man *that* was born? or wast thou made before [g] the hills?

8 Hast [h] thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 What [i] knowest thou, that we know not? *what* understandest thou, which *is* not in us?

10 With us *are* both the gray-headed [j] and very aged men, much elder than thy father.

11 *Are* the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thy heart carry thee away? and what do thy eyes wink at,

13 That thou turnest thy spirit against [k] God, and lettest *such* words go out of thy mouth?

14 What [l] *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

15 Behold, he putteth no trust in his saints; yea, the heavens [m] are not clean in his sight.

16 How much more abominable and filthy [n] *is* man, which drinketh [o] iniquity like water?

17 I will show thee, hear me; and that *which* I have seen I will declare;

18 Which wise men have told from their fathers, and have not hid *it:*

19 Unto whom [p] alone the earth was given, and no stranger [q] passed among them.

20 The wicked man travaileth [r] with pain all

called to one nobler and better. The direct meaning of the latter verses is indeed something doubtful. The general idea is, that "all things change; man, frail and feeble as he is, cannot expect exemption from the common fate of the universe; but all mortal hopes must terminate in the grave. The last verse, if we mistake not, is highly poetical, and full of beauty; it represents the breath, the soul, as hovering over and bewailing the fate of the body while decaying in the tomb." Here ends, as is generally reckoned, the second part of this admirable book, and with it the first series of debate between Job and his friends.

CHAP. XV. Ver. 1—35. *Eliphaz begins a new series of arguments against Job.*—The afflicted patriarch is accused both of false reasoning and the want of personal religion; with arrogance towards his brethren, and impiety towards God. The figurative language intimates, that Job had a storm within his own bosom:—that east wind, so fatal in the Mediterranean, which in the New Testament is called *Euroclydon*, (Acts xxvii. 14.) and now commonly *a Levanter*. This internal storm is represented as venting itself in pompous words, with little meaning, but of evil and dangerous tendency. Thus it is that orators and set disputants always make a mighty stir of eloquence when they are in want of argument. Job's speeches, however, are not wholly to be justified, nor was the censure of Eliphaz entirely without foundation. The first ventings of his despair and grief were, indeed, violent as a Levanter; but he had since spoken with more reason and calmness. Eliphaz should have taken advantage of this opportunity to soften his grief still more. Though Job, in his extremity, had used some bitter expressions, he had latterly spoken with more reverence of the Divine Majesty: and instead of restraining his speech and prayer before God, he had earnestly pleaded with him, and declared his confidence in him under every extremity: "Though he slay me, yet will I trust in him." Job also frequently glances at the doctrine of a future state, of which his antagonists seem to have no knowledge. They confine themselves to the rewards of the present world, either to the individual or his family.

Eliphaz now adverts to his favourite topic of human weakness and depravity, and repeats what he formerly related as a

Ver. 9. *Through the scent of water it will bud.*—A passage remarkably similar to this is quoted by Sir *William Jones*, from the *Vajur Veda*. It begins, "Since the tree, when felled, springs again still fresher from the root, from what root springs mortal man, when felled by the hand of death?"

Ver. 10. *But man dieth.*—"A tree when cut down may shoot forth new branches in the place where it before grew; but when man dieth and his body is reduced to dust, then *where is he?* So in a beautiful verse in the poet *Khosroo:* "I passed by the burial place, and wept sorely to think how many of my friends were in the mansions of the dead. And in an agony of grief I cried out, *Where are they?* And Echo gave answer, and said, *Where are they?*"]—*Bagster.*

Ver. 11. *The sea.*—So the Hebrews call all large lakes, as those of Genesareth, Sodom, &c.

Ver. 13. *Hide me in the grave.*—Heb. *Shoel*, which is alike used for the repository of dead bodies, and the receptacle of departed souls.——*Appoint me a set time.*—Miss *Smith* renders it, "Set a mark on me;" but it seems rather to mean, "Set a boundary to my troubles."

Ver. 14. *Appointed time.*—"Warfare," see ch. vii. 1.——*Till my change come.*—The LXX. render it, "Till I am made anew." *Michaelis* thinks Job might here have some reference to a resurrection, which our Lord calls "a regeneration," Matt. xix. 28. Compare Acts iii. 21. [*Chaliphathi*, "my change," or renovation: it is used to denote the springing again of grass after it had been withered, (Ps xc. 5, 6.) which is itself a very expressive emblem of the resurrection.]—*Bagster.*

Ver. 17. *Sealed up in a bag.*—It is common in the East, and not uncommon with us, to tell up large sums of money into bags or purses, and seal them: So Job considered his offences as having been told up, sealed, and preserved, to appear against him. See *Harmer.*

Ver. 22. *His flesh upon him shall have pain.*—Rather, "waste," or rot from off his bones.——*And his soul within him shall mourn:* this is, doubtless, inapplicable to the state of a dead man. Dr. *Good* reads, "His soul shall become a waste from him;" which is equally unintelligible. Dr. *Boothroyd* better, "His inward frame shall waste away." *Scott* is far more elegant and poetical, if not too bold. He represents the man's *breath* as mourning over him. See Exposition.

CHAP. XV. Ver. 2. *Vain knowledge*—i. e. knowledge which puffeth up, 1 Cor. viii. 1.——*And fill his belly.*—That is, himself—with the east wind, the most insalubrious wind that blows. So *Scott:*

"Big with the poison of an eastern wind."

Ver. 8. *Hast thou heard.*—Rather, "Hast thou heard *in* the secret council?" i. e. hast thou been admitted into the council chamber of the Most High, and heard his secrets? See chap. i. 6, &c.

Ver. 11. *Are the consolations of God small?*—Meaning the prospects of returning prosperity which they held out.

Ver. 16. *How much more.*—[Rather, "How *much less, (aph kee,)* abominable and filthy man," who, under the influence of sinful propensities, commits sin as greedily as a thirsty man or camel *drinks down water.*]—*Bagster.*

Ver. 19. *Unto whom the earth was given.*—That is, unto Noah and his sons.

his days, and the number [o] of years is hidden to the oppressor.

21 A [t] dreadful sound *is* [u] in his ears: in prosperity [v] the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

23 He wandereth abroad for bread, *saying*, Where *is it?* he knoweth that the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he [w] stretcheth out his hand against God, and strengtheneth himself against [x] the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick bosses of his bucklers:

27 Because [y] he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.

31 Let not him that is deceived [z] trust in vanity: for vanity shall be his recompense.

32 It shall be [a] accomplished [b] before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of [c] hypocrites *shall be* desolate, and fire shall consume the tabernacles of [d] bribery.

35 They [e] conceive mischief, and bring forth [f] vanity, and their belly prepareth deceit.

CHAPTER XVI.

1 Job reproveth his friends of unmercifulness. 7 He showeth the sinfulness of his case. 17 He maintaineth his innocency.

THEN Job answered and said,

2 I have heard many such things [a] miserable [b] comforters *are* ye all.

3 Shall [c] vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye *do:* if your soul were in my soul's stead, I could heap up words against you, and shake [d] my head at you.

5 *But* I would strengthen you with my [e] mouth, and the moving of my lips should assuage *your grief.*

6 Though I speak, my grief is not assuaged: and *though* I forbear, what [f] am I eased?

7 But now he hath made me weary: thou hast made desolate all my company.

8 And thou hast filled me with [g] wrinkles, *which* is a witness *against me:* and my leanness rising up in me beareth witness to my face.

9 He teareth [h] *me* in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy [i] sharpeneth his eyes upon me.

10 They have gaped upon me with their mouth; they have [j] smitten me upon the cheek reproachfully; they have [k] gathered themselves together against me.

11 God [l] hath [m] delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also taken *me* by my neck, and shaken me to pieces, and set me [n] up for his mark.

13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon [o] breach, he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the [p] dust.

16 My face is foul with weeping, and on my eyelids *is* the shadow of death;

17 Not [q] for *any* injustice in my hands: also my prayer [r] *is* pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, my witness *is* in heaven, and my record *is* [s] on high.

20 My friends [t] scorn me: *but* mine eye poureth out *tears* unto God.

21 O [u] that one might plead for a man with God, as a man *pleadeth* for his [v] neighbour!

22 When [w] a few years are come, then I shall go [x] the way *whence* I shall not return.

A. M. 2484. B. C. 1520.

a Ps.90.12.
t *A sound of fears.*
u Le.26.36.
v 1 Th.5.3.
w Is.27.4.
x c.9.4.
y Ps.73.7, &c.
z Is.59.4.
a or, *cut off.*
b Ps.55.23.
c c.27.8. Is.33.14.
d Am.5.11, 12.
e Ho.10.13. Ga.6.7,8.
f or, *iniquity.*
a or, *troublesome.*
b c.13.4.
c *words of wind.* c.15.2.
d Ps.22.7.
e Pr.27.9.
f *goeth from me?*
g Ep.5.27.
h c.10.16,17.
i c.13.24.
j La.3.30.
k Ps.35.15.
l c.1.15,17.
m *shut me up.*
n c.7.20.
o Ps.42.7.
p c.30.19.
q Ps.44.17, 21.
r Ps.66.18, 19.
s *in the high places.* Ep.1.3.
t are *my scorners.*
u Ro.9.20.
v or, *friend.*
w *years of number.*
x Ec.12.5.

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sacred oracle, relative to the divine purity and perfection, (chap. iv. 18.) but with some variety of expression, (ver. 15.)

"Behold, he putteth no trust in his holy ones;
Yea, the heavens are not pure in his sight."
(Compare chap. iv. 18.)

That is, such is the infinite perfection of the Divine Being, that no creature is pure, compared with him:

"How much less abominable and filthy man,
Who drinketh up iniquity like water."—*Scott.*

The second part of this chapter (ver. 20 to 30) is thought by many learned men to be a quotation from some ancient Arabian poem; but, as Dr. *Boothroyd* observes, no such conclusion can be drawn from his introduction. The most that can be inferred is, that what he advanced was derived from ancient aphorisms, which he had learned in early life.

The doctrine of Eliphaz is, that virtue brings with it its own reward, in the peace and prosperity which attend it; and that vice brings its own punishment, in the fears and anxieties which it excites; as well as that it entails on itself the judgments of the Almighty.

CHAP. XVI. Ver. 1—22. *Job again replies to Eliphaz.*—The preceding speech was certainly calculated to keep up the interest of the poem, and to produce from Job an animated reply. He retaliates upon him what he had said about "words of wind," or windy arguments, and calls them "miserable comforters," because by their tiresome and unfeeling speeches they added rather to his misery than relieved it. Were he in their case, he also could heap up words against them, and also "shake his head" at them, as they probably had done at him. But he would not copy their example; on the contrary, he would animate and strengthen them, and endeavour to assuage their grief. In this chapter, it is not, in every case, easy to ascertain when Job speaks of his unkind friends, or of his God. In the former case, he had too much reason certainly for complaint; in the latter none, even upon his own principles: for, notwithstanding all he could suffer upon earth, yet, admitting a future state of retribution, there was still room to expect an abundant recompense for all his sufferings: and considering himself a sinner, as he constantly admits, "Wherefore doth a living man complain? a man for the punishment of his sins?"

Job still, however, protests his innocence, in respect of the

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Ver. 22. *And he is waited.*—"But [he believeth] that he is watched for of the sword:" he lives in fear of assassination.

Ver. 26. *On his neck.*—*Boothroyd*, "with his neck," i. e. head foremost, as we say.

Ver. 27. *Maketh collops*, &c.—Dr. *Good*, "Heapeth up fat on his loins."

Ver. 30. *By the breath of his mouth*, &c.—This is obscure. Dr. *Good* reads, "*As* the breath," &c. Perhaps it would do less violence to the text, to read, "*With* the breath," &c. i. e. his life passes with his breath. But some understand it of the breath of God's mouth. So *Boothroyd*, following the Chaldee.

Ver. 32. *It shall be accomplished.*—The comparison seems to be to blighted fruit that drops from the tree, as in the next verse.

Ver. 34. *Hypocrites.*—*Heath* and *Scott*, "profligates;" *Boothroyd*, "impious."

Ver. 35. *Their belly prepareth deceit.*—"Their womb," says Dr. *Good*. Compare Psalm vii. 14, 16. We say, "hatching falsehood."

CHAP. XVI. Ver. 6. *What am I eased.*—i. e. from what part of my trouble am I relieved?

Ver. 8. *Filled me with wrinkles*—[Some render, "thou hast fettered me," as *kamat*, signifies in Arabic; but as it signifies in Syriac to be *wrinkled*, the common version seems, from the connexion, to be more correct; and if Job's disease were the *elephantiasis*, these words would apply most forcibly to the *wrinkled* state of the skin in that disorder.]—*Bagster.*

Ver. 9. *Sharpeneth his eyes upon me.*—"Darteth his eyes upon me."—*Boothroyd.*

Ver. 11. *God hath delivered me.*—"Delivered me over bound." Bp. *Lowth.*

Ver. 15. *Defiled my horn.*—[The *horn* was an emblem of *power*, (see note on 2 Ch. xviii. 10.;) and *defiling the horn in the dust* must therefore signify the disgrace or destruction of power, authority, and eminence.]—*Bagster.*

Ver. 18. *Cover not thou my blood.*—That is, the blood he is accused with shedding.

Ver. 19. *My record.*—That is, "He who is privy to all my actions," says *Heath—is on high;* i. e. God himself is my witness. Phil. i. 8.

Ver. 22. *A few years.*—"Years of number;" i. e. years easily numbered, because few: but *Scott* (the poet) renders this verse,

"For my few years are come to an end,
And I go whence I shall not return."

CHAPTER XVII.

Job appealeth from men to God. 6 The unmerciful dealing of men with the afflicted may astonish, but not discourage the righteous. 11 His hope is not in life, but in death.

A. M. 2484. B. C. 1520.

MY [a] breath is corrupt, my days are extinct, the graves [b] *are ready* for me.

2 *Are there* not mockers with me? and doth not mine eye [c] continue in their provocation?

3 Lay down now, put me in a surety with thee; who *is* he *that* will strike hands [d] with me?

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt *them.*

5 He that speaketh flattery [e] to *his* friends, even the eyes of his children shall fail.

6 He hath made me also a by-word of the people; and [f] aforetime I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and all my [g] members *are* as a shadow.

8 Upright *men* shall be astonied at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous [h] also shall hold on his way, and he that hath [i] clean hands shall [j] be stronger and stronger.

10 But as for you all, do ye return, and come now: for I cannot find *one* wise *man* among you.

11 My days are past, my purposes [k] are broken off, *even* [l] the thoughts of my heart.

12 They change the night into day: the light *is* [m] short because of darkness.

13 If I wait, the grave *is* my house: I have made my bed in the darkness.

14 I have [n] said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.

15 And where *is* now my hope? as for my hope, who shall see it?

16 They shall go down to the bars [o] of the pit, when *our* rest [p] together *is* in the dust

CHAPTER XVIII.

1 Bildad reproveth Job of presumption and impatience. 5 The calamities of the wicked.

THEN answered Bildad the Shuhite, and said

2 How long *will it be ere* ye make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted as beasts, *and* reputed vile in your sight?

4 He [a] teareth [b] himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall [c] be put out, and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his [d] candle shall be put out with him.

7 The steps of his strength shall be straitened, and his own [e] counsel shall cast him down.

8 For he is cast into a net [f] by his own feet, and he walketh upon a snare.

9 The gin shall take *him* by the heel, *and* the robber shall prevail against him.

10 The snare *is* [g] laid for him in the ground, and a trap for him in the way.

11 Terrors [h] shall make him afraid on every side, and shall [i] drive him to his feet.

12 His strength shall be hunger-bitten, and destruction *shall be* ready at his side.

13 It shall devour the [j] strength of his skin: *even* the first-born of death shall devour his strength.

14 His confidence [k] shall be rooted out of his

a or, *spirit is spent.*
b Ps.88.3,4.
c *lodge.*
d Pr.6.1.
e Ps.12.3.
f or, *before them.*
g or, *thoughts.*
h Ps.84.7, 11. Pr.14.18.
i Ps.24.4.
j *add strength.*
k Pr.16.9. 19.21.
l *possessions.*
m *near.*
n *cried,* or, *called.*
o Jo.2.6.
p c.3.17. 19.
a c.13.14.
b *his soul.*
c Pr.24.20.
d or, *lamp.*
e Pr.1.31. 32.
f Pr.5.22. 29.6.
g *hidden.*
h Je.20.3,4.
i *scatter.*
j *bare.*
k Pr.10.28.

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charges of violence, injustice, and hypocrisy, which had been brought against him; and imprecates upon himself the punishment of all the blood which he had shed, meaning thereby pointedly to deny that he had shed any; which *Scott*, in his poetical version, thus beautifully expresses:—

"O Earth! the blood accusing me reveal;
Its piercing voice in no recess conceal."

The chapter concludes with an appeal to Heaven for his innocences of the crimes imputed to him, and with an earnest wish that he had an advocate on high, as well as a witness, that his character might be redeemed from obloquy, before he went that way from which he should return no more during the present state of things.

CHAP. XVII. Ver. 1—16. *Job continues to bewail his fate, and seeks his refuge in death.*—"An attentive reader will observe," says *Scott*, (the poet,) "that the style in the first ten verses of this chapter," (and he might have included the last five of the preceding) "expresseth great discomposure. There are frequent and sudden changes of the person. The transitions are abrupt, without the joining particles: and the sentiments follow one another in a hurry, with little or no connexion, just as the tumultuous and shifting emotions of his mind suggested them." He then falls into a melancholy calmness, and resigns himself to death and the grave.

The first verse of this chapter seems to belong to the preceding, as it expresses the nearness of his end, whether we refer it to his breath being corrupted by disease, or his spirit worn out with suffering. He then adverts to his "miserable comforters," and challenges them not to mock him, but to throw down a pledge to meet him on his trial before the great Judge of all. He then turns suddenly to God, and says, "Thou hast hid their heart from understanding." And so he proceeds, addressing God and them alternately. The concluding verses are peculiarly pathetic—

"To corruption I cried, Thou (art) my father!
And to the worm—My mother! and my sister!
And where is now my hope?
Even my hope, who shall see it?
They shall go down to the bars of *Shoel*,
When (we) rest together in the dust."

In this text we have preserved the original term *Shoel*, for the purpose of remarking that we consider it to mean *the grave* or *sepulchre*, when spoken in reference to the *body*, (ehap. vii. 9; xxi. 13, &c.) and when used in reference to the *mind*, the invisible world, or world of souls. (Gen. xxxvii. 35: Prov. ix. 18; Isa. xiv. 9, &c.) And *the bars of Shoel*, or the sepulchre, may possibly refer to the niches in the sides of the sepulchre, where the bodies were deposited.

The hope here spoken of, "Where is now my hope?" is explained by the best Commentators, not in reference to his hope in the Redeemer, (chap. xix. 25.) but that temporal hope with which others attempted to delude him.

CHAP. XVIII. Ver. 1—21. *Bildad reproves Job, and describes the calamities of the wicked.*—It should appear from Job's own language, as well as from Bildad's, that his mind was extremely agitated; and it is the manner of the Asiatics to express themselves with great energy. This may be observed of all the speakers in this narrative, and therefore need not be wondered at in Job himself, who felt what they only described. From these calamities it was the object of Bildad, who describes them in the most pointed and impressive language, to prove Job to be a wicked man. The evils here enumerated are indeed sufficiently appalling, without recurring to "groups of furies," as some have done, or any other imaginary beings. He is represented as exposed to "the snares of the fowler" equally with wild beasts and birds of prey; rooted out of all his possessions, without any memorial to preserve his name; and his body eaten up with disease, and about to be consigned to the silent tomb, without any of the

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CHAP. XVII. Ver. 1. *My breath is corrupt.*—Those who refer it to the breath, (as *Parkhurst*,) render it "straitened, confined;" and inform us, that in Job's disorder, death was usually caused by suffocation. If we refer to the animal spirits, it may be rendered exhausted, or spent, as above. Either way, "corrupt" does not seem the happiest word.—*The graves are ready for me.*—By the term *graves* is here meant, the cells, or niches, of the sepulchral chambers. Ezek. xxxii. 22, 23.

Ver. 2. *Doth not mine eye continue.*—*Parkhurst*, "rest" *in* (or *on*) *their provocation.*—That is, these men, who mock and provoke me, are they not continually before my eyes?

Ver. 5. *Eyes . . . . shall fail.*—Perhaps the meaning may be, "He that flattereth his friends, with a view to secure their interest, the eyes of his child shall fail, with looking for such returns." See Deut. xxviii. 32.

Ver. 6. *Aforetime I was a tabret.*—The margin reads better; "Before them (the people) I was a tabret." His friends had made him an object of contempt, who formerly caused joy and pleasure by his presence.

Ver. 11. *The thoughts of my heart.*—Marg. "Possessions;" i. e. the thoughts that had taken possession of his heart.

Ver. 12. *They change the night into day.*—By keeping me awake when I ought to sleep; and yet *the light is short*; Heb. "near to darkness;" because of the darkness and gloominess of his mind.

CHAP. XVIII. Ver. 2. *How long will ye make an end of words?*—"Put (or se) ensnaring (captious) words?" *Schultens, Scott*, &c —*Mark*—"Speak plainly," *Schultens* and *Heath*; "discreetly," *Good*. The LXX. render it "Hold, that we also may speak."

Ver. 4. *He teareth himself.*—Bishop *Lowth* renders it in the imperative, "Let him tear himself."—*Shall the earth be forsaken for thee?*—*Henley* (one of Bishop *Lowth's* annotators) remarks, "When the Orientals would reprove the pride or arrogance of any person, it is common for them to desire him to call to mind, how contemptible he and every mortal is, in these or similar apothegms:

"What, though Mahomet were dead?
The universe shall not fall for his sake,
The world does not subsist for one man alone."—*Lowth*

Ver. 6. *His candle shall be put out.*—This refers to a suspended lamp.

Ver. 8. *Cast into a net by his own feet.*—That is, his feet become entangled. These verses refer to the ancient methods of ensnaring wild animals.

Ver. 9. *The robber.*—In modern terms, perhaps, "the poacher;" the man who had laid the snares.

Ver. 13. *The strength . . . . his strength.*—Meaning, the strong parts of his body, "bones;" or rather, perhaps, "muscles."—*The first-born of death.*—If diseases be considered as the offspring of Death, the elephantiasis may well be considered his "first-born;" but as sickness precedes death, we rather incline to the idea of *Reiske* and *Good*, that the *worm* of putrefaction may be intended. See chap. xxiv. 20.

tabernacle, and it shall bring him to the king of terrors.

15 It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.

16 His roots [l] shall be dried up beneath, and above shall his branch be cut off.

17 His remembrance [m] shall perish from the earth, and he shall have no name in the street.

18 [n] He shall be driven from light into darkness, and chased out of the world.

19 He shall neither [o] have son nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* shall be astonied at his [p] day, as they that [q] went before [r] were affrighted.

21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not [s] God.

CHAPTER XIX.

1 Job, complaining of his friends' cruelty, showeth there is misery enough in him to feel their cruelty. 21, 28 He craveth pity. 23 He believeth the resurrection.

THEN Job answered and said,

2 How long will ye vex my soul, and break me in pieces with words?

3 These ten [a] times have ye reproached me: ye are not ashamed *that* ye [b] make yourselves strange to me.

4 And be it indeed *that* I have erred, mine error remaineth with myself.

5 If indeed ye will magnify [c] *yourselves* against me, and plead against me my reproach:

6 Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of [d] wrong, but I am not heard: I cry aloud, but *there is* no judgment.

8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9 He hath stripped me of my glory, and taken the crown *from* my head.

10 He [e] hath destroyed me on every side, and I am gone: and my hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and he counteth me unto him as *one of* his enemies.

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My [f] kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in my house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave *me* no answer; I entreated him with my mouth.

17 My breath is strange to my wife, though I entreated for the children's *sake* of [g] my own body.

18 Yea, [h] young children despised me; I arose, and they [i] spake against me.

19 All [j] my inward friends abhorred me: and they whom I loved are turned against me.

20 My [k] bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

22 Why do ye persecute [l] me as God, and are not satisfied with my flesh?

23 [m] Oh that my words were now written! oh that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever!

25 For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

A. M. 2484. B. C. 1520.

l Is.5.24.
m Ps.34.16
n *They shall drive him.*
o Is.14.22.
p Ps.37.13.
q or, *lived with him.*
r *laid hold on horror*
s 2 Th.1.8.
a Ge.31.7.
b or, *harden yourselves against me.*
c Ps.38.16.
d or, *violence.*
e La.2.5,6
f Ps.38.11.
g *my belly.*
h or, *the wicked.*
i *The men of my secret.*
j Ps.102.5.
k Ps.69.26.
l *who will give.*

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honours usually attendant on the great and good. All this was no doubt meant to apply to Job, as proofs of his hypocrisy; but with how little justice will be seen in the sequel.

It seems very extraordinary that these eastern philosophers make no reference to a future state, and not less so, that Job himself alludes to it so seldom, and so transiently. Yet we shall see clearly, by the next chapter, that this was the great support of his mind under his accumulated misfortunes, though he saw but the faint risings of the dawn of immortality, now fully brought to light by the gospel; and "Blessed are our eyes," if they are enlightened to behold it.

CHAP. XIX. Ver. 1—29. *Job charges his friends with cruelty—Implores pity from all around him, and triumphs in the doctrine of the resurrection.*—The early part of this chapter complains of an attempt on the part of his friends (so called) to overwhelm him with eloquent and severe speeches, for which there was too much ground. But when he addresses the same language to the Almighty himself, and accuses Him of violence and wrong, nothing can excuse or palliate his crime, but the multitude and extremity of his afflictions; which none but He who inflicted, and he who bore them, duly could appreciate. Some new circumstances, however, are here brought forward, which must have been peculiarly distressing. His kindred and acquaintance had all forsaken him. His servants and those strangers who had been taken into his house for protection, now reckoned him an alien; and even their children treated him with contempt. One circumstance was peculiarly painful.

> "My breath is strange (or offensive) to my wife;
> Tho' I entreated (her) for the children's sake of my own body."

We have already hinted the probability, if not certainty, that Job's wife deserted him in his affliction; and this it appears she did, though he entreated her for the sake of his children: but what children? 1. Was it on account of his deceased children, the early pledges of their wedded love? or, 2. Was it on account of other children he might have had by his concubines or slaves, and who were in fact become orphans by his situation? Alas! she had no love to him, or pity for them! She was "one of the foolish women of the age, who tempted him to curse God and die."

We now come to a passage which has afforded more work for critics and commentators, than any other in this very difficult poem; and our attention to it is excited by a very solemn introduction. Grotius, Le Clerc, Warburton, and other learned men, not conceiving that an Arabian patriarch could know any thing of a resurrection from the dead, have endeavoured to apply this famous passage to a restoration to temporal prosperity. Even Kennicott, who saw the absurdity of this, yet

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Ver. 15. *It* (or he, i. e. Death, the king of terrors) *shall dwell, &c.*—*Brimstone shall be scattered on his habitation.*—Some suppose this to allude to the destruction of Sodom and Gomorrah, Gen. xix. 24. Psalm xi. 6. But the word here used for *habitation* may include the whole residence—his home. The expression may therefore imply, its utter abandonment to ruin and barrenness. See Deut. xxix. 23.

Ver. 17. *He shall have no name in the street.*—That is, no street shall be called after his name. Psalm xlix. 11.

Ver. 19. *Neither son nor nephew* (or grandson) *in his dwelling.*—*Schultens* says, the word means, "a refuge for strangers."

CHAP. XIX. Ver. 2. *Break me in pieces.*—The idea is evidently to "crush," to overwhelm, as it were, with a mountain of words.

Ver. 3. *Make yourselves strange.*—This may imply both obstinacy and want of feeling.

Ver. 15. *They that dwell in my house.*—Strangers, taken under his protection.

Ver. 18. *Young children.*—Not infants, evidently; but the half-grown children of his tenants, or slaves.

Ver. 20. *I am escaped with the skin of my teeth.*—This is very difficult to translate; but the sense seems to be, that his gums were grievously disordered; a natural effect of the elephantiasis. See Dr. *Good.*

Ver. 22. *Why do ye persecute me as God?*—He considers it as peculiarly cruel to persecute him with their bitter speeches, while thus afflicted by the hand of God.—*And are not satisfied with my flesh?*—The learned *Schultens* remarks, that to eat the flesh of another, is an Arabian phrase for *calumniating* him: the sense will then be, Have ye not sufficiently reproached me already?

Ver. 23. *O that my words*—the words he was about to utter—*were printed in a book*—Rather, "imprinted;" for certainly here is no allusion to the art of printing. In chap. xiii. 27, it is applied to marking the heels (or feet) of slaves. [Rather, "Oh that they were *described*, (Heb. *yuchakoo,*) in a book, with an iron stile and lead! Were graven on a rock for ever!" *Pliny* observes, "At first men wrote on palm leaves, and afterwards on the bark or rind of other trees. In process of time, public monuments were written on *rolls of lead*, and those of a private nature on *linen books*, or tables covered with *wax*."]—*Bagster.*

Ver. 24. *With an iron pen, and lead.*—That is, in lead, and in the rock. The *Vau* must be here rendered *in*, unless we suppose it substituted, by mistake, for *Beth.*—*In the rock.*—Dr. *Pococke* found hieroglyphics cut in the rock, in the sepulchres of the kings of Thebes. Inscriptions are also found in some of the Pyramids, and on the mountains in the desert of Sinai.

Ver. 25. *My Redeemer.*—My *Goel*, Kinsman-Redeemer. On the law of redemption among the Israelites, and their Hebrew ancestors, see Ruth, ch. iv. and notes.—*Liveth.*—Or, is "the living one." So *Scott* (the poet) and Dr. *J. Pye Smith.*—*At the latter day.*—Or, "at the last." *Peters.* But *Scott*, and Dr. *Smith*, above mentioned, take this word *acheron*, "the last," for one of the titles of the Redeemer, as in Isa. xliv. 6. Rev. i. 11.—*He shall stand* —Or "arise," to judgment. See chap. xxxi. 14. Psalm vii. 6

A. M. 2484.
B. C. 1520.

26 [m] And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see [n] God:
27 Whom I shall see for myself, and mine eyes shall behold, and not [o] another; [p] *though* [q] my reins be consumed [r] within me.
28 But ye should say, Why persecute we him, [s] seeing the root of the matter is found in me?
29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that [t] ye may know *there is* a judgment.

CHAPTER XX.

Zophar showeth the state and portion of the wicked.

THEN answered Zophar the Naamathite, and said,
2 Therefore do my thoughts cause me to answer, and for *this* [a] I make haste.
3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.
4 Knowest thou *not* this of old, since man was placed upon earth,
5 That the triumphing of the wicked *is* [b] short, and the joy of the hypocrite *but* for a [c] moment?
6 Though [d] his excellency mount up to the heavens, and his head reach unto the [e] clouds;
7 *Yet* he shall perish for ever like [f] his own dung: they which have seen him shall say, Where *is* he?
8 He shall fly away as a [g] dream, and shall not be found: yea, he shall be chased away as a vision of the night.
9 The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.
10 [h] His children shall seek to please the poor, and his hands shall restore their [i] goods.
11 His bones are full *of the sin* [j] of his youth, which shall lie down with him in the dust.
12 Though wickedness be sweet [k] in his mouth, *though* he hide it under his tongue;
13 *Though* he spare it, and forsake it not; but keep it still [l] within his mouth:
14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.
15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.
16 He shall suck the poison [m] of asps: [t]he viper's tongue shall slay him.
17 He shall not see the rivers, the [n] floods, the brooks of honey and butter.
18 That which he laboured for shall he restore, and shall not swallow *it* down: according to [o] *his* substance *shall* the restitution *be*, and he shall not rejoice *therein*.
19 Because he hath [p] oppressed *and* hath forsaken the poor; *because* he hath violently taken away a house which he builded not;
20 Surely he shall not [q] feel quietness in his belly, he shall not save of that which he desired.
21 There shall [r] none of his meat [s] be left; therefore shall no man look for his goods.
22 In the fulness of his sufficiency he shall be in straits: every hand of the [t] wicked shall come upon him.
23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him while [u] he is eating.
24 He shall flee from the iron weapon, *and* the bow of steel shall strike him through.
25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors [v] *are* upon him.
26 All darkness *shall be* hid in his secret places: a fire [w] not blown shall consume him; it shall go ill with him that is left in his tabernacle.
27 The heaven shall reveal his iniquity; and the earth shall rise up against him.
28 The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.
29 This *is* the portion of a wicked man from

m or, *After I shall awake, though this body be destroyed, yet out of my flesh shall I see God.*
n 1Co.15.53.
o 1Jn.3.2
p *a stranger.*
q or, *my reins within me are consumed with earnest desire for that day*
r *in my bosom.*
s or, *and what root of matter is found in me.*
t Ps.58.10, 11.
a *my haste is in me.*
b *from near*
c Mat.7.21.
d Is.14.13,14
e *cloud.*
f 1 Ki.14.10.
g Ps.73.20.
h or, *The poor shall oppress his children.*
i ver.18.
j c.13.26.
k c.15.16.
l *in the midst of his palate.*
m Ro.3.13.
n or, *streaming brooks.*
o *the substance of his exchange.*
p *crushed.*
q *know.*
r or, *be none left for his meat.*
s Ec.5.13,14
t or, *troublesome.*
u Ps.78.30, 31.
v Ps.73.19.
w Ps.21.9. Mat.3.12

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restrains it to the miraculous appearance of Jehovah in the whirlwind for the vindication of his character, though certainly he discovered no more expectancy of this, than of recovering his prosperity; but persevered in the uniform language of despair, as to these things, even to the last. Dr. *Priestley* himself says, "Christians in general, from the earliest times, maintain that Job [in this passage] declares his faith in a happy resurrection at the last day; and this I have no doubt is the right construction. . . . . His wishing so often for death, as the end of all his troubles, shows that he had no expectation of any temporal deliverance."

Having premised these remarks, we shall now, as another specimen of the Hebrew poetry, present the reader with Dr. *Pye Smith's* translation of this celebrated passage:—

> 23 "O that, even now, were my words recorded!
> O that they were written in a memorial!
> 24 With an iron point and lead!
> That they were engraven, for perpetuity, on a rock!
> 25 I surely do know my Redeemer, the Living One,
> And He, the Last, will arise over the dust.
> 26 And, after the disease has cut down my skin,
> Even from my flesh I shall see God:
> 27 Whom I shall see on my behalf;
> And mine eyes shall behold him, and not estranged."

In opposition to this evangelical interpretation of Job's language, it has been asked—1. Whence came Job by the doctrine of a resurrection and future judgment? We reply, of this Enoch, the seventh from Adam, prophesied, "Behold the LORD cometh with ten thousand of his saints," &c. (Jude, ver. 14, 15.) 2. Why did not Job refer to it in other instances? We answer, he did, and refer to chap. xiv. 13—15; xxi. 30, &c. 3. But then, why did not Job derive comfort from this most exhilarating doctrine? We ask, Does every good man *always* enjoy the consolations connected with the truth which he believes? Certainly not.

CHAP. XX. Ver. 1—29. *Zophar, in reply, describes the misery*

Ver. 26. *And though after*, &c.—See margin. The first part of this translation seems now abandoned; but the latter is preferable to the text: the preposition (*mem*) certainly means, not *in*, but *from*, or *out of*. Dr. *Smith's* translation is given in our Exposition.

Ver. 27. *My reins be consumed*, &c.—See margin. "As the heart is figuratively used to signify the temper and disposition, so the reins, to signify the close thought and reflection of the mind." Dr. *Taylor*. See Psalm xvi. 7. This verse is, however, very differently interpreted. *Peters* explains it, "I feel my very vitals fail me, and am hastening towards death and judgment." Dr. *Pye Smith* (probably guided by the LXX. and Vulgate) renders it,

"The thoughts of my bosom are accomplished."

Dr. *Boothroyd* to the same effect, but in the future tense.

Ver. 28. *Seeing the root*, &c.—That is, seeing he had truth on his side. Or, (as in the margin) "What root of matter," what ground of complaint, "is found in me?"

Ver. 29. *Be ye afraid of the sword.*—That is, beware lest you bring upon you punishment.

CHAP. XX. Ver. 2. *Therefore do my thoughts cause me to answer.*—That is, enable me to answer.——*And for* this *I make haste*—i. e. he was eager to reply.

Ver. 3. *The check of my reproach.*—That is, the reply which Job had given to his reproaches.——*The spirit of my understanding.*—Meaning, his intelligent mind.

Ver. 7. *Like his own dung.*—That is, covered over, and put out of sight. See Deut. xxiii. 13.

Ver. 9. *The eye which saw him.*—"Which glanced at him." *Heath, Parkhurst.*

Ver. 10. *His children shall seek to please the poor.*—See margin; i. e. they shall retaliate, and force him to make restitution.

Ver. 11. *His bones are full* of the sin *of his youth.*—This affords an obvious sense. (See Psalm xc. 8.) But *Scott* (the poet) omits the words in Italic, "of the sin," and reads, "*full of his youth. It shall lie* down with him," &c., meaning, he shall be cut off in his youth.

Ver. 14. Yet *his meat.*—The word "yet" which is supplied, were better omitted, and the verb repeated, thus:

"His meat in his bowels is turned—
It is turned into the gall of asps within him."

The gall of asps.—Heb. "bitterness:" the same as "poison," verse 16. [That is, "the poison of asps," which was anciently supposed to consist in their *gall*. So *Pliny* says expressly, that in the *gall* the poison of serpents consists.] —*Bagster.*

Ver. 17. *The brooks of honey and butter.*—Or rather, "butter milk." See Isa vii. 15.

Ver. 18. *According to his substance.*—See margin. At this early period, all trade was in the way of *barter*, or exchange; the *profit* of this was its riches, or substance.

Ver. 21. *There shall none of his meat be left.*—See margin; i. e. he shall enjoy nothing himself.

Ver. 22. *Every hand of the wicked.*—But should be "trouble;" "every hand of trouble," or "trouble on every hand."

Ver. 24. *Bow of steel.* The Heb. *nehushah*, is certainly *brass*. See Gen. iv. 22. 2 Kings xviii. 4.

Ver. 25. *It is drawn.*—The arrow, or the sword, and he is immediately seized with the horrors of death.

Ver. 26. *All darkness* shall be (rather *is*) *hid in his secret places.*—That is, all is darkness around him wherever he goes.—*A fire not blown.*—That is, by human agency, shall consume him. The judgment is inflicted by the invisible hand of God.

God, and the heritage [x] appointed unto him by God.

CHAPTER XXI.

Job showeth that even in the judgment of man he hath reason to be grieved. 7 Sometimes the wicked do so prosper, as they despise God. 16 Sometimes their destruction is manifest. 22 The happy and unhappy are alike in death. 27 The judgment of the wicked is in another world.

BUT Job answered and said,
2 Hear diligently my speech, and let this be your consolations.
3 Suffer me that I may speak; and after that I have spoken, mock on.
4 As for me, *is* my complaint to man? and if *it were so*, why should not my spirit be [a] troubled?
5 Mark [b] me, and be astonished, and lay [c] *your* hand upon *your* mouth.
6 Even when I remember I am afraid, and trembling taketh hold on my flesh.
7 Wherefore [d] do the wicked live, become old, yea, are mighty in power?
8 Their seed is established in their sight with them, and their offspring before their eyes.
9 Their houses *are* [e] safe from fear, neither *is* the rod of God upon them.
10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.
11 They send forth their little ones like a flock, and their children dance.
12 They take the timbrel and harp, and rejoice at the sound of the organ.
13 They spend their days in [f] wealth, and in a moment go down to the grave.
14 Therefore [g] they say unto God, Depart from us; for we desire not the knowledge of thy ways.
15 What [h] *is* the Almighty, that we should serve him? and what profit [i] should we have, if we pray unto him?
16 Lo, their good *is* not in their hand: the counsel [j] of the wicked is far from me.
17 How oft is the [k] candle of the wicked put out? and *how oft* cometh their destruction upon them? *God* distributeth sorrows in his anger.
18 They are as stubble before the wind, and as chaff that the storm [l] carrieth away.
19 God layeth up [m] his iniquity for his [n] children: he rewardeth him, and he shall know *it*.
20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.
21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?
22 Shall [o] *any* teach God knowledge? seeing he judgeth those that are high.
23 One dieth in [p] his full strength, being wholly at ease and quiet.
24 His [q] breasts are full of milk, and his bones are moistened with marrow.
25 And another dieth in the bitterness of his soul, and never eateth with pleasure.
26 They shall lie down alike in the dust, and the worms shall cover them.
27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.
28 For ye say, Where *is* the house of the prince? and where *are* the [r] dwelling places of the wicked?
29 Have ye not asked them that go by the way? and do ye not know their tokens,
30 That the wicked is reserved to the day of destruction? they shall be brought forth to the day of [s] wrath.
31 Who shall declare his way to his face? and who shall repay him *what* he hath done?
32 Yet shall he be brought to the [t] grave, and shall [u] remain in the tomb.
33 The clods of the valley shall be sweet unto him, and every [v] man shall draw after him, *there are* innumerable before him.
34 How then comfort ye me in [w] vain, seeing in your answers there remaineth [x] falsehood?

A. M. 2484. B. C. 1520.

x *of his decree from*
a *shortened*
b *look unto*
c c.40.4.
d Je.12.1,2.
e *peace from.*
f or, *mirth.*
g c.22.17.
h Ex.5.2.
i Mal.3.14.
j Ps.1.1.
k or, *lamp.*
l *steareth away.*
m i. e. *the punishment of his iniquity.*
n Ex.20.5. Eze.18.14.
o Ro.11.34.
p *very perfection, or, in the strength of his perfection.*
q or, *milk-pails.*
r *tent of the tabernacles.*
s *wraths.*
t *graves.*
u *watch in the heap.*
v He 9.27.
w c.16.2.
x *transgression.*

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of the wicked in the present life.—However we may censure the conduct of Zophar, as of the other of Job's friends, "There is (says *Scott*, the poet) great poetical merit in this speech. It is a torrent of Oriental eloquence, rushing on with the vehemence of a fiery temper, inflamed by resentment and mistaken zeal."

Some commentators connect this chapter with the preceding, by supposing the "Therefore" to have reference to Job's doctrine of a future judgment; but to us it appears that he purposely avoids that doctrine, and still argues upon the principle of an equal providence in the present life. "True!" as if the orator had said, "the wicked *do* sometimes prosper; but their triumph is but short; even while they are eating, (ver. 23,) before they have any time for enjoyment, the judgments of God are poured down upon them;" and this is intended to set aside the necessity of a future judgment.

The miseries of a wicked man in the present life, as they sometimes, though not uniformly, take place, are strongly and beautifully depicted by Zophar in this chapter, which comprises every thing that experience or imagination could suggest, to show that such receive their punishment in the present world, either in their own persons, or in their families, or, by anticipation, in their posterity; and this is urged in order to supersede the necessity of future punishment, and thus set aside the argument of Job in favour of a future judgment.

CHAP. XXI. Ver. 1—34. *Job, in reply, again insists upon the prosperity of the wicked, as an argument for a future state.*—He introduces the subject by bespeaking their attention, and directing them to *mark*, or rather *look* at him, in whom they might see a confutation of their doctrine: he, a man who feared God, and was thus afflicted, while the wicked grew old and great and prosperous; and he advises them to draw their consolation from the same source as he did—a future state. Then, from ver. 7 to 13, he describes the prosperity of the wicked in their domestic peace, the increase of their families and their cattle, which were the riches of those times, and the mirth of their young people; but then he admits that these things lead to impiety, and even Atheism, and sometimes end in sudden death, by which means their families are often involved in great calamity. But the manner of their end is not uniformly the same. One is cut off in a moment in full health, another by a languishing disease, (ver. 25.) They all, however, lie down in the dust together, and shall there remain till they are brought forth to judgment. "I believe, (says *Peters*,) that it will appear from the context, [that] by 'the day of destruction and the day of wrath,' can be meant no other than the future day of judgment; which, to the wicked and ungodly, is every where represented in Scripture as a day of wrath, a day of destruction and perdition." (2 Thess. i. 9; 2 Peter iii. 7; Jude 14, 15.)

The chapter concludes with the language of remonstrance: "How then comfort ye me in vain," or, in vain attempt to comfort me, seeing in your answers, "there remaineth *transgression?*" that is, there is still a remainder of error, of moral error of a dangerous tendency, in confining rewards and punishments to the present life *only:* whereas, though God often see his own destruction, or the destruction of his children?" We reply, By being forewarned of them by divine threatenings, as was the case with *Saul*, and others. *He shall know it*, by seeing its approach; thus he may "drink of the wrath of the Almighty," even before it is poured out.

Ver. 12. *What pleasure hath he in his house* (his family, which are to survive him) *when he knoweth that the number of his* (rather *its*) *months is cut off?*—That is, when he knoweth that his house shall shortly be destroyed?

Ver. 24. *His breasts.* The original word is Arabic, occurs only here, and is variously rendered. Our current translation, though doubtful, gives a good meaning, and corresponds with the context.

Ver. 28. *The dwelling places.*—See margin. The expression alludes to the tent of the chief of an encampment.

Ver. 32. *Shall remain in the tomb.*—See margin; i. e. of the sepulchral grottoes. But how can the dead watch? It must be taken passively. *Parkhurst* says, "they shall watch over his tomb, to keep it clean," &c.; this agrees with the verse following.

Ver. 33. *The clods.*—Dr. *Good*, "sods;" a more poetic word. [A valley with springs of water to keep the turf perpetually green, was accounted a happy sepulture among the Arabians.]—*Bagster.*

CHAP. XXI. Ver. 2. *Let this be your consolation.*—[That is, probably, "Let this [i. e. your hearkening diligently to my speech] be the consolations which you afford me." Some render, "Let this be your *retractations: tanchumotheychem*, from *nacham*, to *comfort*, and also to *repent*.]—*Bagster.*

Ver. 4. *Is my complaint to man?*—He means, his appeal was to God: but if it had been to them, still there was reason for his being angry.—*Why should not my spirit be troubled?*—See margin: i. e. Why should I not be angry? *Heath, Scott.* People in anger are apt to speak short.

Ver. 13. *In wealth.*—Heb. "In good;" i. e. in earthly good.

Ver. 17. *How oft is the candle.*—i. e. the lamp of life. *Scott* thinks this word "how oft," should be prefixed to several of the following sentences, as our translators have done to one of them: How oft doth God distribute? &c. So Dr. *Good.*

Ver. 19. *God layeth up his iniquity.*—See margin. But it has been asked, Whence could Job derive this doctrine, if he lived before Moses? We answer, in the conduct of Providence towards Ham, the father of Canaan; Gen. ix. 24—29, and Exposition; but the doctrine must always be taken with this exception, that children who renounce and forsake the sins of their fathers, are never punished for them.—*He shall know it.*—It may be said, "How can he

CHAPTER XXII.

1 Eliphaz showeth that man's goodness profiteth not God. 5 He accuseth Job of divers sins. 21 He exhorteth him to repentance, with promises of mercy.

THEN Eliphaz the Temanite answered and said,

2 Can a man be profitable [a] unto God, [b] as he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedness great? and thine iniquities infinite?

6 For thou hast taken a pledge from thy brother for nought, and stripped the [c] naked of their clothing.

7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But *as for* [d] the mighty man, he had the earth; and the [e] honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore snares [f] *are* round about thee, and sudden fear troubleth thee;

11 Or darkness, *that* thou canst not see; and abundance of waters cover thee.

12 *Is* not God in the height of heaven? and behold the [g] height of the stars, how high they are!

13 And thou sayest, [h] How [i] doth God know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have trodden?

16 Which were cut down out of time, [j] whose foundation was overflown with a flood:

A. M. 2484
B. C. 1520.

a Ps.16.2.
b or, *if he may be profitable, doth his good success depend thereon.*
c *clothes of the naked*
d *man of arm.*
e *eminent, or, accepted for countenance.*
f c.18.8, 10. Ps.11.6.
g *head.*
h or, *what.*
i Ps.10.11. 73.11.
j or, *a flood was poured upon their foundation.* Ge.7.10, &c. 2 Pe.2.5.

k c.21.14.
l or, *to.*
m Ac.14.15. ..17.
n or, *estate.*
o or, *their excellency.*
p I. e. *God.*
q Is.27.5. Phi 4.7.
r Ps.119.11.
s Ho 14.1,2.
t 2 Th.2.19.
u or, *on the dust.*
v or, *gold.*
w *aider of strength.*
x Pa.66.17.. 20.
y Mat 21.22
z *him that hath low eyes.*
a 1Pe.5.5.
b or, *the innocent shall deliver the island*
Ge 18.26.
a Ps.77.2..9.

17 Which [k] said unto God, Depart from us: and what can the Almighty do [l] for them?

18 Yet [m] he filled their houses with good *things:* but the counsel of the wicked *is* far from me.

19 The righteous see *it*, and are glad: and the innocent laugh them to scorn.

20 Whereas our [n] substance is not cut down but [o] the remnant of them the fire consumeth

21 Acquaint now thyself with [p] him, and be at [q] peace: thereby good shall come unto thee

22 Receive, I pray thee, the law from his mouth, and lay up [r] his words in thy heart.

23 If thou return [s] to the Almighty, thou shalt be built up, thou shalt put away [t] iniquity far from thy tabernacles.

24 Then shalt thou lay up gold [u] as dust, and the *gold* of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy [v] defence, and thou shalt have [w] plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27 Thou [x] shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree [y] a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When *men* are cast down, then thou shalt say, *There is* lifting up; and he shall save [z] the humble [a] person.

30 [b] He shall deliver the island of the innocent: and it is delivered by the pureness of thy hands.

CHAPTER XXIII.

1 Job longeth to appear before God, 6 in confidence of his mercy. 8 God, who is invisible, observeth our ways. 11 Job's innocency. 13 God's decree is immutable.

THEN Job answered and said,

2 Even to-day [a] *is* my complaint bitter:

punishes sinners and rewards the just in this life, yet this is far from being universally the case; and hence the necessity of a future resurrection and a final judgment.

CHAP. XXII. Ver. 1—30. *Eliphaz renews his attack on Job.*—This chapter commences the fourth part of this extraordinary poem, and the third series of dialogue, in which, as in the preceding, Eliphaz takes the lead, and, with increased bitterness, now openly charges Job, as Bishop *Lowth* remarks, "with injustice, rapine, and oppression; inveighs against him as an impious pretender to virtue and religion, and with a kind of sarcastic benevolence, exhorts him to penitence."

He commences, certainly, with a great and important question—"Can a man be profitable unto God? Is it any pleasure to the Almighty that thou art righteous?" That is, is it possible, by any thing man can do, to make any addition to the greatness or happiness of the Deity? Assuredly not: nor had Job pretended any thing of the kind. He proceeds to ask, "Will he reprove or plead with thee from fear?" On the contrary, he inquires, "Is not thy wickedness great? Are not thine iniquities infinite or innumerable?" And then, without waiting for an answer, he proceeds at once to charges of violence and injustice. He accuses him of taking the garments of the poor in pledge—with withholding bread from the hungry, and neglecting the fatherless and the widow—crimes of great enormity at all times, but especially in the early state of society; and which indicated, in the opinion of Eliphaz, that, with all Job's pretensions to religion, he was far gone in Atheism and infidelity. He therefore admonishes him to acquaint himself with God, and be at peace with him, as the only way to ensure a return of temporal prosperity and happiness.

To support this argument, Eliphaz alludes to the inhabitants of the old world, who were sunk into Atheism and infidelity, and "their foundation" therefore, that is, the earth on which they lived, was overwhelmed with a general flood, in which they were all drowned. In a following verse, there is supposed also to be an allusion to the final conflagration; but that is both obscure and doubtful.

The remaining part of the chapter, though proceeding on the mistaken ground of Job's being a hypocrite, is in itself very beautiful. The man who makes the Almighty himself his chief, his only treasure, must be rich indeed. Of this passage, as it is attended with some obscurity, we beg leave to propose the following literal translation.

> "Then thou shalt set thy precious treasure against dust;
> (The treasure) of Ophir against the stones of the brook;
> Yea, the Almighty (himself) shall be thy treasure
> And thou shalt have (in him) a MIGHT of silver."

This passage, as we conceive, alludes to the most ancient species of trade, that of *bartering;* in which one article was set against another of supposed equal value—gold against dust, and silver against pebbles: thus intimating that, on the return of his prosperity, the precious metals would be with him as plentiful as dust and pebbles. (See 2 Chron. i. 15.) Or rather, that as compared with God, his chief treasure, they would be alike of no value.

CHAP. XXIII. Ver. 1—17. *Job's pathetic appeal to God in reply to Eliphaz.*—Job, exasperated and indignant at the charges brought against him by Eliphaz, now makes a solemn and animated appeal to God, before whom he expresses an earnest desire to appear and plead his cause, under a conviction that the mercy as well as justice of the Deity would be engaged on his behalf. "Would he plead against me with his great strength? Overbearing and overwhelming me like you, my pretended friends?" "No; but he would put strength in me," animate, encourage, and assist me, to plead my cause before him. (Compare chap. xvi. 4, 5.)

CHAP. XXII. Ver. 2. *As he that is wise,* &c.—See margin. But the textual reading is generally preferred.

Ver. 5. *Thine iniquities infinite.*—Literally, "without end." Dr. *Good,* "without bounds."

Ver. 6. *Stripped the naked.*—See margin; i. e. the outer garment, to take it in pledge; a thing which, in after times, was strongly forbidden to the Jews, Deut. xxiv. 12, 13, 17.

Ver. 16. *Cut down out of time.*—That is, immaturely.—*Whose foundation was overflown with a flood.*—See margin. This is understood as referring to Noah's flood.

Ver. 20. *Whereas our substance is not cut down.*—This is a very perplexing verse, and we can find no translation more intelligible than our own, which yet is not intelligible. *Scott* (the poet) who applies the first line to the old world, translates the second:

> "But the remnant of them the fire shall consume:"

&c.

meaning, that at the end of the world, the then remainder of the wicked shall be consumed by fire, instead of water.

Ver. 24. *Thou shalt lay up gold.*—The word (*bazar*) here rendered *gold,* and in the next verse "defence," means, properly, "precious treasure;" and, according to *Gesenius,* includes both the precious metals.

Ver. 25. *Plenty of silver.*—See margin. An idiom that reminds us of the provincial phrases, a *might,* or *power* of any thing; to which it seems equivalent.—The word here, and frequently in this book, rendered the ALMIGHTY, is, by some Hebrew scholars, supposed to refer rather to the goodness of God than his power; (see note on Gen. xvii. 1.) but by others it is derived from an Arabic root, signifying *power.*

Ver. 28. *Thou shalt decree.*—This implies his being restored to magisterial authority.

Ver. 30. *He shall deliver the island of the innocent.*—See margin. It is doubtful, however, whether the word so rendered ever means an island. In Arabic, it means a *habitation;* and this gives an easy and good sense.

my [b] stroke is heavier than my groaning.
3 Oh [c] that I knew where I might find him! *that* I might come *even* to his seat!
4 I would order *my* cause [d] before him, and fill my mouth with arguments.
5 I would know the words *which* he would answer me, and understand what he would say unto me.
6 Will [e] he plead against me with *his* great power? No; but he would put *strength* in me.
7 There the righteous might dispute with him; so should I be delivered for ever from my judge.
8 Behold, I go forward, but he *is* not *there;* and backward, but I cannot perceive him:
9 On the left hand, where he doth work, but I cannot behold *him:* he hideth himself on the right hand, that I cannot see *him:*
10 But he knoweth the way that [f] I take: *when* [g] he hath tried me, I shall come forth as gold.
11 My foot hath held his steps, his way have I kept, and not declined.
12 Neither have I gone back from the commandment of his lips; I [h] have [i] esteemed the words of his mouth more than my [j] necessary [k] *food.*
13 But he *is* in one *mind,* and who can turn him? and *what* his soul desireth, even *that* he doeth.
14 For he performeth *the thing that is* appointed [l] for me: and many such *things are* with him.
15 Therefore am I troubled at his presence: when I consider, I am afraid [m] of him.
16 For God maketh my heart soft, and the Almighty troubleth me:
17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

A. M. 2484. B. C. 1520.

b *hand.*
c Ja.26.8. Je.14.7.
d Ja.43.26.
e Ja.57.16.
f *Is with me.*
g 1 Pe.1.7.
h Ps.19.9,10
i *hid,* or, *laid up.*
j or, *appointed portion.*
k Je.15.16.
l 1 Th.3.3.
m Ps.119. 120.

a or, *them.*
b De.24.6,17
c *mingled corn,* or, *dredge.*
d *the wicked gather the vintage.*
e La.4.5.
f Ps.10.8..11

CHAPTER XXIV.

1 Wickedness goeth often unpunished. 17 There is a secret judgment for the wicked

WHY, seeing times are not hidden from the Almighty, do they that know him not see his days?
2 *Some* remove the landmarks; they violently take away flocks, and feed [a] *thereof.*
3 They drive away the ass of the fatherless, they take [b] the widow's ox for a pledge.
4 They turn the needy out of the way: the poor of the earth hide themselves together.
5 Behold, *as* wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children.
6 They reap *every one* his [c] corn in the field: and [d] they gather the vintage of the wicked.
7 They cause the naked to lodge without clothing, that *they have* no covering in the cold.
8 They are wet with the showers of the mountains, and embrace [e] the rock for want of a shelter.
9 They pluck the fatherless from the breast, and take a pledge of the poor.
10 They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;
11 *Which* make oil within their walls, *and* tread *their* wine-presses, and suffer thirst.
12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them.*
13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.
14 The [f] murderer rising with the light killeth the poor and needy, and in the night is as a thief.
15 The eye also of the adulterer waiteth for

He then goes forth, as it were, to seek for him; before and behind—on the left hand and on the right; that is, toward all the cardinal points—but he is visible only in his works.

> "In vain I seek him on the western shore,
> In vain his footsteps in the north explore,
> Or in the south: He, working in his might,
> Wrapt in impervious shades, eludes my sight."—*Scott.*

Job comforts himself, however, with the consideration, that though he cannot find God, God is at no loss to find him: "He knoweth (says he) the way that I take;" and when he hath tried me, I shall come forth "as gold from the furnace." He then reposes on the sovereign power and wisdom of the Almighty, who is as unchangeable in his purposes as in his nature; who doeth whatsoever pleaseth him; and, "as concerns myself, (says the afflicted man,) he performeth the thing appointed for me, and many such things," many such scenes of pain and affliction "are with him. Therefore am I troubled at his presence: when I consider, I am afraid of him." The fear of God, however, is awe and reverence, but not despair. "There is forgiveness with thee, that thou mayest be feared." (Psalm cxxx. 4.)

> "God orders all: what he appoints is best:
> Who knows and feels it, is and must be blest."

CHAP. XXIV. Ver. 1—25. *Job returns to his former argument on the prosperity of the wicked.*—"The Book of Job (says Robinson, an ingenious writer) was written to free us from the folly of imagining that the present life is a state of rewards and punishments; and to inform us, that it is a state of trial and exercise, to prepare us for a future life. The precise intention of Job, in this chapter, is to convince us that the wicked often prosper, and the righteous suffer here; but that there is nothing in all this inconsistent with the perfections of God: on the contrary, he bringeth good out of evil, and works virtue in the righteous by the vices of the wicked. Do the wicked "remove the landmark?" The act will provoke the equity of a good man to replace it. Do they rob the widow of her ox, and the fatherless of his ass? The oppressions of the poor sufferers will excite feelings of sympathy, and flowings of generosity. "Why," says Job, "seeing times are not hidden from the Almighty, do they that know him not see his days?"

This opening may, perhaps, be rendered clearer by a short paraphrase. "Why, seeing times are not hidden;" that is, seeing none of the events or circumstances of time, or of the present state, "are hidden from the Almighty," wherefore do not they that know him *mark* his days of visitation and retribution, and in particular the day of death, when the powerful and the wealthy, as well as the needy and the poor, shall be assigned to the tomb, to await the judgment of that day, "for which all other days were made."

Job now enumerates a long list of crimes and injuries which, in his age and country, were not unfrequent. But the latter part of this chapter is considered, by the critics, as very obscure and difficult. Of some of the verses, therefore, we shall offer a new translation, and give the authorities in our notes. Speaking of the oppressor and the profligate, described in the preceding verses, Job says, (ver. 18.)

> "He floateth as a light thing upon the face of the waters:
> Their portion upon the land is accursed."

CHAP. XXIII. Ver. 2. *My stroke.*—Heb. "My hand." The LXX., Syriac, and Arabic, render it "His hand;" but our translation means the same.

Ver. 12. *I have esteemed.*—"Hid," or "laid up;" i. e. as great treasure.—*My necessary food.*—"My appointed portion."

Ver. 16. *Maketh my heart soft.*—Or, "faint;" i. e. fearful, trembling. So Levit. xxvi. 36. Deut xx. 3.

Ver. 17. *Because I was not cut off,* &c.—Why was I not removed from earth before this heavy affliction came upon me?

CHAP. XXIV. Ver. 1. *See his days.*—The original term here used, means more than merely to see; namely, to notice particularly, to *mark.* So Psalm xi. 4. "His eyes behold," notice, observe, "and his eyelids try the children of men." To mark the days of the Almighty, must refer to his days of retribution, the days wherein he holds his court (as it were) for judgment. See chap. i. 6.; ii. 1.

Ver. 2. *Take away flocks and feed.*—May mean, either that they take the flocks with the pasture, which might be done by removing the landmarks, and pretending that they were their own; or else, that they took the flocks to feed on them.

Ver. 4 *They turn the needy out of the way.*—That is, make them turn aside to make way for them; and even fly to *hide themselves* in caves and holes of the rocks, to save their lives.

Ver. 6. *They reap.*—See margin. That is, the poor, every one *his* master's, or oppressor's "field;" i. e. they labour for others only. Verses 5 and 6 should, perhaps, be considered as a parenthesis.

Ver. 7. *They* (that turn the needy out of the way) *cause the naked to lodge without clothing*—Without their hyke, or blanket, which they take in pledge. See chap. xxii. 6. [Or, "Naked they lodge without clothing; and without a covering in the cold;" one of the characteristics of the wandering Arabs, who are *ill-fed, ill-clothed,* and often miserably off for *tents.*]—*Bagster*

Ver. 11. *Make oil within their walls.*—That is, the walls which enclose their olive-yards. Or, as others read it, "They labour between their walls at noonday." The general meaning is, that though the poor prepare food for the rich, they enjoy neither corn, nor wine, nor oil, themselves.

Ver. 12. *God layeth not folly* to them.—Dr. *Good* renders it, "God regardeth not the supplication:" i. e. he does not interfere as their judge, to punish them. The word rendered *folly,* means also *prayer,* or supplication.

Ver. 13. *They are of those that rebel against the light*—By preferring night to day, "because their deeds are evil." John iii. 19.

the [e] twilight, saying, No eye shall see me: and [h] disguiseth *his* face.

16 In the dark they dig through houses, *which* they had marked for themselves in the daytime: they [i] know not the light.

17 For the morning *is* to them even as the shadow of death: if *one* know *them*, *they are in* the terrors [j] of the shadow of death.

18 He *is* swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat [k] consume the snow waters: *so doth* the grave *those which* have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more [l] remembered; and wickedness shall be broken as a tree.

21 He evil entreateth the barren *that* beareth not: and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, [m] and no *man* is sure of life.

23 *Though* it be given him *to be* in safety, whereon he resteth; yet his [n] eyes *are* upon their ways.

24 They are exalted for a little [o] while, but are [p] gone and brought low; they are [q] taken out of the way as all *other*, and cut off as the tops of the ears of corn.

A. M. 2484. B. C. 1520.

g Pr 7.8,9.

h *setteth* his *face in secret.*

i Jn.3.20.

j Ps.73.18, 19.

k *violently take.*

l Pr.10.7. Is.26.14.

m or, *he trusteth not* his own *life.*

n Pr.5.21.. 23.

o Ps.37.35, 36.

p *not.*

q *closed up.*

25 And if *it be* not *so* now, who will make me a liar, and make my speech nothing worth?

CHAPTER XXV.

Bildad showeth that man cannot be justified before God

THEN answered Bildad the Shuhite, and said,

2 Dominion [a] and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom [b] doth not his light arise?

4 How then can man be justified [c] with God? or how can he be clean [d] *that is* born of a woman?

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

6 How much less man, *that is* a worm? and the son of man, *which is* a worm.

CHAPTER XXVI.

1 Job, reproving the uncharitable spirit of Bildad, 5 acknowledgeth the power of God to be infinite and unsearchable.

BUT Job answered and said,

2 How [a] hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and whose spirit [b] came from thee?

5 Dead *things* are formed from under the waters, [c] and the inhabitants thereof.

a Da.4.3,34. Jude 25.

b Mat.5.45.

c c.4.17,&c. 15.14,&c. Ps.143.2, &c. Ro.5.1,21.

d Zec.13.1. 1 Co.6.11. 1 Jn.1.9. Re 1.5.

a Is.40.14.

b Ec.12.7.

c or, *with.*

The character of such men seems here peculiarly referred to. It is light as the straw, or the bubble that floats upon the waves;—detested as the produce of soil laid under an *anathema*;—therefore "he seeth not the way of the vineyards;" that is, he liveth not to enjoy the general festivity, But,

> "As drought and heat consume the snow waters,
> So doth the grave (those which thus) have sinned."

These men, he observes, are "exalted (only) for a little while, and they are gone; and brought low, even to the grave;" they are taken out of the way, as all other men, whether rich or poor, "and are cut off (by death) as the tops of the ears of corn" (by the reapers;) and so are they sent to their reward. Thus is this imagery explained by our Lord himself, in one of his parables: "The harvest is the end of the world, and the reapers are the angels." Matt. xiii. 39.

This chapter closes with a fresh challenge to Job's opponents, to contradict, or to refute him.

CHAP. XXV. Ver. 1—6. *Bildad's last reply to Job.*—"This short reply of Bildad (says *Scott*, the poet,) represents, in a very lofty strain, the terrible majesty, supreme dominion, and infinite perfection of the Deity. Thence he infers the insufferable arrogance of a creature, so frail and impure as man, in justifying himself to God, and impeaching the rectitude of his government. He insinuates that Job had thus done; and probably intended to impress the standers-by with a persuasion, that the sole point in dispute between Job and his opponents was,—who was in the wrong; he or God?

"This speech is no sort of answer to the facts adduced in the foregoing chapter. They were, indeed, undeniable; and, on the principles of his antagonists, not solvable. I therefore incline to think, that the poet put Bildad on making this last feeble effort, merely to give occasion to the triumph of Job in the subsequent chapter."

So far *Scott*, and we agree in the general tenor of his remarks, without pledging ourselves to the truth of every observation. Most certainly the language and ideas are sublime and beautiful; but from its extreme brevity, it seems more like the exordium, than the whole of an oration. Taking it, however, as it stands, we cannot too much admire either the language or the sentiments.

Dominion and fear are with him; but what can we understand by God "making peace in his high places?"—"in the heights of heaven," as the Chaldee paraphrase explains it. *Scott* (above named) explains it of preserving peace; keeping all the heavenly worlds in perfect harmony and order. Perhaps here may be another allusion to the heavenly court, of which we read in the commencement of the poem, when the sons of God met together, and Satan, the angel of discord, appeared among them; but it was only as the accuser of mankind. There is no more war in heaven. When the Author of peace ordaineth "quietness," "who then can give trouble?" (Chap. xxxiv. 29.)

But the chief sentiment here expressed, is the same as had been twice before expressed by Eliphaz, (chap. iv. 17.—xv. 14.) though somewhat differently:

> "How can man be justified with God?
> Or, how can he be clean that is born of woman?"

The Deity is then compared to an uncreated sun, whose light irradiates all the hosts of heaven; before whom the moon appears abashed, and withdraws her light, and the stars twinkle with impurity. The whole passage is thus beautifully expressed in English verse by *Scott*,

> "———— Shall a thing of dust
> Assume the lofty attribute of just!
> Before his blaze the moon abash'd retires;
> Before his blaze fade all the starry fires:
> Yet shall pollution's worm his beam endure?
> The child of woman in his sight be pure?"

CHAP. XXVI. Ver. 1—14. *Job's concluding speech, in reply to his friends.*—"In reply to Bildad, Job demonstrates himself to be no less expert at wielding the weapons of satire and ridicule, than those of reason and argument; and, reverting to a more serious tone, he displays the infinite power and wisdom of God, more copiously and more poetically than the former speaker." (Bishop *Lowth*.) And "whereas Bildad had spoken only of God's kingdom in heaven, Job adds the counterpart,

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Ver. 15. *Disguiseth his face.*—See margin. [Or, "putteth *a covering* on his face;" probably the hood of the burnoose, or cloak, which the Arabs sometimes throw over their other garments.]—*Bagster.*

Ver. 16. *Dig through houses.*—The houses of the East being generally built of clay, or soft bricks, are easily undermined.

Ver. 18. *He is swift.*—"As a light thing." *Scott, Good, Boothroyd.*—*Their portion.*—There is a remarkable abruptness in the change of person in these verses, which appears harsh to us; but is not uncommon in the poetic books of Scripture.

Ver. 21. *He evil entreateth.*—"He devoureth." *Scott, Boothroyd.* The sense is, he injureth some, and doeth good to none.

Ver. 22. *He riseth up, and no man is sure of life.*—Thus translated, the passage may apply to the assassin, ver. 14. and this agrees best with the preceding clause: see the margin; i. e. he is himself in continual fear: which may well apply to the same character.

Ver. 23. *Though it be given him to be in safety,* &c.—Taking the words as in the text, the sense is, that notwithstanding any assurances of safety, his eyes are continually upon the watch.

CHAP. XXV. Ver. 5. *Behold* (rather, "look") *even to the moon, and it shineth not.*—"It abideth not," says Dr. *Good*. Perhaps the poetical idea is, that when the sun appears, the moon withdraws behind the curtains of her tent, and becomes invisible.——*The stars are not pure.*—The twinkling of the stars is supposed to be caused by the casual intervention of fleeting vapours, or other bodies; but the purity here meant is moral

Ver. 6. *How much less,* &c.—[The original is degradingly expressive: "How much less, *enosh*, miserable man, who is a worm; and the son of Adam, who is, *tolcah, a maggot.*"]—*Bagster.* Dr. *Good* renders it,

> "How much less man, a worm,
> And the son of man, a reptile?"

CHAP. XXVI. Ver. 2. *How hast thou helped,* &c.—[Bildad had produced no argument to refute Job's doctrine; and therefore Job *ironically* admires the assistance which Bildad had given to his friends in their extremity, and the instruction he had afforded him in his perplexity.]—*Bagster.*

Ver. 3. *How hast thou plentifully declared,* &c.—Rather, "How hast thou abundantly exhibited *sound wisdom.*" So the word here used is rendered in Prov. ii. 7.; iii. 21.

Ver. 4. *And whose spirit came from thee.*—Rather, "What inspiration cometh from thee." So far, it may be easily perceived, the language is ironical. Job now proceeds to enter on the deep matter of his own oration.

Ver. 5. *Dead things,* &c.—This verse is very unhappily translated. *Boothroyd's* appears to us the best version of it:

> "The mighty dead, and those who dwell with them,
> Are in anguish beneath the waters."

By these mighty dead (*Rephaim*) are generally understood, the giants of the old world, of which we read Gen. vi. 4. But the same term is applied to the mighty dead of later ages, Isa. xiv. 9. Ezek. xxxii. 21—23. These are represented as confined in *Sheol, Gehenna*, or *Tartarus*, to the punishment of the great day. Compare 2 Peter ii. 4, 5. Jude. ver. 6, 7 Rev xx 1, 2, 3.

6 Hell [d] *is* naked before him, and destruction hath no covering.

7 He stretcheth out [e] the north over the empty place, *and* hangeth the earth upon nothing.

8 He bindeth up [f] the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of his throne, *and* spreadeth his cloud [g] upon it.

10 He hath compassed the waters with [h] bounds, until the [i] day and night come to an end.

11 The pillars of heaven [j] tremble and are astonished at his reproof.

12 He [k] divideth the sea with his power, and by his understanding he smiteth through [l] the [m] proud.

13 By his spirit he [n] hath garnished the heavens; his hand hath formed the crooked serpent.

14 Lo, these *are* parts [o] of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

CHAPTER XXVII.

1 Job protesteth his sincerity. 8 The hypocrite is without hope. 11 The blessings which the wicked have are turned into curses.

MOREOVER Job [a] continued his parable, and said,

2 *As* God liveth, *who* hath taken away my judgment; and the Almighty, *who* hath [b] vexed my soul;

3 All the while my breath *is* in me, and the [c] spirit of God *is* in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die I will not remove mine [d] integrity from me.

6 My righteousness I hold fast, and will not let it go: my heart [e] shall not reproach *me* [f] so long as I live.

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 For [g] what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 Will God hear [h] his cry when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he always [i] call upon God?

11 I will teach you [j] by the hand of God: *that* which *is* with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen *it*; why then are ye thus altogether vain?

13 This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

14 If [k] his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and his widows shall not [l] weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but [m] the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth *that* the keeper maketh.

19 The rich [n] man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

20 Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he

A. M. 2484. B. C. 1520.

d Ps.139.8, 11. Pr.15.11. He.4.13.
e Ps.104.2.
f Ge.1.6,7. Pr.30.4.
g Ps.97.2.
h Pr.8.29.
i *end of light with darkness.*
j He.12.26.
k Ex.14.21. Is.51.15.
l *pride.*
m Da.4.37.
n Ps.33.6,7.
o 1 Co.13.9, 12.
a *added to take up.*
b *made my soul bitter.* Ru.1.20.
c i. e. *the breath which God gave him.* Ge.2.7.
d c.2.3,9.
e Ac.24.16. 1 Jn.3. 19, 21.
f *from my days.*
g Mat.16.26
h Pr.1.28.
i Mat.13.21.
j or, *being in.*
k De.28.41. 2Ki.10.7,8 Ho.9.13.
l Ps.78.64.
m Ec.2.26.
n Lu.16.22, 23.

his kingdom in *Hades*, (or *Sheol*) the world of death. Thence he ascends to the (visible) creation; the origin and foundation of the divine dominion; and finishes with a display of some illustrious operations of providence for the benefit of our system. His design in all this was, not to make ostentation of his own superior eloquence. He aimed to remove the ill impressions made by the speeches of his opponents. He shows them that he firmly believed in the all-wise and almighty Maker and Governor of the world; and had too great and venerating ideas of his adorable perfections to be capable of being an Atheist, as Eliphaz had cruelly painted him, (chap. xxii. 12—20.) or of entering into a contest with" his Creator. (*Scott*, the poet.)

This chapter, though in several parts obscure, is full of the sublime and beautiful. It ransacks (as it were) the universe, for images to portray the majesty of the Great Supreme. It descends to the lowest hell, and stirs up the mighty dead—the giants of the olden time—the heroes and "men of renown" before the deluge, who filled the earth with violence, and were swept down by the mighty tempest into the vast abyss: but there they are not concealed. Hell is naked and uncovered to the eye of the Omniscient. His *knowledge* is "deeper than hell," what can we know of it? It is likewise "high as heaven," (chap. xi. 8.) and the poet leads us there also, to contemplate his works. He stretches out the northern hemisphere, and hangs at its extremity that brilliant lamp of heaven, the polar star, with its attendant luminaries. "The waters above the earth he bindeth up safely in the clouds, and to those below he setteth bounds," which, agreeable to his promise, (Gen. ix. 15.) shall not be passed till the time that day and night shall be interchanged no more. But he hides the splendour of his throne with clouds, and "the pillars of heaven tremble at his reproof." Anon, "the wind" disperseth the storm, and the heavens are gilded by his sun-beams.

Many commentators have explained this garnishing the heavens, of their first creation; but the context has led *Scott*, and other modern expositors, to explain the passage of the return of sunshine after rain, when its beams garnish or beautify the heavens.—"But lo! these are but the outlines of his ways." They convey "a word—a whisper" of his glory; but its full display, "the thunder of his power," O, who can comprehend or understand?

CHAP. XXVII. Ver. 1—23. *Job proceeds in his defence, and again solemnly protests his innocence.*—"The third of the friends making no reply, and the others remaining silent, (says Bishop *Lowth*,) Job at length opens the true sentiments of his heart concerning the fate of the wicked; he allows that their prosperity is unstable, and that they and their descendants

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Ver. 6. *Hell is naked.*—Heb. *Sheol;* the place of punishment just alluded to, "the bottomless pit," supposed by the ancients to lie under the great abyss of waters, in the centre of the earth.

Ver. 7. *He* (God) *stretcheth out the north* (i. e. the northern hemisphere; or rather, the stars of the North Pole) *over the empty place.*—Probably meaning the unknown northern sea.—*And hangeth the earth upon nothing.*—That is, in the vast expanse of ether. So *Milton:*

"And earth, self-balanced, on her centre hung."

Ver. 9. *He holdeth back the face of his throne.*—That is, he withdraweth from human eyes the splendour of his presence, by covering it with his clouds.

Ver. 10. *Until the day and night come to an end.*—See margin; i. e. until there shall be no more alternate succession of day and night.

Ver. 11. *The pillars of heaven tremble.*—What are these? Either the atmosphere, which is poetically supposed to support the celestial spheres, and which is violently agitated by tempests; or the mountains, which appear to vulgar eyes to support the heavens. See Psalm xviii. 7.

Ver. 12. *Smiteth through the proud.*—That is, the proud waves. See Isa. li. 15.

Ver. 13. *By his spirit he hath garnished the heavens.*—*Scott* (the poet) renders it, "By his wind the heavens become serene." The word *Ruach* is often rendered wind, as in chap. xxxvii. 21, &c. So *Luther.*—*His hand hath formed the crooked serpent.*—This line is variously rendered. For "formed," *Scott* (the poet) reads "slayeth," on the supposition that a tempest destroys the monsters of the sea; for it is the sea-serpent which is supposed to be here intended. But others, more in unison with the preceding imagery, refer to the celestial sign *draco*, which includes the stars between the great and little bear, (*Ursa*, major and minor,) near the North Pole. [Probably the immense constellation, called by *Milton*, "Ophiachus huge, that fires the arctic sky;" as it is not likely that this sublime writer should in an instant descend from "garnishing the heavens" to the formation of a reptile.]—*Bagster.* Dr. *Boothroyd*, after *Schultens. Dathe.* &c. renders the expression very literally; "He pierceth the shooting serpent." From this passage, says Dr. *Boothroyd*, the rising of these stars must have been attended with tempestuous weather; and hence to *pierce the serpent*, denotes to remove, or still, a tempest.

Ver. 14. *Lo, these are parts* (literally, "extremities;" Dr. *Good*, "outlines") *of his ways: but how little a portion* (*Good*, "whisper") *is heard of him.*—See chap. iv. 12, where it is applied to the voice of a spectre. The original term, literally "a word whispered," is very beautiful and expressive.

CHAP. XXVII. Ver. 1. *Job continued his parable.*—That is, oration.

Ver. 3. *Spirit of God.*—This is properly explained in the margin.

Ver. 7. *Let mine enemy be as the wicked.*—That is, let him be as prosperous as any wicked man can be.

Ver. 11. *I will teach you by the hand.*—See Margin; or rather, perhaps, as we might say, "by the aid," or help of God. Hand, figuratively means power.

Ver. 12. *Altogether vain.*—"Why do ye thus *babble babblings?*"—Dr. *Good.*

Ver. 15. *Those that remain of him.*—Rather, "his remains shall be entombed in *death;*" i. e. silently, and without pomp. "No sepulchre, no funeral dirge."—Dr. *Good.*

Ver. 16. *Raiment as the clay.*—That is, in great abundance. As the Asiatics scarcely ever change their fashions, they frequently hoard up a great quantity of garments. [*D'Herbelot* tells us, that Bokhten, an illustrious poet of Cufah, in the ninth century, had so many presents made him, that at his death he was found possessed of one hundred suits of clothes, two hundred shirts, and five hundred turbans.]—*Bagster.*

Ver. 18. *As a moth—as a booth.*—That is, "feeble in its structure and materials, and short in its duration."—*Good.* The kind of booth here alluded to, is one formed of boughs, for the watchmen of the garden or vineyard.

Ver. 19. *He shall not be gathered.*—Hebrew, "shall not add to do it;" i. e. "shall not do so again."—*Boothroyd.* He is supposed to be carried off with a hurricane in the night

departeth: and as a [o] storm hurleth him out of his place.

22 For *God* shall cast upon him, and not spare: [p] he would fain flee out of his hand.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

CHAPTER XXVIII.

1 There is a knowledge of natural things. 12 But wisdom is an excellent gift of God.

SURELY there is a [a] vein for the silver, and a place for gold *where* they fine *it*.

2 Iron is taken out of the [b] earth, and brass *is* molten *out of* the stone.

3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it hath [c] dust of gold.

7 *There* [d] *is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

A. M. 2484. B. C. 1520.

o Ps.58 9.

p *in fleeing he would flee.*

a or, *mine.*

b or, *dust.*

c or, *gold ore.*

d c.11.6.

e or, *flint.*

f Hab.3 9.

g c.26 8.

h *weeping.*

i 1 Co 4.5.

j Ec.7.24.

k Pr.3.13.. 15.

l *fine gold shall not be given for it.*

m Pr 8.11, 19 16.16.

n or, *vessels*

o or, *Ramoth.*

p ver.12. Ja.1.5,17.

9 He putteth forth his hand upon the [e] rock he overturneth the mountains by the roots.

10 He [f] cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth [g] the floods from [h] overflowing; and *the thing that is* hid [i] bringeth he forth to light.

12 But where [j] shall wisdom be found? and where *is* the place of understanding?

13 Man knoweth not the price [k] thereof; neither is it found in the land of the living.

14 The depth saith, It *is* not in me: and the sea saith, *It is* not with me.

15 [l] It cannot be gotten for [m] gold, neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* [n] jewels of fine gold.

18 No mention shall be made of [o] coral, or of pearls: for the price of wisdom *is* above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 Whence [p] then cometh wisdom? and where *is* the place of understanding?

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shall at last experience, on a sudden, that God is the avenger of iniquity. In all this, however, he contends that the divine counsels do not admit of human investigation; but that the chief wisdom of man consists in the fear of God."

On the early part of this chapter, *Scott* (the poet) has also the following remark: "Job had all along maintained, in opposition to the others, (his three friends,) that this world is not the scene of a regular distribution of good and evil; that virtue is often oppressed, and vice triumphant; and that the major part of wicked men go unpunished here; even grow hoary in affluence and ease, and at length die in peace. But now, having reduced his opponents to silence, he frankly owns, there are some examples of such sort of divine vengeance on bad men in the present life, as they had asserted. Lest, however, this acknowledgment should be construed a giving up the cause to his antagonists, and subscribing to their condemnation of him; he prefaceth his *concession* with a solemn declaration of his *innocence*; of his resolution to defend it to his latest breath; and of his abhorrence of (the) wicked character which they had endeavoured to fix upon him."

The term *hypocrite*, so often used by our translators, does not exactly correspond with the original word, which the Lexicons all agree means a profane and ungodly person: but this will make no alteration in the argument. For, a profane or ungodly person, who professes to be religious, (as Job certainly did,) must of necessity be a *hypocrite*; and it is no uncommon thing for hypocrites, who are *publicly* religious, to be in *private* irreligious and profane. Job, on the contrary, was in his private character certainly religious, and feared God; yet he cannot be justified, in many of his public speeches, from using expressions respecting God, at least, bordering upon profaneness; and libellous (if we may use such a term) toward his Maker. Of this we have an instance in the present chapter, in which he accuses the Almighty, not only of having vexed him bitterly, but also of having "taken away his judgment;" which implies either the denial, or at least the delay of justice, in refusing to clear up his character by the removal of his afflictions.

To return, however, to the hypocrite or wicked man here adverted to, the patriarch asks, "What is the hope of the hypocrite, though he hath gained (much wealth,) when God taketh away his soul?" Now this evidently implies, that when God taketh away the soul of a just or good man, that "there *is* hope in his death." That death, also, does not end the existence of a bad man, is equally clear from the verse following: "Will God hear his cry?" that is, after he hath taken away his soul. (See Prov. i. 24—31.)—It is added, "Will (or can) he delight himself in the Almighty? Will he always call upon God?" That is, as we understand the expression, Will his religion follow him into another world? Or will he there attempt to play the hypocrite? Alas! that religion is of little worth, that will not follow us beyond the grave. (See Rev. xiv. 13.)

CHAP. XXVIII. Ver. 1—28. *Man is diligent in seeking wisdom, but it is God's prerogative to bestow it.*—The great inquiry of this chapter is, "Whence cometh wisdom and knowledge?" Man digs deep into the bowels of the earth, and draws thence the most precious metals and costly jewels; but these are not wisdom, nor will they purchase it. In the pursuit of them, however, men discover extraordinary skill, intrepidity, and perseverance. They invade the dominions of darkness, and of the shadow of death. They penetrate where the vulture's eye cannot see, and where the fierce lion dare not enter. They penetrate even to the land of darkness, and the shadow of death. They inquire of "the great teacher, Death" and seek instruction from the grave:

> "Death and Destruction call—Learn somewhat here;
> The voice of wisdom vibrates in our ear:
> Herself accessible to God alone,
> To him her birth-place and her ways are known."—*Scott.*

To God himself, and to him alone, who is the source of all true wisdom, are all its secret paths known. He who weigheth the winds and measureth the waters—He who prepareth the rain, and directeth the lightning—He alone is able, and hath pointed out true wisdom: "To man he saith, Behold, the fear of the LORD, that is wisdom; and to depart from evil is understanding." From this we may derive these important maxims: 1. That the true use of wisdom lies in its practical application. Gold and jewels are only valuable as by means of bartering they may procure for us the necessaries and comforts of human life, and the means of doing good. 2. That, as St. James says, "If any man lack wisdom," either temporal, for his guidance

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Ver. 22. *God shall cast.*—*Scott* (the poet) and Dr. *Stock* consider the name of God as here improperly supplied, and refer the whole passage to the tempest: "it shall cast upon him his fury; in fleeing he would flee." So the Hebrew.

Ver. 23. Men *shall clap.*—If the word *God* be improperly supplied, so also *men:* and the critics just named, apply the whole of the description to the storm of east wind, the *levanter*, which may poetically be said, to clap and hiss, as we apply to our winds the terms *howl* and *whistle.*

CHAP. XXVIII. Ver. 1. *A vein for silver.*—"A mine," so *Good*, &c. *And a place for gold,* (where) *they fine it*—"which (men) refine," says the same learned critic. *Scott* (the poet) thinks the refining should be referred to both metals.

Ver. 2. *Brass is molten* out of *the stone*—i. e. the ore. The modern brass is an artificial metal, but the brass of the early ages was doubtless native copper, the oldest mine of which known was in the Isle of Cyprus, as mentioned by Pliny.

Ver. 3. *He setteth an end,* &c.—This verse is very obscure and difficult. The passage evidently relates to mining, in which man is the agent; the best modern translators, therefore, (following the suggestion of *Cocceius,*) supply the word *man* at the beginning of this verse:—"Man putteth an end to darkness;" or, as we should render it, "pusheth to the extreme end (or extremity) of darkness."

Ver. 4. *The flood breaketh out.*—This is often literally the case, (see ver. 11.) but it seems not to be the import of this clause. Here are no "waters" in the text, and the word seems improperly supplied. *Cocceius* and *Schultens* render it: "He breaketh up the valley near the bottom of the mountains;" that is, in order to penetrate the mine.—"They are *forgotten of the foot,*"—i. e. they descend not by their feet, but in baskets.—*They are dried up.*—Rather, "They sink down; they wander far from men," i. e. from human society.

Ver. 5. *The earth,* &c.—That is, the surface of it, "produceth bread;"—But *under it is turned up as it were fire.*—That is, deep below this surface are found subterraneous fires.

Ver. 7. *Vulture's eye.*—[*Ayah,* rendered the *kite* in Le. xi. 14. and *vulture* in Deut. xiv. 13. is supposed by *Bochart* to be the bird called by the Arabians *juju,* from its note; and which the ancients named *œalon,* i. e. the *merlin:* a bird celebrated for its *sharp-sightedness.*]—*Bagster.*

Ver. 9. *He putteth forth* (or "thrusteth") *his hand upon* (or "into") *the* (flinty) *rock. He overturneth* ("upturneth") *the mountains.*—(So *Good.*) This relates to the work of mining, as doth also the following.

Ver. 10. *He cutteth out rivers.*—(Or "channels.")—Dr. *Good.*

Ver. 11. *He bindeth the floods from overflowing*—i. e. restrains the water from "oozing" through the rocks. But, sometimes, instead of excluding they direct powerful streams through a mine, to clear away the rubbish.—*Scott.*

Ver. 16. *It cannot be valued.*—The original word strictly signifies, to be strewed on the ground, as the ancient merchants laid their commodities to be bartered for.—See ch. xx. 18. xxii. 24.

Ver. 17. *Crystal.*—[Hebrew *zechoochith,* in Syriac *zagoogeetho,* and in Arabic *zagag,* from *zachach,* (Heb.) to be *pure, transparent,* probably denotes *glass;* so the LXX. and Vulgate.]—*Bagster.*

Ver. 18. *Coral.*—(Probably so called from *raam,* to be *elevated,* from its always growing from the *tops* of rocky caverns, with its head downmost. *Coral* is a hard, cretaceous, marine production, resembling in figure the stem of a

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the [q] air.
22 Destruction and death say, We have heard the fame thereof with our ears.
23 God [r] understandeth the way thereof, and he knoweth the place thereof.
24 For he [s] looketh to the ends of the earth, *and* seeth under the whole heaven;
25 To make [t] the weight for the winds; and he weigheth the waters by measure.
26 When he made a decree for the rain, and a way for the lightning of the thunder:
27 Then did he see it, and [u] declare it; he prepared it, yea, and searched it out.
28 And unto man he said, Behold, the fear [v] of the LORD, that *is* [w] wisdom; and to depart from evil *is* understanding.

CHAPTER XXIX.

Job bemoaneth himself of his former prosperity and honour.

MOREOVER Job [a] continued his parable, and said,
2 Oh that I were as *in* months past, as *in* the days *when* God preserved me;
3 When his [b] candle shined upon my head, *and when* by his light I [c] walked *through* darkness;
4 As I was in the days of my youth, when the secret [d] of God *was* upon my tabernacle;
5 When the Almighty *was* yet with me, *when* my children *were* about me;
6 When [e] I washed my steps with butter, and the rock poured [f] me out rivers of oil;
7 When I went out to the gate through the city, *when* I prepared my seat in the street!
8 The young men saw me, and hid themselves: and the aged arose, *and* stood up.
9 The princes refrained talking, and laid *their* hand on their mouth.
10 The [g] nobles held their peace, and their tongue cleaved to the roof of their mouth.
11 When the ear heard *me*, then it blessed [h] me; and when the eye saw *me*, it gave witness to me:

A M 2184
B C 1820.

q or, *heaven.*
r Pr.2.6.
s Pr.15.3.
t Pa.135.7.
u or, *number.*
v De.4.6. Pa.111.10. Pr.1.7. 9.10. Ec.12.13.
w Ja.3.17.
a *added to take up.*
b or, *lamp.*
c Pa.23.4.
d Pa.25.14.
e De.33.24.
f *with me.*
g *The voice of the nobles was hid.*
h Lu.4.22. 11.27.
i Ps.72.12. Pr.21.13. 24.11,12.
j Is.61.10. Ep.6.14.
k Nu.10.31.
l Pr.29.7.
m *jaw teeth* or, *grinders.*
n *cast.*
o Pa.30.6.
p *opened.*
q *new.*
r Ge.49.24.
s *changed.*
a *of fewer days.*

12 Because I delivered [i] the poor that cried, and the fatherless, and *him that had* none to help him.
13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.
14 I [j] put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.
15 I was eyes [k] to the blind, and feet *was* I to the lame.
16 I *was* a father to the poor: and [l] the cause *which* I knew not I searched out.
17 And I brake [m] the jaws of the wicked, and [n] plucked the spoil out of his teeth.
18 Then [o] I said, I shall die in my nest, and I shall multiply *my* days as the sand.
19 My root *was* [p] spread out by the waters, and the dew lay all night upon my branch.
20 My glory *was* [q] fresh in me, and my [r] bow was [s] renewed in my hand.
21 Unto me *men* gave ear, and waited, and kept silence at my counsel.
22 After my words they spake not again; and my speech dropped upon them.
23 And they waited for me as for the rain; and they opened their mouth wide *as* for the latter rain.
24 *If* I laughed on them they believed *it* not and the light of my countenance they cast not down.
25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

CHAPTER XXX.

1 Job's honour is turned into extreme contempt. 15 His prosperity into calamity.

BUT now *they that are* [a] younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.
2 Yea, whereto *might* the strength of thy hands *profit* me, in whom old age was perished?

through the present life, or spiritual, for his direction to another, "let him ask (it) of God, who giveth to all men liberally, and upbraideth not, and it shall be given him." (James i. v.)

CHAP. XXIX. Ver. 1—25. *Job bemoaneth himself in the recollection of his former prosperity.*—Job looks back on the days of his prosperity, when the secret counsel of God, or the divine influences of his Holy Spirit, were as the suspended lamp which illumined his tent, or his house; and as the portable elevated fires which by night guided him in his journeyings. Thus, at home or abroad, by night or by day, he was under the divine direction, and the smiles of providence. At home, he was surrounded with his children and domestics; and when he passed through the city to the gate, where he was in the habit of administering justice; when he prepared his seat in the street, or open air, as was probably the custom, as an indication that he was about to administer justice, the young men hid themselves, abashed at his presence, or perhaps trembling at his expected reproofs. The aged rose and stood before him, and princes and nobles waited silently his decree. Then the ear that heard, blessed the wisdom with which he spake, and the eye that saw him, witnessed his justice and humanity. He was a father to the poor, and delivered him from the jaws of the oppressor Then he thought himself secure as the eagle in her nest at the top of a rock, and promised himself long life and prosperity; like the tree whose roots spread out by the waters, and whose leaves are ever fresh and verdant. Such was Job in his prosperity, when he sat chief among his people, like a king amidst his army, or as a father comforting his mourning family.

"Their guide in council, and in war their chief;
In want their father, and their hope in grief."

CHAP. XXX. Ver. 1—31. *Job complains of his melancholy reverse of circumstances.* This chapter affords a striking contrast to the preceding. It is an affecting picture of his present situation, as full of contempt and misery, which he now endured, and which is set in opposition to his former happiness and honour. It begins, according to *Scott*, (the poet,) with "a strong and spirited description of those villanous Arabs who,

plant divided into branches. It is of different colours, black, white, and red; though the latter is emphatically so called, as being most valuable, and usually made into ornaments.)—*Bagster.*

Ver. 22. *Destruction and death say.*—That is, death and a future state will teach us much, but God only is omniscient, as in the next verse.

Ver. 25. *Weight for the winds.*—[God has given an atmosphere to the earth, which, possessing a certain degree of *gravity* perfectly suited to the necessities of all animals, vegetables, and fluids, should be the cause in his hands of preserving animal and vegetable life; for by it the *blood* circulates in the veins of animals, and the *juices* in the tubes of vegetables. Without this atmospheric *pressure* there could be no respiration; and the *elasticity* of the particles of air in animal and vegetable bodies, would rupture the vessels in which they are contained, and destroy both kinds of life.]—*Bagster.*

CHAP. XXIX. Ver. 1. *Job continued his parable.*—"This word *mashal*," (i. e. parable,) says Bishop *Lowth*, "I take to be the word properly expressive of the poetic style."

Ver. 3. *When his candle.*—"An allusion, (says *Scott*, the poet,) to the lamps which hung from the ceiling of the banqueting rooms of the wealthy Arabs."—*When by his light I walked through darkness.*—This, the same writer takes to be an allusion to lights (or fires) carried on poles before the caravans, in their night travels through the deserts.

Ver. 4. *In the days of my youth.*—Hebrew, "Of my autumn." The original (Horpi) is literally "the stripping season," the fall of the leaf, which applies properly to his early life, because originally the year began about the time of vintage, the great time of festivity and rejoicing.—*When the secret of God was upon my tabernacle*, (or tent.)—This seems an allusion to the lamp in the preceding verse. Is it not most probable that, if Job had lived subsequent to the passage through the wilderness, the allusion would have been to the pillar of cloud and fire which guided them?

Ver. 6. *I washed my steps with butter.*—That is, with "butter-milk;" intimating a great number of kine, (he had five hundred yoke of cattle, ch. i. 3.) and great plenty of milk.—*The rock poured me out rivers of oil.*—"The best olives grow upon the rocky mountains," says *Scott*, (the poet.)

Ver. 16. *The cause which I knew not.*—It might with equal critical exactness be rendered: "The cause of him whom I knew not;" thus declaring the patriarch's impartiality and activity in the administration of justice.

Ver. 17. *I brake the jaws.*—The oppressor is here compared to a voracious savage beast.

Ver. 18. *I shall die in my nest.*—Comparing himself to the eagle, the king of birds.

Ver. 19, 20. *My root was spread.*—*Schultens* and *Scott* continue this still in the future, as the Hebrew equally admits.—"I *shall* spread; my glory *shall* be fresh, (or *new*,)" &c. So also Dr. *Good*.

Ver. 20. *My bow was renewed.*—Or "continued fresh." The ancient Arabs used to travel with their bow and quiver.—*Good.*

Ver. 24. *If I laughed on them, they believed it not.*—That is, they had no suspicion that I intended ridicule or scorn.

CHAP. XXX. Ver. 2. *Yea, whereto*, &c.—This verse is very perplexing; we propose the following version:

"Moreover, of what (use) was the strength of their hands to me,
Whose mature age failed."

The word (*calach*) is in chap. v. 26. rendered "full age"—and the verb (*abad*) commonly means "failed" "corrupted;" the sense appears to be, that their strength failed prematurely through corruption of manners—through early vice

3 For want and famine *they were* [b] solitary; fleeing into the wilderness [c] in former time desolate and waste.

4 Who cut up mallows by the bushes, and juniper roots *for* their meat.

5 They were driven forth from among *men*, (they cried after them as *after* a thief;)

6 To dwell in the clefts of the valleys, *in* [d] caves of the earth, and *in* the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 *They were* children of fools, yea, children [e] of [f] base men: they were viler than the earth.

9 And now [g] am I their song, yea, I am their [h] byword.

10 They abhor me, they flee far from me, and [i] spare not to spit [j] in my face.

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon *my* right *hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they have no helper.

14 They came *upon me* as a wide breaking in *of waters:* in the desolation they rolled themselves *upon me*.

15 Terrors are turned upon me: they pursue [k] my soul as the wind: and my welfare passeth away as a cloud.

16 And now my soul is poured out upon [l] me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season: and my sinews take no rest.

18 By the great force *of my disease* is my garment changed: it bindeth me about as the collar of my coat.

A. M. 2484. B. C. 1520.

b or, *dark as the night.*

c *yesternight.*

d *holes.*

e Ps.49.10.. 13.

f *men of no name.*

g Ps.69.12. La.3.14, 63.

h c.17.6.

i *withhold not spittle from.*

j Is 50 6. Mat.26 67 27.30.

k *principal one.*

l Ps.42.4.

m c.9.31.

n *turned to be.*

o *the strength of thy hand.*

p or, *wisdom.*

q Ge.3.19.

r *heap.*

s *hard of day.*

t Je.8.15.

u or, *ostriches.*

v La.4.8. 5.10.

a Mat.5.28.

b Pr.6.25.

19 He hath cast [m] me into the mire, and I am [n] become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not*.

21 Thou art [o] become cruel to me: with [o] thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride *upon it*, and dissolvest my [p] substance.

23 For I know *that* thou wilt bring me *to* death, and *to* the house [q] appointed for all living.

24 Howbeit he will not stretch out *his* hand to the [r] grave, though they cry in his destruction.

25 Did not I weep for him that was [s] in trouble? was *not* my soul grieved for the poor?

26 When [t] I looked for good, then evil came *unto me:* and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 I went mourning without the sun: I stood up, *and* I cried in the congregation.

29 I am a brother to dragons, and a companion to [u] owls.

30 My skin [v] is black upon me, and my bones are burned with heat.

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

CHAPTER XXXI.

Job maketh a solemn protestation of his integrity in several duties.

I MADE a covenant with mine [a] eyes; why then should I think [b] upon a maid?

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

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when Job was in his prosperity, had felt the severity of his justice; and fled into the lurking-places of the desert. Upon the loss of his authority, these miscreants came out of their dens to revenge themselves by the most scurrilous abuse." The latter assertion is a mere assumption; but the patriarch's language warrants us to believe, that he had received from them some marks of contempt and ridicule, in his present situation very aggravating.

It should seem, however, that Job's heart was not free from pride, and that his sufferings were much increased, from the want of that humility and meekness that actuated another illustrious sufferer, in himself far more elevated, far more grievously insulted—but who, "when he was reviled, reviled not again, and when he suffered, threatened not." (1 Pet. ii. 2, 3.) Ah! if *he* had thus enumerated his sorrows—if *he* had amplified his griefs as Job did.—But he had *not* "an evil heart of unbelief:" Satan came to tempt, but found "nothing in him," on which he could fasten his temptations. (See John xiv. 30.)

Job, among his other troubles, was deprived, as we may say, of house and home; he looked, therefore, with the more composure to the tomb, which he justly describes as the general home of man, "the house appointed for all living." The heathen used to regard it as their "eternal home:" but not so Job: he considered it as a resting-place, where he should have to wait, but not for ever: "Thou shalt call, and I will answer thee; for thou wilt have a desire to the work of thine own hands." (Chap. xiv. 15.) "I know that my Redeemer liveth; .... and in my flesh shall I see God." (Chap. xix. 25, 26.)

CHAP. XXXI. Ver. 1—40. *Job makes a solemn protestation*

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and profligacy, See *Scott*, who renders the second line, "In whom old age is profligate."

Ver. 3. *Solitary.*—See Margin. We prefer the text.——*In former time.*—In the English idiom, "the other day."

Ver. 4. *Who cut up mallows by* (or among) *the bushes.*—The particular species of herbage here mentioned is doubtful; but *Harmer* quotes authority to show that the very poor in the East boil mallow leaves for food.——*Juniper.*—[Hebrew *rothem*, in Arabic *ratim*, and in Spanish *retama*, most probably signifies the *genista* or *broom*, which is very abundant in the deserts of Arabia.]—*Bagster.*

Ver. 7. *They brayed.*—This compares them to the wild asses *braying* for hunger. See chap. vi. 5. [Hebrew, *charul*, probably denotes some kind of *briar* or *bramble*; so the Vulgate renders it by *spina* or *sentis*. *Celsius* and *Scheuchzer* are inclined to think it the *paliurus*, a shrub, growing sometimes to a considerable height in desert places. "One of the inconveniences of the vegetable thickets of Egypt is," says *Denon*, "that it is difficult to remain in them, as nine tenths of the trees and plants are armed with inexorable thorns, which suffer only an unquiet enjoyment of the shadow which is so constantly desirable."]—*Bagster.*

Ver. 8. *Children of fools.*—Not idiots, but men of impious and abandoned characters. See Psalm xiv. 1. xlix. 10, &c.

Ver. 9. *I their song* —The most ancient method of libelling seems to have been in songs and proverbs. See chap. xvii. 6. Psal. lxix. 12. But the original word here used means strictly a stringed instrument, or a psalm sung to one. See titles to Psal. iv. and vi.; also Lam. iii. 14, 63. The LXX. here render it "their harp." Compare ch. xvii. 6.

Ver. 10. *And spare not to spit in my face.*—"Withhold not spittle from my face," or "in my presence." See note on Numb. xii. 14.

Ver. 11. *He hath loosed my cord.*—Either this refers to the *girdle*, and then means strength and authority, as in chap. xii. 18. Or to his *bow-string*, and then means he has disarmed me.——*They have let loose the bridle before me*—That is, they have thrown off all restraint; they are not curbed by my presence.

Ver. 12. *Upon my right* (hand) *rise the youth.*—*Good*, "the younglings;" but *Schultens* says, that the word in Arabic signifies "a bastard." *Upon* my right hand may mean to slander or accuse. Compare Ps. cix. 6.——*The ways of their destruction*—Or, "destructive ways."

Ver. 13. *They mar my path.*—This sentence, taken in connexion with the preceding, means, "They impede my way, and raise up impediments to my progress.——*They forward.*—Rather, "They rejoice," or triumph, &c. So

Heath, Scott, Good, &c.——*They have no helper.*—Rather, "There is no helper against them." *Scott* and *Boothroyd.*

Ver. 14. *They came upon me.*—As an inundation. See 2 Sam. v. 20.

Ver. 15. *They pursue my soul.*—My lordship, my dignity. See ch. xx. 28. xxxiv. 18. Their object was to degrade as well as distress him.

Ver. 16. *Upon me.*—Rather "in me," as in Ps. xlii. 4. In the English idiom we should say, "My soul is dissolved in me."

Ver. 17. *Pierced.*—That is, pained as if by piercing.

Ver. 18. *My garment changed.*—That is, in appearance, it became loathsome and adhered to his skin like the collar of his tunic.

Ver. 19. *Cast me into the mire.*—Made me filthy with disease, or with conscious guilt. See ch. ix. 31.

Ver. 20. *I stand up.*—As if to show the misery of his situation.

Ver. 21. *Thou art become cruel.*—Heb. "Turned to be cruel." In this he charged God foolishly.

Ver. 22. *Thou liftest me.*—The allusion is here to a whirlwind which will raise a person or an animal into the air, and then casting him down, perhaps dash him to pieces. See note on ch. i. 19.

Ver. 24. *His hand to the grave.*—"Heap;" i. e. of stones, which often marked a grave. 2 Sam. xviii. 17.——*Though they cry.*—This line is very difficult. Dr. *Good* seems to give the best sense, "Surely, in its ruins there is freedom."

Ver. 25. *Him that was in trouble.*—Hebrew, "That was hard of day;" or "whose day (whose lot) was hard."

Ver. 27. *My bowels boiled.*—That is, were agitated and inflamed.

Ver. 29. *To dragons.*—He was brother to these, because he mourned and wailed. See Micah i. 8.——*Owls.*—[Or, ostriches. Hebrew, *benoth yaanah*, in Arabic *binti naamatin*, not *owls*, but *ostriches*, so called from their doleful and hideous noises. "I have often" says Dr. *Shaw*, "heard them groan as they were in the greatest agonies."]—*Bagster.*

CHAP. XXXI. Ver. 1. *A covenant with mine eyes—Why then*, &c.—The latter clause is rendered by many, both ancient and modern commentators, in the indicative, "That I will not *gaze* upon," &c. See Matt. v. 28.

Ver. 2, 3. *For what portion*, &c.—The supplementary words in italic are wrong placed. Dr. *Boothroyd* places them thus:

> "For what (is) the portion of God from above?
> Or the inheritance of the Almighty from on high?
> (Is it) not destruction to the wicked?
> And utter ruin to the workers." &c.

A. M. 2484. B. C. 1520.

4 Doth [c] not he see my ways, and count all my steps?

5 If [d] I have walked with vanity, or if my foot hath hasted to deceit;

6 Let [e] me be weighed in an even balance, that God may know mine integrity.

7 If my step hath turned out of the way, and my heart [f] walked after mine eyes, and if any blot hath cleaved to my hands;

8 *Then* let me sow, and let another eat; yea, let my offspring be rooted out.

9 If my heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door;

10 *Then* let my wife grind unto another, and let others bow down upon her.

11 For this *is* a heinous crime; yea, it *is* [g] an iniquity *to be punished by* the judges.

12 For it *is* a fire *that* consumeth to [h] destruction, and would root out all mine increase.

13 If I did despise the cause of my man-servant or of my maid-servant, when they contended with me;

14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

15 Did [i] not he that made me in the womb make him? and [j] did not one fashion us in the womb?

16 If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me, as *with* a father, and I have guided [k] her from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If [l] his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:

22 *Then* let mine arm fall from my shoulder-blade, and mine arm be broken from [m] the bone.

23 For [n] destruction *from* God *was* a terror to me, and by reason of his highness [o] I could not endure.

24 If [p] I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;

25 If I rejoiced because my wealth *was* great, and because my hand had [q] gotten much;

26 If I beheld the [r] sun when it shined, or the moon walking [s] *in* brightness;

27 And my heart hath been secretly enticed, or [t] my mouth hath kissed my hand:

28 This also [u] *were* an iniquity *to be punished by* the judge: for I should have denied the God *that is* above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

30 Neither have I suffered my [v] mouth to [w] sin by wishing a curse to his soul.

31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

32 The stranger [x] did not lodge in the street: *but* I opened my doors to the [y] traveller.

33 If I covered my transgressions [z] as [a] Adam, by hiding mine iniquity in my bosom:

34 Did I fear a great [b] multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?

35 Oh that one would hear me! behold, [c] my desire *is*, *that* the Almighty would answer me, and *that* mine adversary had written a book.

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

c Jn.1.48. Je.32.19.

d Ps.44.20, 21

e *him weigh me in balances of justice.*

f Eze.14.3., 7.

g Le.20.10.

h Mal.3.5. He.13.4.

i Pr.22.2.

j or, *did he not fashion us in one womb.*

k I. e. *the widow.*

l De.24.13.

m or, *the channel bone.*

n Ps.119. 120.

o Ps.76.7.

p 1 Ti.6,17

q *found.*

r *light.*

s *bright.*

t *my hand hath kissed my mouth.*

u De.17.2..7

v *palate.*

w Ec.5.6.

x Is.58.7. He.13.2.

y or, *way.*

z or, *after the manner of men.*

a Ge.3.8,12.

b Ex.23.2.

c or, *my sign is that the Almighty will answer me.*

of his innocence.—Nothing, certainly, but the cruel accusation of his friends can justify Job in the strain of self-justification which he here adopts, as one "righeous in his own eyes." Though we can have no doubt of his integrity, yet, remembering that he was a sinner, as himself confesses, (chap. vii. 20.) we cannot read with entire satisfaction the history from his own lips, much less the imprecations with which he accompanied his narrative.

The first verse, though uttered with much seriousness, has been often quoted in ridicule by the profane. "I made a covenant with mine eyes," which, indeed, every good man will do, who considers to how many temptations these eyes of ours are inlets. In the latter clause of the verse, however, the word for *look* is very emphatic, and signifies (see note) to contemplate, *gaze*, &c. in a manner with us considered indecent and improper, but much more so in Job's age and country.

The allusions to *Sabaism*, or the worship of the heavenly bodies, in the latter part of the chapter, (ver. 26, &c.) is both curious and instructive. This, we have no doubt, was the most ancient species of idolatry, and kissing the hand that pointed to the heavenly bodies, one of the most ancient forms of worshipping them. Afterwards, when image worship was introduced, they "kissed the calves," &c, (Hosea xiii. 2.) This worship, however, though apparently slight, and such as no mortal eye, perhaps, might witness, still, had he been guilty of it, would have been a denial of the true God, and an iniquity to be punished by the great Judge of all, who searches hearts. He then speaks of his charity to the poor, and hospitality to strangers; a virtue of the first rank among the Arabs, and on which he seems greatly to have prided himself. Job was not only willing to entertain strangers, but anxious so to do: he not only opened his doors to receive all who came, however numerous, but he went out of doors, to seek and invite them in, regardless of the reproach of his neighbours on that account.

What is said about the sin of Adam, is not so clear. But what did Adam? He concealed his sin, or rather attempted to conceal it, by hiding himself: then he threw the fault upon his wife, and blamed his Maker for giving him such a partner: "The woman that thou gavest me," &c. (Gen. iii. 12.) Such, indeed, is the manner of men in general. But what connexion has this subject with hospitality? We have heard of treachery under the form of hospitality; but Job protests his innocence

Ver. 8. *Let my offspring.*—Supposing his own children all slain, this will equally apply to his grandchildren, or other branches of his family.

Ver. 9. *If my heart was deceived* (rather "allured," *Schultens*) *by a woman.*—That is, another man's wife. *Scott,* (the poet.)

Ver. 10. *Let my wife.*—Woman, the same word as the preceding; let her *grind unto* (for) another; i. e. become the slave;—*And let others bow down upon her*;—i. e. oppress her, &c.

Ver. 11. *For this* (viz. adultery) *is a heinous crime*, &c.

Ver. 13. *Despise the cause*, &c.—(In ancient times *slaves* had no action at law against their owners; but Job admitted them to all civil rights, and permitted them to complain even against *himself*.)—*Bagster.*

Ver. 18. *I have guided her.*—The margin explains this of "the widow;" but we should explain this verse of the male and female orphans.

Ver. 21. *When I saw my help in the gate.*—That is, when he considered the power and influence which he had in the court of judicature.

Ver. 22. *From the bone.*—LXX. from the elbow.

Ver. 23. *Could not endure.*—That is, to do injustice.

Ver. 27. (If) *my mouth hath kissed my hand.*—*Lucian* says, that the Greeks, even in his time, "worshipped the sun by kissing their hand." The Romans, also, as Dr. *Good* remarks, expressed their idolatry in the like manner. So when Cæcilius observed the statue of Serapis, "according to the custom of the superstitious vulgar, he moved his hand to his mouth, and kissed it with his lips."

Ver. 28. *An iniquity* to be punished by *the judge.*—More correctly, "by *my* judge."—*Peters, Scott, Hoothroyd,* &c.

Ver. 31 *If the men of my tabernacle* (or tent) *said not, Oh that we had of his flesh!* &c.—This is very obscure and incorrect. Dr. *Boothroyd,* following the authority of *Schultens, Scott, Good,* &c. renders it, more faithfully to the sense than words.

"Do not the men of my tabernacle say—
Who longed for his flesh, (i. e. meat,) and was not satisfied?"
See 1 Sam. ii. 13- 16

This and the following verse refer to Job's hospitality, in receiving and entertaining strangers.

Ver. 33. *If I covered my sin as Adam.*—So *Peters, Scott, Good,* &c. But the margin reads, "after the manner of men;" and so many of the commentators.

Ver. 34. *Did I fear a great multitude,* (i. e. o`visiters,) *or did the contempt* (rather reproach) *of families terrify me?* &c.—We conceive the whole of this refers to his hospitality; and that it is all explained by the following passage, quoted by *Schultens* from the "Arabian Anthologia." "How often, when echo gave me notice of a stranger's approach, have I stirred my fire, that it might give a clear blaze. I flew to him as to a prey, through fear that my neighbour should get possession of him before me."

Ver. 35. *Oh that one would hear me!*—Or, "grant me a hearing;" namely, God himself.—*Behold, my desire.*—Margin, "sign," but rather, "signature," namely, as a pledge of his readiness to stand the trial.—(O that) *the Almighty would answer me!*- But may not the word mean to examine, by way of interrogation? or perhaps to pronounce sentence? See Ge. xli. 16.—*And* (O that) *mine adversary* (" the man, my accuser ," so the Hebrew) *had written a book*—a libel, which in the civil law means a declaration, or accusation against the defendant.

38 If my land cry against me, or that the furrows likewise thereof [d] complain;

39 If I have eaten the [e] fruits thereof without money, or have [f] caused the owners thereof to lose their [g] life:

40 Let thistles grow instead of wheat, and [h] cockle instead of barley. The words of Job are ended.

CHAPTER XXXII.

1 Elihu is angry with Job and his three friends. 6 Because wisdom cometh not from age, he excuseth the boldness of his youth. 11 He reproveth them for not satisfying of Job. 16 His zeal to speak.

SO these three men ceased [a] to answer Job, because he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified [b] himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

4 Now Elihu had [c] waited till Job had spoken, because they *were* [d] elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I *am* [e] young, and ye *are* very [f] old; wherefore I was afraid, and [g] durst not show you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit [h] in man: and the inspiration [i] of the Almighty giveth them understanding.

9 Great [j] men are not *always* wise: neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I also will show mine opinion.

11 Behold, I waited for your words; I gave ear to your [k] reasons, whilst ye searched out [l] what to say.

12 Yea, I attended unto you, and, behold, *there was* none of you that convinced Job, *or* that answered his words:

13 Lest ye should say, We [m] have found out wisdom: God thrusteth him down, not man.

14 Now he hath not [n] directed *his* words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more: they [o] left off speaking.

16 When I had waited, (for they spake not, but stood still, *and* answered no more;)

17 *I said*, I will answer also my part, I also will show mine opinion.

18 For I am full of [p] matter, the spirit [q] within me constraineth me.

19 Behold, my belly *is* as wine *which* [r] hath no vent; it is ready to burst like new bottles

20 I will speak, that I may [s] be refreshed: I will open my lips and answer.

21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

22 For [t] I know not to give flattering titles; *in so doing* my Maker [u] would soon take me away.

CHAPTER XXXIII.

1 Elihu offereth himself instead of God, with sincerity and meekness, to reason with Job. 8 He excuseth God from giving man an account of his ways, by his greatness. 14 God calleth man to repentance by visions, 19 by afflictions, 23 and by his ministry. 31 He inviteth Job to attention.

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in my [a] mouth.

3 My words [b] *shall be of* the uprightness of my heart: and my lips shall utter knowledge [c] clearly.

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 Behold, I *am* according to thy [d] wish in [e] God's stead: I also am [f] formed out of the clay.

A M 2184.
B C 1520.

d *weep.*
e *strength.*
f *or, the soul of the owners thereof to expire, or, breathe out.*
g 1Ki.21.13.
h *or, noisome weeds.*
a *from answering.*
b *his soul.*
c *expected Job in words.*
d *elder for days.*
e *few of days.*
f c.15.10.
g *feared.*
h Pr.20.27.
i Pr.2.6. Da.2.21.
j Mat.11.25 1 Co.1.27.
k *understandings*
l *words.*
m Je.9.23.
n *or, ordered.*
o *removed speeches from themselves.*
p *words.*
q *of my belly.*
r *is not opened.*
s *breathe.*
t Ga.1.10.
u Ps.12.2,3.
a *palate.*
b Pr.8.6..9.
c Ti.2.7,8.
d *mouth.*
e c.9.32,33.
f *cut*

in this respect; he never wronged the stranger, nor betrayed the traveller that came beneath his roof.

With these protests, Job's defence closes. What follows (ver. 35—37) is the peroration, or conclusion; in which he again passionately wishes that he might be brought to trial; and that the Almighty would hear his cause; that *the man his adversary*, (so the original,) had written out his accusation in a book (or libel;) and so confident is he of an honourable acquittal, that he would exhibit it on his shoulder, as a trophy, or bind it on his head, as a diadem; and instead of shrinking from the contest, come forward to meet it with the courage of a prince.

"As Job was about to conclude," says *Scott*, (the commentator,) "another particular seems to have occurred to him. He had never seized upon lands (or their fruits) by putting the owner to death as a criminal, and confiscating his estate," &c.; a thing by no means uncommon in arbitrary countries. See 1 Kings xxi.

CHAP. XXXII. Ver. 1—22. *Elihu takes up the controversy, and reproves Job's friends.*—This chapter begins the fifth part of this sacred poem, in which a new character appears of peculiar interest; and brings before us a fact of which we were hardly before apprized; namely, that beside the preceding disputants, there were also hearers, of whom one now comes forward to take up the debate, though, as he confesses, considerably younger than either of the disputants. After an apology for this circumstance, he censures both parties: Job, because he justified himself before God; and his pretended friends, because though they could not answer Job, nor prove him guilty of any of the crimes they had insinuated against him, they still considered him as guilty without offering any proof.

Elihu had evidently listened to the whole of the debate; but his comparative youth, as we have just remarked, prevented his interference, till he could in fact refrain no longer, and then, as he expresses it in the true eastern style, he was as a skin bottle with new wine, ready to burst, and is obliged to speak that he may be relieved.

"The lenity and moderation of Elihu," as Bishop *Lowth* observes, "serves as a beautiful contrast to the intemperance and asperity of the other three. He is pious, mild, and equitable; equally free from adulation and severity; and endued with singular wisdom, which he attributes entirely to the inspiration of God: and his modesty, moderation, and wisdom, are the more entitled to commendation when we consider his unripe youth. As the characters of his detractors were in all respects calculated to inflame the mind of Job, that of his arbitrator is admirably adapted to sooth and compose it; to this point the whole drift of the argument tends, and on this the very purport of it seems to depend."

CHAP. XXXIII. Ver. 1—33. *Elihu reasons with Job himself on his presumption in finding fault with God.*—Job had repeatedly wished for some one to be his advocate and me-

Ver. 40. *Cockle.*—Margin, "Noisome weeds." [Hebrew, *bashah*, from *baash*. to *stink*, rendered *wild grapes* in Isa. v. 2, 4. is supposed by *Hasselquist* to be the *solanum incanum*, or *hoary night-shade*, which is common in Egypt, Palestine, and the East; but *Celsius* and *Michaelis* contend, that it denotes a poisonous plant growing spontaneously and luxuriantly on sunny hills among vineyards.]—*Bagster.* N. B. Some think these last verses have been accidentally misplaced, and should follow ver. 25.

CHAP. XXXII. Ver. 1. *Because he was righteous in his own eyes.*—This is well explained in the verse following, "Because he justified himself rather than God."

Ver. 2. *Then was kindled the wrath of Elihu.*—That is, his anger was excited, but not intemperately.—*Elihu the son of Barachel, &c.*—"Buz was the second son of Nahor, the brother of Abraham, and a city of this name, probably derived from the same family, is mentioned Jer. xxv. 23, in conjuction with Dedan, which we know to have been in Idumea."—Dr. *Good.*

Ver. 8. *The inspiration of the Almighty.*—To the wisdom derived from age and experience, Elihu opposes a superior wisdom, derived from divine assistance.

Ver. 9. *Neither do the aged.*—The word "always" should be supplied here, from the former member of the verse.

Ver. 11. *Your reasons.*—[Instead of *tevoonotheychem*, nine MSS. read, *te choonotheychem*, "your arguments;" but the sense is nearly the same.—*Whilst ye searched.*—"Whilst ye were searching for words;" a fine irony, which they must have felt.]—*Bagster.*

Ver. 12. *I attended unto you.*—[*Weadeychem*, is rendered "and your testimonies," by the Syriac, Arabic, and LXX. and one of *De Rossi's* MSS. is so *pointed* as to require this reading.]—*Bagster.*

Ver. 13. *God thrusteth.*—"God must bring him down."—*Boothroyd.*

Ver. 14. *With your speeches.*—That is, "with speeches such as yours."

Ver. 16. *When I had waited.*—*Scott* (the poet) reads both this verse and the preceding in the present tense, as addressed to the auditory; "I wait, and they speak not. They are at a stand: they answer no more."

Ver. 17. "I said."—These words are improperly supplied.

Ver. 19. *My belly.*—Or, "inner part;" translated "within me" in the preceding verse. The Arabians use this word (*beten*) for the *mind*, as we do the *breast*. So Solomon, Prov. xxii. 18.—*Like new bottles.*—"As skin bottles of new wine;" the last word being properly supplied from the preceding sentence.

CHAP. XXXIII. Ver. 4. *The Spirit of God.*—This seems to have an evident reference to the creation of Adam. See Gen. ii. 7.

7 Behold, my [g] terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken in my [h] hearing, and I have heard the voice of *thy* [i] words, *saying*,

9 I am clean without transgression, I *am* innocent; neither *is there* iniquity in me.

10 Behold, he findeth occasions against me, he [j] counteth me for his enemy,

11 He [k] putteth my feet in the stocks, he marketh [l] all my paths.

12 Behold, *in* this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou strive [m] against him? for he [n] giveth not account [o] of any of his matters.

14 For God speaketh once, yea twice, *yet man* perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then he [p] openeth the ears of men, and sealeth their instruction,

17 That he may withdraw [q] man *from his* [r] purpose, and hide pride [s] from man.

18 He keepeth back his soul from the pit, and his life from [t] perishing by the sword.

19 He [u] is chastened also with pain upon his bed, and the multitude of his bones with strong *pain:*

20 So that his life abhorreth bread, and his soul [v] dainty meat.

A. M. 2484.
B. C. 1520.

g c.9.34.
h *ears.*
i c.10.7. 16.17. 23.11,12. 27.5,6. 29.14.
j c.19.11.
k c.13.27.
l Da.4.35.
m Is.45.9.
n *answereth not.*
o Ps.62.11.
p *revealeth, or, uncovereth.*
q c.17.11.
r *work.*
s Is.23.9.
t *passing by*
u Ps.107.17.
v *meat of desire.*

w or, *an atonement.*
x *childhood.*
y or, *He shall look upon men and say, I have sinned.*
z 1 Jn.1.9.
a or, *He hath delivered my soul, &c. and my life.*
b *twice* and *thrice.*
c Ps.40.1,2. Is.38.17.
d Ps.56.13. Ac.26.18.

21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness:

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found [w] a ransom.

25 His flesh shall be fresher than [x] a child's: he shall return to the days of his youth:

26 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.

27 [y] He looketh upon men, and *if any* [z] say, I have sinned, and perverted *that which was* right, and it profited me not;

28 [a] He will deliver his soul from going into the pit, and his life shall see the light.

29 Lo, all these *things* worketh God [b] oftentimes with man,

30 To bring back his soul from the [c] pit, to be enlightened with the light [d] of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

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diator, or days-man, to lay his hand on both parties, (chap. ix. 32, &c.; xvii. 3, &c.) and now, (says Elihu,) "Behold, I am according to thy wish in God's stead: I am also formed out of the clay." He then reminds him of the very improper language he had used, both in justifying himself and reflecting upon his Maker. In repeating these words in a poem, it is the sense, and not the exact words, that are expected to be quoted. We can hardly look for perfect consistency from a man in Job's situation; but, in justifying himself against the charges of his friends, he certainly goes very far toward denying that he was a sinner, and so his friends seem to have understood him as well as Elihu; yet from other passages it should seem that he meant only to deny his guilt in the crimes particularly alleged against him. (Comp. chap. vii. 20. with chap. ix. 30. x. 7, &c.)

Job, however, had said, "Behold, he findeth occasions against me: He counteth me for his enemy." (See chap. xiii. 24—27.) "Behold in this (saith Elihu) thou art not just: I will answer thee, that God is greater than man."—"This is one of those modes of speaking," says *Scott*, (the poet,) "which imply much more than is expressed. As if he had said, 'you talk to God as if he were an equal: but methinks he is somewhat superior to us.'" Elihu adds, "Why dost thou strive against him?"—Why question the justice or propriety of his conduct? "He giveth not account of any of his matters:" he answereth no interrogatories. Yet God has secret ways of impressing the human mind. Sometimes in a vision of the night, he admonishes men of danger, and withdraws them from it; or instructs them in the most important truths, as had been stated by Eliphaz, nearly in the beginning of the debate. (Chap. iv. 12, &c.) At other times he visits men upon the bed of affliction; teaches them to pray to him and confess their sins, and then accepts an atonement—forgives their sins, and restores their health.

A passage here occurs of much interest, as it is (and we think justly) referred to the doctrine of atonement by sacrifice, with which it is evident Job was acquainted, from the burnt-offerings which he offered for his children. (Chap. i. 5.) We shall give a metrical translation of the two principal verses from Dr. *Boothroyd*, with a few remarks.

> Ver. 23. "If there be sent to him a messenger,
> An interpreter, one among a thousand,
> To show to man what is his duty;
> 24. Then will God be gracious to him, and say,
> Deliver him from going down to the pit;
> I have provided an atonement."

The word rendered *messenger* (literally *angel*) is, under the Old Testament, applied to prophets, (Mal. ii. 7; iii. 1.) and under the New, to ministers or pastors. (Rev. i. 20.) The sense therefore appears to be, that when persons are visited with sickness, or any deep personal affliction, and God in his providence sends a prophet, or any man divinely taught, as Elihu represents himself to be, (chap. xxxii. 8, &c.) to instruct him in the will of God, then it is the duty of such "to show unto man *his* uprightness." But this pronoun *his*, may, we conceive, be referred either to God or man: if the former, it means to justify the character of God, in visiting man with such afflictions, and so to "vindicate the ways of God to man;" or, if the pronoun be referred to man, then it means to point out his path of duty, to repent and humble himself before God. "Then he (God) is gracious," and issues his command, "Deliver him .... I have found a ransom,"—or (as Dr. *Boothroyd* renders it,) "provided an atonement."

Recovery from sickness is here represented as the consequence of divine reconciliation: so it was in the case of Job; and though not generally the case, we know that peace of mind often contributes greatly to the restoration of health.

The penitent is here represented, first, as praying to God for pardon and recovery, and as then meeting God with joy and thanksgiving in the assemblies of his saints, for doubtless from the earliest ages saints did thus assemble. (See Gen. iv. 26.) But in the verse following, there is some doubt as to the person speaking: "He looketh upon men," &c. Our translators, referring it to God, have inserted the words *if any;* but doubting the propriety of this, have also, in the margin, given a very different turn to the expression; and, taking the words to be those of the sick man himself, they read, "He shall look upon men and say, I have sinned," &c. Also in the following verse, "He hath delivered MY soul from the pit, and MY life shall see the light." This is language certainly becoming a penitent, and consistent with the following remark of Elihu: "Lo, all these things worketh God oftentimes with man!"—This address to Job concludes with calling upon him to reply, if he had any thing to object to this statement; and as he did not reply, we may fairly infer that it was admitted.

Ver. 17. *Purpose.*—Or doings; from trusting to his own good works.

Ver. 18. *From perishing by the sword.*—The participle is more literally rendered in the margin, "the passing by;" and the noun following, (*she'lach*) according to *Pococke*, means any military weapon, and is by Dr. *Good* rendered *arrow*; so that we may read, "from the passing by of the arrow." See Ps. xci.5.

Ver. 23. *An interpreter.*—The word (*Melits*) seems to mean, one that *interposeth* to remove difficulties, and produce a good understanding: as, 1. An *interpreter*, Gen. xlii. 23. 2. An *ambassador*, 2 Chron. xxxii. 31. Both these senses will apply to a prophet, or minister of religion; (an orator, says the Chaldee.)——*One among a thousand.*—That is, an eminently qualified person. "One among *the* thousand," says Dr. *Good*, supposing the expression to denote an order of the celestial hierarchy; but we know of no such order.——*His uprightness.*—Bishop *Patrick*, *Scott*, the commentator, and the Assembly's Annotators, give both senses, as in the exposition: but *Poole*, *Scott*, the poet and Dr. *Boothroyd*, prefer the latter.

Ver. 25. *Fresher than a child.*—Or, "than childhood." This has particular reference to the case of Job. See 2 Ki. v. 14.

Ver. 27. *He looketh.*—Margin, "He shall look;" i. e. in the assembly among whom he had confessed before them. But as the same word (look) elsewhere means to "sing metrically;" i. e. to chant, as in the public worship, this may refer to the manner of his confession before the congregation. So *Schultens*, *Scott*, *Good*, &c.——*It profited me not.*—*Good*, "He hath not requited (it) unto me;" literally, "He hath not been even with me;" *Schultens*, which *Boothroyd* admirably paraphrases, "He hath not dealt with me after my desert." See Ps. ciii. 10.

Ver. 28. *His soul . . . . His life.*—(Following the *Keri*, many MSS., and versions.) "MY soul . . . . MY life." The variation in the original is only part of a Hebrew letter, *yod* for *vau*.

Ver. 32. *To justify thee.*—"That thou shouldest be justified." LXX. Vulgate, &c.

CHAPTER XXXIV.

1 Elihu accuseth Job for charging God with injustice. 10 God omnipotent cannot be unjust. 31 Man must humble himself unto God. 34 Elihu reproveth Job.

FURTHERMORE Elihu answered and said,

2 Hear my words, O ye wise *men;* and give ear unto me, ye that have knowledge.

3 For the ear trieth words, as the [a] mouth tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what *is* good.

5 For Job hath [b] said, I am righteous: and God hath taken away my judgment.

6 Should I lie against my right? my [c] wound *is* incurable without transgression.

7 What man *is* like Job, *who* drinketh up scorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said, It profiteth a man [d] nothing that he should delight himself with God.

10 Therefore hearken unto me, ye men of [e] understanding: far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity.

11 For the work [f] of a man shall he render unto him, and cause every man to find according to *his* ways.

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed [g] the whole world?

14 If he set his heart upon [h] man, *if* he gather unto himself his spirit and his breath;

15 All flesh shall perish together, and man shall turn again unto dust.

16 If now *thou hast* understanding, hear this: hearken to the voice of my words.

17 Shall [i] even he that hateth right [j] govern? and wilt thou condemn him that is most just?

18 *Is it fit* to say to a [k] king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?

19 *How much less to him* [l] that accepteth [m] not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands.

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and [n] the mighty shall be taken away without hand.

A. M. 2184. B. C. 1820.

a *palate.*
b c.27.2.
c *arrow.* c.6.4.
d c.9.22,23.
e *heart.*
f Re.22.12.
g *all of it.*
h *him.*
i 2 Sa.23.3.
j *bind.*
k Ex.22.28.
l He.12.28.
m 1 Pe.1.17.
n *they shall take away the mighty.*
o 2 Ch.16.9.
p Ps.139.2,3
q Am.9.2,3. He.4.13.
r Re.6.15,16
s Is.42.3. 1 Co.10.13
t *go.*
u *searching out.*
v *crushed.*
w *place of beholders*
x 1 Ti.5.24.
y *from after.*
z Pr.1.29,30
a Ex.22.27.
b Ro.8.31.. 34.
c Ps.143.7.
d 1 Ki.12.28.
e Da.9.7..14
f Ps.32.8.
g Ep.4.22.
h *from with thee?*
i *heart.*
j c.38.2.
k or, *My father, let Job be tried.*
a c.9.17,34. 16.12..17 27.2..6.
b c.31.2, &c.

21 For his eyes [o] *are* upon the ways of man, and he seeth [p] all his goings.

22 *There is* no [q] darkness, nor shadow of death, where the workers of iniquity may hide [r] themselves.

23 For he will not lay upon man more *than* [s] *right;* that he should [t] enter into judgment with God.

24 He shall break in pieces mighty men without [u] number, and set others in their stead.

25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are [v] destroyed.

26 He striketh them as wicked men in the open [w] sight [x] of others;

27 Because they turned back [y] from him, and [z] would not consider any of his ways:

28 So that they cause the cry of the poor to come unto him, and he [a] heareth the cry of the afflicted.

29 When he giveth [b] quietness, who then can make trouble? and when he hideth [c] *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:

30 That the hypocrite reign not, lest the people [d] be ensnared.

31 Surely it is meet to be said unto God, I [e] have borne *chastisement,* I will not offend *any more:*

32 *That which* I see not teach [f] thou me: if I have done iniquity, I [g] will do no more.

33 *Should it be* [h] according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men of [i] understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without [j] knowledge, and his words *were* without wisdom.

36 My [k] desire *is that* Job may be tried unto the end because of *his* answers for wicked men.

37 For he addeth rebellion unto his sin, he clappeth *his hands* among us, and multiplieth his words against God.

CHAPTER XXXV.

1 Comparison is not to be made with God, because our good or evil cannot extend unto him. 9 Many cry in their afflictions, but are not heard for want of faith.

ELIHU spake moreover, and said,

2 Thinkest thou this to be right, *that* thou [a] saidst, My righteousness *is* more than God's?

3 For thou saidst, What [b] advantage will it

o 2 Ch.16.9.
p Ps.139.2,3
q Am.9.2,3. He.4.13.
r Re.6.15,16
s Is.42.3. 1 Co.10.13
t *go.*
u *searching out.*
v *crushed.*
w *place of beholders*
x 1 Ti.5.24.
y *from after.*
z Pr.1.29,30
a Ex.22.27.
b Ro.8.31.. 34.
c Ps.143.7.
d 1 Ki.12.28.
e Da.9.7..14
f Ps.32.8.
g Ep.4.22.
h *from with thee?*
i *heart.*
j c.38.2.
k or, *My father, let Job be tried.*
a c.9.17,34. 16.12..17 27.2..6.
b c.31.2, &c.

CHAP. XXXIV. Ver. 1—37. *Job being silent, Elihu now addresses himself to his three friends.*—Still, however, his discourse relates to Job, though by addressing himself to them, he indulges in greater freedom of censure. He first reproves him for allowing himself to speak of God in the language of infidels and scorners; for attributing wickedness to his Maker, and contending that there was no profit in the service of the Most High. (See chap. ix. 17—22; xxi. 15.) But in this, we must make some allowance for the colouring of oriental eloquence, in the language of Elihu, as well as in that of Job. The principle, however, of attributing moral evil to God, could scarcely be censured in too strong and pointed language. Yet certainly Job did not so mean, however his language, while smarting under the arrows of the Almighty, might imply it.

That God cannot do wrong, he now argues from several convincing topics. 1. He is the supreme, and not a subordinate or delegated governor, (ver. 13.) and is therefore under no temptation from obligation or accountability. 2. He is benevolent: (ver. 14—16.) He could, if he please, at once recal his Almighty Spirit, and destroy all the creatures which he hath made. 3. He is a just and impartial Being: (ver. 17—20.) And as he seeth all men and all their actions, none can escape his notice, or evade his justice. But, 4. Even if it were so, and though there may be circumstances utterly inexplicable to us, is it becoming to charge wickedness upon kings? Much less is it allowable for such creatures as we are, to impute either error or wickedness to the universal Sovereign. It becomes us, therefore, in our affliction, rather to suspect ourselves than to call in question the divine equity or goodness: Surely it is meet to be said unto God, "I have borne (chastisement,) I will no (more) offend:" or, if we adopt the more modern translation.—"I have lifted up (my prayer;) let me not perish."

CHAP. XXXV. Ver. 1—16. *Elihu pursues his argument against Job, and charges him with self-righteousness.*—Job had certainly given way too much to infidel temptations, and had in effect said with the profane, (chap. xxi. 15.) "What is

CHAP. XXXIV. Ver. 6. *My wound.*—Properly "an arrow-wound." See ch. vi. 4.—*Without transgression.*—Perhaps, rather, "exaggeration." To transgress, is to go beyond bounds.

Ver. 14. *If he set his heart upon man.*—"Upon him," or "it." Miss *Smith* renders this elegantly and justly,

"If he set his heart upon it,
He can recal his spirit and his breath."

Ver. 17. *Shall even he that hateth right govern.*—That is, "Can he be an enemy to justice himself, who binds us so fast to the practice of it?" Bishop *Patrick.*

Ver. 24. *He shall break* (rather "*breaketh*) *and set*—rather, setteth." *Scott* (the poet.)—*Without number.*—"Without searching out;" i. e. unsearchable—unknown. Here may be an allusion to some of the calamities that fell on Job's family; probably the whirlwind that overthrew the house while they were feasting, was in the night.

Ver. 31. *I have borne—I will not offend.*—*Heath* renders this, *I lift up* (my hands;) *Scott,* "My prayer." *Heath* adds, "Let me not be destroyed;" *Boothroyd,* "Perish."

Ver. 33. *Should it be according to thy mind.*—See margin. ("Should it be) from with thee?" This is still more perplexed. The original is very obscure and variously translated. The common version is probably faithful to the sense, that God will do as pleaseth him, whether we approve or censure.

Ver. 36. *My desire is.*—See margin. But this seems foreign to the context. (But it may be rendered, "My wish is, that Job may be tried," as it is in the Chaldee.)—*Bagster.*—*Tried unto the end* (i. e. fully tried) *because of his answer for*—Many MSS. read, *like* wicked men or infidels. The difference in the original is very slight.

Ver. 37. *He clappeth his hands among us,* (i. e. he triumphs in his supposed victory) *and multiplieth his words against God!*—That was his rebellion.

CHAP. XXXV. Ver. 2. *My righteousness is more than God's.*—This is inferential reasoning from such passages as ch. xiii. 18. xix. 6, 7.; xxvii 2, &c

be unto thee? *and,* What profit shall I have, [c] *if I be cleansed* from my sin?

4 I will [d] answer thee, and thy companions with thee.

5 Look unto the heavens, and see; and behold the clouds *which* are higher than thou.

6 If thou sinnest, what dost thou against [e] him? or *if* thy transgressions be multiplied, what dost thou unto him?

7 If [f] thou be righteous, what givest thou him? or what receiveth he of thy hand?

8 Thy wickedness *may hurt* a man as thou *art;* and thy righteousness *may profit* the son of man.

9 By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.

10 But none saith, Where *is* God my maker, who giveth songs in the night;

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 There they cry, but none giveth answer, because of the pride of evil men.

13 Surely God will not [g] hear vanity, neither will the Almighty regard it.

14 Although thou sayest thou shalt not see him, *yet* [h] judgment *is* before him; therefore trust thou in him.

15 But now, because *it is* not *so,* [i] he hath visited in his anger; yet he [j] knoweth *it* [k] not in great extremity:

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

CHAPTER XXXVI.

1 Elihu showeth how God is just in his ways. 16 How Job's sins hinder God's blessings. 24 God's works are to be magnified.

ELIHU also proceeded, and said,

2 Suffer me a little, and I will show thee that [a] *I have* yet to speak on God's behalf.

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly my words *shall* not *be* false: he that is perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and despiseth not *any:* [b] *he is* mighty in strength *and* [c] wisdom.

6 He preserveth not the life of the wicked: but giveth right to the [d] poor.

7 He [e] withdraweth not his eyes from the righteous: but with kings *are they* on the throne; yea, he doth establish them for ever, and they are exalted.

8 And if [f] *they be* bound in fetters, *and* be holden in cords of affliction;

9 Then he showeth them their work, and their transgressions that they have exceeded.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve *him,* they shall spend their days in prosperity, and their years in pleasures.

12 But if they obey not, they shall [g] perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart [h] heap up wrath: they cry not when he bindeth them.

14 [i] They die in [j] youth, and their life *is* among the [k] unclean.

15 He delivereth the [l] poor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait *into* a broad [m] place where *there is* no straitness; and [n] that which should be set on thy table [o] *should be* full of fatness.

17 But thou hast fulfilled the judgment of the wicked: judgment and justice [p] take hold *on* thee.

18 Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then a great ransom cannot [q] deliver thee.

19 Will he esteem thy [r] riches? *no,* not gold, nor all the forces of strength.

20 Desire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

A. M. 2484. B. C. 1520.

c or, by it *more than by my sin.*
d *return to thee words.*
e Je.7.19.
f Ps.16.2. Pr.9.12.
g Is 1.15.
h Ps.77.5., 10.
i i. e. *God.*
j i. e. *Job.*
k Ho.11.8,9.
a there are *yet words for God.*

b Je.32.19.
c *heart.*
d or, *afflicted.*
e He.13.5.
f Ps.107.10.
g *pass away.*
h Ro.2.5.
i *their soul dieth.*
j Ps.55.23.
k or, *Sodomites.* De.23.17.
l or, *afflicted.*
m Ps.31.8.
n *the rest of thy table.*
o Ps.23.5.
p or, *should uphold thee.*
q *turn thee aside.*
r Pr.11.4.

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the Almighty, that we should serve him? or what profit shall we have if we pray unto him?"—Or, in his own words, "What profit shall I have—more than from my sin?"—Elihu directs him to look above, and consider the distance between himself and God; and inquire, on the other hand, what advantage the Almighty could derive from his services; or what injury he could do him by disobedience.

Elihu then adverts to one reason why the Almighty does not more frequently interfere to rescue the oppressed and distressed: namely, that though they cry under oppression, they do not cry *unto God* for deliverance. They inquire not after God their Maker, who alone is able to give "songs in the night" of solitude or affliction; who has given them that principle of reason denied to the brute creation, who yet are more sensible of the favours they receive: for "the ox knoweth his owner, and the ass his master's crib." A censure which in great measure falleth on Job himself, who "opened his mouth in vain," because he did not humble himself, and call upon him who alone was able to relieve him.

CHAP. XXXVI. Ver. 1—33. *Elihu resumes his defence of the character and providence of God.*—The laws of ancient eloquence and disputation were certainly very different from those of modern times. Elihu, though at first he apologised for his youth, feels no hesitation in announcing his competency for the conflict in which he was engaged; but, on the contrary, speaks confidently, not only of the extent, but of the truth and *perfection* of his knowledge, (ver. 4.) in which, we suppose, he may refer to that "inspiration of the Almighty by which he spake." (Chap. xxxii. 8.) All, however, is directed to the honour of his Maker. He begins with magnifying the Almighty's power and wisdom, and then shows how those perfections are exerted on the behalf of the righteous—however poor, afflicted, or distressed. He supporteth not kings in their oppression, but renders justice to the poor and the afflicted. He withdraweth not his eyes from the righteous, but sometimes raiseth them to seats of honour and of power, and that permanently. On the other hand, if the righteous fall into captivity or distress, he makes even their afflictions useful to them, in the way of discipline and reform. This he applies to the case of Job, and tells him, that he had been thus afflicted, and had he suitably humbled himself under the mighty hand of God, he would have been removed from his present *strait* into a *broad* place; that is, restored to prosperity and comfort. But since he had "fulfilled," or rather, he was "filled with the judgment," contention, or strivings of the wicked, he is warned lest he should be made a partaker of the like judgments.

Elihu now adverts to the power and majesty of God, as the sovereign and lawgiver of the world, clothed with the majesty of the storm, issuing his decrees in the voice of thun-

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Ver. 3. "If I be cleansed."—These supplementary words are injudiciously supplied. The margin is literal.

Ver. 5. *Clouds.*—[*Shechakim,* the *æthers,* or conflicting air; the strong agitation of which produces both light and heat: so Vulgate, *æthera.*]—*Bagster.*

Ver. 9. *They make* the oppressed *to cry.*—Or, "the oppressed are made to cry." *Scott* (the poet.)

Ver. 12. *None giveth answer.*—Rather, "*He* (God) answereth not;" and why? *because of* their pride—*the pride of evil men.* That is, the oppressed as well as the oppressors being wicked, God interfereth not.

Ver. 14. *Although thou sayest thou shalt not see him.*—Perhaps Elihu alludes to Job's language, chap. ix. 11.

Ver. 15. *But now,* &c.—This is another obscure passage, and such are not to be wondered at in a poem between three and four thousand years o l; the wonder is, that it can be at all decyphered. Dr. *Boothroyd's* translation of this verse, which we prefer, is as follows:—

"But none, because he hath not visited in his anger,
Nor noticed great arrogance—
Therefore," &c.

CHAP. XXXVI. Ver. 5. *Knowledge from afar.*—The original may refer as well to time as place. Isa. xxxvii. 26. Perhaps he means to ground his doctrine upon authorities of high antiquity. *Scott* (the poet) thinks he means to refer back only to his preceding discourse.

Ver. 13. *They cry not when he bindeth them.*—That is, in their affliction they call not upon God. See chap. xxxv. 10.

Ver. 14. *Their life is among* the unclean.—Margin, "Sodomites." As *Barak* signifies both to bless and to curse; (see note on chap. i. 11.) so *Kadesh,* is both to consecrate and desecrate; and as a name is used both for saints and Sodomite. See Deut. xxiii. 17; the purest and the vilest of human beings, and in the latter sense is here to be understood; the general meaning is, that the lives of such were cut short by debauchery.

Ver. 17. *Thou hast fulfilled.*—*Scott* (the poet,) "Thou art full of the judgment (or striving) of the wicked." Compare chap. xxxiv. 36, and note.—*Judgment and justice take hold on thee;* namely, on that account:—See margin. *Boothroyd,* "Shall be upheld."

Ver. 19. *Will he esteem?*—That is, will justice, or his executioner, death be bribed by gold?

Ver. 20. *Desire not the night.*—The time of assassinations, and perhaps of criminal executions.

22 Behold, God [s] exalteth by his power: who teacheth [t] like him?

23 Who hath enjoined him his way? or who can say thou hast wrought iniquity?

24 Remember that thou magnify [u] his work, which men behold.

25 Every man may see it; man may behold *it* afar off.

26 Behold, God *is* great, and we know *him* not, neither [v] can the number of his years be searched out.

27 For he maketh small the drops of water: they pour down rain [w] according to the vapour thereof:

28 Which the clouds do drop *and* distil upon man abundantly.

29 Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?

30 Behold, he spreadeth [x] his light upon it, and covereth the [y] bottom of the sea.

31 For by them [z] judgeth he the people; he [a] giveth meat in abundance.

32 With clouds he covereth the light; and commandeth it *not to shine* by *the cloud* that cometh betwixt.

33 The noise [b] thereof showeth concerning it, the cattle also concerning [c] the vapour.

CHAPTER XXXVII.

1 God is to be feared because of his great works. 15 His wisdom is unsearchable in them.

AT this also my heart [a] trembleth, and is moved out of his place.

2 Hear [b] attentively the noise of his voice, and the sound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his [c] lightning unto the [d] ends of the earth.

4 After it a voice [e] roareth: he thundereth [f] with the voice of his excellency; and he will not stay them when his voice is heard.

5 God thundereth marvellously with his voice; great things doeth he, [g] which we cannot comprehend.

A. M. 2184. B. C. 1820.

s Da.4.25,32
t Ps.94.12.
u Ps.111.2, 3.
v Ps.102.24.
w Ps.147.8,9
x Ps.17.24.
y *roots.*
z De.8.2,15.
a Ps.136.25. Ac.14.17.
b 1Ki.18.41, 45.
c *that which goeth up.*
a Da.10.7,8. Mat.28.2 . 4 Ac 16.26.. 29.
b *Hear in hearing.*
c *light.*
d *wings.*
e Ps 68.33.
f Ps.29.3.
g Ec.3.11. Ro.11 33.

h *and to the shower of rain, and to the showers of rain of his strength.*
i Ps.109.27.
j Ps.104.22.
k *chamber.*
l *scattering winds.*
m Ps.147. 17,18.
n *the cloud of his light.*
o Ps.148.8.
p *a rod.*
q 1Sa.12.18. Exr.10 9.
r 1Ki.18.45.
s Joel 2.23.
t Is 40 22. 44 24.
u *Gold.*
v 1Ti.6.16.
w Ps.62.11. 66.3.

6 For he saith to the snow, Be *thou on* the earth; [h] likewise to the small rain, and to the great rain of his strength.

7 He sealeth up the hand of every man; that [i] all men may know his work.

8 Then the beasts go [j] into dens, and remain in their places.

9 Out of the [k] south cometh the whirlwind; and cold out of the [l] north.

10 By the breath of God frost [m] is given; and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud: he scattereth [n] his bright cloud:

12 And it is turned round about by his counsels: that they may do [o] whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, whether for [p] correction, [q] or for his [r] land, or for [s] mercy.

14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments *are* warm, when he quieteth the earth by the south *wind?*

18 Hast thou with him spread [t] out the sky, *which is* strong, *and* as a molten looking glass?

19 Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them.

22 [u] Fair weather cometh out of the north: with God *is* terrible majesty.

23 *Touching* the Almighty, we [v] cannot find him out: *he is* excellent in [w] power, and in

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der, and dispensing blessings in his showers. Thus he judgeth the people, refreshing his inheritance with rain, but directing his thunderbolts against his enemies.

"Behold, he spreadeth his lightning upon it," (i. e. his tabernacle)
"And covereth (therewith) the bottom of the sea;
With clouds he covereth the light,
And controlleth it by (the cloud) that interposeth.
He announceth over him (man) his voice,
(And over) cattle, and over whatsoever riseth up."

This seems to be part of a grand description of the Deity's sensible approach, manifested by thunder; first heard at a distance, then rolling awfully nearer and nearer. This speech of Elihu, continued in the next chapter, is well calculated to prepare the mind for the introduction of JEHOVAH himself, speaking out of the whirlwind, in the chapter following. (Chap. xxxviii.)

CHAP. XXXVII. Ver. 1—24. *Elihu continues his beautiful description of the thunder storm, and the sublime winter scenery of the East.*—The storm scene here continued is so admirably rendered into English verse by *Scott*, that we cannot refrain from copying a few lines of it, relating to the commencement of this chapter.

"Even while I paint this dreadful scene I start;
My bosom scarce can hold its panting heart.
Hark! tremble! murmurs in the distant air
Whisper of God, his awful way prepare;
He fires the heavens; earth to her distant shores,
Feels the broad flashes; now his thunder roars;

Ver. 22. *Who teacheth like him?*—That is, with such authority. *Scott* (the poet) renders it, "Who is a *lawgiver like* him?"

Ver. 24. *Which men behold.*—Or celebrate.—See note on chap. xxxiii. 27.

Ver. 27. *He maketh small*, &c.—This relates to the process of evaporation by which the rain is formed and distributed on the earth.

Ver. 29. *The noise of his tabernacle.*—That is, the thunder of the clouds. See Psalm xviii. 11, &c.

Ver. 30. *Spreadeth his light* (i. e. lightning) *upon it;*—Rather, "around him." *Heath, Scott*, &c.

Ver. 31. *By them judgeth.*—That is, by fruitful showers and desolating storms—he administers his judgments.

Ver. 32, 33. *With clouds*, &c.—[Perhaps these difficult verses should be rendered, "He covereth the concave with lightning; and chargeth it what it shall strike. Its noise declareth concerning him; a magazine of wrath against iniquity."]—*Bagster.* These verses have much puzzled the translators, and some have rendered them in a way totally dissimilar. The version given in our exposition (which is partly communicated by a learned friend) adheres much closer to the popular translation, and to the original text, as it has been generally understood; and we are unwilling to depart unnecessarily from either.

CHAP. XXXVII. Ver. 1. *Is moved.*—"Is ready to bound out of its place."—Bishop *Lowth.*

Ver. 2. *Hear attentively the noise of*, &c.—"Tremble at his voice."—*Lowth*, &c.

Ver. 3. *He directeth it.*—"Its flash (or blaze) is beneath," &c. *Scott* and *Lowth.*—*Ends.*—i. e. the extremities of the horizon.

Ver. 4. *He will not stay them*, &c.—"He deceiveth them not when his voice is heard;" Bishop *Lowth.* "They cannot be searched (traced) out;" *Scott, Boothroyd.*

Ver. 6. *He saith to the snow.*—Snow and thunder are so seldom associated, that the poet may be here thought guilty of an anachronism. *Homer*, however, in his Iliad, mentions a thunder storm in snowy weather. *Barnes* (in his note) mentions having witnessed the same in London; and the editor of this work can bear his own testimony to a like fact.—*Likewise*, &c.—Heb. "And to the showers of rain, and to the showers of rain of his strength;" i. e. heavy showers. This last expression refers to the *latter* or winter rain, in the end of September or in the beginning of October.

Ver. 7. *He sealeth up*, &c.—That is, the rain by overflowing the country, (which seems necessary to its fertility,) at the same time stops all agricultural and out-door labours.

Ver. 8. *Out of the south.*—The following version, which is nearly that of the Bible margin, is both more explicit and exact.

"Out of the chamber (of the south) cometh the whirlwind."

The whirlwind that smote the house in which was Job's family (chap. i. 19) came from "the desert;" probably from the deserts of Africa, *south* of Idumæa.

"And cold from the (northern) scattering winds."—*Scott* (the poet.)

Ver. 10. *Straitened.*—*Scott*, "Hardened." *Boothroyd*, "Condensed."

Ver. 11. *His bright cloud.*—See margin. Clouds are spent by rain, and scattered by wind.

Ver. 12. *It is turned round.*—"Thus he turneth their courses by his councils." *Boothroyd.*

Ver. 13. *Correction.*—"Whether for correction or in mercy, he causeth it (the rain) to come upon the earth." *Scott* and *Boothroyd.*

Ver. 18. *A molten looking-glass.*—That is, a brazen mirror. See Deut. xxvii. 23.

Ver. 19. *We cannot order* our speech.—That is, we know not how to address him.—*By reason of darkness.*—That is, of ignorance.

Ver. 20. *Shall it be told*, &c.—This is very obscure; but may it not be read thus. "Shall *that which* I speak be told him? If a man (any one) speak (falsehood,) surely," &c. This may be a bold suggestion, and is offered with trembling, finding no meaning in the present version. Dr. *Good* seeing he could make no sense of the Hebrew, explains the whole as Arabic, and reads ver 19 and 20 thus:

"Teach us how we may address him
When arrayed in robes of darkness; (i. e. the thunder cloud.)
Or, if brightness be about him, how I may commune;
For if a man should then speak he would be consumed."

But is not this almost equally obscure?

Ver. 22. *Fair weather.*—Heb. "Gold," or "golden;" that is, brilliant shining weather. *Scott* (the poet) and *Boothroyd*, "The golden (sun,") but "sun" is supplied. Dr. *Henderson* (of Russia) applies it to the splendid *northern lights*, which are always attended with a breeze from the north.

[x] judgment, and in plenty of [y] justice: he will not [z] afflict.

24 Men do therefore [a] fear him: he respecteth not any *that are* wise [b] of heart.

CHAPTER XXXVIII.

1 God challengeth Job to answer. 4 God, by his mighty works, convinceth Job of ignorance, 31 and of imbecility.

THEN the LORD answered Job out of the whirlwind, and said,

2 Who *is* this that darkeneth counsel by words [a] without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and [b] answer thou me.

4 Where [c] wast thou when I laid the foundations of the earth? declare, if thou [d] hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the [e] foundations thereof fastened? or who laid the corner stone thereof;

7 When the morning stars [g] sang together, and all the sons of God shouted for joy?

8 Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,

10 And [h] brake up for it my decreed *place*, and set bars and doors,

11 And said, Hitherto shalt thou come, but no farther: and here shall [i] thy proud waves be [j] stayed?

12 Hast thou commanded the morning since thy days; *and* caused the day-spring to know his place;

13 That it might take hold of the [k] ends of the earth, that the wicked might be shaken out of it?

14 It is turned as clay *to* the seal; and they stand as a garment.

15 And from the wicked their light is withholden, and the high arm [l] shall be broken.

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates [m] of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where *is* the way *where* light dwelleth? and *as for* darkness, where *is* the place thereof,

20 That thou shouldest take it [n] to the bound thereof, and that thou shouldest know the paths *to* the house thereof?

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23 Which [o] I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, *which* scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to rain [p] on the earth, *where* no man *is; on* the wilderness wherein *there is* no man;

27 To satisfy [q] the desolate and waste *ground;* and to cause the bud of the tender herb to spring forth?

A. M. 2484. B. C. 1520.

x Ps.99.4.
y Is.45.21.
z Le.3.33.
a Mat.10.28
b Mat.11.25 1 Co.1.26.
a c.34.35. 35.16.
b *make me know.*
c Pr.8.22..30
d *knowest.*
e *sockets.*
f *made to sink.*
g Re.2.28.
h *established my decree upon it.*
i *the pride of thy waves.*
j Ps.89.9.
k *wings.*
l Ps.10.15.
m Ps.9.13.
n or, *at.*
o Ex.9.18, 24. Jos.10.11. Is.30.30. Re.16.21.
p Ps.147.8. Je.14.22.
q Ps.107.35.

His voice exalted with majestic sound,
Augments its terror through the vaulted round:
We hear, we shudder, but in vain inquire!
How formed his voice, and how inflamed his fire.
Great is the thundering God, and great his deeds;
Nor less his work our loftiest thoughts exceeds."

To this description succeeds that of an eastern winter, with snow and rain, the latter of which generally (and even sometimes the former) accompanies the thunder. During the rains and floods all out-door labour is interrupted, and the wild beasts retire into their dens in the mountains. Then ariseth the whirlwind from the south, or the cold winds from the north: the clouds are exhausted, and the floods are frozen. All these changes are wrought by the divine wisdom, whose counsels are inscrutable; not to be canvassed, but adored.

CHAP. XXXVIII. Ver. 1—41. *The Almighty now addresses Job from the whirlwind.*—The sixth and last part of the poem commences with this divine appearance. The storm had been gradually approaching; the voice of thunder increasing louder and louder; the elements are extremely agitated, and the storm bursts. It must have been *after* this, (as in the case of Elijah, 1 Kings, xix. 12.) and not during the raging of the storm, that the voice from the cloud (probably the Shechinah) uttered the sublime oracle which we are now about to consider. This Dr. *Young* calls, "by much the finest part of the noblest and most ancient poem in the world;"—"the grandeur" of which, according to Bishop *Patrick*, exceeds "all other poetry, as thunder is louder than a whisper."

We must recollect that Job, in many parts of his preceding speeches, had challenged the Deity to bring him to his trial, (particularly in chap. xxxi. 35, &c.) and now the challenge is accepted, and he is called to receive judgment: "Who is this that darkeneth counsel by words without knowledge?" A series of interrogatories then follows, the noblest that can be conceived of, the direct tendency of which was, to humble Job, and to produce that confession which begins the last chapter of the book, and which forms, or leads to, the catastrophe of the poem. What relates to the creation, demands our peculiar notice.

The creation of our world, and of the system with which it

Ver. 24. *Who respecteth not any that are wise of heart.*—See chap. v. 13. But *Schultens* and *Scott* (the poet) render this, "Who beholdeth the wise in heart as nothing."

CHAP. XXXVIII. Ver. 3. *Like a man.*—"A male;" (*Geber*) the strongest sex, and used sometimes for a strong man in opposition to *Enosh*, a frail and weak man.—*Answer thou me.*—i. e. Teach thy Maker! intended as an ironical reproof to Job's presumption.

Ver. 5. *Who laid the foundations*, &c.—

"Who fixed the proportions of it? for surely thou knowest;
Or, who stretched out the line upon it." *Lowth.*

Ver. 6. *Whereupon are the foundations thereof fastened?*—Rather, piles, or pillars "thereof sunk?" The Hebrews consider the earth as founded upon the floods, in the manner of arches, or a bridge, (see Psalm xxiv. 2.; civ. 5.) which is not far from the truth, considering the earth as a globe, with an abyss within.—*Who laid the corner stone thereof?*—The corner stone of a building, is the angle of the foundation, which, it is probable, was first laid; and it seems to receive its name from the human profile, as looking two ways; but *Parkhurst* here and elsewhere explains it of the key-stone of an arch.

Ver. 7. *When the morning stars*, &c.—That is, the angels. See Exposition, Gen. ii. 1—3.

Ver. 8. *When it brake forth*, &c.—"When it burst forth, as an infant that cometh from the womb." Bishop *Lowth*. See Gen. i. 2, and note, where the great abyss may be considered as the womb from which cometh all the seas.

Ver. 11. *Hitherto*, &c.—[Thus far shall thy flux and reflux extend. The *tides* are marvellously limited and regulated, not only by the *lunar* and *solar attraction*, but by the quantum of *time* required to remove any part of the earth's surface, by its rotation round its axis, from under the immediate attractive influence of the sun and moon. Hence the attraction of the sun and moon, and the gravitation of the sea to its own centre, which prevent too great a *flux* on the one hand, and too great *reflux* on the other, are some of those *bars* and *doors* by which *its proud waves are stayed*, and prevented from *coming farther*.]—*Bagster.*

Ver. 13. *That it* (the morning) *might take hold of the ends* ("the wings") *of the earth.*—That is, its extremities, or cardinal points. See chapter xxxvii. 3.

Ver. 14. *As clay to the seal.*—A species of clay is still used for sealing doors, &c. in the East, particularly at Grand Cairo. *Harmer.*—*Stand as a garment.*—*Scott* (the poet,) "Present themselves as in magnificent attire." The word is applied to royal apparel. Esther vi. 8, 10, 11.

Ver. 15. *From the wicked their light is withholden.*—That is, they are imprisoned, or shut up in darkness. See chap. xviii. 5, 6.—*And the high arm shall be broken*—Meaning, the arm of the oppressor, as in Psalm x. 15.

Ver. 16. *In the search of the depth.*—That is, to sound the vast abyss.

Ver. 20. *That thou shouldest take it* (rather, "take a survey of it") *to the bound thereof.*—Or, its boundary, the *horizon*.—See ver. 18.

Ver. 21. *Knowest thou it*, &c.—Rather,

"Knowest thou? for thou wast then born!
And the number of thy days is great!"

"This is lofty irony," says *Scott* (the poet.) So *Heath, Good, Boothroyd.*

Ver. 24. *By* (or *in*) *what way is the light* (i. e. the lightning) *parted?*—*Which*—Rather, "when," or "whence," the east wind (i. e. the tempest, see chap. xv. 2.) is scattered, or scattereth itself, &c.

Ver. 26. *To cause it to rain.*—[It is well known that *rain* falls copiously in thunder storms. The *flash* is first seen, the *clap* is next heard, and last the *rain* descends; though in fact they all take place at the same time. The *lightning* traverses all space in no perceivable succession of time. *Sound* is propagated at the rate of 1142 feet in a second. *Rain* travels still more slowly, and will be seen sooner or later, according to the weight of the drops, and the distance of the cloud. Now, as *water* is composed of two elastic *airs* or *gases*, called *oxygen* and *hydrogen*, in the proportion of 88 1-4 of the former, and 11 3-4 of the latter in 100 parts, the electric spark, or matter of lightning, passing through the atmosphere, ignites and decomposes those gases, which *explode*; and the water falls down in the form of *rain*. This *explosion*, as well as the rushing in of the circumambient air to restore the equilibrium, will account for the *clap* and *peal*; and thus by *the lightning of thunder God causes it to rain on the earth.*]—*Bagster.*

28 Hath the rain a father? or who hath begotten the drops of dew?
29 Out of whose womb came the ice? and the hoary frost [r] of heaven, who hath gendered it?
30 The waters are hid as *with* a stone, and the face of the deep is [s] frozen.
31 Canst thou bind the sweet influences of [t] Pleiades, or loose the bands of [v] Orion?
32 Canst thou bring forth [w] Mazzaroth in his season? or canst thou [x] guide Arcturus with his sons?
33 Knowest thou the ordinances [y] of heaven? canst thou set the dominion thereof in the earth?
34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?
35 Canst thou send lightnings, that they may go, and say unto thee, [z] Here we *are*?
36 Who hath put wisdom in the inward [a] parts? or who hath given understanding to the heart?
37 Who can number the clouds in wisdom? or who can [b] stay the bottles of heaven,
38 When the dust [c] groweth into hardness, and the clods cleave fast together?
39 Wilt thou hunt the prey for the [d] lion? or fill the [e] appetite of the young lions,
40 When they couch in *their* dens, *and* abide in the covert to lie in wait?
41 Who provideth for the raven [f] his food? when his young ones cry unto God, they wander for lack of meat.

A. M. 2484. B. C. 1520.

r c.37.10.
s *taken.*
t *Cimah, or, the seven stars.*
u c.9.9. Am.5.8.
v *Cecil.*
w or, *the twelve signs.*
x *guide them.*
y Je.31.35, 36.
z *Behold us.*
a Ps.51.6.
b *cause to lie down.*
c *is poured, or, is turned into mire.*
d Ps.104.21.
e *life.*
f Ps.147.9. Mat.6.26.
a Ps.29.9.
b Je.2.24. Ho.8.9.
c c.24.5.
d *salt places.*
e *exactor.* c.3.18.
f De.33.17. Ps.92.10.
g or, *the feathers of the stork and ostrich.*
h La.4.3.
i c.35.11.

CHAPTER XXXIX.

1 Of the wild goats and hinds. 5 Of the wild ass. 9 The unicorn. 13 The peacock, stork, and ostrich. 19 The horse. 26 The hawk. 27 The eagle.

KNOWEST thou the time when the wild goats of the rock bring forth? *or* canst thou mark when the hinds [a] do calve?
2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?
3 They bow themselves, they bring forth their young ones, they cast out their sorrows.
4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.
5 Who hath sent out the wild ass [b] free? or who hath loosed the bands of the wild ass?
6 Whose [c] house I have made the wilderness, and the [d] barren land his dwellings.
7 He scorneth the multitude of the city, neither regardeth he the crying of the [e] driver.
8 The range of the mountains *is* his pasture, and he searcheth after every green thing.
9 Will the unicorn [f] be willing to serve thee, or abide by thy crib?
10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?
11 Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labour to him?
12 Wilt thou believe him, that he will bring home thy seed, and gather *it into* thy barn?
13 *Gavest thou* the goodly wings unto the peacocks? or [g] wings and feathers unto the ostrich?
14 Which leaveth her eggs in the earth, and warmeth them in dust,
15 And forgetteth that the foot may crush them, or that the wild beast may break them.
16 She is hardened [h] against her young ones, as though *they were* not her's: her labour is in vain without fear;
17 Because God hath deprived her of wisdom, neither [i] hath he imparted to her understanding,

stands connected, as it was a display of the divine glory and benevolence, so was it a matter of joy and gratulation to the holy angels:

> "——— With joy and shout
> They touched their golden harps, and hymning, praised
> God and his works; Creator him they sung."

The next object of interrogation is the sea, which is subjugated alone to the divine decree. The History of England in the eleventh century, furnishes an anecdote that will illustrate this circumstance. *Canute* the Great, (as he was called,) king of Denmark, had conquered great part of England, and was styled, by his flattering courtiers, Monarch of the Ocean. As he was one day at Southampton, in order (it is said) to reprove their folly, he ordered a chair to be set for him on the beach, while the tide was rising, and commanded the waves not to wet his feet; the tide, however, paying no regard to his commands, he took occasion to reprove the folly of his courtiers, by saying, *He* only ought to be called sovereign of the ocean, whom the winds and seas obey.

The singular expression (ver. 13.) of the morning taking hold of the ends (the extremities) of the earth to shake out the wicked, is thought to refer to two circumstances. 1. Night is the season of crime: but morning (as Job had himself asserted, chap. xxiv. 16, 17.) is "as the shadow of death" to the wicked, and drives them into retirement. And, 2. Morning was, in those early times, the season for the administration of justice. (Psalm ci. 8: Jer. xxi. 12.) Morning was, therefore, in a twofold sense, terrible to criminals and vagabonds, who fled from its presence. To others it appears, on the contrary, clothed with beauty, when the earth "is changed as clay by the seal: when they (the morn and dayspring) present themselves in splendid attire"—referring to the splendour of the rising sun, when he appears "as a bridegroom coming out of his chamber." (Psal. xix. 5.) On this passage, the late pious *Hervey* remarks, that "The earth and all its productions receive from the rising sun both colour and beauty; as the clay (or wax) all their beautiful impressions from the seal."

We are now conducted (as it were) into the great abyss beneath, whence the sea receives its secret springs, which no mortal can discover: and into the regions of Sheol, and of death, of which Job himself had sublimely discoursed in the xxvth chapter. We then again ascend to the earth, and a number of questions are proposed, as to the various phenomena of nature, and "the ordinances of heaven;" or, in common language, "the laws of nature," which the God of nature has impressed upon every department of his creation. Such inquiries were well calculated to humble the high spirit of Job, and convince him of the folly of attempting to censure the dispensations of divine providence, which are certainly not less mysterious and unsearchable than the secrets of nature and creation.

CHAP. XXXIX. Ver. 1—30. *The Almighty continues his interrogatories as to the animal creation.*—This chapter should perhaps have commenced with the three last verses of the preceding, which relate to the lioness and her cubs, the raven and her young, and proceed with the rock-goat and deer, the wild ass, the ostrich, the horse, &c. Concerning each of these, we shall notice the most instructive and remarkable particulars.

1. *The wild goat of the rocks,* (*Jael*) or Ibex, (ver. 1.) is remarkable for leaping, and climbing the highest precipices. (1 Sam. xxiv. 2; Psal. civ. 18.) 2. *The hind,* or roe, (*ajaloh*) the female of the stag. (2 Sam. xxii. 34: Psal. xviii. 33.) 3. The wild ass, (Heb. *para*) ver. 5. is a much handsomer crea-

Ver. 28. *Hath the rain a father?*—Rather, "Who is father of the rain?"—*Scott,* &c.

Ver. 30. *Is frozen.*—"Taken," or seized, and so bound together, as if its surface were covered with a mass of stone.

Ver. 32. *Mazaroth.*—Dr. *Good* quotes *Chrysostom* as saying, "Mazaroth are those clusters of stars, the Zodiac;" though others assert that Mazaroth is Syrius, or the Dog-star. Our margin adopts the former. So *Scott,* &c.

CHAP. XXXIX. Ver. 1. *Canst thou mark.*—*Scott* renders it, "Canst thou preserve the calving;" i. e. the hinds when they calve.

Ver. 2. *Canst thou number,* is equivalent to, Canst thou appoint the number. See chap. xiv. 5.

Ver. 4. *They grow up with corn.*—Rather, "in the desert." *Scott.*——*Unto them.*—That is, their parents.

Ver. 5. *Wild ass.*—[Heb. *paire,* in Arabic *fara,* the *onager,* or *wild ass,* is a taller, and much more dignified animal than the common ass: its legs are more elegantly shaped; it bears its head higher; is distinguished by a dusky woolly mane; long erect ears; forehead highly arched: hair generally silvery white; upper part of the face, sides of the neck, and upper part of the thighs flaxen; forepart of the body divided from the flank by a white line extending round the rump to the tail; a stripe of waved, coffee-coloured, bushy hair along the top of the back; another stripe of the same crossing the former at the shoulders; and two beautiful white lines, which bound the dorsal band and mane. They are found in various parts of the East; and run so swiftly that they cannot be taken except by successive relays.]—*Bagster.*

Ver. 13. "Gavest thou" is supplied, and that improperly. *Heath* and *Scott* (the poet) thus render it, "The wing of the ostrich is expanded." The word here rendered "peacock," (*rumim*) is ascertained to be one of the names of the ostrich, (for the peacock is not mentioned before the time of Solomon) and the ostrich is remarkable, as Dr. *Shaw* states, for its quivering, expanded wing, which it flaps perpetually, as it walks or runs.——*Or wings,* &c.—The margin reads, "Or the feathers of the stork and ostrich," but this also is incorrect, for the latter clause does not name the ostrich; but should be rendered either interrogatively, as by *Scott,* "Is it the pinion or feathers of the stork?" or, as by Dr. *Boothroyd,* "Her pinions and feathers are (like) those of the stork;" which seems justified by the account of Dr. *Shaw,* who says, the plumage upon the shoulders, the back, and some part of the wings, are black and white, like those of the stork.

Ver. 16. *Without fear.*—Rather, "through want of fear;" *Boothroyd.* The want of fear here, cannot refer to courage, for she is very timid; but want of caution and prudence.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils [j] *is* terrible.

21 [k] He paweth in the valley, and rejoiceth in *his* strength: he [l] goeth on to meet the [m] armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, *and* stretch her wings toward the south?

27 Doth the eagle mount up [n] at thy command, and make her nest on [o] high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, *and* her eyes behold afar off.

30 Her young ones also suck up blood: and where [p] the slain *are*, there *is* she.

CHAPTER XL.

1 Job humbleth himself to God. 6 God stirreth him up to show his righteousness, power, and wisdom. 15 Of the behemoth.

MOREOVER the LORD answered Job, and said,

2 Shall he that contendeth [a] with the Almighty instruct *him*? he that reproveth God, let him answer it.

3 ¶ Then Job answered the LORD, and said,

4 Behold, I am [b] vile; what shall I answer thee? I will lay [c] my hand upon my mouth.

5 Once have I spoken; but I will not answer; yea, twice; but I will proceed no farther.

6 ¶ Then [d] answered the LORD unto Job out of the whirlwind, and said,

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with a voice [e] like him?

10 Deck thyself now *with* majesty [f] and excellency; and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.

12 Look on every one *that is* [g] proud, *and* bring him low; and tread down the wicked in their place.

13 Hide them in the dust together; *and* bind their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

15 ¶ Behold now [h] behemoth, which I made with thee; he eateth grass as an ox.

16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.

17 He [i] moveth his tail like a cedar: the sinews of his stones are wrapped together.

18 His bones *are as* strong pieces of brass; his bones *are* like bars of iron.

19 He *is* the chief of the ways of God: he that made him can make his sword to approach *unto him*.

A. M. 2484
B. C. 1520.

j *terrors.*

k or, *His feet dig.*

l Je.8.6.

m *armour.*

n *by thy mouth.*

o Le.49.16. Ob.4.

p Mat.24.28 Lu.17.37.

a c.33.13. Is.27.4.

b Ezr 9 6. c.42.6. Ps.51.4. Is.6 5. 64 6. Da.9.5,7. Lu.18.13.

c c.29.9. Mi.7.16. Zec.2.13. Ro.3.19.

d c.38.1, &c.

e Ps.29.3,4.

f Ps.93.1. 104.1.

g Ex.18.11. Pr.15.25. Is 2.12. Da.4.37.

h or, *the elephant*, as some think.

i or, *setteth up.*

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ture than the common ass. (Judges v. 10.) This animal roameth wild in the wilderness. (Jer. ii. 24.) See note on ver. 5. 4. The *unicorn* (*reem*) which we have no doubt is the one-horned rhinoceros. (See note on Num. xxiii. 22.) 5. The *ostrich*—the habits and character of this bird are peculiar. It hatches its eggs in the sand, and often leaves them exposed to danger; three or four birds sometimes sit together (the male being one of them) to hatch a number of eggs, which when hatched form one family. The male bird is said to be a polygamist; and it does not appear that the female can distinguish its own offspring: it consequently has no more sympathy for them than it has for others. This bird is also remarkable for its fleetness, in which it rivals both the horse and dromedary, and when its wings are expanded, it rather *sails* than runs. (See note.) 6. The *war-horse*, of which the description here given has been universally admired, and never can be read, by any person of poetic taste, without strong emotions. 7. The *hawk*, which is a migratory bird; and the Hebrew term is thought to include the whole falcon family. 8. And the *eagle*, which is the king of birds, and delights in blood as much as any human tyrant.

The Almighty, in these chapters, collects around him all his family of the brute creation, and calls upon the distressed patriarch to admire the manner in which he conducts the economy of this immense family—each species according to the instincts which he had implanted in them.

CHAP. XL. Ver. 1—24. *Job's confession—and a farther address to him from the Almighty.*—Here seems to have been a solemn pause, as if for Job to answer, which not doing, he is called upon in these words:—

> "Shall he that contendeth with the Almighty draw back?
> What! has he nothing to reply?—Presumptuous man!
> He that reproveth (or argueth with) God, let him answer it."

This produces the desired effect: he confesses himself vile; that is "light,"—"weighed in the balances" of heaven, and "found wanting." (See Dan. v. 27.)

The voice from the whirlwind now proceeds to point out two other animals, that must have been known to Job, as objects of astonishment and terror. First, the *behemoth*, on which the critics and commentators are much divided. Our translators have marked it in the margin to be the *elephant*. So *Schultens*, and Messrs. *Scott* (the poet and commentator,) with most of the old expositors. Dr. *T. M. Harris*, (of North America,) author of a Natural History of the Bible, in his first edition contended for the elephant; but in his second, confesses a change of opinion. We quote from him the following extracts, which are in favour of the *hippopotamus*, or river horse, which the Egyptians are said to call *pi-he-mout*, or the water ox.

"I believe that it is generally admitted, that the leviathan is the *crocodile;* his fellow then could not be the *elephant*, which was not known in Egypt; was not, at least peculiar to that country, though inhabiting the interior of Africa. In the great work published under the authority of the King of Naples, containing prints from antiquities found in Herculaneum, are some pictures of Egyptian landscapes, in which are figures of the crocodile, lying among the reeds, and of the hippopotamus browsing on the aquatic plants of an island. And in that famous piece of antiquity commonly called the 'Prænestine Pavement,' the crocodile and river horse are associated; as they are also on the base of the famous statue of the Nile.

"The *hippopotamus* is nearly as large as the rhinoceros. The male has been found 17 feet in length, 15 in circumference, and seven in height. The head is enormously large, the jaws extend upwards of two feet, and are armed with four cutting teeth, each of which is 12 inches in length. The body is of a

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Ver. 18. *He scorneth the horse and his rider.*—The Arabians call the ostrich the camel-bird, and they compare to its flight a swift camel, (or dromedary,) and a fleet race-horse.

Ver. 20. *Canst thou make him afraid?* &c.—"Canst thou make him leap like a locust?" *Scott* (the poet.)

Ver. 24. *Neither believeth.*—He is so rejoiced, that he scarcely believeth his own ears. See Job xxix. 24.

Ver. 26. *Doth the hawk.*—{Heb. *netz*, Arabic *naz*, Latin *nisus*, the *hawk*, so called from *natzah*, to *shoot a way, fly*, because of the rapidity of its flight; whence *Homer* calls it "the swiftest of birds." It probably, like the Arabic term, comprehends various species of the *falcon* family, as the *gerfalcon*, *goshawk* and *sparrow-hawk.*——*Fly by thy wisdom.*—Is it through thy teaching that the *falcon*, or any other bird of *passage*, knows the precise time for taking flight; and the direction in which she is to go to arrive at a warmer climate?}—*Bagster.*

Ver. 28. *Her eyes behold.*—{The eagle was proverbial for her strong and clear sight. Hence *Homer* calls her "the most quick-sighted of birds under heaven."}—*Bagster.*

CHAP. XL. *Heath* and *Kennicott* contend that the first 14 verses of this chapter should follow chapter xlii. 6. and Dr. *Boothroyd* has so placed them, but we think without sufficient reason.

Ver. 7. *Gird up*, &c.—A repetition of ch. xxxviii. 3.

Ver. 11. *Behold every one.*—Bishop *Lowth*, "Behold every proud thing, and abase it."

Ver. 13. *Bind their faces in secret.*—In the secret place. To *cover* the face of a person, is to treat him as a criminal, see chap. ix. 24. but to *bind* the face, seems rather the treatment of the dead.

Ver. 15. *Behold now behemoth.*—Literally, "the great beast." See the Exposition. It is used for cattle, Psalm i. 10. Is. lxxiii. 22.——*He eateth grass like an ox.*—{It inhabits the rivers of Africa; feeds on grass and other vegetables; moves slowly and heavily; swims dexterously; sleeps in reedy places; has a tremendous voice, between the lowing of the ox, and roar of the elephant; and when irritated, will attack boats and men with fury.}—*Bagster.*

Ver. 17. *He moveth* ("he setteth up," erecteth) *his tail.*—*The sinews*, &c. of his haunches are braced together. *Good.*

Ver. 19. *He that made him*, &c.—"Hath furnished him with his sword." *Heath.* So *Scott* (the poet) and *Boothroyd.* who apply this to the tusks of the elephant, as others do to those of the hippopotamus.

20 Surely the mountains bring him forth [j] food, where all the beasts of the field play.
21 He lieth under the shady trees, in the covert of the reed, and fens.
22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.
23 Behold, he [k] drinketh up a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth.
24 He [l] taketh it with his eyes: *his* nose pierceth through snares.

CHAPTER XLI.

Of God's power in the leviathan.

CANST thou draw out [a] leviathan [b] with a hook? or his tongue with a cord *which* thou [c] lettest down?
2 Canst thou put a hook [d] into his nose? or bore his jaw through with a thorn?
3 Will he make many supplications unto thee? will he speak soft *words* unto thee?
4 Will he make a covenant with thee? wilt thou take him for a servant for ever?
5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?
6 Shall thy companions make a banquet of him? shall they part him among the merchants?
7 Canst thou fill his skin with barbed irons? or his head with fish spears?
8 Lay thy hand upon him, remember the battle, do no more.
9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?
10 None *is so* fierce that dare stir him up: who then is able to stand before me?

A. M. 2481. B. C. 1520.

j Ps.104.14.

k *oppresseth.*

l or, *Will any take him in his sight, or, bore his nose with a gin)* c.41.1,2.

a i. e. *a whale, or, a whirlpool.*

b Ps.104.26. Is.27.1.

c *drownest.*

d Is.37.29.

e Ro.11.35.

f Ex.19.5. De.10.14. Ps.24.1. 50.12. 1 Co.10. 26,28.

g or, *within.*

h *strong pieces of shields.*

i *rejoiceth.*

j *fallings.*

11 Who [e] hath prevented me, that I should repay *him? whatsoever is* under the whole heaven is [f] mine.
12 I will not conceal his parts, nor his power, nor his comely proportion.
13 Who can discover the face of his garment? *or* who can come *to him* [g] with his double bridle?
14 Who can open the doors of his face? his teeth *are* terrible round about.
15 *His* scales [h] *are his* pride, shut up together *as with* a close seal.
16 One is so near to another, that no air can come between them.
17 They are joined one to another, they stick together, that they cannot be sundered.
18 By his neesings a light doth shine, and his eyes *are* like the eylids of the morning.
19 Out of his mouth go burning lamps, *and* sparks of fire leap out.
20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.
21 His breath kindleth coals, and a flame goeth out of his mouth.
22 In his neck remaineth strength, and sorrow [i] is turned into joy before him.
23 The [j] flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.
24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone.*
25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.
26 The sword of him that layeth at him can-

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lightish colour, thinly covered with hair. The legs are three feet long. Though amphibious, the hoofs, which are quadrified, are unconnected with membranes. The hide is so thick as to resist the edge of a sword or sabre.

"Although an inhabitant of the waters, the hippopotamus is well known to breathe air, like land animals. On land, indeed, he finds the chief part of his food. It has been pretended that he devours vast quantities of fish; but it appears, with the fullest evidence, both from the relations of many travellers, and from the structure of the stomach, in specimens that have been inspected, that he is nourished solely, or almost solely, on vegetable food; though occasionally on aquatic plants, yet he very often leaves the waters, and commits wide devastations through all the cultivated fields adjacent to the river."

CHAP. XLI. Ver. 1—34. *The power of God displayed in the leviathan.*—The object of this, as well as of the preceding chapter, is evidently to convince Job, that he is not able to contend with certain creatures of the Almighty; much less with their Creator. The preceding instance is taken from the class of graminivorous animals, who do not prey upon flesh, which is true both of the elephant and the river-horse: but this animal is more terrible, as being carnivorous, and preying upon man. On the *behemoth* the learned are much divided; but as to the *leviathan*, though our translators, and many others, formerly interpreted it of the whale, *Bochart* has so ably advocated the claims of the crocodile to this distinction, that few now dispute it. (See note, ver. 7.) *Scott* (the poet,) *Good*, and *Boothroyd*, in particular, are of this opinion.

The description of this animal, affords a fine specimen of the terrific sublime. He is so fierce, that none dare to rouse him; (see note on chap. iii. 8.) and when roused, so terrible, that terror and dismay are poetically represented as dancing in the smoke and flame, that is, the burning breath—proceeding from his mouth; and when he swims, he excites the same emotion as a sailing vessel. "When a crocodile, fifty feet in length, (says *Scott*, the poet,) dives to the bottom (of the Nile,) the violent agitation of the water is justly compared to liquor boiling in a caldron. The mud raised by that agitation, thickens the water, and gives it a consistency like that of ointment: 'He maketh the sea (*i. e.* the Nile) to boil like a pot of ointment.' When a crocodile, of the size above mentioned, is swimming upon or near the surface, he cuts the water like a ship, and makes it white with foam. At the same time his tail, like a rudder, causeth the waves behind him to froth and sparkle like a trail of light: 'He maketh a path to shine after him,'" &c. And when he comes to land, such is the impene-

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Ver. 20. *The mountains bring him forth food.*—Elephants graze upon the mountains; the hippopotamus on eminences (or islands) in the river, and on the higher grounds around. But perhaps the expression means only that the animal devours a vast quantity of food.

Ver. 23. *Behold he drinketh up* ("he oppresseth," or presseth into) *a river* —And "hasteth not" to withdraw. But the learned *Bochart* renders it, "Behold, the stream may press (against him,") and he will not flee. Elephants will pass any river, and often swim; but water is the favourite element of the river-horse, who will walk under water, on the bottom of the river, as in a field.——*Draw up Jordan.*—But did either of these creatures visit the Jordan? It is probable that they might at an early period, and especially before the formation of the Dead sea, when the river might run much farther, and in a wider stream. See Gen. xiii. 10.

Ver. 24. *He taketh it with his eyes.*—"Will (any) take him in his sight!" or, "bore (his) nose with a gin?" *Boothroyd* renders it, "Who can take him openly? or draw a cord through his nose?"

CHAP. XLI. Ver. 1. *Canst thou draw out?*—These questions strongly imply the impossibility of the thing mentioned.—*Leviathan.* (See note ver. 7.)

Ver. 3. *Will he make many supplications?* &c.—This language is strongly ironical.

Ver. 7. *Canst thou fill his skin*, &c.—[The Leviathan described here, has been solidly proved by *Bochart*, to denote the *crocodile;* and the description suits no other species of amphibious animals. It is a species of lizard with a two edged tail, large oblong head, small, but vivacious eyes, short legs, and triangular feet, the fore ones having four, and the hinder ones five toes, armed with strong sharp claws. Its length is usually about 20 feet, and its circumference about five feet; it has, in proportion to its size, the largest mouth of all monsters; moves both its jaws equally, the upper of which is armed with not less than forty, and the under with thirty-eight sharp, strong, and massy teeth; its voice is a loud, hollow growling of the most terrific description; and is furnished with a coat of mail, so scaly and callous as to resist the force of a musket ball, in every part except under the belly; it is a natural inhabitant of the Nile, and other African and Asiatic rivers; is of enormous voracity and strength as well as fleetness in swimming; attacks mankind and the largest animals with the most daring impetuosity; and when taken by means of a powerful net, will often overturn the boats that surround it. Nothing that it once seizes can escape; and shaking its prey to pieces, it is swallowed without mastication.]—*Bagster.*

Ver. 8. *Remember the battle.*—*Boothroyd*, "The conflict."——*Do no more* —That is, proceed no farther.

Ver. 9. *Shall not* (one) *be cast down* (faint) *at the sight of him?*

Ver. 13. *Who can discover the face of his garment?*—Rather, "Uncover his mailed face?"—*Schultens, Scott*, &c. See ver. 15.——*With his double bridle,* —That is, to harness him.

Ver. 15. *His scales* ("Strong pieces of shields") *are his pride.*—The back of the crocodile is covered with horny flakes, or scales, which no musket ball can pierce. (See note ver. 7.)

Ver. 18. *By his neesings*, &c.—By the neesing of the crocodile, we are to understand the violent emission of water through his nostrils. The eyes of the crocodile are not large nor sparkling; but they are the first thing seen of the animal when it rises above the water, on which account the Egyptians, in their hieroglyphical writing, designated the morning by a crocodile's eye.

Ver. 19. *Burning lamps.*—*Boothroyd*, "Fire-brands." By the same figure of speech as the horse's neck is said to be "clothed with thunder," (ch. xxxix. 19.) the mouth of the crocodile when enraged is compared to a volcano, emitting flames and sparks.

Ver. 22. *In his neck remaineth strength.*—This refers to its rigidity; the crocodile not being able to turn its neck without its body. Strength is therefore personified as residing in his neck.——*Sorrow is turned into joy.*—Heb. "Sorrow rejoiceth" *before him*, or more literally, "danceth before his face." The noun rendered "sorrow" seems properly to mean that weakness resulting from terror, and is translated by Dr. *Stock*, "swooning;" by Miss *Smith*, "fainting;" by *Bate* and *Parkhurst*, "languor;" but by *Good* and *Scott*, "destruction." This "sorrow," or, &c. is here also personified, and supposed "to dance" or leap before him.

Ver. 25. *When he raiseth up himself*—From the water, either to seize a boat or overturn it—or to go on shore—the mighty, &c.——*By reason of breakings they purify themselves.*—See Jonah i. 5. But some think this refers to the terror inspired by his breaking all the weapons brought against him as in the following verses.

not hold: the spear, the dart, nor the [k] habergeon.

27 He esteemeth iron as straw, *and* brass as rotten wood.

28 The arrow cannot make him flee: slingstones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 Sharp [l] stones *are* under him: he spreadeth sharp pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, who [m] is made without fear.

34 He beholdeth all high *things:* he *is* a king over all the children of pride.

CHAPTER XLII.

1 Job submitteth himself unto God. 7 God, preferring Job's cause, maketh his friends submit themselves, and accepteth him. 10 He magnifieth and blesseth Job. 16 Job's age and death.

THEN Job answered the LORD, and said,

2 I know that thou [a] canst do every *thing*, and *that* no thought [b] can be withholden from thee.

3 Who [c] *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful [d] for me, which I knew not.

4 Hear, I beseech thee, and I will speak 1 [e] will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

6 Wherefore [f] I abhor *myself*, and repent in dust and [g] ashes.

7 ¶ And it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the* [h] *thing that is* right, as my servant Job *hath*.

8 Therefore take unto you now [i] seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray [j] for you: for [k] him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.

9 ¶ So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD [l] also accepted [m] Job.

10 And the LORD turned [n] the captivity of Job, when he prayed for his friends: also the LORD [o] gave Job twice as much as he had before.

11 Then there came unto him all [p] his bre-

A. M. 2481.
B. C. 1523.

k or, *breast-plate.*
l *pieces of potsherd.*
m or, *behave themselves with fear.*
a Ge.18.14. Is.14.24. Mat.19.26
b or, *of three can be hindered.*
c c.38.2,3.
d Ps.131.1. 139.6.

e c.40.7.
f Ezr.9.6. c.40.3. Ps.51.17. Je.31.19. Ja.4.10.
g Da.9.3. Mat.11.21
h Ps.51.4.
i Nu.23.1.
j Jn.5.16. 1 Jn.5.16.
k *his face,* or, *person* 1Sa.25.35. Mal.1.8
l Pe.3.11,12.
m *the face of Job.*
n Ge.20.17. Ps.14.7. 126.1.
o *added all that had been to Job unto the double.*
p c.19.13.

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trability of his scales, that no weapon has been found to pierce them. He beholdeth with contempt the tallest and the largest animals; and seems to consider himself the sovereign of all the sons of pride and loftiness.

CHAP. XLII. Ver. 1—17. *Job's submission, the Lord's acceptance of it, and the blessing of his latter days.*—Job acknowledges the divine omnipotence, and at the same time his own weakness and unworthiness. In doing this he refers to the language in which the Almighty addressed him from the whirlwind. "Who is this that darkeneth counsel by words without knowledge?" and he confesses himself to be thus rash and criminal. "I uttered," says he, "that (which) I understood not." He then implores a hearing and divine instruction. "Hear, I beseech thee; I will ask of thee, and do thou instruct me." Here the end of Job's trials is accomplished: he is humbled and instructed. "I have (before) heard of thee (says he) by the hearing of the ear: but now mine eye seeth thee." But what did Job see? Doubtless, the established symbol of the divine presence; the pillar of a cloud which accompanied the whirlwind, and which had appeared to Adam—to Abel—to Noah—to Abraham and other of the patriarchs, as the symbol of the divine presence; and which was of that awful nature as to humble them.

"This complete submission of Job," says *Scott*, (the poet,) "may not improperly be called the *catastrophe* of the poem. It is not indeed a change of Job's outward condition. It is an alteration infinitely more important and beneficial; an alteration, I mean, in the temper and state of his mind. He is brought back to his duty, and his soul returns to its rest. The restoration of his temporal prosperity quickly followed, and is the subject of the ensuing narrative."

The most important circumstance here to be considered is the issue of the controversy in the justification of Job, and the censure of his friends.

Job's friends had represented his afflictions as a decided proof that he was a wicked man; and that, notwithstanding all his pretences, he had been an oppressor of the poor and the fatherless: this they grounded upon the mistaken principle that virtue and vice have their reward in the present life, and here only. This was not right; it was a fundamental error, both in fact and doctrine, because it superseded the necessity of a future state.

On the contrary, Job had contended that virtue and vice were very imperfectly and uncertainly rewarded in the present state, which left room for a future judgment, with consequent rewards and punishments, of which he gives repeated intimations, and once, at least, openly avows. As to all his rash censures of providence towards him, they are retracted, lamented, and forgiven, through that atonement, which he doubtless offered for himself as well as for his friends; and which we may reasonably believe, as well as those of Abel, Noah, and Abraham, had reference to the sacrifice of the great Messiah.

As to his friends, the most effectual way to reconcile them to Job, and Job to them, was to appoint him their priest and intercessor. "He shall pray for you." God chooses to bestow his blessings in answer to prayer, and by means of a mediator. They were pardoned through Job's intercession—Israel were blessed for Abraham's sake; but *our* blessings come to us through the mediation of a greater than either Job or Abraham. We have here also an instance of the importance and necessity of prayer. God is determined to forgive and to bless; but it shall be through his own appointed means: so also the decree was gone forth for Job's return to prosperity: but it must be "when he prayed for his friends." In praying for others we bring down blessings upon ourselves. Prayer accomplishes the divine decrees, but does not change them.

It is very remarkable that the sacred name JEHOVAH, which occurs but once in the poetic dialogue, and is then put into the mouth of Job, is used repeatedly, both in the introduction and conclusion, and in other parts of the narrative. This circumstance, in our judgment, inclines very strongly in favour of Moses having composed the book from Arabian materials; but if so, we are still disposed to assign it to his latter years.

But to return to Job; when in distress, he complained that his brethren were "put far from him," and his "acquaintance were estranged;" a very usual circumstance when persons fall into poverty and distress; but a return of prosperity soon brings them back, and such was the case with Job. His character was now vindicated and his circumstances enriched.

Ver. 26. *The habergeon.*—Margin, "Breast-plate." But *Bochart* explains it of a javelin; it must mean some offensive weapon.

Ver. 30. *Sharp stones were under him.*—See Margin. But *Scott* (the poet) explains it of the rugged rocks which in some parts form the bed of the Nile.

Ver. 31. *He maketh the deep to boil.*—By the deep, or sea, is here meant the Nile, which is so called, Isa. xxvii. 1. Ezek. xxxii. 2. and *Michaelis* says, it is so called in the Koran. [When a large crocodile dives to the bottom, the violent agitation of the water may justly be compared to liquor boiling in a caldron; and his body being strongly impregnated with the scent of musk, the water is affected by it to a considerable distance.]—*Bagster.*

CHAP. XLII. Ver. 2. *No thought can be withholden from thee.*—See Margin. Compare Gen. xi. 6.

Ver. 4. *I will demand,* &c.—This is improper language for Job, or indeed for any creature to use. Dr. *Boothroyd*, therefore, renders the expression more correctly, as well as more respectfully, I will ask of thee, and do thou instruct me.

Ver. 6. *Wherefore I abhor myself.*—That is, "I reprobate—despise—nauseate—and start back with horror from my own character, and conduct towards God." See Jer. vi. 30. Lev. xxvi. 15. Job vii. 5.

Ver. 7. *After the Lord* (i. e. Jehovah) *had spoken.*—It is worthy of remark, that though this sacred name is frequently used in the narrative parts attached to this poem; i. e. the two first and last chapters; also ch. xxxviii. 1. and xl. 1, 3, 6.; it is used but once only in the dialogue or poetical part, and then it is put into the mouth of Job, (chap. xii. 9.) but seems unknown to either of his three friends.—*After the Lord had spoken.*—Not immediately; perhaps, shortly after.

Ver. 8. *Seven bullocks and seven rams.*—[From this it appears that Job was considered as a *priest* not only to his own family, but also to others. For his children he offered burnt-offerings, (ch. i. 5.) and now he is to make the same kind of *offerings*, accompanied with *intercession*, in behalf of his three friends. This is a full proof of the innocence and integrity of Job.]—*Bagster.* The number seven was early held sacred among the Hebrews, perhaps from the sanctification of the seventh day: and it is very remarkable, that when Balaam called upon Balak to furnish victims to sacrifice, it was, in every instance, "seven oxen (or bullocks) and seven rams."

Ver. 10. *Turned the captivity.*—This seems (*Scott* remarks) to have been a proverbial phrase for a happy change of circumstances; so we speak of the tide turning in our favour.—*Gave Job twice as much.*—Hebrew, "Added all that had been to Job to the double." We need not, however, interpret this rigidly: the whole is expressed in round numbers, as is frequent, both in the Scriptures and in secular historians.

thren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold.

12 So [q] the LORD blessed the latter end of Job more than his beginning: for he had [r] fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

A. M. 2494. B. C. 1510.

q De.8.16. c.8.7. Ja.5.11.

r c.1.3.

s c.5.26.

13 ¶ He had also seven sons and three daughters.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 ¶ After this lived Job a hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.

17 So Job [s] died, *being* old and full of days.

It has been queried how long Job's trial lasted, and a twelvemonth has been named by the rabbins; but we know of no higher authority for this. His troubles probably did not all come upon him at once. His friends from different and distant parts would be a considerable time in collecting. The speeches would be some time in delivery; for it is not likely that they followed each other so rapidly as in our modern assemblies. The Asiatics are very grave and deliberate in their proceedings; so that a shorter period is hardly probable, and it might be much longer. The period which he survived his troubles was a hundred and forty years, during which he saw (as well he might) four generations of his descendants; but as we know not Job's age at the commencement of his misfortunes, we cannot calculate the whole period of his life with any certainty. We know, however, that he had children grown up to maturity, and it is generally supposed, from the apology of Elihu, (ch. xxxii. 4.) that Job must have been three or fourscore years of age before his troubles, and, consequently, considerably above two hundred at his death. This justly entitled him to rank among the patriarchs before Abraham.

Ver 11. *Gave him a piece of money.*—See Gen. xxxiii. 19, and compare Acts vii. 16. Some think the word *Kesita* means "a lamb;" but from the text just referred to, it must have been a coin, probably bearing the image of a lamb, and a coin of some value, as coupled with a jewel of gold.

Ver. 14. *Jemima*, the day; *Kezia*, the perfume cassia; *Keren-happuch*, according to the LXX. means "the horn of plenty," a well known emblem; but, according to others, *Stibium*, with which it was customary to paint their eyebrows.

Ver. 16. *After this lived Job.*—[How long he had lived before his afflictions we cannot tell. if we could rely upon the LXX. all would be plain, which adds here, "And all the years he lived were two hundred and forty."]—*Bagster.*

CONCLUDING REMARKS ON THE BOOK OF JOB.

[In the Septuagint and Arabic there is a considerable addition at the end of this book. The following is *verbatim* from the Codex Alexandrinus: "And he (Job) dwelt in the land of *Ausitis*, in the confines of Idumea and Arabia; and his former name was *Jobab*. And he took to wife Arabissa, and begat a son whose name was Ennon. And his father's name was Zarith, one of the sons of Esau; and his mother's name was Bossora: and thus he was the *fifth* from Abraham. And these are the kings who reigned in Edom; which region he also governed: the first was Balak, the son of Beor, the name of whose city was Dennaba. And after Balak reigned *Jobab*, who is called *Job*. And after him Assom, the governor of the country of the Temanites. After him Adad, the son of Basad, who cut off Madian in the plain of Moab; and the name of his city was Gethaim. The *friends* who came to visit him were *Eliphaz*, son of Sophan, of the children of Esau, king of the Temanites; *Bildad*, the son of Amnon, of Chobar, tyrant of the Sauchites; *Sophar*, king of the Minaites; *Thaiman*, son of Eliphaz, governor of the Idumeans. This is translated from the Syriac copy. He dwelt in the land of *Ausitis*, on the borders of the Euphrates; and his former name was *Jobab;* and his father was Zareth, who came from the East." The Arabic is not so circumstantial, though the same in substance: "And Job dwelt in the land of *Auz*, between the boundaries of Edom and Arabia; and he was at first called *Jobab*. And he married a strange woman, and to her was born a son called Annu. But Job was the son of Zara, a descendant of the children of Esau: his mother's name was Basra; and he was the *sixth* from Abraham. Of the kings who reigned in Edom: the first who reigned over that land was Balak the son of Beor; and the name of his city was Danaba. And after him, *Jobab*, the same who is called *Job*. And after Job, him who was prince of the land of Temau. And after him, the son of Barak, he who slew and put to flight Madian in the plains of Moab; and the name of his city was Jathaam. And of the *friends* of Job who visited him, was Eliphaz, the son of Esau, king of the Temanites." Dr. *Kennicott* says, when Job lived seems deducible from his being contemporary with Eliphaz, the Temanite, thus:

ABRAHAM.

1	ISAAC.		1
2	*Esau.*	*Jacob.*	2
3	*Eliphaz.*	*Levi.*	3
4	*Temau.*	*Kohath.*	4
5	*Eliphaz* the Temanite	*Amram—Job.*	5
		Moses.	

The history of Job, though greatly disguised, is well known among the Asiatics. He is called by Arabian and Persian historians *Ayoub*, which is merely a different pronunciation of the Hebrew *Eeyov*, which has been strangely metamorphosed by Europeans into *Job*. In the *Tareekh Muntekheb*, his genealogy is given thus: "Ayoub the son of Anosh, the son of Razakh, the son of Ais, (Esau,) the son of Isaac. He was a prophet; and was afflicted by a grievous malady *three years*, or, according to others, *seven years;* at the end of which, when eighty years of age, he was restored to perfect health, and had a son called Bash ben Ayoub. Other writers say he had *five* sons, with whom he made war upon a brutal people called Dsul Kefel, whom he extirpated because they refused to receive the knowledge of the true God, whom he preached to them." *Abul Faragius*, who calls him *Ayoub assadeek*, Job the righteous, says that the trial of Job happened in the twenty-fifth year of Nahor, son of Serug; thus making him prior to Abraham. *Khondemir*, who entitles him Job the patient, says he was descended by his father's side from Esau, and by his mother from Lot; and then proceeds to give his history, the same, upon the whole, as that contained in this book, though blended with fables. The facts are, however, the same, and we find that, with the oriental historians, the personality, temptation, and deliverance of Job, are matters of serious credibility. In fact, whatever uncertainty and variety of opinion may have existed respecting the *country*, *parentage*, and *age* of Job, the reality of his history has never been, and never can be, successfully questioned; and whoever was the *author* of this book, and in whatever *time* or *language* it may have been written, it has ever been received by both the Jewish and Christian churches, as perfectly *authentic*, and written by the *inspiration* of the Almighty. On the *character* of Job his own words are the best comment. Were we to believe his mistaken and uncharitable *friends*, he, by assertion and inuendo, was guilty of almost every species of crime; but every charge of this kind is rebutted by his own defence; and the character given him by the God whom he worshipped, frees him from even the suspicion of guilt. His *patience*, *resignation*, and *submission* to the Divine will, are the most prominent parts of his character presented to our view. He bore the loss of every thing which a worldly man values, without one unsanctified feeling, or murmuring word; and it is in this respect that he is recommended to our notice and imitation. His wailings relative to the mental agonies through which he passed, do not at all affect this part of his character. The greatest and most important purposes were accomplished by his trial. He became a much better man than he ever was before; the dispensations of God's providence were illustrated and justified; Satan's devices unmasked; patience crowned and rewarded: and the church of God greatly enriched by having bequeathed to it the vast treasury of Divine truth which is found in the *Book of Job*:—a book containing the purest *morality*, the sublimest *philosophy*, the simplest *ritual* and the most majestic *creed*.]—*Bagster.*

THE BOOK OF PSALMS.

[This Book is termed in Hebrew, *sepher tehillim*, that is, "the Book of Hymns," or *Praises*, because the praises of God constitute their chief subject matter; and as they were set not only to be sung by the voice, but to be accompanied with musical instruments, they are designated in the Alexandrian manuscript of the Septuagint *Psalterion*, the *Psalter*, from the *psaltery*, a musical instrument, and in the Vatican manuscript simply *Psalmoi*, the *Psalms*.] —*Bagster.*

"The Psalms (says Bishop *Horne*) are an epitome of the Bible, adapted to the purposes of devotion. They treat occasionally of the creation and formation of the world: the dispensations of Providence and the economy of grace; the transactions of the patriarchs; the exodus of the children of Israel; their journey through the wilderness and settlement in Canaan; their law, priesthood, and ritual; the exploits of their great men, wrought through faith; their sins and captivities; their repentances and restorations; the sufferings and victories of David; the peaceful and happy reign of Solomon: the advent of Messiah, with its effects and consequences; his incarnation, birth, life, passion, death, resurrection, ascension, kingdom, and priesthood; the effusion of the Spirit; the conversion of the nations; the rejection of the Jews; the establishment, increase, and perpetuity of the Christian church; the end of the world; the general judgment; the condemnation of the wicked, and the final triumph of the righteous with the Lord their king. These are the subjects here presented to our meditations. We are instructed how to conceive of them aright, and to express the different affections, which, when so conceived of, they must excite in our minds. They are, for this purpose, adorned with the figures and set off with all the graces of poetry; and poetry itself is designed yet farther to be recommended by the charms of music thus consecrated to the service of God; that so delight may prepare the way for improvement, and pleasure become the handmaid of wisdom, while every turbulent passion is calmed by sacred melody, and the evil spirit is still dispossessed by the harp of the Son of Jesse."

The divine authority of the book of Psalms has, we believe, never been controverted by those who admit the inspiration of any part of the Old Testament; nor can it be with any appearance of reason, since they are so often referred to by our Lord and his apostles as inspired: about half these have David's name prefixed, and others may probably have been written by him, which have not his name. Twelve bear the name of Asaph, two that of Solomon, one that of Moses, and two others those of Heman and Ethan. David is described in the New Testament both as a patriarch and a prophet. (Acts ii. 29, 30.) and he was unquestionably an eminent type of the Messiah, as we shall have frequent occasion to observe as we proceed.

In the New Testament, the whole number of the Psalms are considered as *one* book, (Luke xx. 42. Acts i. 20.) but the Jews divide it into five, as follows: Book I. Psalm i. to xli. II. Psalm xlii. to lxxii. III. Psalm lxxiii. to lxxxix. IV. Psalm xc. to cvi. V. Psalm cvii. to cl. Each of these books closes with *Amen* or *Hallelujah:* but the antiquity of this division is uncertain, as is also that of the titles of some of the Psalms, which we shall consider as they occur. All the Psalms are admitted to be poetical; and *Hartwell Horne* remarks, they "present every possible variety of Hebrew poetry. They may all, indeed, be termed poems of the *lyric* kind; that is, adapted to music; but with great variety in the style of composition. Thus some are simply *odes*. Others, again, are *ethic*, or *didactic*, 'delivering grave maxims of life, or the precepts of religion in solemn, but, for the most part, simple strains.' To this class we may refer the 119th, and the other alphabetical Psalms, which are so called, because the initial letters of each line or stanza followed the order of the alphabet. Nearly one seventh part of the Psalms are *elegiac*, or pathetic compositions on mournful subjects. Some are *enigmatic*, delivering the doctrines of religion in *enigmata;* sentences contrived to strike the imagination forcibly, and yet easy to be understood; while a few may be referred to the class of *idyls*, or short pastoral poems. But the greater part [of the book] according to Bishop *Horsley*, is a sort of '*dramatic ode*, consisting of dialogues between certain persons sustaining certain characters.'"

All that is known respecting the authors, occasions, and date of the Psalms is contained in the following table, which is chiefly compiled from the valuable work of *Townsend*, compared with the arrangement of *Calmet* and others.

CHRONOLOGICAL ARRANGEMENT OF THE PSALMS.

NUMBER.	AUTHOR.	PROBABLE OCCASION.	CONNEXION.	DATE. A.M.	DATE. B.C
88.	Heman.	Affliction of Israel in Egypt.	Exod. ii. 23—25.	2473	1531
90.	Moses.	Shortening of man's life.	Numb. xiv. 45.	2514	1490
9.	David.	Victory over Goliath.	1 Sam. xviii. 4.	2941	1063
11.	——	Advised to flee to the mountains.	—— xix. 3.	2942	1062
59.	——	Saul's soldiers surrounding his house.	—— 17.	——	——
56.	——	With the Philistines at Gath.	—— xxi. 15.	——	——
34.	——	Leaving the city of Gath.	—— ——	——	——
142.	——	In the cave of Adullam.	—— xxii. 1.	——	——
17.	——	Priests murdered by Doeg.	—— 17—19.	——	——
52. 109. 35. 140.	——	Persecution by Doeg.	—— ——	——	——
64. 31.	——	Persecution by Saul.	—— ——	——	——
54.	——	Treachery of the Ziphites.	—— xxiii. 12.	2943	1061
57. 58.	——	Refusal to kill Saul.	—— 23.	——	——
63.	——	In the wilderness of Engedi.	—— xxiv. 22.	——	——
141.	——	Driven out of Judea.	—— ——	——	——
139.	——	King of Israel.	—— xxvii. 1.	2946	1058
68.	——	First removal of the ark	2 Chron. xii. 40.	2956	1048
24. 132. 105. 96. 106.	——	Second removal of the ark.	2 Sam. vi. 11.	2962	1042
2. 45. 22. 16. 118. 110.	——	Nathan's prophetic address.	1 Ch. xv. 4.—xvi. 43.	——	——
60. 108.	——	Conquest of Syria and Edom by Joab.	1 Chron. xvii. 27.	——	——
20. 21.	——	War with the Ammonites and Syrians.	—— xviii. 13.	2964	1040
6. 51. 32. 38. 39. 40. 41. 103.	——	Adultery with Bathsheba and murder of Uriah.	2 Sam. x. 19.	2968	1036
3.	——	Flight from Absalom.	—— xii. 15.	2970	1034
7.	——	The reproaches of Shimei.	—— xv. 29.	2983	1021
42. 43. 55. 4. 5. 62. 143. 144. 70. 71.	——	By the Jordan, having fled from Absalom.	—— xvi. 14.	——	——
18.	——	Conclusion of his wars.	—— xvii. 29.	——	——
30.	——	Dedication of Araunah's threshing floor.	—— xxii. 1—51.	2986	1018
91.	——	After his advice to Solomon.	1 Chron. xxi. 30.	2987	1017
145.	——	A review of his past life.	—— xxviii. 10.	2989	1015
8. 12. 19. 23. 28. 29. 33. 61. 65. 69. 86. 95. 101. 104. 120. 121. 122. 124. 131. 133.	——	Occasions and dates unknown.	—— ——	——	——
72.	——	Coronation of Solomon.	1 Chron. xxix. 19.	2989	1015
47. 97. 98. 99. 100.	Solomon.	Removal of the ark into the temple.	2 Chron. vii. 10.	3000	1004
135. 136.	Solomon.	Dedication of the temple.	—— ——	——	——
78.	Asaph.	Asa's victory over Israel	—— xvi. 6.	3074	930
82. 115. 46.	Asaph & others.	The reign of Jehoshaphat.	—— xx. 28.	3108	896
44.	Hezekiah.	The blasphemous message of Rab-shakeh.	2 Kings xix. 13.	3294	710
73. 75. 76.	Asaph.	Destruction of Sennacherib's army.	—— 19.	——	——
79. 74. 83. 94.	——	Burning of the temple at Jerusalem.	Jer. xxxix. 10.	3416	588
137. 130. 80. 77. 37. 67. 49. 53. 50. 10. 13. 14. 15. 25. 26. 27. 36. 89. 92. 93. 123.	Asaph, Ethan, and others.	During the Babylonian captivity.	Dan. vii. 28.	3463 to 3465	541 to 539
102.	Daniel.	Near the close of the captivity.	—— ix. 27.	3464	540
126. 85.	Sons of Korah.	The decree of Cyrus for restoring the Jews.	Ezra i. 4.	3468	536
107. 87. 111. 112. 113. 114. 116. 117. 125. 127. 128. 134.	Various.	The return of the Jews from captivity.	—— iii. 7.	——	——
84. 66.	Sons of Korah.	Foundation of the second temple.	—— 13.	3469	535
129.	Ezra or Nehem.	Opposition of the Samaritans.	—— iv. 24.	3470	534
138.	Haggai or Zec.	Rebuilding of the temple.	—— vi. 13.	3485	519
48. 81. 146. 147. 148. 149. 150.	Various.	Dedication of the second temple.	Zech. viii. 23.	3489	515
1. 119.	Ezra.	Manual of devotion.	Neh. xiii. 3.	3560	444

As the dates of the Psalms, so far as known, are given in the above table, the chronological heading in the centre column will be omitted. A chronological date will be found in the centre column only at the commencement of the books of Proverbs, Ecclesiastes, and Solomon's Song. These dates are generally received as the period when they were severally collected or written.

PSALM I.

1 The happiness of the godly. 4 The unhappiness of the ungodly.

BLESSED *is* the man that walketh not [a] in the counsel of the [b] ungodly, nor standeth in the way of sinners, nor sitteth [c] in the seat of the scornful.

2 But his delight [d] *is* in the law of the LORD; and in his law [e] doth he meditate day and night.

3 And he shall be like a tree [f] planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not [g] wither; and whatsoever he doeth shall prosper.

a Pr. 4. 14, 15.
b or, *wicked.*
c Je. 15. 17.
d Job 23. 12.
e Ps. 119. 97.
f Je. 17. 8.
g *fade.*

PSALM I. Ver. 1—6. *Introductory Psalm.—The blessedness of the righteous, and misery of the wicked.*—The author of this psalm is unknown; but many have ascribed it to Ezra, on the presumption that on his collecting these sacred poems into a volume, he might prefix this *didactic* (or preceptive) psalm, as a proper introduction to the whole. It does not follow, however, that it must have been his own composition, and we know nothing of Ezra as a poet.

This psalm contains a contrasted view of the character of the righteous and the wicked, with the blessings which attend the former, and the miseries which await the latter. The blessedness of the good man ariseth, not from riches, nor pleasures, nor gay companions, nor great connexions: but, on the contrary, from a total separation from sin and sinners. "Blessed is the man that walketh not in the counsel of the ungodly." Ahaziah, we are told, "walked in the way of Ahab; for his mother (Athaliah) was his counsellor to do wickedly;" which led, as wickedness always does, "to his destruction." (2 Chron. xxii. 2—4.) Those who walk in the counsels of such men, will be found often "standing," or stopping, in their way, and sometimes seating themselves in the chair of the scorners; those who make a scoff and ridicule of all religion.—Here is intimated a gradation in vice. "The way of iniquity," says *Henry*, "is down hill; the bad grow worse, and sinners themselves become tempters to others, and advocates for Baal."

But the blessed man "delights in the law and in the word of God," and spends those hours in reading and meditation, which others spend in sinful pursuits abroad, or revellings at home. The good man makes the lively oracles of God his companion, and will (as Bishop *Horne* observes) "have recourse to them for direction in the bright and cheerful hours of prosperity;" and for "comfort in the dark and dreary seasons of adversity." The enemy, when advancing to the assault, will always find him well employed, and will be received with—"Get thee behind me, Satan;" as he was repulsed by our divine Redeemer.

Such a one is compared to "a tree planted by the rivers:" He is planted by the "river of the water of life;" and as this nourishes his root, his leaves of profession are ever green, and his fruits of righteousness abundant. (Jer. xvii. 11.) But "the ungodly are not so." Like chaff winnowed in the open air, as in the eastern countries is the custom to this day, his hopes and expectations shall all be scattered. Neither his character nor his actions will stand the trial of affliction, or of death; much less shall he "stand in the judgment, or be numbered in

PSALM I. Ver. 1. *Blessed.*—The Hebrew word is a noun plural, "Blessings" on the man!

Ver. 2. *The law*—is here not to be taken for the ten commandments only, but for the whole revealed will of God.

Ver. 3. *Wither.*—More literally, "fall." This may be rendered impersonally; "*Its* leaf shall not wither, and whatsoever *it* doeth (or produceth) shall prosper." "A tree is said to make fruit when it beareth it." Jer. xvii. 8.—*Ainsworth.*

4 The ungodly *are* not so: but *are* like the chaff [h] which the wind driveth away.

5 Therefore the ungodly shall not stand [i] in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth [j] the way of the righteous: but the way [k] of the ungodly shall perish.

PSALM II.

1 The kingdom of Christ. 10 Kings are exhorted to accept it.

WHY [a] do the heathen [b] [c] rage, and the people [d] imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his [e] anointed, *saying*,

3 Let [f] us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh; the LORD shall have them in [g] derision.

5 Then shall he speak unto them in his wrath, and [h] vex them in his sore displeasure.

6 Yet have I [i] set my king [j] upon [k] my holy hill of Zion.

7 I will declare [l] the decree: the LORD hath said unto me, Thou [m] *art* my son; this day have I begotten thee.

8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

9 Thou shalt break them with a [n] rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the LORD with [o] fear, and rejoice with trembling.

12 Kiss [p] the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed [q] *are* all they that put their trust in him.

h Mat.3.12
i Mat.25.41, 46.
j Job23.10
k Pr 15.9
a Ac.4.25, 26.
b or,*tumultuously assemble.*
c Ps.46.6.
d *meditate.*
e Ps.45.7.
f Lu.19.14.
g Pr 1.26.
h or,*trouble.*
i *anointed.*
j Ac 5.31
k *Zion the hill of my holiness.*
l or, *for a.*
m Mat.3.17. 17.5.
n Re.2.27.
o He.12.28.
p Jn 5.23.
q Ps.84.12.
a 2Sam.e 15., 18.
b Ps.71.11.

PSALM III.

The security of God's protection.

A Psalm of David, when he fled [a] from Absalom his son.

LORD, how are they increased that trouble me? many *are* they that rise up against me.

2 Many *there be* which say of my soul, *There* [b] *is* no help for him in God. Selah.

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the congregation of the righteous." "For the Lord knoweth them that are his:" (2 Tim. ii. 19.) his eye is upon the way of the righteous, both to guide them and guard them: and they are blessed, while sinners perish.

PSALM II. Ver. 1—12. *The kingdom of Messiah.* A Psalm of David.—The kings of the earth (or of the land) are explained (Acts iv. 26, 27.) to be the Jewish and Roman governors, "Herod and Pontius Pilate," who "set themselves" against Messiah; particularly the former, who, as if purposely to fulfil this prediction, "with his men of war set him at nought, mocked him," and having arrayed him in a gorgeous robe, sent him again to Pilate; "and the same day Pilate and Herod were made friends together." (Luke xxiii. 11.) "Thus they set themselves in array against him."

There is something peculiar in the manner in which the Psalmist represents the Lord JEHOVAH, as sitting upon the throne of the universe, and looking down with the most sovereign contempt upon all human opposition. Ridicule can only be ascribed to Deity in the same manner as grief and repentance are in other places; God is not affected by human passions; but his actions are explained in analogy with ours. Fools that scoff at God, and make "a mock at sin," are given to know that they will reap the fruit of their own folly; and He whom they now deride, will then "have them in derision." (See Gen. iii. 20—24, and exposition.

But to apply to the great subject of this psalm: "The views which it gives of the Messiah (says Dr. *P. Smith*) are, that he should be, in a peculiar sense, the SON of God; that he should be entitled to the homage of the world; that, pursuant to the appointment of the Almighty Father, he should support his own throne by the righteous exercise of authority and power; and that the only way of safety and happiness would lie in submission to him, and confidence in him."

The august title, "Son of God," is here announced by a divine decree; which certainly, in its peculiarity, raises the Messiah above men and angels. "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?" (Heb. i. 5.) But to him it is applied, 1. As the essential word and wisdom of God; he was "set up from everlasting" upon the throne of the divine glory: "Thy throne, O God, is for ever and ever;" (Heb. i. 3—9.) and to this *Milton* alludes.

> "Hear, all ye angels, progeny of light,
> Thrones, dominations, princedoms, virtues, powers,
> Hear my decree, which unrevok'd shall stand.
> *This day* I have begot whom I declare
> *My only Son*, and on this holy hill
> *Him have anointed*, whom ye now behold
> At my right hand; your head I him appoint;
> And by myself have sworn, to him shall bow
> All knees in heaven, and confess him Lord."
> (*Paradise Lost*, bk. v. l. 600.)

This decree was repeated and confirmed at his incarnation; for "when he bringeth the first-begotten into the world, he saith, Let all the angels of God worship him." (Heb. i. 6.) And accordingly, "a multitude of the heavenly host attended, and praised God." (Luke ii. 13.) And again, When raised from the dead, he was "declared to be the Son of God with power, (*i. e.* most *forcibly*) by his resurrection from the dead." (Rom. i. 4.)

This may with great propriety be called a *Missionary* Psalm, since it relates especially to the conversion of the heathen. In verses 7 and 8, the Son of God himself is personally introduced, as announcing the decree by which he was declared to be "the Son of God," and the "Heir of all things." (Heb. i. 2.) And he is particularly encouraged to "ask" of his heavenly Father "the heathen for his inheritance, and the uttermost parts of the earth for his possession." In this petition it is certainly the duty of Christians to unite with their Redeemer, and the more so, as we already see the dawn of its accomplishment; for now "verily" hath "the sound" of salvation gone forth "into all the earth," and "the words" of the gospel "unto the ends of the world."

The psalmist concludes with advising all nations with their chiefs and princes, to do homage to the Son of God; and as this homage was generally rendered by kissing the hand; so they are required to *kiss the Son*, which implied not only submission, but adoration.

PSALM III. Ver. 1—8. *A Psalm of David*, for the morning.—This psalm is said to have been composed by David, when he fled from his son Absalom. "Thus circumstanced, (says Bishop *Horne*,) he expresses himself in terms well adapted to the parallel case of the Son of David, persecuted by rebellious Israel; as also to that of his church, suffering tribulation in the world." The psalmist "complains, in much anguish, of the multitude of his enemies, and of the reproaches cast upon him, as one forsaken by God;" but declaring, notwithstanding, his sure trust in the divine promises, he derides the impotent malice of his enemies, and ascribes his anticipated salvation to JEHOVAH. Thus is the same scripture made "profitable" to a variety of useful purposes. (2 Tim. iii. 16.) If we look *back* to the original occasion of the psalm, we cannot but grieve to hear the venerable monarch say of his own rebellious son, "Arise and flee, for we shall not else escape from Absalom; make speed to depart, lest he overtake us, and smite the city with the edge of the sword." (2 Sam. xv. 14.) If we look *forward* to David's Son and successor, we may mark the period when Jew and Gentile conspired against him, as stated in the preceding psalm. If we look *within* we shall always find enemies ready to rise up against us: we may, however, here also encourage ourselves, as both David and Messiah

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Ver. 5. *In the judgment.*—The *judgment* here intended, is evidently the last judgment; the *congregation* of the righteous, is their assembly at the judgment-seat of Christ.—Bishop *Horne.*

Ver. 6. *The Lord knoweth.*—That is, approveth and acknowledgeth. See Ps xxxi. 7. Amos iii. 2. Matt. xxv. 12.

PSALM II. David's name is not prefixed to this psalm in our bibles; it is so in the Septuagint translation, and the whole assembly of the apostles attribute it to his pen, and apply it to his illustrious Son and Lord, as the anointed King of Israel, of whom David was a type only. (Acts iv. 25, &c. xiii. 33.) The Targum also refers (it) to the Messiah. So do the *Bereshith Rabba*, the book *Jalkuth*, (*Zohar*) and others of the Talmudical writings. So *Solomon Jarchi* confesses in these words, "Our masters have expounded (this psalm) of the King Messiah; but, according to the letter, and for furnishing answers to the *Minim*, (heretics, i. e. the Christians,) it is better to interpret it of David himself."—(Dr. *Smith's* Scripture Testimony to the Messiah.)

Ver. 1. *Why do the heathen.*—Hebrew, "the nations." The Jews called all nations beside their own heathen: we restrain it to pagan or idolatrous nations

Ver. 3. *Bands . . . cords.*—This implies rebellion, or renouncing all allegiance

Ver. 4. *The Lord.*—*Adonai*, not JEHOVAH, as in ver. 2. As we shall frequently meet with both these words in this book, we may here observe, that when the word "Lord" occurs in small letters, it is the former in the original, but the latter when in capitals: here, however, all the *printed* bibles in Hebrew we have consulted, read Adonai, "Lord;" yet *most* copies of our authorized version we have seen, print the word in capitals, as if it were JEHOVAH, which Dr. *Boothroyd* says, is the reading of many Hebrew MSS. and he thinks the true one.

Ver. 5. *Ver.*—Margin "trouble:" "rebuke."—Dr. *J. P. Smith.* "Confound."—Dr. *Chandler.*

Ver. 7. *I will declare the decree.*—Messiah is here introduced as speaking in his own person.

Ver. 9. *A rod of iron.*—"A sceptre of iron." See note on Ge. xlix. 10.

Ver. 12. *Perish* from *the way.*—Or "by the way;" or "on the road." Dr *J. P. Smith.* [Or, "and ye lose the way," or, "and ye perish in the way." The LXX. and Vulgate have, "and ye perish from the righteous way:" and the Syriac, "and ye perish from his way."]—*Bagster.*—*Kiss*—Was used not only as an act of submission, but also of idolatry. 1 Kings xix 18. Hosea xiii. 2.

PSALM III. Ver. 2, 4, 8. *Selah.*—No less than twelve different senses have

3 But thou, O LORD, *art* a shield [c] for me; my glory, and the lifter up of my head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and [d] slept; I awaked; for the LORD sustained me.

6 I [e] will not be afraid of ten thousands of people, that have set *themselves* against me round about.

7 Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly.

8 Salvation [f] *belongeth* unto the LORD: thy blessing [g] *is* upon thy people. Selah.

PSALM IV.

1 David prayeth for audience. 2 He reproveth and exhorteth his enemies. 6 Man's happiness is in God's favour.

To the [a] chief Musician on Neginoth, A Psalm of David.

HEAR me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; [b] have mercy upon me, and hear my prayer.

2 O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, *and* seek after leasing? Selah.

3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices [c] of righteousness and put your trust in the LORD.

6 *There be* many that say, Who will show us *any* good? LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased.

8 I will [d] both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

PSALM V.

1 David prayeth, and professeth his study in prayer. 4 God favoureth not the wicked. 7 David, professing his faith, prayeth unto God to guide him, 10 to destroy his enemies, 11 and to preserve the godly.

To the chief Musician upon Nehiloth, A Psalm of David.

GIVE ear to my words, O LORD, consider my meditation.

2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

[c] or, *about.*

[d] Ps.127.2.

[e] Ps.27.1, &c.

[f] Is.43.11.

[g] Ps.115.13.

[a] or, *overseer.* Hab.3.19.

[b] or, *be gracious unto.*

[c] De.33.19.

[d] Ps.3.5.

did, in the consideration that "salvation belongeth unto God," and he is "a shield unto all them that trust in him." Under these considerations, we may at night "lie down in peace," and in confidence of divine protection; and in the morning, arise and praise our great Deliverer.

> 'My God sustain'd me all the night;
> Salvation doth to God belong:
> He raised my head to see the light,
> And make his praise my morning song."—*Watts.*

PSALM IV. Ver. 1—8. *A Psalm of David*, for the evening.—This, like many other psalms, is in the title directed to "the chief musician on *Neginoth*," or, "the overseer of the performers on stringed instruments," including the harp, psaltery, and other instruments played with the hand: so the following psalm is dedicated "to the chief musician on *Nehiloth*, or "to the overseer of the performers on wind instruments." The trumpets were performed on by the priests only; but these two classes of instruments, as already intimated, were properly used to accompany two choirs of singers, which performed alternately, and when they united in general chorus, the trumpets, horns, and cymbals, were probably joined with them. This was an *evening* psalm, and probably used at the time of the evening sacrifice. It is, however, equally adapted to the use of Christians as of Jews. It is the language of one who, having received mercy in former time, now applies to the same source for assistance and deliverance. But the psalm is not *all* devotional; part of it is addressed to persons of a different character: "How long will ye turn my glory into shame?" that is, how long will you despise and ridicule my trust in Jehovah, which is my glory? and at the same time delight in vanity and falsehood; or, as those words mean in the lips of a pious Israelite, "How long will you put your trust in idols, which are but lying vanities." (Acts xiv. 15.)

Such are exhorted to stand in awe—to reflect—to meditate by night upon their beds, and submit to the divine decree, as having reference to his establishment on the throne, from which he was probably now driven; for Lightfoot, Calmet, and others, think this psalm, as well as the preceding, was written during Absalom's rebellion. Both, however, may have a farther reference to the Messiah himself, as King in Sion, and ver. 4. may be parallel with Ps. ii. 11. "Serve the Lord with fear, and rejoice with trembling."

The concluding verses of the psalm forcibly represent the writer's faith and confidence in God, in contradistinction from those who seek their happiness in worldly objects. There be many that say, "Who will show us any good?"—many who inquire after honours, riches, and earthly pleasures;—but what are these to us? "Lord! lift thou up on us the light of thy countenance!" This shall kindle a light amidst the darkest adversity; this shall create a joy beyond that of the harvest or the vintage. (Isa. ix. 3.) With such anticipations, the good man may lay down to sleep with composure, and rest in the assurance of perfect safety.

> "Thus with my thoughts, composed to peace,
> I lay me down to sleep:
> Thy hand in safety keeps my days,
> And will my slumbers keep."—*Watts.*

PSALM V. Ver. 1—12. *A Psalm of David*, at morning prayer.—This psalm (as already mentioned) is addressed to "the chief musician," or Levite who superintended *Nehiloth*, or "the wind instruments." Musicians know that it requires a high state of improvement in wind instruments, (by means of keys, &c.) to make them perform in tune with stringed instruments, which, being played with the hand, may be tuned more perfectly. Hence the bands of stringed and wind instruments are generally employed separately and alternately, even to our own time.

Bishop *Horsley* applies this psalm personally to Christ, in his priestly office, for which we see no sufficient grounds. We should rather consider it as the language of the psalmist, attending the early devotions of the temple, preparing his heart to seek God, looking upward towards his holy residence in heaven, and waiting like an anxious petitioner for his answer.

The psalmist then, considering his own situation as placed among wicked men, waiting for his halting, (as the prophet Jeremiah expresses it, chap. xx. 10.) prays to be directed in the straight path of duty, that his enemies may gain no advantage over him.

Bishop *Horne* remarks, that St. Paul (Rom. iii. 13.) has cited a part of verse 9, "together with other passages from the Psalms and Prophets, to evince the depravity of mankind, whether Jews or Gentiles, till justified by faith, and renewed by grace. It is plain, therefore, that the description was designed for others, besides the enemies of the literal David; and is of more general import, reaching to the world of the ungodly, and to the enemies of all righteousness, as manifested in the person of the Messiah and his church. The charge

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been given to this word; but *elevation* seems the radical idea, from which many have inferred that it signified an extraordinary elevation of the voice; but as this word generally occurs at the end of a verse, such an elevation seems most unnatural. We are not apt to speak confidently; but in this case we have no doubt, that the elevation was not that of the voice, but of the *hand;* a common and very natural sign, made by the leader of a choir, when the performers are to *hold* a note beyond its proper duration, or make a solemn *pause.* The LXX. render *Selah* by *Diapsalma*, which is explained to intimate a pause, or *division* in the performance.

Ver. 3. *A shield for me.*—The shields of the ancients were sometimes so large that a man might be carried on them.

Ver. 6. *I will not be afraid.*—The Lord had helped David, and disabled his enemies, when persecuted by Saul and his *ungodly* adherents; and he was confident that he would thus appear for him in his present distress; for salvation, temporal and spiritual, came from God alone; and he never failed to bless his faithful people.—*T. Scott.*

Ver. 7. *On the cheek bone.*—David's ungodly and profane enemies are here compared to ravenous beasts, who, being smitten upon the cheek bone, are obliged to give up their prey.

PSALM IV. Title.—*To the chief.*—[*Nagan*, to *strike*, or *play* on a musical instrument, seems to be a general name for *stringed instruments*, played on by striking. This and the following psalm seem to have been composed on the same occasion as the preceding.]—*Bagster.* "The original word (*me-*

natseach) signifies one that urgeth the *continuance of any thing unto the end.* 2 Chron. xxii. 18. and xxxiv. 12, 13. . . . . There were Levites appointed to several duties; and some (*lenatseach*) to set forward, and be over the rest, 1 Chron. xv. 21. and there were such as excelled in the art of singing and playing upon instruments. . . . . Some Levites had no other charge."—*Ainsworth.* The LXX. render *Lemnatseach*, "to the end," (*eis telos,*) which the critics have been much puzzled to account for; but if the leader were always placed as with us, at the end of the row of musicians which he superintended, it will be easily accounted for.

Ver. 1. *My righteousness.*—By this expression the Psalmist acknowledged God to be in all respects the Author and Source of his righteousness, as accepted and sanctified; and he appealed to him to do *justice* between him and his unrighteous adversaries.—*T. Scott.*

Ver. 2. *My glory.*—David might have considered his throne as a special honour to him, seeing he was called to it by the immediate choice of God, and as a type of the Messiah: but the Lord himself, and his relation to him, were indeed "his Glory."—*Scott.*—*Lensing.*—*Horseley,* "falsehood."

Ver. 4. *Stand in awe.*—Bishop *Horne,* "tremble." But the Greek translators render it, "Be angry and sin not;" And so it is quoted by St. Paul. Eph. iv. 6.

Ver. 7. *More than in the time.*—"Beyond," or, 'superior to."—Bishop *Lowth.*

Ver. 8. *I will both,* &c.—"I will at once."—*Lowth.*

3 My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.

4 For [a] thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

5 The foolish shall not stand [b] in thy sight: thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing: the LORD will abhor the [c] bloody and deceitful man.

7 But as for me, I will come *into* thy house in the multitude of thy mercy: *and* in thy fear will I worship toward [d] thy holy temple.

8 Lead me, O LORD, in thy righteousness because of [e] mine enemies; make thy way straight before my face.

9 For *there is* no [f] faithfulness in [g] their mouth; their inward part *is* [h] very wickedness; their throat *is* an open sepulchre; they flatter with their tongue.

10 [i] Destroy thou them, O God; let them fall [j] by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But [k] let all those that put their trust in thee rejoice: let them ever shout for joy, because thou [l] defendest them: let them also that love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as *with* a shield.

a Hab 1.13.
b *before thine eyes*
c *man of blood and deceit.*
d *the temple of thy holiness.*
e *those which observe me.* Ps 27.11.
f or, *stedfastness.*
g *his*, i.e. *in the mouth of any of them.*
h *wickednesses.*
i or, *make them guilty.*
j or, *from their counsels.*
k Is.65.13, 16.
l *coverest over*, or, *protectest*
a or, *the eighth.*
b 1Ch.15.21. Ps.12.title
c Je.10.24.
d Ps.2.5.
e Ps.51.8.
f Ep 2.7,8.
g Is.33.18.
h Ps.88.11.
i or, *every.*
j Job 7.3.
k Ps.119. 115. 139.19.
l Ps 145.18.
a Hab.3.1.
b or, *business.*
c 2 Sa.16.
d *not a deliverer.*

PSALM VI.

1 David's complaint in his sickness. 8 By faith he triumpheth over his enemies.

To the chief Musician on Neginoth upon [a] [b] Sheminith, A Psalm of David.

O LORD, rebuke me not in thine [c] anger, neither chasten me in thy hot [d] displeasure.

2 Have mercy upon me, O LORD; for I *am* weak: O LORD, heal me; for my bones [e] are vexed.

3 My soul is also sore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my soul: oh save me for thy mercies' [f] sake.

5 For [g] in death *there is* no remembrance of thee: in the grave [h] who shall give thee thanks?

6 I am weary with my [i] groaning; all the night [j] make I my bed to swim; I water my couch with my tears.

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 Depart [k] from me, all ye workers of iniquity; for the LORD hath [l] heard the voice of my weeping.

9 The LORD hath heard my supplication; the LORD will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

PSALM VII.

1 David prayeth against the malice of his enemies, professing his innocency. 10 By faith he seeth his defence, and the destruction of his enemies.

Shiggaion [a] of David, which he sang unto the LORD, concerning the [b] words of [c] Cush the Benjamite.

O LORD, my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

2 Lest he tear my soul like a lion, rending *it* in pieces, while *there is* [d] none to deliver.

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brought against these is, that 'truth' and 'fidelity' were not to be found in their dealings with God or each other; that their 'inward parts' were very wickedness; their first thoughts and imaginations were defiled, and the stream was poisoned at the fountain: that their 'throat was an open sepulchre,' continually emitting, in obscene and impious language, the noisome and infectious exhalations of a putrid heart, entombed in a body of sin; and that, if ever they put on the appearance of goodness, they 'flattered with their tongue,' in order the more effectually to deceive and destroy."

In calling for judgment against his enemies, the psalmist must be considered as the Lord's anointed; those who rebelled against him, rebelled against the Lord himself. This is particularly true, if, with Bishops *Horne* and *Horsley*, we apply the psalm to the Messiah, whose impenitent enemies are excluded from the hope of mercy. (Ps. ii. 9, 12.) Those, however, who love and fear him, have every reason to hope in him—

> "For thou, Jehovah, wilt be found
> To bless the just man still,
> As with a shield thou wilt surround
> Him with thy lasting favour and good-will."—*Milton.*

PSALM VI. Ver. 1—10. *A Psalm of David, in time of sickness and great affliction.*—This psalm is addressed to *the chief musician on Neginoth upon Sheminith*—that is, probably, on stringed instruments (tuned) an octave above the usual pitch, as more plaintive, and therefore a more suitable accompaniment to a penitential psalm like this. Bishop *Horsley* here remarks, "The supplicatory Psalms may be generally divided into two classes, according to the prayer; which, in some, regards the public, and in others the individual. In those of the latter class, which is the most numerous, the supplicant is always in distress. His distress arises chiefly from the persecution of his enemies. His enemies are always the enemies of God and goodness. Their enmity to the supplicant is unprovoked. If it has any cause, it is only that he is the faithful servant of JEHOVAH, whose worship they oppose. They are numerous and powerful, and use all means, both of force and stratagem, for the supplicant's destruction; an object, in the pursuit of which they are incessantly employed. The supplicant is alone, without friends, poor, and destitute of all support, but God's providential protection. The supplicant, on the other hand, often miraculously relieved, is yet never out of danger, though he looks forward with confidence to a period of final deliverance. If at any time he is under apprehension of death, it is by the visitation of God in sickness. And at those seasons, the persecution of his enemies always makes a considerable part of the affliction.

But why, (it may be asked,) is David so distressed at the thought of dying? Did he suppose that he should perish, or be annihilated? or that the state on which he was entering was one of total insensibility? This can refer only to the state of the body. The grave is the land of forgetfulness and of silence, where the voice of praise is never heard. (Psalm lxxxviii. 12; cxv. 17. Isa. xxxviii. 18, 19.) Recovery from sickness is the restoration of joy and gladness, and while our joy arises from a principle of gratitude, our gladness will be expressed in praise; and that praise will not rest privately in our own bosoms, but we shall be glad to unite with the congregation of all those who fear God.

PSALM VII. Ver. 1—17. *An Elegy of David.*—"David is

PSALM V. Ver. 3. *Will I direct.*—Rather, *arrange. Ainsworth*, "orderly address thee:" the words "my prayer" being supplementary. Bishop *Horsley* thinks it refers to the orderly arrangement made by the priests previous to the morning sacrifice.—*And will look up.—Ainsworth*, "look out;" literally, "watch" for an answer to his prayer.

Ver. 4. *Wickedness . . . . evil.—Ainsworth* remarks, that these words may be understood of wicked and evil *persons*, who ought not impenitently to rush into the divine presence; and who will not be admitted into the courts above.

Ver. 5. *The foolish*, in Scripture, seldom or never means persons deficient in capacity. The word here used is rendered by *Ainsworth*, "vain-glorious fools;" i. e. sinners who glory in their sins.

Ver. 7. *Toward thy holy temple.*—(See Margin.) See 1 Kings viii. 38, 44, 48. Before the erection of Solomon's temple, this applied to the tabernacle. 1 Sam. i. 9.; iii. 3.

Ver. 9. *Faithfulness.—Ainsworth*, "certainty;" i. e. their word cannot be depended on.—*Very wickedness.—Flatter.—Horsley*, "smooth over."

Ver. 10. *Destroy thou them.*—See Margin. Bishop *Horsley*, "Convict them," i. e. pronounce sentence against them as rebels; for those that rebelled against the Lord's anointed, rebelled against the Lord.

Ver. 12. *Compass him.*—"Crown him." This seems in allusion to the verse preceding, and means, to spread the divine protection all around them, as if covered by a shield. Bishop *Horsley* renders it, "As a shield of good-will, (favour,) thou wilt guard around him."

PSALM VI. Title.—*Neginoth upon Sheminith*—If Sheminith means the eighth, or octave, as is generally agreed, the question occurs whether we are to consider it in the ascending scale or descending. Some learned men have suggested the latter, but common sense leads to the former; for in accompanying airs of peculiar pathos, the soft notes in the upper scale of our harps would surely be preferred, by a skilful musician, to those of the deep, sonorous chords at the bottom of the scale. We therefore consider these as a small species of harps tuned an octave higher than others, and intended for this purpose, over which particular Levites were appointed to preside. 1 Chron. xv. 21.

Ver. 5. *In the grave.*—The word is often translated *hell*, and it frequently denotes the place of separate spirits, happy or unhappy, according to the context: yet it sometimes must be understood of the grave, and that appears to be the sense in this place.—*T. Scott.*

Ver. 7. *Mine eye is consumed.*—That is, worn with grief and weeping. David, as visited and chastised by distressing sickness, and a variety of sufferings; and at the same time mourning for his sins in deep repentance, complained, that his complicated sorrows caused him every night to water his couch with copious tears, and made him waste, become dull-sighted, and as it were grow old prematurely. In this distress, he earnestly pleaded with God to visit him in mercy, without farther delay.—*T. Scott.*

PSALM VII. Title.—*Shiggaion.*—This is a very difficult word, and of doubtful derivation. *Ainsworth* calls it "an artificial song" (or wandering;) *Genevan*, "a lamentation;" and *Boothroyd*, (still better) "an elegy." See Hab. iii. 1. [*Shiggaion* probably denotes a *mournful song*, or *elegy*, from the Arabic, *shaga*, to be *anxious, sorrowful.*]—*Bagster.*—*Cush, the Benjamite.*—The late *C. Taylor* has taken some pains to show that the Hebrews (like other Orientalists) indulged sometimes in a play of words. Something of the kind may be observed here. Some suppose the name *Cush* (or *Kush*) used for *Kish*, and the name *Kish*, the father, for Saul his son. Others think Cush may here be used in a moral sense for Shimei, (who also was a Benjamite,) as in such sense a *black man* that is, a man of black, malignant cha-

3 O LORD my God, if I have done this; if there be iniquity in my hands;

4 If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)

5 Let the enemy persecute my soul, and take *it;* yea, let him tread down my life upon the earth, and lay my honour in the dust. Selah.

6 Arise, O LORD, in thine anger, [e] lift up thyself because of the rage of mine enemies: and awake [f] for me *to* the judgment *that* thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8 The LORD shall judge the people: judge me, O LORD, [g] according to my righteousness, and according to mine integrity *that is* in me.

9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the [h] hearts and reins.

10 My [i] defence [j] *is* of God, which saveth the upright in heart.

11 God [k] judgeth the righteous, and God is angry *with the wicked* every day.

12 If [l] he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows [m] against the persecutors.

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 He [n] made a pit, and digged it, and is [o] fallen into the ditch *which* he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

e Ps.94.1,2.

f Ps.44.23. 73:20 Isa.51.9.

g Ps.18.20.

h Re.2.23.

i *buckler is upon.*

j Ps.89.18.

k or, *is a righteous judge.*

l Mat.3.10.

m De.32.23. Ps.45.5.

n *hath digged a pit.*

o Es.9.25. Ec.10.8.

PSALM VIII.

God's glory is magnified by his works, and by his love to man.

To the chief Musician upon [a] Gittith, A Psalm of David.

O LORD our Lord, how excellent [b] *is* thy name in all the earth! who hast set thy glory above the heavens.

2 Out of the mouth of [c] babes and sucklings hast thou [d] ordained strength because of thine enemies, that thou mightest still the enemy [e] and the avenger.

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4 What [f] is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands; thou [g] hast put all *things* under his feet:

7 [h] All sheep and oxen, yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

9 O LORD our Lord, how excellent *is* thy name in all the earth!

a Ps.81.84. title.

b Ps.148.13.

c Mat.11. 25; 21.16. 1 Co.1.27.

d *founded.*

e Ps.44.16.

f Ps.144.3. He.2.6..9.

g 1Co.15.27.

h *flocks and oxen, all of them.*

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said to have composed this psalm" concerning the words (or the matter) of Cush the Benjamite. "Whether Saul, or Shimei, or any one else, be intended under this name, it is sufficiently clear that David had been maliciously calumniated, and that this psalm was written to vindicate himself from the imputation." The writer declares his trust to be in God alone, protests his innocence of the accusation, and requests that judgment may be given on his behalf. He then prays for the suppression of wickedness and the establishment of righteousness, denounces the most awful judgment against sinners, and praises God for his deliverance.

That the psalmist requests to be "judged according to his righteousness," has been used as an argument, not only to apply, but to *confine* this psalm to the Messiah, but with how little force may be seen by considering the cases of Hezekiah and Nehemiah, (referred to in the notes.) We have no objection, however, to such an application, if not made exclusive. The following remarks of Bishop *Horne* are both just and striking:

"Conscious of his righteousness and integrity, as to the matter in question, David desires to be judged by him who is to judge the world at the last day. How few, among Christians, have seriously and deliberately considered whether the sentence of that day is likely to be in their favour! Yet, how many, with the utmost composure and self-complacency, repeat continually the words of this psalm, as well as those in the *Te Deum*, 'We believe that thou shalt come to be our judge!' Legal, or perfect, righteousness and integrity, are peculiar to the Redeemer; but evangelical righteousness and integrity all must have who would be saved."

PSALM VIII. Ver. 1—9. *A Psalm of David, for the vintage.*—We consider this as an evening or midnight hymn, in which the psalmist, overwhelmed with the brilliant glories of an eastern sky, is led to reflect upon the comparative littleness and insignificance of man and of himself, though king of Israel. It is not necessary to suppose David acquainted with the modern system of astronomy, to account for his humiliating views. Supposing the golden orbs, which he surveyed, to be only floating meteors, their brilliancy and beauty, and especially that of the moon, might well command his admiration. Man is mean and little, compared with the globe which he inhabits, much more compared with the vaulted skies around him—well might he, therefore say, "Lord, what is man that thou art mindful of him, and the son of man, that thou visitest him?"

From the title of this psalm, we think it highly probable that it was composed for the time of vintage, which we know was a time of great rejoicing, in which not only the young people, but the children also, joined in praising God for the bounties of his providence; which marked Israel, under that dispensation, as the chosen people of God, and was calculated to silence the reproaches of their enemies. This circumstance may account for our Lord's application to himself of the hosannahs of the Jewish children, Matt. xxi. 16.

The New Testament, however, gives us another and widely different view of human nature. Adam fell and lost his prerogative of supremacy, and in fact, his all: but a second Adam has been appointed to supersede the former; and not only to restore, but to raise our nature to higher honour and felicity than his predecessor lost. This second Adam, this "Lord from heaven," whose peculiar character is that of *Son of Man*, has been for "a little while" made lower than the angels, to the end that he might, in his own person, exalt human nature far above them; and herein is a display of the divine power and goodness that may well excite our admiration and our praise: "O LORD our Lord, how excellent is thy name in all the earth!"

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racter. Such was Shimei, as we find in his history. (2 Sam. xvi. 5, &c.) The Cushites, if not absolutely *black*, were of very dark complexions.

Ver. 3. *If I have done this.*—Namely, what he was accused of, 2 Sam. xvi. 7, 8.

Ver. 4. *Yea, (vau)* "but—rather" *I have delivered.*—See ver. 10, 11. of the chapter just quoted.

Ver. 8. *According to my righteousness.*—See Neh. xiii. 14, 22, 31. 2 Kings xx. 3. and exposition

Ver. 10. *My defence is of God.*—*Ainsworth,* "in God;" the meaning unquestionably is, "God is my buckler," or "shield."

Ver. 11. *God judgeth the righteous.*—See margin. So *Ainsworth, Horsley,* &c.—*God is angry* with the wicked.—This should be understood in the singular, "the wicked man," which agrees with the following sentence, *If he,* &c.

Ver. 14. *Behold, he travaileth.*—The verbs *travaileth* and conceiveth should be transposed; "Hath conceived iniquity, travailed with mischief, and brought forth falsehood;" i. e. an abortion; to this effect *Boothroyd.*

PSALM VIII. Title.—*Upon Gittith.* Some have supposed this to be a musical instrument, which David brought from Gath, where he long, doubtless, resided; so the Chaldee paraphrase; and if this be correct, it was a stringed instrument, as it does not appear that David played on any other. But *Gath* is also a wine-press; and the LXX. understand this title as intimating that it was composed for the time of vintage, with which the purport of the psalm very well agrees, as it is a thanksgiving to God for the bounty of his providence.

Ver. 1. O LORD *our Lord.*—The first word here rendered LORD, in capitals, is Jehovah, the second Lord is *Adonai*, Governor, or Master.

Ver. 2. *Ordained.*—See margin. The Jews considered the divine ordination as the foundation of all strength.

Ver. 3. *Consider the heavens.*—[The Psalmist appears to have composed this sacred hymn, while his attention was fixed, during the silence of the evening, on "the moon walking in brightness," and on "the stars of light;" but, instead of being tempted to worship the heavenly host, he contemplated the magnificent scene, and the immensity of the creation, till he was filled with adoring admiration of the Creator's incomprehensible majesty, which naturally suggested the subsequent reflections.]—*T. Scott.*

Ver. 5. *A little lower.*—The Hebrew, (says *Ainsworth,*) means either "a little while," or "a little deal," in both which senses it is used in Ps. xxxvii 10—16. Bishop *Horsley* renders it, "Thou hast somewhat abased him in comparison of angels." Dr. *J. P. Smith,* "Thou hast reduced him a little below *the angels;*" the Hebrew thus translated is *Elohim*, the gods; which is explained of angels, not only by the Greek and Chaldee, but also by the apostle to the Hebrews, chap. ii. 7 9

PSALM IX.

1 David praiseth God for executing of judgment. 11 He inciteth others to praise him. 13 He prayeth that he may be a cause to praise him.

To the chief Musician upon Muth-labben, A Psalm of David.

I WILL praise *thee*, O LORD, with my whole heart; I will show forth all thy marvellous [a] works.

2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou [b] most High.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For thou hast [c] maintained my right and my cause; thou satest in the throne judging [d] right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name [e] for ever and ever.

6 [f] O thou enemy, destructions are come to a perpetual end: and thou hast destroyed [g] cities; their memorial is perished with them.

7 But [h] the LORD shall endure for ever: he hath prepared his throne for judgment.

8 And [i] he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 The LORD also will be [j] a refuge for the oppressed a refuge in times of trouble.

10 And they that know thy name [k] will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

12 When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the [l] humble.

13 Have mercy upon me, O LORD; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

14 That I may show forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken.

16 The LORD is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. [m] [n] Higgaion. Selah.

17 The wicked shall be turned into hell, *and* all the nations that forget [o] God.

18 For the needy [p] shall not alway be forgotten: the expectation of the poor shall *not* perish for ever.

19 Arise, O LORD; let not man prevail: let the heathen be judged in thy signt.

20 Put them in [q] fear, O LORD: *that* the nations may know themselves *to be but* men Selah.

a Ps.139.14.
b Ps.83.18.
c *made my judgment*
d *in righteousness.*
e Pr.10.7.
f or, *The destructions of the enemy are come to a perpetual end; and their cities hast thou destroyed*
g 2Ki.19.25, &c.
h Ps.102.26.
i Re.20.12, 13.
j *an high place*
k Pr.18.10.
l *afflicted.*
m i.e. *meditation.*
n Ps.19.14. 92.3.
o Ps.50.22.
p Is.41.17.
q Ps.83.15, 16.
a *In the pride of the wicked he doth*
b Pr.5.22.
c *soul's.*
d or, *the covetous blesseth himself, he abhorreth the LORD.*
e or, *all his thoughts* are, There is *no God* Ps.14.1.
f Ep.2.12.
g *unto generation and generation.*
h *deceits.*
i or, *iniquity.*
j *hide themselves.*
k *in the secret places.*
l *breaketh himself.*
m or, *into his strong parts.*
n Ec.8.11.
o or, *afflicted.*

PSALM X.

1 David complaineth to God of the outrage of the wicked. 12 He prayeth for remedy. 16 He professeth his confidence.

WHY standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?

2 [a] The wicked in *his* pride doth persecute the poor: let [b] them be taken in the devices that they have imagined.

3 For the wicked boasteth of his [c] heart's desire, and [d] blesseth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not seek *after God:* [e] God *is* not [f] in all his thoughts.

5 His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for *I shall* [g] never *be* in adversity.

7 His mouth is full of cursing and [h] deceit and fraud: under his tongue *is* mischief and [i] vanity.

8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes [j] are privily set against the poor.

9 He lieth in wait [k] secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10 He [l] croucheth, *and* humbleth himself, that the poor may fall [m] by his strong ones.

11 He hath said in his heart, God hath [n] forgotten: he hideth his face; he will never see *it*.

12 Arise, O LORD; O God, lift up thy hand: forget not the [o] humble.

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require *it*.

PSALM IX. Ver. 1—20. *A Psalm of David—in thanksgiving for victory.*—There seems no doubt but this was a song of triumph and thanksgiving for a signal victory over some powerful pagan adversary, whose object seems to have been the overthrow of the Jewish church and state. David, however, piously attributes his victory to divine interference, and thanks his deliverer for rescuing him from the gates of death, which had probably enclosed many both of his enemies and friends; and determines, in consequence of being so spared, that he will enter the gates of the daughter of Zion, and worship among her children.

We have reason to bless God that we live in times of peace, and in a land that has long been exempted from the miseries of war. But all true Christians have enemies, if not externally, yet in their own bosoms; against these enemies they have need, most earnestly, to pray, and to return thanks for every victory obtained over them.

The church of God also, as a body, have their enemies, and will always be liable to suffer from the hostilities both of infidels and wicked men: and though, under the Christian dispensation, we are forbidden to pray for the destruction of our enemies, there is nothing unchristian in praying that they may be made sensible of their frailty, and humbled before their Maker and their Judge, and thereby be prevented from showing their enmity against the people and the cause of God.

"Rise, great Redeemer, from thy seat,
To judge and save the poor;
Let nations tremble at thy feet,
And man prevail no more."—*Watts.*

PSALM X. Ver. 1—18. *A Prayer for deliverance from atheistical and cruel enemies.*—This psalm having no title, it is in vain to guess at either its author or occasion. Bishop *Horsley* calls it "a supplication in behalf of certain helpless people cruelly persecuted by a powerful enemy; who, renouncing all fear of God and regard of men, uses both force and deceit as means of oppression." The heathen formerly, as well as at present, were divisible into two classes; the one extremely ignorant and superstitious—the other more enlightened, as to general know-

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PSALM IX. Title.—*Upon the death of Labben.*—Among the great variety of interpretations here given, we shall name a few only. 1. We have no idea that any of these Hebrew terms refer to hymn tunes. The Hebrews had no musical characters, nor any metrical tunes, like modern psalmody. Their hymns were all chanted, as already remarked. 2. We do not conceive *Labben* to be Goliath; internal evidence is strong to the contrary. This Psalm must have been composed after David laid claim to the crown, ver. 4.; after he had taken Zion, ver. 11; and the conquest here referred to, was in defence of his throne and his religion; ver. 4, 5. *Ben* signifies a *son*, and the Chaldee so here explains it: but David's feelings on the death of his son Absalom were very different from those of joy and triumph. Farther, *Labben* signifies *white*; and it is very possible that the fallen chieftain here meant, may have been named the *white* prince, perhaps from wearing a remarkable white feather; just as one English prince was called the *black* prince, from the colour of his armour.

Ver. 6. *O thou enemy!*—Bishop *Lowth* reads, "Destructions have consumed the enemy for ever; and as to the cities which thou (O God) hast destroyed, their memory is perished with them." This nearly corresponds with the margin, but is clearer.

Ver. 13. *The gates of death.*—The invisible world is constantly represented in the Scriptures as a place of confinement, having gates and bars, Job xvii. 16.; xxxviii. 17. Isa. xxxviii. 10.

Ver. 16. *Higgaion*—is generally allowed to mean, as in the margin, "a meditation." As we have supposed *Selah* (Ps. iii.) to answer in some respects to a *hold* in our music, it is probable that the pious Israelites were here required seriously to meditate during this musical pause.

Ver. 17. *Turned into hell.*—The place of future punishment; not the grave; nor the state of death merely; for this is equally true of the righteous as of the wicked.

PSALM X. The LXX. have united this psalm to the preceding, for which we know no reason, except that it has no distinct title; but this alteration makes a difference in the numbering, till we come to the 147th psalm, which is divided into two, and makes the final number right. *Calmet*, Dr. *Grey*, and Bishop *Horne*, suppose it to have been composed during the time of the Babylonish captivity; but there is no certainty of this.

Ver. 10. *He croucheth.*—Or rather, bendeth himself, as a wild beast crouches down to spring at his prey.—*By his strong ones*—"Into his strong parts:" i. e. into his paws *Ainsworth.*

14 Thou hast seen *it;* for thou beho dest mischief and spite, to requite *it* with thy hand: the poor [p] committeth himself unto thee; thou art the helper of the fatherless.

15 Break [q] thou the arm of the wicked and the evil *man:* seek out his wickedness *till* [r] thou find none.

16 The LORD *is* King [s] for ever and ever: the heathen are perished out of his land.

17 LORD, thou hast heard [t] the desire of the humble: thou wilt [u] prepare their heart, thou wilt cause thine ear to hear:

18 To judge [v] the fatherless and the oppressed, that the man of the earth may no more [w] oppress.

PSALM XI.

1 David encourageth himself in God against his enemies. 4 The providence and justice of God.

To the chief Musician, *A Psalm* of David.

IN the LORD put I my trust: how say ye to my soul, Flee *as* a bird to your mountain?

2 For, lo, the wicked [a] bend *their* bow, they make ready their arrow upon the string, that they may [b] privily shoot at the upright in heart.

3 If the foundations [c] be destroyed, what can the righteous do?

4 The LORD *is* in his holy [d] temple, the LORD's throne *is* in heaven: his eyes behold, his eyelids try, the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

6 Upon the wicked he shall rain [e] snares, fire [f] and brimstone, and a [g] horrible tempest: *this shall be* the portion of their cup.

cleaveth.
q Ps.37.17.
r 2 Ki.21.12 ..15.
s 1Ti.6.15, 16.
t Is.65.24.
u or, *establish.*
v Is.11.4.
w or, *terrify.*
a Ps.64.2..4.
b *in darkness.*
c 2 Ti.2.19
d Hab.2.20.
e or, *quick burning coals.*
f Ge.19.24.
g or, *burning.*

a or, *the eighth.* Ps.6. title.
b *a heart and a heart.*
c *great.*
d 1 Sa.2.3. Da.7.8.25.
e *with us.*
f or, *would ensnare him.*
g Ps.119. 140.
h *him:* i. e. *every one of them.*
i *of the sons of men.*
a or, *overseer.*
b Ps.88.14.

7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.

PSALM XII.

1 David, destitute of human comfort, craveth help of God. 3 He comforteth himself with God's judgments on the wicked, and confidence in God's tried promises.

To the chief Musician upon [a] Sheminith, A Psalm of David.

HELP, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

2 They speak vanity every one with his neighbour: *with* flattering lips *and* with [b] a double heart do they speak.

3 The LORD shall cut off all flattering lips, *and* the tongue that speaketh [c] proud [d] things:

4 Who have said, With our tongue will we prevail; our lips *are* [e] our own: who *is* lord over us?

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him that* [f] puffeth at him.

6 The words of the LORD *are* [g] pure words: *as* silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve [h] them from this generation for ever.

8 The wicked walk on every side, when the vilest [i] men are exalted.

PSALM XIII.

1 David complaineth of delay in help. 3 He prayeth for preventing grace. 5 He boasteth of divine mercy.

To the [a] chief Musician, A Psalm of David.

HOW long wilt thou forget me, O LORD? for ever? how long wilt thou hide [b] thy face from me?

2 How long shall I take counsel in my soul,

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ledge, but atheistical and profane. Persecutors may be found in both classes; the one jealous for their favourite superstition—the other rejecting superstition, and with it all religious worship; the true God as well as idols. The Lord Jehovah is, however, the universal sovereign. He will punish impenitent sinners of every class. At the same time, he hears the desire of the humble, before that desire is expressed in words; and will never fail to answer the prayer which his spirit teaches them to offer.

God will "prepare their hearts to pray,
And cause his ear to hear;
He hearkens what his children say,
And puts the world in fear."—*Watts.*

PSALM XI. Ver. 1—7. *A Psalm of David, expressive of his confidence in God.*—Whether this was written during Saul's persecution of him, when some advised him to seek his safety in flight; or during the rebellion of Absalom, when the foundations of the kingdom appeared to be subverted (as intimated ver. 3.) we cannot ascertain. But it was certainly during a time of great danger and alarm; when the fate of his kingdom seemed very precarious, and when his friends seemed utterly in despair. David, however, strengthened himself in the Lord his God, and trusted in him for support and deliverance.

"As the choicest of heavenly blessings (says Bishop *Horne*) are frequently in scripture represented by the salutary effects of wine, a cup of which the master of the family is supposed to hold in his hand, ready to distribute due portions of it to those around him; so, from the noxious and intoxicating qualities of that liquor, when drunk strong, and in too large a quantity, is borrowed a most tremendous image of the wrath and indignation of Almighty God. Calamity and sorrow, fear and trembling, infatuation and despair, the evils of the present life, and of that which is to come, are the bitter ingredients which compose this most horrible cup of mixture. It is entirely in the hand and disposal of God, who, through every age, has been pouring out its contents, more or less, in proportion to the sins of men. But much of the strength and power of the liquor still remains behind, until the day of final vengeance. It will be then exhausted, even to the dregs, by unrepenting rebels, when 'burning coals, fire and brimstone,' and eternal 'tempest,' shall be 'the portion of their cup.'" (*Horne* on Psalm lxxv. 8.)

The concluding sentiment is equally consolatory to good men under every dispensation. "As the righteous Lord loveth righteousness," so he countenanceth the upright by his providence, and rewards them by his grace. The light of his countenance shall afford them everlasting happiness.

PSALM XII. Ver. 1—8. *A Psalm of David, imploring the divine aid in a time of great degeneracy.*—It is in vain to conjecture to what particular period this psalm originally referred; but often do such unhappy periods occur, both in the world and in the church. In the former, by the spread of infidel and atheistic principles; and in the latter, by the lukewarmness of zeal and the decay of piety among believers. We are encouraged, however, to rest assured that the Lord will not forsake his people. His word is *pure*, and his promises have been often *tried*.

Among the signs of our Lord's second coming, we have been taught to consider this as one, that "the love of many shall wax cold" towards him. (Matt. xxiv. 12.) Many such seasons have occurred, and the Lord has been pleased, by signal appearances, to produce revivals in his church, and such we still expect, even in an unprecedented degree. But even the millennium itself is to be followed with a degeneracy equally remarkable. Satan, though bound for a thousand years, will be again let loose with all the powers of infidelity, (Rev. xx. 7—11.) so that finally, when the Son of Man cometh, he shall find little faith upon the earth. (Luke xviii. 8.) "When the wicked walk around on every side, the vilest of men shall be exalted;" and when the thrones of earth are filled with infidels and tyrants, then—when good men shall shrink in despair under the power of the last tyranny—then shall the "sign of the Son of Man" suddenly appear, and his "trumpet sound to judgment."

PSALM XIII. Ver. 1—6. *A Psalm of David, complaining of desertion, and imploring divine aid.*—"While God permits his servants to continue under affliction, he is said, after the manner of men, to have 'forgotten and hid his face from them.' For the use, therefore, of persons in such circumstances, is this psalm intended; and consequently, it suits the different cases of the church universal, languishing for the advent of our Lord to deliver her from this evil world; of any particular church, in time of persecution, and of each individual,

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Ver. 15. *Break thou the arm.*—That is, the power of the wicked.

PSALM XI. Ver. 3. *If the foundations.*—"For the foundations are cast down." "The just, what hath he done?"—*Ainsworth.*

Ver. 6. *Upon the wicked he shall rain snares,* &c.—*Pachim,* Bishop *Lowth* explains by *balls of fire,* or simply *lightning.* This is a manifest allusion to the destruction of Sodom and Gomorrah. Ps. xviii. 12, 13. Bishop *Lowth* renders this verse,

"He shall rain live coals upon the ungodly,
Fire, and sulphur, and a burning storm;
This shall be the contents of their cup."

PSALM XII. Title,—*Upon Sheminith*—(The eighth.)—See title of Ps. vi. Some think this Psalm was made when the Ziphites betrayed David to Saul.

Ver. 5. *From him that puffeth* at him.—The English import of the phrase is, that disregardeth him; but the Hebrew rather means, probably, to "breathe out threatenings and slaughter against him." (See Acts ix. 1.) The margin reads, "From him that would ensnare him." Bishop *Horsley* says, perhaps it might be rendered, "I will put him in safety for whom the snare is laid."

Ver. 6. *Furnace.*—Bishop *Horne,* "Crucible" of earth.

Ver. 7. *Preserve them.*—The LXX. render this verse as follows: "Thou, LORD, will guard us and preserve us from this generation, and for ever." Not only from this wicked race, but "from every evil work unto thy heavenly kingdom."—*T. Scott.*

PSALM XIII. Title,—*To the chief Musician.*—Or overseer See title o Psalm iv.

having sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider *and* hear me, O LORD my God: lighten mine eyes, lest I sleep [c] the *sleep of* death;

4 Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved.

5 But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I will sing unto the LORD, because he hath dealt bountifully with me.

PSALM XIV.

1 David describeth the corruption of a natural man. 4 He convinceth the wicked by the light of their conscience. 7 He glorieth in the salvation of God.

To the chief Musician, *A Psalm* of David.

THE fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good.

2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God.

3 They are all gone aside, they are *all* together become [a] filthy: *there is* none that doeth good, no, not one.

4 Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD.

5 There [b] were they in great [c] fear: for God *is* in the generation of the righteous.

6 Ye have shamed the counsel of the poor, because the LORD *is* his refuge.

7 [d] Oh that the salvation of Israel *were come* [e] out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

PSALM XV.

David describeth a citizen of Zion.

A Psalm of David.

LORD, who shall [a] abide in thy tabernacle? who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor [b] taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. *He that* sweareth to *his own* hurt, and changeth not.

5 *He that* putteth not out his money to [c] usury, nor taketh reward against the innocent. He that doeth these *things* shall never [d] be moved.

PSALM XVI.

1 David, in distrust of merits, and hatred of idolatry, fleeth to God for preservation. 5 He showeth the hope of his calling, of the resurrection, and life everlasting.

[a] Michtam of David.

PRESERVE me, O God: for in thee do I put my trust.

2 *O my soul*, thou hast said unto the LORD,

[c] Je.51.39.

[a] *stinking.*

[b] *they feared a fear.*

[c] Ps.53.5.

[d] *Who will give.*

[e] Ro.11.26.

[a] *sojourn.*

[b] or, *receiveth*, or, *endureth.*

[c] Eze.18.8, 17; 22.12.

[d] 2 Pe.1.10.

[a] or, *A golden Psalm.* Ps.56 to 60.

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when harrassed by temptations, or broken by sickness, pain, and sorrow. He who bore our sins, and carried our sorrows, may likewise be presumed to have made it a part of his devotions in the day of trouble."—(Bishop *Horne.*)

The complaint of desertion here resembles that in the beginning of the twenty-second Psalm, which we know was used by our blessed Lord upon the cross; and the complaint is not of desertion only, but also of persecution from the enemy. In both, deliverance is implored and confidence expressed, with a promise of the like grateful return of praise. "The heart which trusteth in God's mercy (says the above excellent writer) shall alone rejoice in his salvation, and celebrate by the tongue, in songs of praise, the loving-kindness of the Lord. It is observable, that this and many other psalms with a mournful beginning, have a triumphant ending; to show us the prevailing power of devotion, and to convince us of the certain return of prayer, sooner or later, bringing with it the comforts of heaven, to revive and enrich our weary and barren spirits in the gloomy seasons of sorrow and temptation, like the dew descending by night upon the withered summit of an eastern mountain."

PSALM XIV. Ver. 1—7. *A Psalm of David, lamenting the depravity of human nature.*—This psalm is also ascribed to David, but the occasion is uncertain. From the last verse some learned men have supposed it to have been written during the time of Absalom's rebellion, when the ark was in possession of his party: (see 2 Sam. xix. 9—15,) others refer it to the period of the Babylonish captivity; but St. Paul plainly refers us to the days of Messiah, and to a future restoration of the Jews subsequent to their conversion. (Rom. xi. 26, &c. compare Psalm cx. 2. Isa. lxii. 11. Zech. ix. 9.) The chief subject of this psalm, however, is the infidelity of the human heart, for infidelity is unquestionably more a disease of the heart than of the head; the corruption of our nature gives an unhappy bias to the judgment. Sin makes fools of us all; and he is the greatest fool whose mind is most under the influence of depraved passions, which not only lead to abominable actions, but incapacitate for doing good. "The consideration of the apostacy and corruption of mankind, described in this psalm, makes the prophet express a longing desire for 'the salvation of Israel,' which was to 'go forth out of Zion,' and to bring back the people of God from that most dreadful of all captivities, the captivity under sin and death; a salvation at which Jacob would indeed rejoice, and Israel be glad."—(Bishop *Horne.*)

PSALM XV. Ver. 1—5. *A Psalm of David, describing a citizen of Zion.*—We agree with Bishop *Horsley*, that this psalm has "no allusion to the offices of the Levitical priesthood;" but is simply intended to point out, that moral "righteousness is the *qualification* which alone can fit any one to be a guest in God's tabernacle,"—a citizen of Zion. This qualification, however, implies no claim of merit, but simply moral fitness. "The man (says Bishop *Horne*) who would be a citizen of Zion, and there enter into the rest and joy of his Lord, must set that Lord always before him. Renewed through grace, endued with a lively faith, and an operative charity, he must consider and imitate the life of that blessed Person, who walked amongst men without partaking of their corruptions; who conversed unblameably with sinners; who could give this challenge to his inveterate enemies, 'Which of you convinceth me of sin?' in whom the grand accuser, when he came 'found nothing;' who being himself 'the truth,' thought and spake of nothing else, making many promises and performing them all. . . .

"In the above comment (says Bishop *Horne*) it was thought most advisable to open and display the full intent of what was both enjoined and forbidden, by exemplifying each particular. Whoever shall survey and copy these virtues and graces as they present themselves in his life, [relying at the same time on his atonement,] will, it is humbly apprehended, take the best and shortest way to the heavenly Zion; and shall never be expelled from the eternal city."

PSALM XVI. Ver. 1—11. *A golden Psalm of David.*—Different conjectures have been formed respecting the occasion of penning this psalm, and that of Dr. *Hales* seems as probable as any; namely, that it was composed just after David had re-

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Ver. 3. *Lighten mine eyes.*—That is, restore to me health and joy and comfort; for darkness is the shadow of death.

Ver. 5. *I have trusted.*—Or, "I trust." Bishop *Horne.*

Ver. 6. *Dealt bountifully.*—The verb is more frequently rendered *reward* or *recompense;* but a gracious recompense is intended, when good received from God is spoken of; and this is "dealing bountifully."—*T. Scott.*

PSALM XIV.—This psalm bears the name of David, and is addressed likewise to the chief Musician. Another copy of it is given, with some slight variations, Psalm liii., and a difference in the title, which will be there noticed.

Ver. 3. *Gone aside—Become filthy.*—The expressions, *Hervey* suggests, 'are borrowed from wines soured (or turned,) and means putrified." The word for the latter is used Job xv. 16. At the end of this verse, the present copies of the LXX. insert three verses quoted by St. Paul in the third chapter of Romans from the other psalms.

Ver. 4. *Who* (or they) *eat up my people.*—That is, devour the poor. See Micah iii. 3.

Ver. 5. *There were they in great fear.*—The parallel passage, Psalm liii. 5. it is added, "where no fear was;" see that Psalm.

Ver. 7. *O that*, &c.—Marg. "Who will give," &c.

PSALM XV. Ver. 2. *Walketh uprightly.*—"The fruits meet for repentance," "the work of faith, and labour of love, and patience of hope," "the fruits of the Spirit," and "the things which accompany salvation," are here compendiously enumerated, or rather pointed out, in some of the most striking and observable particulars.—*T. Scott.*

Ver. 4. *Vile person.*—"The vile person" is an openly wicked and ungodly man, who renders himself base and contemptible by his crimes. Persons of this description may be exalted in station, and abound in wealth; and many will pay court to them: but the true servant of God will form a juster estimate of their character and state. He will neither envy their prosperity nor give any sanction to their impiety.—*T. Scott.*—*Changeth not.*—That is, will not violate his oath for self-interest.

Ver. 5. *Usury.*—See Exod. xxii. 25, 26. Lev. xxv. 35—37. Neh. v. 5—7.—*Never be moved.*—The concluding clause of this verse, in the original, is emphatical. "He that doeth these things shall not be moved for ever," or to eternity. The formal, nay, plausible worshippers at the tabernacle; the descendants of Abraham, Isaac, and Jacob; and the most zealous contenders for the law; might be moved from their steadfastness, and perish: but none would be moved for ever, or come short of eternal life, who really bore the character here delineated.—*T. Scott.*

PSALM XVI. Title,—*Michtam.*—Marg. "A golden (psalm) of David." *D'Herbelot* observes of the works of seven of the most excellent Arabian poets, that they are called *Al Modhahebat*, which signifies *golden*, because they were written in letters of gold upon Egyptian paper. Might not the six psalms which are thus distinguished (viz. this and Ps. lv.—ix.) be so called from their having been, on some occasion, written in letters of gold, and hung up in the sanctuary? Such a title would have been agreeable to the Eastern taste, as *D'Herbelot* has mentioned a book, entitled "Bracelets of Gold." See title of Psalm xxii.

Ver. 2. *O my soul, thou hast said*, &c.—The LXX. and several MSS. (probably to avoid the supplementary words) read, "I have said," &c. but

Thou *art* my Lord: my [b] goodness *extendeth* not to thee;

3 *But* to the saints that *are* in the earth, and *to* the [c] excellent, in whom *is* all my delight.

4 Their sorrows shall be multiplied *that* [d] hasten *after* another *god:* their drink-offerings of blood will I not offer, nor take up their names [e] into my lips.

5 The LORD *is* the portion [f] of [g] mine inheritance and of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant *places;* yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

8 I [h] have set the LORD always before me: because *he* [i] *is* at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall [j] rest in hope.

10 For thou wilt not leave [k] my soul in hell; neither wilt thou suffer thy Holy One to see corruption.

11 Thou wilt show me the path [l] of life: in thy presence *is* fulness of [m] joy; at thy right hand [n] *there are* pleasures [o] for evermore.

b Job 35.7,8.
c Mal 3.17.
d or, *give gifts to another.*
e Ho 2.17.
f La 3.24.
g *my part.*
h Ac 2.25, &c.
i Ps 73.23, 25.
j *dwell confidently.*
k Ac 2.15.
l Mat 7.14.
m Jude 24.
n Mat 25.33
o Ps 36.8.

PSALM XVII

1 David, in confidence of his integrity, craveth defence of God against his enemies. 10 He showeth their pride, craft, and eagerness. 13 He prayeth against them in confidence of his hope.

A Prayer of David.

HEAR [a] the right, O LORD, attend unto my cry, give ear unto my prayer, *that goeth* [b] not out of feigned lips.

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved [c] my heart; thou hast visited *me* in the night; thou hast tried me, *and* shalt find nothing; I am purposed *that* my mouth [d] shall not transgress.

4 Concerning the works of men, by the [e] word of thy lips I have kept *me from* the paths of the destroyer.

5 Hold up my goings in thy paths, *that* my footsteps [f] slip not.

6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and hear* my speech.

7 Show thy marvellous loving-kindness, O thou that [g] savest by thy right hand them which put their trust *in thee* from those that rise up *against them.*

8 Keep me as the apple of the eye, hide me under the shadow of thy wings,

9 From the wicked that [h] oppress me, *from* my [i] deadly enemies, *who* compass me about.

10 They are enclosed in their own fat: with their mouth they speak proudly.

11 They have now compassed us in our steps: they have set their eyes bowing down to the earth.

12 Like [j] as a lion *that* is greedy of his prey, and as it were a young lion [k] lurking in secret places.

13 Arise, O LORD, [l] disappoint him, cast him down: deliver my soul from the wicked, [m] *which is* thy [n] sword:

14 From men [o] *which are* thy hand, O LORD, from men of the world, *which have* their portion in *this* [p] life, and whose belly thou fillest with thy hid *treasure:* [q] they are full of children, and leave the rest of their *substance* to their babes.

15 As for me, I will behold thy [r] face in righteousness: I shall be satisfied, when I awake, with thy likeness.

a Psa 39.1, 2. Pr 13.3
b Pr 2.10..15
c *be not moved.*
d or, *them which trust in thee from those that rise up against thy right hand.*
e *waste.*
f *enemies against the soul.*
g *The likeness of him* (that is, of *every one of them*) *is, as a lion that desireth to raven.*
h *sitting.*
i *prevent his face.*
m or, *by thy.*
n Is 10.5.
o or, *by thy.*
p Lu 16.25.
q or, *their children are full.*
r 1 Jn 3.2.

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ceived by Nathan the promise that his house should be built up for ever in the person of Messiah. (1 Chron. xvii. 11—27.)

The late Dr. *Kennicott* calls it—"A hymn prophetically descriptive of the Messiah, as expressing his abhorrence of the general idolatry of mankind, and his own zeal for the honour of Jehovah: with the full assurance of his being raised from the dead, before his body should be corrupted in the grave. That David did not here speak of himself, but of the Messiah, and of him only, is asserted by St. Peter and St. Paul: (see Acts ii. 25—32, with xiii. 35—37.) And if this psalm speaks in a literal sense, concerning *an actual and speedy resurrection*, by that same literal sense *David himself* is necessarily excluded."

The former part of this psalm has, by most commentators, been considered as applicable to David; but if, as some think, ver. 4. implies the priestly character of the speaker, David is excluded from this as well as from the latter part of the psalm. One thing seems here intimated, which we have not before remarked, that the priests under the law, when they offered the sacrifice of an individual, named the offerer before the Lord; a circumstance that beautifully points to the intercession of the Saviour. (See Rev. viii. 3, 4.)

The latter part of the psalm being expressly applied to the resurrection of Christ by the apostles themselves, as above remarked, can apply to others only as interested in and virtually raised with him "to newness of life," and introduced into those paths which lead to everlasting bliss.

> "Those paths that to his presence bear,
> For plenitude of bliss is there;
> And pleasures, Lord! unmixed with woe,
> At thy right hand for ever flow."—*Merrick.*

PSALM XVII. Ver. 1—15. *A Prayer of David against his enemies.*—From the description of his enemies here given, there can be little doubt but Saul and his followers were intended; and their charge against David was no less than treason—that he aspired to the crown and sought the life of Saul; which was not only false, but exactly the reverse of the truth. (1 Sam. xxiv.) The psalmist, therefore, confident in the justice of his cause, appeals to the Almighty for his decision. His "heart

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this makes no difference in the meaning.—*My goodness* (extendeth) *not to thee.*—The LXX. render it, "Thou hast no need of my goods (or goodness.) Compare Job xxxv. 7. The Chaldee and Syriac render the words, "My goodness is from thee."—*Kennicott* reads, "*Is* not without thee."

Ver. 4. *That hasten* (run) *after another* (god.)—*Ainsworth* renders it, "that endow another;" and *Kennicott*, "that go whoring after strange gods."—*Their drink-offerings of blood.*—The drink-offerings of the Jews were of wine only, (Levit. xvii. 10—14.) part of which was poured on the head of the victim; but the heathen offered "drink-offerings of blood, even of human blood, the blood of their enemies." In *Dupuis'* Journal in Ashantee, mention is made of a wretched tyrant who delighted in drinking the blood of his enemies. In one instance he had an enemy bound and laid before him. He then had "his body pierced with hot irons, gathering the blood which issued from him in a vessel, one half of which he drank, and *offered up the rest unto his god.*"

Ver. 5. *Portion of mine inheritance.*—JEHOVAH was David's present comfort, a Source of exultation and refreshment, as the cup of water to the thirsty, or wine to the faint: he was also his future Inheritance; and he who allotted him his portion, would maintain him in it, and never leave him to forfeit it.—*T. Scott.*

Ver. 6. *The lines are fallen.*—That is, the measuring cords by which heritages are allotted out. As Canaan was divided by *lot* and *line*, these metaphors are used to represent his joy in the favour of God. But the Saviour himself has obtained the most goodly heritage; and his people are admitted to partake of it.—*T. Scott.* See Ps. lxxviii. 55.—*My reins instruct me.*—See note on Job xix. 27.

Ver. 10. *My soul in hell.*—The apostles Peter and Paul both explain these words exclusively of our Saviour Christ, as in our exposition, but there is some difficulty as to the translation. The word rendered *Hell* is *Sheol*, which we have already shown to mean both the *grave* and the invisible world. Our translators frequently render it by the former word, as Gen. xlii. 38.; xliv. 31. 1 Kings ii. 9. Job xvii. 13, 14. and often *Hell*, as here, Job xxvi. 6. Ps. ix. 17. But it is generally admitted to include (like *Hades*) the invisible world in general. See exposition and notes on Job xxvi. 5 6. Bishop *Pearson* says, "It appeareth that the first intention of putting these words into the Creed was only to express the burial of our Saviour, or the descent of his body into the grave." It is most certain, however, that the phrase was afterwards explained, even by the Christian fathers, of Christ's descent into the place of punishment. See 1 Peter iii. 18. "But that it was actually so, or that the apostle intended so much," the Bishop confesses is "not manifest." See also Professor *Witsius*, who contends, "that Christ descended into hell, (the place of torment,) is no where expressly affirmed in Scripture, nor in the most ancient creeds. The creeds which mentioned the descent, were generally silent with respect to the burial; nor was it without some mistake that both were afterwards joined together, as Dr. *J. P. Smith* renders the first clause of this verse (10.) "Thou wilt not leave my life in the grave;" which nearly corresponds with Dr. *Kennicott's* version "Thou wilt not abandon my life to the grave." [The word *hell*, from the Saxon *hillan* or *helan*, to *hide*, or from *holl*, a *cavern*, though now used only for the place of torment, anciently denoted the *concealed* or *unseen place* of the dead in general.]—*Bagster.*

PSALM XVII. Ver. 1. *Hear the right, O Lord.*—Or, "Hear, O righteous Lord." Bishop *Horne.*

Ver. 7. *That savest by thy right hand.*—See margin. Rather, "at thy right hand." See Zech. iii. 1.

Ver. 8. *Apple of the eye.*—Heb. as the pupil, or black spot, the daugnter of the eye.—The singular precaution with which the Creator has secured the pupil of the eye, and by which every creature instinctively guards it from injury, forms a striking illustration of the Lord's watchful care over his people amidst the peculiar dangers to which they are on every side exposed.—*T. Scott.*

Ver. 9. *My deadly enemies*—i. e. my soul's enemies, or the enemies of my life.

Ver. 10. *Enclosed in their own fat.*—Or, "They have closed up their mouth with fat." Dr. *Hammond.* See Job xv. 27.

Ver. 11. *Bowing down to the ground.*—Or, "Bending (us) down to the earth." *Ainsworth* and *Horne.*

Ver. 14. *Whose bellies thou fillest*, &c.—That is, "Whom thou permittest to enjoy temporal blessings in abundance." Bishop *Horne.* See Luke xvi. 25.—*They are full of children.*—See Job xxi. 11. Or, "Their children are filled."

PSALM XVIII.

David praiseth God for his manifold and marvellous blessings.

To the chief Musician, *A Psalm* of David, the servant [a] of the LORD, who spake unto the LORD the words [b] of this song in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

I WILL [c] love thee, O LORD, my strength.
2 The LORD *is* my rock, and my fortress, and my deliverer; my God, my [d] strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.
3 I will call upon the LORD, *who is worthy* [e] to be praised: so [f] shall I be saved from mine enemies.
4 The sorrows of death compassed me, and the floods of [g] ungodly men made me afraid.
5 The [h] sorrows of hell compassed me about: the snares of death prevented me.
6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before [i] him, *even* into his ears.
7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.
8 There went up a smoke [j] out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.
9 He bowed [k] the heavens also, and came down: and darkness *was* under his feet.
10 And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind.
11 He made darkness his secret place; his pavilion [l] round about him *were* dark waters *and* thick clouds [m] of the skies.
12 At the brightness *that was* before him his thick clouds passed, hail *stones* and coals of fire.
13 The LORD also thundered [n] in the heavens, and the Highest gave his voice; hail *stones* and coals of fire.
14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.
15 Then [o] the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.
16 He sent from above, he took me, he drew me out of [p] many waters.
17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.
18 They prevented me in the day of my calamity: but [q] the LORD was my stay.
19 He brought me forth also into a large place; he delivered me, because he delighted in me.
20 The LORD rewarded [r] me according to my

a Ps.36.title
b 2 Sa.22.
c 1 Jn.4 19.
d *rock.*
e Re.5.11.. 13.
f Ps.50.15.
g *Belial.*
h or, *cords.*
i 2 Ch.30.27.
j *by.*
k Ps.144.5, &c.
l Ps.27.5.
m Ps.97.2
n 1 Sa.7.10.
o Ps.106.9.
p or, *great.*
q 1 Sa.30.6. Ps.3.1..5.
r 1Sa.24.17, 20.

condemns him not, and he has confidence towards God," who is the witness as well as judge of his integrity. He had been tried, and lived in the expectation of farther trials: but he attributes his preservation to the word of God. "By the word of thy lips I have kept (me) from the paths of the destroyer."

The description here given of David's enemies, (as already hinted,) naturally leads us to look to Saul and his party as laying snares for him, as sportsmen were accustomed to do for game in the forests, or for wild beasts in the woods. Saul himself resembled "a lion greedy of his prey," who had been lurking and watching for him "in secret places." From these men, these "mortals of this transitory world," (as *Ainsworth* and *Horne* render it,) he prays to be delivered; and in confidence that he shall be so, he concludes with declaring, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness;" an expression that may be referred either to the immortality of the soul, or the resurrection of the body. Dr. *Watts* includes both, and paraphrases the verse in three beautiful stanzas, which we should be glad to transcribe, but can only refer to.

Some commentators apply this psalm, as well as the preceding, to Christ himself, who, though he assumed in his death "the form of a slave," arose in all the glories of the Divinity.

PSALM XVIII. Ver. 1—24. *To the chief musician: a Psalm of David, the servant of the Lord.*—The title of this psalm is literally transcribed from 2 Sam. xxii. 1., where the psalm itself follows, nearly as in this place, except that the first verse is now introduced, with some verbal corrections in the following verses. "The variations between the two copies (says *Scott*, the commentator) seem to have been principally poetical improvements of the style, as few of them materially alter the sense, and several evidently render the composition more elegant. Indeed, the whole psalm seems one of the most finished poetical compositions extant in any language."

The first verse of the psalm just referred to, is noticed by the critics as peculiarly emphatic. "With all the yearnings of affection, I will love thee," is the paraphrase of Bishop *Horne*; and we may remark, that we can never too forcibly express our attachment to the Author of our mercies, while we are careful to keep our language unalloyed: our expressions can never be too strong, while they are pure and chaste: but we sometimes meet with a familiarity or puerility of address in Christians to the Most High, which can only be excused by the simplicity of their piety, and unconscious ignorance. But David reverenced the God he loved; and accumulates the strongest terms he could recollect to express his obligations to his deliverer: the *rock* on whom all his hopes were built; the *fortress* to which he looked alone for safety, and "the *horn* of his salvation."

The psalmist now looks back upon the sorrows and dangers from which he had been at different times rescued. He had been in imminent danger of his life. "The sorrows," or rather "toils" (*i. e.* snares) of death had been thrown around him; but "the horn of his salvation" tore them to pieces. "The floods of *Belial*," or of wickedness, had been cast after him, as it were to overwhelm him. But he fled to the *rock* that was higher than himself, and there he found a *refuge*. The psalmist then goes on to describe the deliverance wrought for him in allusion to the awful tempests at mount Sinai, meaning thereby to intimate that, in some instance at least, his rescue from death and destruction had been attended with a similar display of the divine power and majesty, and he ascribes the cause of it to the divine bounty: "He delivered me, because he delighted in me." Nor is this contradicted by the words following: for though his character and conduct, especially in respect of zeal and uprightness, may not be the *cause* of his deliverance, it may be the *measure* of it. Thus, under the new dispensation, salvation, as to its cause, is of grace alone, (Ephes. ii. 8.) yet will the rewards of grace be distributed to every man according to his works." (Matt. xvi. 27.)

It does not, therefore, appear to us necessary to exclude David's personal experience from this psalm: at the same time we have no objection to its application, in a secondary view, to the Messiah: and, indeed, St. Peter seems to allude to the 4th verse, when he speaks of his resurrection from the dead, (Acts ii. 24.) and to him, certainly, some of the expressions apply more literally and fully, for "he knew no sin, neither was

PSALM XVIII. Ver. 1. *I will love.*—The original implies tenderness; "with bowels of compassion."

Ver. 2. *My strength.*—Heb. "rock;" but a different word from that in the preceding line.

Ver. 3. *I will call.*—This being a psalm of thanksgiving, Bishop *Horne* thinks the verbs should be rendered in the present tense: so Dr. *Kennicott*. But as the Hebrew is future, we rather think with *Scott*, that the future was used purposely, to express "the feelings of David's heart, while struggling with his difficulties;" he then said, "I will love," &c.

Ver. 4. *The sorrows.*—So the word is used for the pains of childbirth and of death; see Acts ii. 24.; but the same word (with a slight variation in the points) is used also for cords, ropes, and the toils of the fowler (made of cord) to ensnare his game, &c.

Ver. 5. *The sorrows* (or cords) *of hell.*—Heb *Sheol*. See note on ver. 4. *Sheol* and *Hades*, according to Archbishop *Usher*, "when spoken of the *body*, signify the grave: when of the *soul*, they refer to the state in which the soul is without the body, whether in Paradise or Hell, properly so called."

Ver. 7. *The earth shook and trembled.*—[In this and the following verses, David describes, by the sublimest expressions and grandest terms, the majesty of God, and the awful manner in which he came to his assistance. The imagery is borrowed from an awful and tremendous thunder storm; and the circumstances are such as to create the utmost admiration, excite a kind of horror, and far exceed in sublimity every thing of the kind to be found in any remains of heathen antiquity.]—*Bagster.*

Ver. 8. *Smoke out of his nostrils.*—*Ainsworth*, "Smoke ascended in his anger."

Ver. 9. *He bowed the heavens.*—[Jehovah is here represented as a mighty warrior going forth to fight the battles of David. When he descended to the engagement, the very *heavens bowed* to render his descent more awful:—His military tent was *substantial darkness*;—the *voice* of his thunder was the warlike alarm which sounded to the battle:—the chariot in which he rode was the *thick clouds* of heaven, conducted by *cherubs*, and carried on by the irresistible force, and rapid wings of an *impetuous tempest*;—and the darts and weapons he employed were *thunder-bolts, lightnings fiery hail, deluging rains*, and *stormy winds!*—No wonder that when God arose all his enemies were scattered, and those that hated him fled before him.]—*Bagster.*

Ver. 10. *Fly on wings of the wind.*—[In the parallel place of Samuel it is *wayyatre*, "and he was *seen*;" but many MSS. read as here *wayyaide*, "and he did *fly*," which, from the parallelism, appears the correct reading. God alone "rides in the whirlwind and directs the storm."]—*Bagster.*

Ver. 15. *At the blast of the breath of thy nostrils.*—*Ainsworth*, "At the breath of the wind of thine anger." This is supposed to refer to the passage of the Red sea.

Ver. 16. *Many waters*—i. e. afflictions, terrors.

Ver. 18. *They prevented me.*—Anticipated, surrounded me.

righteousness; according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his statutes from me.

23 I was also upright [s] before him, and I kept myself from mine [t] iniquity.

24 Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands [u] in his eyesight.

25 With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright;

26 With the pure thou wilt show thyself pure; and with the froward [v] thou wilt [w] show thyself froward.

27 For thou wilt save the afflicted people; but wilt bring down high [x] looks.

28 For thou wilt light my [y] [z] candle: the LORD my God will enlighten my darkness.

29 For by thee I have [a] run through a troop; and by my God have I leaped over a wall.

30 *As for* God, his way *is* perfect: the word of the LORD is [b] [c] tried: he *is* a buckler [d] to all those that trust in him.

31 For who *is* God save the LORD? or who *is* a rock save our God?

32 *It is* God [e] that girdeth me with strength, and maketh my way perfect.

33 He maketh my feet like hinds' *feet*, and setteth me upon my high places.

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and [f] thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, that my [g] feet did not [h] slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have wounded them that they were not able to [i] rise: they are fallen under my feet.

39 For thou hast girded me with strength unto the battle: thou hast [j] subdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

41 They cried, but *there was* none to save *them: even* unto the LORD, but [k] he answered them not.

42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people; *and* thou hast made me the head of the heathen: a [l] people *whom* I have not known shall serve me.

44 [m] As soon as they hear of me, they shall obey me: the [n] strangers shall [o] submit themselves unto me.

45 The strangers shall fade away, and be afraid out of their close places.

46 The LORD liveth, and blessed *be* my rock; and let the God of my salvation be exalted.

47 *It is* God that [p] avengeth me, and [q] subdueth the people unto me.

48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the [r] violent man.

49 Therefore will I [s] give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

50 Great deliverance giveth he to his king; and showeth mercy to his anointed, to David, and to his seed for [t] evermore.

PSALM XIX.

1 The creatures show God's glory. 7 The word his grace. 12 David prayeth for grace.

To the chief Musician, A Psalm of David.

THE heavens [a] declare the glory of God; and the firmament showeth his handywork.

[s] *with.*
[t] Ps.37.27.
[u] *before his eyes.*
[v] Pr.3.34.
[w] or, *wrestle.*
[x] Pr.6.16,17
[y] or, *lamp.* Job 29.3.
[z] Pr.20.27.
[a] or, *broken*
[b] or, *refined.*
[c] Pa.12.6.
[d] Pr.30.5.
[e] 2 Co.3.5.
[f] or, *with thy meekness thou hast multiplied me*
[g] *ancles.*
[h] Pr.4.12.
[i] 2 Sa.5.20.
[j] *caused to bow.*
[k] Ja.11.11.
[l] Is.55.5.
[m] *at the hearing of the ear.*
[n] *sons of the stranger.*
[o] *lie*, or, *yield feigned obedience.*
[p] *giveth avengements for me.*
[q] or, *destroyeth.*
[r] *man of violence.*
[s] or, *confess.*
[t] Ro.11.29.
[a] Ro.1.19,20

guile found in his mouth." (1 Pet. ii. 22:) The last verse but one is also quoted by St. Paul, in reference to the calling of the Gentiles. (Rom. xv. 9.)

Ver. 25—50. *The equity of divine providence, and the merciful deliverance of those who trust in God.*—These maxims evidently accord with those of our Lord in his sermon on the mount, (Matt. v. 3, &c.) "The merciful shall obtain mercy; the pure in heart shall see God." He will save the meek, the poor, and the distressed; but with the froward and perverse he will contend; and the high-spirited and proud he will bring down. The Psalmist, however, expresses his confidence in God, who, as he had delivered, he trusted in him that he would still deliver: and in this part of the psalm some verses also occur which seem peculiarly appropriate to the Messiah. David might indeed say, when he became master of the surrounding nations, "Thou hast made me head of the heathen (nations;) a people whom I have not known (that is, foreigners) shall submit themselves unto me:" but it appertains, in a far more exalted and extensive sense, to our divine Redeemer, to whom, as we have seen, (Ps. ii. 8.) it was said, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Christ being indeed the substance of the Old Testament as well as of the New, while we are warranted in believing that David, in most of his psalms, had respect to his own circumstances and experience, we are no less justified by apostolical authority in conceiving, that by the Spirit of inspiration he had frequent views of the future glory of his great antitype; and this is the more natural, as it appears the Hebrews always felt a peculiar interest in the fate of their posterity, and no one more than the patriarch David, who, at the same time that he looked to the coming of Messiah as the consummation of all his wishes in futurity, looked to him also as the medium of his personal salvation.

The last verse, in which both appear included, is thus beautifully paraphrased by Bishop *Horne*: "Great deliverance giveth he unto his king," to king David, in saving him from Saul, and his other temporal enemies, and seating him on the earthly throne of Israel; to King Messiah, in rescuing him from death and the grave, and exalting him to a heavenly throne, as Head of the church: "and showeth mercy to his anointed;" *i. e. outwardly*, and in a figure, with oil (David;) and to him who was anointed *inwardly*, and in truth, with the Holy Ghost and with power (Christ): "to David, and to his seed for evermore;" to the literal David, and to his royal progeny, "of whom, according to the flesh, Christ came;" and to Christ himself, the spiritual David, the beloved of God, with all those who through faith become his children, the sons of God, and heirs of eternal life.

"To David and his royal seed
Thy grace for ever shall extend;
Thy love to saints, in Christ their head,
Knows not a limit, nor an end."—*Watts.*

PSALM XIX. Ver. 1—14. *To the chief musician. A Psalm*

Ver. 21. *Wickedly departed.*—*Ainsworth*, "Did not wickedly from" (or before) God.

Ver. 23. *From my iniquity.*—That is, says *Ainsworth*, "from the iniquity I am prone to." This shows that the Psalms should not be applied indiscriminately to the Messiah.

Ver. 27. *Afflicted.*—[Or rather, "the *humble* people;" for the contrast between this and "high looks," shows that *humility*, rather than *suffering*, is intended.]—*Bagster.*

Ver. 28. *My candle.*—[As *darkness* is a usual metaphor for trouble or affliction, hence to *light the lamp* for any one means to restore to prosperity.]—*Bagster.* On this verse, the Chaldee paraphrase thus enlarges: "Because thou shalt enlighten the lamp of Israel, which is put out in the captivity, for thou art the Author of the light of Israel; the Lord my God shall cast me out of darkness into light, and shall make me see the consolation of *the age which shall come to the just.*"

Ver. 32. *God that girdeth me.*—[The *girdle* was a necessary part of the eastern dress: it *strengthened* and *supported* the loins; served to *confine* the *garments* close to the body: and to tuck them up in when journeying. The *strength* of God was to his *soul* what the *girdle* was to the body.]—*Bagster.*

Ver. 33. *Like hinds' feet.*—Agility was a great qualification with the ancient warriors. 2 Sam. i. 23. 1 Chron. xii. 8. So among the Greeks Achilles was called "swift-footed," &c.

Ver. 34. *Bow of steel.*—*Ainsworth* and *Horsley*, "brass," or copper. [All the versions read, "and thou hast made my arms as a bow of brass;" evidently reading *nathattah*, "thou hast given" or *made*, instead of *nichathah*, "is broken:" and *nechooshah*, is certainly not *steel*, but *brass*, of which *arms* were anciently made.]—*Bagster.*

Ver. 35. *Thy gentleness hath made me great.*—*Boothroyd*, "Thy condescension maketh me great;" which we prefer, as meekness cannot be applied to Deity.

Ver. 40. *The necks of mine enemies.*—See Josh. x. 24. Jer. xxvii. 12.

Ver. 44. *Shall submit themselves.*—"Lie unto me." Submission does not always imply conversion: "they shall fade away," &c. ver. 45.

PSALM XIX. [It is uncertain when this highly finished and beautiful ode was composed; though some think it was written by David in the wilderness when persecuted by Saul.]—*Bagster.*

Ver. 1. *Firmament.*—[*Rakeea*, from *raka*, to *stretch out*, the *expanse*: not only containing the celestial *bodies*, but also the *air*, *light*, *rain*, *dews*, &c.

2 Day unto day uttereth speech, and night unto night showeth knowledge.

3 *There is* no speech nor language, [b] *where* their voice is not heard.

4 [c] Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5 Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The [d] law of the LORD *is* perfect, [e] converting the soul: the testimony of the LORD *is* sure, making wise the simple.

8 The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* [f] true *and* righteous altogether.

10 More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and [g] the honeycomb.

11 Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.

12 Who can understand *his* errors? cleanse thou me from secret *faults*.

13 Keep back thy servant also from presumptuous *sins;* let them not have dominion [h] over me: then shall I be upright, and I shall be innocent from [i] the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my [j] strength, and my redeemer.

b *without their voice heard*, or, *without these their voice is heard.*

c or, *rule*, or, *direction.*

d or, *doctrine.*

e or, *restoring.*

f *truth.*

g *the dropping of honeycombs.*

h Ro.6.12. 14.

i or, *much.*

j *rock.*

PSALM XX.

1 The church blesseth the king in his exploits. 7 Her confidence in God's succour.

To the chief Musician, A Psalm of David.

THE LORD hear thee in the day of trouble; the name of the God of Jacob defend [a] thee.

2 Send [b] thee help from the sanctuary, and [c] strengthen thee out of Zion.

3 Remember all thy offerings, and [d] accept thy burnt-sacrifice. Selah.

4 Grant thee according to thine own heart, and fulfil all thy counsel.

5 We will rejoice in thy salvation, and in the name of our God we will set up *our* banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth his anointed; he will hear him from [e] his holy heaven with [f] the saving strength of his right hand.

7 Some *trust* in chariots, and some in horses: but we will remember the name of the LORD our God.

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save, LORD: let the king hear us when we call.

a *set thee on a high place.*

b *thy help.*

c *support.*

d *turn to ashes*, or, *make fat.* 1Ki.18.38. 2 Ch.7.1.

e *heaven of his holiness.*

f *by the strength of the salvation of.*

PSALM XXI.

1 A thanksgiving for victory. 7 Confidence of farther success.

To the chief Musician, A Psalm of David.

THE king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

of David, on the works and word of God.—As the 8th Psalm describes the beauties of a midnight scene, this celebrates the glories of an unclouded eastern day. "Day unto day, and night unto night," in perpetual succession, declare the glory of their Creator; and though their instructions are conveyed in silence, and no sound is heard, yet those instructions are universally understood, and equally intelligible in all nations." "Their line (or sound) is gone out through all the earth," &c. that is, the instructions they are intended to convey, as to the being and power, wisdom and goodness of the Creator, are seen without letters, and heard without sound, because they speak not to the eye or the ear only, but to the heart.

"In them," (says the Psalmist,) that is, in the visible heavens, "hath he set a tabernacle for the sun," which is here compared to "a bridegroom" coming "out of his chamber" on the bridal morning; or to "a giant prepared to run a race." Such is the diffusion of divine truth, and such the extent of its powerful influence, as displayed in the following verses. The *law* of God here spoken of, though it always includes "the preceptive" parts of Scripture, is seldom confined to them; but includes "the doctrine," (as in the margin,) and in short the whole of divine revelation, every part of which is occasionally employed by the Holy Spirit in the *conversion* of the soul of man, or in restoring it to God, from whom it has miserably departed.

David follows his eulogy on the word of God with a prayer for renewing and restraining grace; the latter, as Bishop *Horne* expresses it, "to keep him back" from "presumptuous sins," or sins committed knowingly, deliberately, and with a high hand, against the convictions and remonstrances of conscience. "The Rabbins (as did Moses himself) distinguish all sins into those committed ignorantly and presumptuously:" the former we consider here intended by "secret faults," as forming a contrast to the latter. (See Levit. iv. 2, 3. Num. xv. 30.) And by the great transgression, commentators understand either idolatry or apostacy, which, indeed, as respected the ancient Jews, was the same thing; for whenever they apostatized from Jehovah, they became idolaters. He that would avoid great sins, must beware of little ones.

PSALM XX. Ver. 1—9. *To the chief musician. A Psalm of David*, after he became king, containing the prayer of the Hebrew church on his behalf.—This is a loyal as well as a devotional psalm. It is evidently intended to express the attachment of Israel, and particularly of Judah, to David's government, and may very properly be applied to David's Son and Lord, the King of Zion, interpreting only Old Testament types according to the apostolical examples. The sixth verse seems to be the language of David himself, who, contemplating the pious petitions offered on his behalf, says, "Now know I," seeing the Lord's people are stirred up to prayer for me, and for my success—"Now know I that the Lord saveth his anointed!" In the following verses, David and his subjects unite in the same petitions, and conclude with an *hosanna*, or prayer for salvation, which, as it was offered to our Saviour while on earth, peculiarly belongs to him. "Thus (says Bishop *Horne*) the psalm concludes with a general 'hosanna' of the church, praying for the prosperity and success of the then future Messiah, and for her own salvation in him, her king; who, from the grave and gate of death, was, for this end, to be exalted to the right hand of the Majesty in the heavens, that he might hear, and present to his Father, the prayers of his people, 'when they call upon him.'"

> "Hosanna to the Prince of Grace;
> Sion, behold thy King!
> Proclaim the Son of David's race,
> And teach the babes to sing."—*Watts.*

PSALM XXI. Ver. 1—13. *A Psalm of David.*—Bishop *Horsley* divides this psalm into two parts. "The first part, consisting of the first seven verses, (he remarks,) is addressed to a certain king. The second part, beginning with the eighth and ending with the twelfth verse, is addressed to that king, assuring him of success and triumph over his enemies, as the reward of his trust in God. The thirteenth verse closes the whole song with a prayer to God, to exert his power for the speedy destruction of his enemies." The *king* here referred to, the Bishop, in harmony with the Chaldee paraphrast, explains of the king Messiah. There seems no necessity, however, wholly to exclude the type. When God blessed Abra-

all of which display the infinite *power* and *wisdom* of their Almighty Creator.]—*Bagster.*

Ver. 2. *Day unto day.*—Or, "After day:" so *unto* is used for *after*, Exod. xvi. 1.; xix. 1. in Hebrew.

Ver. 3. Where *their voice*, &c.—See margin. Bishop *Horsley* renders this verse, "There is no speech, no words: no voice of them is heard: (yet) their sound goeth," &c. [Or, they have no speech, nor words, nor is their voice heard; yet into all the earth hath gone out their sound, and to the extremity of the world their words.]—*Bagster.*

Ver. 4. *Their line.*—The allusion is to a measuring *line*, by which inheritances were divided. But the LXX. render it *sound*, and so it is quoted by the apostle, (Rom. x. 18.) implying the intelligible nature of that instruction which the works of nature every where give to man, as to the being and perfections of his Creator.

Ver. 7. *The law.*—The Hebrew *Torah*, is neither confined to the preceptive, or the doctrinal parts of Scripture, but includes the whole of revelation.

Ver. 9. *Clean.*—*Lowth*, "Pure."—*True.*—Heb. "Truth." The *and*, in italic, is better omitted, as by *Ainsworth* and *Lowth* "just altogether"

Ver. 13. *Presumptuous* sins.—Literally, swelling sins; as pride, haughtiness, tyranny.

PSALM XX. Ver. 5. *We will set up our banners.*—"The sense is, We will take the field against our enemies, in full reliance upon God's assistance." Bishop *Horsley.*

Ver. 7. *Some* trust, &c.—Bishop *Lowth* renders this verse,

> "These in chariots, and those in horses;
> But we in the name of Jehovah our God will be strong."

[This is probably a reference to the vast multitudes of *chariots* and *horses* which the Ammonites and Syrians brought against David, 2 Sa. x. 6—8. The Psalm seems to consist of the following parts:—the prayers of the *people* on behalf of the king, who had previously offered sacrifices, ver. 1—3. of the *high priest*, ver. 4.; of *David* and his *attendants*, ver. 5.; of the *high priest*, after the victim was consumed, ver. 6.; of *David* and his *men*, ver. 7, 8.; of the whole *congregation*, ver. 9.]—*Bagster.*

Ver. 9. *Save, Lord.*—[Or, O Jehovah save the king: answer us when we call upon thee."] *Bagster.*

2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

4 He asked life of thee, *and* thou gavest *it* him, *even* length of days for ever and ever.

5 His glory *is* great in thy salvation: honour and majesty hast thou laid upon him.

6 For thou hast made [a] him most blessed for ever: thou hast [b] made him exceeding glad [c] with thy countenance.

7 For [d] the king trusteth in the LORD, and through the mercy of the Most High he shall not be moved.

8 Thy hand shall find [e] out all thine enemies: thy right hand shall find out those that hate thee.

9 Thou shalt make them as a [f] fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall [g] devour them.

10 Their [h] fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee: they imagined a mischievous device, *which* [i] they are not able *to perform*.

12 Therefore shalt thou [j] make them turn their [k] back, *when* thou shalt make ready *thine arrows* upon thy strings against the face of them.

13 Be thou exalted, LORD, in thine own [l] strength: *so* will we sing and praise thy power.

PSALM XXII.

1 David complaineth in great discouragement. 9 He prayeth in great distress. 23 He praiseth God.

To the chief Musician upon [a] Aijeleth Shahar, A Psalm of David.

MY [b] God, my God, why hast thou forsaken me? *why art thou so* far from [c] helping me, *and from* the words of my [d] roaring?

2 O my God, I cry in the day-time, but thou hearest not; and in the night season, and [e] am not silent.

3 But thou *art* holy, *O thou* that inhabitest the praises [f] of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But I *am* a [g] worm, and no man; a reproach of men, and despised [h] of the people.

7 All [i] they that see me laugh me to scorn: they [j] shoot out the lip, they shake [k] the head, *saying*,

8 He [l] trusted on the LORD *that* he would deliver him: let him deliver [m] him, [n] seeing he delighted in him.

9 But thou *art* he that took me out of the womb: thou [o] didst make me hope *when I was* upon my mother's breasts.

10 I was cast upon thee from the womb: thou [p] *art* my God from my mother's belly.

11 Be not far from me; for trouble *is* near; for *there is* [q] none to help.

12 Many bulls have compassed me: strong *bulls* of Bashan have beset me round.

13 They [r] gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 I am poured out like water, and all my bones are [s] out of joint: my heart is like wax; it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For [t] dogs have compassed me: the assembly of the wicked have inclosed me: they [u] pierced my hands and my feet.

17 I [v] may tell all my bones: they look *and* stare upon me

18 They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; my [w] darling from the [x] power of the dog.

a *set him to be blessings.* Ge.12.2.
b *gladdest him with joy.*
c Ps.4.6,7. 16.11.
d 1 Sa.30.6. Ps.26.1.
e Am.9.2,3.
f Mal.4.1.
g Is.26.11.
h Ps.37.28.
i Ps.2.1,4.
j or, *set them as a butt.*
k *shoulder.*
l Job 9.19.
a or, *the hind of the morning.*
b Mat.27.46 Lu.24.44.
c *my salvation.*
d He.5.7.

9 there is *no silence to me.*
f Ps.65.1.
g Is.41.14.
h Is.53.3.
i Ma.15.29, &c. Lu.23.35, &c.
j *open.*
k Ps.109.25.
l *rolled himself.*
m Ps.91.14.
n or, *if he delight in him*
o or, *keptest me in safety.*
p Is.46.3. 49.1.
q *not a helper.*
r *opened their mouths against me.*
s or, *sundered.*
t Re.22.15.
u Jn.19.23 20.25,27.
v Is.52.14.
w *only one.*
x *hand.*

ham, he was made a blessing, and so David; and this, indeed, is God's method of blessing mankind. Israel were blessed for the fathers' sakes, and we are blessed for Christ's sake. (Rom. xi. 28. Ephes. iv. 32.)

"The church concludes with a joyful acclamation to her Redeemer, wishing for his exaltation in his own strength as God, who was to be abased in much weakness as man. We still continue to wish and pray for his exaltation over sin, in the hearts of his people by grace, and finally over death, in their bodies, by his glorious power at the resurrection."—Bishop *Horne*.

"Let every nation, every age,
In this delightful work engage;
Old men and babes in Sion sing
The growing glories of her king."—*Watts*.

PSALM XXII. Ver. 3. *Preventest.*—[To prevent, literally signifies to *go before*; and this sense of the word is an exact version of the original.]—*B.*

Ver. 9. *As a fiery oven.*—Dr. *Kennicott*, on the authority of three or four MSS., would read, "Thou shalt put them in a fiery furnace." But Bishop *Horsley* says, "The common reading seems preferable. It describes the smoke of the Messiah's enemies perishing by fire, ascending like the smoke of a furnace." See Rev. xiv 11.

Ver. 10. *Their fruit.*—That is, their children. Ps. cxxvii. 3.

Ver. 12. *Make them turn their back.*—"Thou shalt set them as a butt." So *Ainsworth*, *Horsley*, &c. See Job vii. 20.; xvi. 12. Lam. iii. 12.

Ver. 13. *Be thou exalted.*—Both the prosperity of the church, and the ruin of its enemies, tend to *exalt* God, or to render his glory conspicuous to his rational creatures. These effects can only be produced by his Omnipotence; which his people unitedly pray to see displayed, that they may joyfully celebrate his praises. This conclusion greatly resembles the first petitions, and closing doxology, of the Lord's prayer.—*T. Scott.*

PSALM XXII. Title.—*To the chief Musician . . . . upon Aijeleth Shahar.*—We have not the least idea that this psalm has reference to any musical instrument or tune, for in none of these titles is any known instrument mentioned, only the different bands of wind or stringed instruments. The margin explains the Hebrew words *Aijeleth Shahar* to mean, "the hind of the morning," with which agree *Ainsworth*, *Patrick*, and many others, who compare the illustrious subject of this psalm to a hind hunted by dogs (see ver 16—20) in the morning, the usual time for hunting. Some Rabbins, however, translate these words, "the morning star;" and Bishop *Chandler* tells us that *Ayelta* is the name of Venus among the Arabs; and this name, "the morning star," is, we know, applied to our Saviour by St. John, in Rev. xxii 16. But we prefer the former interpretation. Such titles of poetical compositions are, we know, quite in the Eastern taste. One of the most celebrated Persian poems is called "the Bed of Roses;" another, "the Garden of Knowledge;" and certain celebrated Arabian works are called, "Fragrant Plants," "Approved Barter," "Pure Gold," "The Lion of the Forest," "The Bright Star," &c. See *Orient. Lit.* No. 755. Rev. *T. H. Horne's* Introduction.

PSALM XXII. Ver. 1—31. *A Psalm of David.*—Our Lord is here set forth, as Bishop *Horne* remarks, under the image of a hind (or hart) roused early in the morning of his mortal life, chased all the day, and, in the evening of that day, hunted to the death. This psalm appears to belong exclusively to the Messiah, several passages not meeting the circumstances of David, whose garments were not parted by lot; whose hands and feet were never pierced, &c. Dr. *Kennicott* (with many others) divides this psalm into two parts—a prayer and thanksgiving. The first sentence of the former was uttered by our Saviour on the cross in an agony of distress, and with a voice so loud, that it is here compared to the roaring of a lion: a cry so strong and agonizing as to be indistinct, which accounts for its being misunderstood by the by-standers, some of whom sup-

Ver. 1. *From my roaring.*—The word is applied to the roaring of a lion, (Amos iii. 8, and elsewhere,) and we learn from St. Matthew, (ch. xxvii. 46, 47.) that when Jesus uttered the preceding words, it was with a loud voice, and in great agony. (Heb. v. 7.)

Ver. 2. *Am not silent.*—See margin; i. e. no interval of rest, or ease.

Ver. 3. *Inhabitest the praises*, &c.—That is, that dwellest in the temple, where praises are perpetually sung.

Ver. 6. *A worm.*—A maggot; implying excessive weakness in himself, and contempt from others, as in the verse following.

Ver. 8. *He trusted on the Lord.*—A Hebrew phrase, expressing faith and confidence; but used here in ridicule.——*Seeing he delighted.*—Or, "if he delighteth in him." See Matt. xxvii. 43.

Ver. 12. *Strong* (bulls) *of Bashan.*—A country famous for cattle and sheep. Deut. xxxii. 14, 15. Amos iv. 1.

Ver 14. *I am poured out.*—This describes a state of extreme lassitude and weakness.

Ver. 16. *Dogs have compassed me.*—Dogs in the East are not domesticated as with us; (see note on Exod. xi. 7.) they are therefore furious and dangerous. ——*Pierced.*—[The textual reading is, *kaari*, "*as a lion* my hands and feet;" but several MSS. read *karoo*, which affords the reading adopted by our translators. So the LXX., also the Vulgate, Syriac, Arabic, and Ethiopic; and as all the Evangelists so quote the passage, and apply it to the crucifixion of Christ, there seems scarcely the shadow of a doubt that this is the genuine reading; especially when it is considered, that the other contains no clear sense at all. The whole difference lies between *vaw* and *yood*, which might easily be mistaken for each other.]—*Bagster.*

Ver 17. *Tell all my bones.*—The body of our Lord, being distended by crucifixion. *Le Clerc.*——*They look and stare.*—Who? It is generally supposed his enemies are here referred to; but may not the bones themselves, by a bold *prosopopœia*, be intended? Is it not often said, of a person in the last stage of consumption, that his bones *stare* through the skin?

Ver. 20. *My darling.*—i. e. my life. See Ps. xxxv. 17.——*From the power*—i. e. the paw of the dog ready to tear the sufferer to pieces.

21 Save me from the lion's [y] mouth: for thou hast heard me from the horns of the [z] unicorns.

22 I [a] will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 Ye [b] that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he [c] cried unto him, he heard.

25 My praise *shall be* of thee in the great [d] congregation: [e] I will pay my vows before them that fear him.

26 The meek [f] shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

28 For the kingdom *is* the LORD's: and he *is* the governor among the nations.

29 All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him; it shall be accounted to the LORD for a generation.

31 They shall come, and shall declare his righteousness [g] unto a people that shall be born, that he hath done *this*.

[y] 2 Ti.4.17.
[z] Is.34.7.
[a] Ps.40.9. He 2.11, 12.
[b] Ps.115.11, 13.
[c] He.5.7.
[d] Ps.68.13, 16.
[e] Ps.116.14. Ec.5.4,5.
[f] Mat.5.5.
[g] Ro.3.21.. 25.
[a] Is.40 11. Jn.10.11, 14.
[b] Ps.84.11.
[c] *pastures of tender grass.*
[d] *waters of quietness.*
[e] Is.43.2.
[f] *makest fast.*
[g] *to length of days.*

PSALM XXIII.

David's confidence in God's grace.

A Psalm of David.

THE LORD *is* my [a] shepherd; I [b] shall not want.

2 He maketh me to lie down in [c] green pastures: he leadeth me beside the [d] still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou [e] *art* with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou [f] anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD [g] for ever.

PSALM XXIV.

1 God's lordship in the world. 3 The citizens of his spiritual kingdom. 7 An exhortation to receive him.

A Psalm of David.

THE earth *is* the LORD's, and the fulness thereof; the world, and they that dwell therein.

2 For he hath founded it upon the seas, and established it upon the floods.

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posed he was calling for *Elias*. The other circumstances herewith connected, imply a state of extreme lassitude, weakness, and fatigue, previous to the execution of our Lord, in consequence of which he fainted in carrying his cross; and the peculiarity of his death by crucifixion, which was not a Jewish, but a Roman punishment, is here pointed out by the "piercing of his hands and feet, and the parting of his garments;" but the casting lots for his vesture was still more singular, and occurred perhaps in no other instance. (Compare Matt. xxvii. 35, and John xix. 23, 24.)

The twenty-first verse, which concludes the petitionary part of the psalm, is obscure and difficult, (as may be seen in our note subjoined;) but Bishop *Horsley* has a very ingenious conjecture, which removes the difficulty without violence to the text. By restoring the words to the order of the Hebrew original, he divides the verse thus—

"Save me from the mouth of the lion,
And from the horns of the unicorns:—
PART II.
——— Thou hast answered me.
I will declare," &c.

And then the psalmist proceeds (according to Bishop *Lowth's* idea) with the hymn of praise here referred to. This second part of the psalm expresses Messiah's triumph after his resurrection, the universal spread of his gospel among the rich and the poor—those who are fattened like the bulls of Bashan, and those, who, for poverty and distress, can scarcely keep life in them—all, that is, *many* of both classes shall submit, and become "a seed to serve him," even the generation of the righteous.

On the authority of the Septuagint, and some of *Kennicott's* Hebrew manuscripts, Bishop *Lowth* disjoins the last member of the twenty-ninth verse, in a manner similar to the above correction of Bishop *Horsley* on ver. 21; and, by a very slight departure from the present edition of the Hebrew Bible, reads as follows, ver. 35:

"But my soul shall live to him; my seed shall serve him:
It shall be accounted," &c.

With this correction, agree Bishop *Horsley* and others, and it is mentioned by Bishop *Horne* without censure.

The two great points to be considered by us in this psalm, are, 1. The extreme sufferings of the Son of God for our sins, which ought to humble us at his feet with gratitude and with shame; and, 2. The blessed consequences resulting to mankind from his death and resurrection, which call upon us for the most animated praises, and the utmost devotion to his service.

PSALM XXIII. Ver. 1—6. *A Psalm of David, in pastoral language.*—Of the author of this psalm there is no doubt; and we are inclined to date it among the first of the writer's compositions, when he had not forgotten the pleasures of the pastoral life, though at the same time he had become acquainted with the dangers of the wilderness, and had traversed the deep ravines between the mountains, from which he drew the fearful image of "the valley of the shadow of death." The psalmist appears overwhelmed with a grateful sense of the many blessings and privileges he then enjoyed, and encouraged to brave any dangers he might meet by faith in the divine protection. By "the valley of the shadow of death," may be intended any situation of danger, whether in sickness or in war, in which he looked for protection to the rod (or sceptre) of the Almighty, and for support to the staff of his holy word.

Contemplating a situation in the barren wilderness, though even surrounded with enemies, he is encouraged by the divine goodness, not only to expect necessary supplies, but to sit down composedly as to a feast—his head fattened with oil (as the Hebrew phrase is) and his cup running over with the choicest wine; that is, the divine presence and communion with his God was to him a feast in the wilderness, and a guard of protection when surrounded with foes. He looks forward, therefore, to end his days on earth in peace, where he could constantly attend God's earthly tabernacle, and from thence to be removed to his palace in the heavens.

"Still hope and grateful praise,
Shall form my constant song:
Shall cheer my gloomiest days,
And tune my dying tongue—
Until my ransomed soul shall rise,
To praise him better in the skies."
Condor's Star in the East.

PSALM XXIV. Ver. 1—10. *A Psalm of David. The sovereignty of God, and the resurrection of Christ.*—The occasion of this psalm is not stated. Bishop *Lowth* supposes it to have been composed on the removal of the ark to mount Sion. 1 Chron. xv. xvi; but it is remarkable that another psalm is there given, as composed on this occasion, totally different from the one before us: nor is the expression, "Lift up your heads, ye gates," well adapted to the occasion, since the tabernacle had neither gates nor doors, (much less everlasting ones;) and when the temple was erected, the gates do not appear to have been made to *lift up*, but to fold, as usual in both ancient and modern times. The only way to account for this is, to suppose that on ascending the hill some temporary impediments were placed in the way, analogous to what is related by *Bruce* to have taken place at a grand festival occasion at which he was present, in Ethiopia. On this occasion, a chorus of noble virgins stretched a silken cord across where the king was to pass, and demanded, "Who are you?" The answer was, "I am your king, the king of Ethiopia!" This is denied, and the king withdraws. The ceremony is three times repeated, and at the last the king draws his sword, and

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Ver. 21. *For thou hast heard me.*—This is unhappily transposed, contrary to the order of the original. *Ainsworth* reads literally, "from the horns of the unicorns, thou hast answered me." Bishop *Horne* renders it, "From *the horns*, &c. hear thou me." But Bishop *Horsley's* conjecture, given in our exposition, removes all the obscurity.

Ver. 29. *All they that be fat.*—That is, says *Ainsworth*, "the rich and mighty, ... fat with plenty." See Isa. lx. 1—10. Rev. xxi. 24. If so, the following sentence refers to the poor and wretched.——*None* (of whom) *can keep alive his own soul*—That is, the poor as well as rich shall bow before him. But see exposition.

PSALM XXIII. Ver. 2. *Beside the still waters.*—See margin. Or, stillness; i. e. a gently purling stream.

Ver. 3. *He restoreth my soul,*—from backsliding; as a wandering sheep from the mountains. See Luke xv. 4, 5.

Ver. 5. *Thou anointest my head with oil.*—This was customary at the feasts both of the Hebrews and Greeks. Eccl. ix. 7, 8. Matt. vi. 17. *Homer's* Iliad, x. 577, &c.——*My cup runneth over.*—This was also a piece of ancient hospitality, to make a guest welcome. See *Orient. Cust.* Nos 889, 890.

PSALM XXIV. Ver. 2. *Established it upon the floods.*—See note on Job xxxviii. 6.

3 Who [a] shall ascend into the hill of the LORD? or who shall stand in his holy place?

4 [b] He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He [c] shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This *is* the generation of them that seek him, that seek thy face, [d] O Jacob. Selah.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The LORD of hosts, he *is* the King of glory. Selah.

PSALM XXV.

1 David's confidence in prayer. 7 He prayeth for remission of sins, 16 and for help in affliction.

A Psalm of David.

UNTO thee, O LORD, do I lift up my soul.

2 O my God, I trust in thee: let me not be [a] ashamed, let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 Show [b] me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait all the day.

6 Remember, O LORD, thy [c] tender mercies and thy loving-kindnesses; for they *have been* ever of old.

7 Remember not the sins of my [d] youth, nor my transgressions: according [e] to thy mercy remember thou me for thy goodness' sake, O LORD.

8 Good and upright *is* the LORD: therefore will he teach sinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD *are* mercy and truth unto such [f] as keep his covenant and his testimonies.

11 For [g] thy name's sake, O LORD, pardon mine iniquity; for it *is* [h] great.

12 What man *is* he that feareth the LORD? him [i] shall he teach in the way *that* he shall choose.

13 His soul shall [j] dwell at ease; and his seed shall inherit [k] the earth.

14 The secret [l] of the LORD *is* with them that fear him; and [m] he will show them his covenant.

15 Mine eyes *are* ever toward the LORD; for he shall [n] pluck my feet out of the [o] net.

16 Turn [p] thee unto me, and have mercy upon me; for I *am* desolate and afflicted.

17 The troubles of my heart are [q] enlarged: *O* bring thou me out of my distresses.

18 Look upon mine affliction and my pain; and forgive all my sins.

19 Consider mine enemies; for they are many; and they hate me with [r] cruel hatred.

20 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve me; for I wait on thee.

22 Redeem [s] Israel, O God, out of all his troubles.

a Ps.15.

b *The clean of hands.*

c Is.33.15., 17.

d or, O God of *Jacob.*

a Ps.22.4,5. Is.49.23.

b Is.2.3. Je.50.5.

c *bowels.* Is.63.15.

d Job 13.26.

e Ps.51.1.

f Ho.14.9.

g Ps.79.9. Eze.36.22, 32. 1Jn.2.12.

h Ro.5.15., 21.

i Ps.32.8. 37.23.

j *lodge in goodness.*

k Ps.37.11, 22.

l Pr.3.32. Jn.7.17. Ep.1.9,18

m or, *his covenant to make them know it.*

n *bring forth.*

o Ps.124.7,8

p Mi.7.19.

q Hab.3.17 ..19.

r *hatred of violence.*

s Ps. 130.8.

cuts the silken cord—on which the virgins shout; "You *are* our king, the king of Sion!" and they are immediately joined by the Court and the army, singing *Hallelujah!* accompanied with the sound of trumpets, drums, and fire-arms!

This ceremony seems evidently borrowed from the psalm before us; or may probably allude to some ceremony of more ancient date not on record, which might elucidate the phrase here used of *lifting up* the gates of Sion, and the repetition of this important question, "Who is the King of glory?" Supposing, however, some temporary impediment to have been placed in different parts of the hill of Zion, it will sufficiently account for the reiterated demand and reply here made by the semi-chorus and chorus in this psalm.

But to come to the psalm itself, which was evidently sung in dialogue. It first opens with claiming, on the part of the God of Israel, the sovereignty of the whole earth, though he had made his dwelling-place in Sion. The inquiry then is, Who will this great and illustrious Being admit to reside with him? And the answer is, None but upright and faithful men; none but those who seek the blessing of God and his righteousness; none but the generation of those who seek communion with the God of Jacob. In short, neither painted hypocrites, nor self-righteous Pharisees, nor mere formal professors; but the true worshippers only of the true God—the God of Jacob.

The character of the God of Israel, and of his true worshippers, being ascertained, a demand is now made to admit him, with his attendants, into his holy temple. This psalm, according to the Rabbins, was always sung on the first day of the week, and is marked as such in some copies of the Septuagint. Whether or not they considered it as a prophecy of the resurrection of Christ, to that event it has been, by Christians, uniformly applied, and with the greatest propriety, considering that he hath, on his vesture and on his thigh, this name written, "King of kings, and Lord of lords." (Rev. xix. 16.)

"We must now form to ourselves an idea of the Lord of Glory, after his resurrection from the dead, making his entry into the eternal temple in heaven, as of old, by the symbol of his presence, he took possession of that figurative and temporary structure which once stood upon the hill of Sion. We are to conceive him gradually rising from mount Olivet, taking the clouds for his chariot, and ascending up on high; while some of his angels (like the Levites in this procession) demand that those everlasting gates and doors, hitherto shut and barred against the race of Adam, should be thrown open for his admission. 'Lift up your heads, O ye gates!' and if any one should ask, 'Who is the King of Glory?' to heaven and earth be it proclaimed aloud, by men and angels—that God our Saviour,—He is 'the LORD of Hosts;—He is the King of Glory.' Amen. Hallelujah."—Bishop *Horne.*

PSALM XXV. Ver. 1—22. *A Psalm of David—in great distress.*—"It is much the same, whether we suppose the church, or any single member thereof, to be speaking throughout this psalm, and praying for help and protection against spiritual enemies; and for knowledge and direction in the way of godliness." For this purpose the psalmist pleads God's ancient mercies, and the glory of his own name. He then describes the blessedness of those who fear the Lord, and concludes with praying for the redemption of God's Israel. Some passages, however, require a distinct remark. When David prays, "Pardon my iniquity, for it is great," we are not to consider (as some have done) the greatness of our sins as an argument for divine forgiveness; but because our sin is great, therefore should we the more earnestly pray for pardon. Again, by "the secret of the Lord," we do not understand any knowledge of the divine decrees, or of mysteries unrevealed; but rather, the assurance of his mercy, and that secret and divine communion with God, through Jesus Christ, in which consists the essence of true Christianity. (See John xiv. 22, 23. 1 John i. 3.)

On the psalmist's concluding prayer, "Redeem Israel, O God out of all his troubles," Bishop *Horne* remarks, "In the common salvation, all have an interest; and for that reason, all should pray for it. The earthly David petitioned for Israel; the heavenly David ever continueth to intercede for the church; and every Christian ought to become a suppliant for his brethren, still looking and longing for that glorious day, when, by a joyful resurrection unto life eternal, God shall indeed "redeem Israel out of all his troubles."

Ver. 4. *He that hath clean hands.*—"The clean of hands and pure of heart."—*Nor sworn deceitfully.*—Compare Ps. xv. 4.

Ver. 7. *Lift up your heads.*—It may be remarked, in addition to the Ethiopian custom above alluded to, that in London there is an ancient custom of shutting the gates of Temple Bar, whenever the king comes into the city; who is therefore obliged to demand admittance by a herald.

PSALM XXV. Title.—The name of David is prefixed to this and other psalms without the word Psalm or Prayer. Whether it were so originally, or for what cause omitted, we know not. This is the first of the alphabetical psalms, each verse beginning with a different letter, with some exceptions, supposed to be owing to the errors of the transcribers. Bishop *Horsley.*

Ver. 3. *Transgress without cause.*—*Ainsworth,* "in vain;" falsely, perfidiously.

Ver. 7. *The sins of my youth.*—That is, youthful sins. See note on Job xiii. 26.

Ver. 13. *Dwell at ease.*—See margin. *Lodgeth,* "Rest in goodness."

Ver. 14. *The secret of the Lord.*—The Hebrew word (*sod*) means private confidential conversation. *Gesenius.*

PSALM XXVI.

David resorteth unto God in confidence of his integrity

A Psalm of David.

JUDGE me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; *therefore* I shall not slide.

2 Examine [a] me, O LORD, and prove me; try [b] my reins and my heart.

3 For thy loving-kindness *is* before mine eyes: and I have walked in thy truth.

4 I [c] have not sat with vain persons, neither will I go in with dissemblers.

5 I have hated the congregation of evil-doers; and will not sit with the wicked.

6 I will wash [d] my hands in innocency: so will I compass thine altar, O LORD:

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved [e] the habitation of thy house, and the place [f] where thine honour dwelleth.

9 [g] Gather not my soul with sinners, nor my life with [h] bloody men:

10 In whose hands *is* mischief, and their right hand is [i] full of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot [j] standeth in an even place: in the congregations will I bless the LORD.

a Ps.139.23.
b Zec.13.9.
c Ps.1.1.
d Ex.30.19, 20.
e Ps.27.4. 84.1,2.
f *of the tabernacle of thine honour.*
g or, *Take not away.*
h *men of blood.*
i *filled with.*
j Ps.40.2.

PSALM XXVII.

1 David sustaineth his faith by the power of God, 4 by his love to the service of God, 9 by prayer

A Psalm of David.

THE LORD [a] *is* my light and my salvation; whom shall I fear? the LORD *is* the strength of my life; of whom shall I be afraid?

2 When the wicked, *even* mine enemies and my foes, [b] came upon me to eat up my flesh, they stumbled and fell.

a Mi.7.7,8.
b *approached against.*

c Ps.65.4.
d Ps.63.2.
e or, *delight.*
f Is.4.5,6.
g *shouting.*
h or, *My heart said unto thee, Let my face seek thy face.*
i *gather me.* Is.40.11.
j *way of plainness.* Ps.26.12.
k *those which observe me.* Ps.5.8.
l Ep.2.8.

3 Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I *be* confident.

4 One *thing* have I desired of the LORD, that will I seek after; that I may [c] dwell in the house of the LORD all the days of my life, to behold [d] the [e] beauty of the LORD, and to inquire in his temple.

5 For [f] in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock.

6 And now shall my head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of [g] joy; I will sing, yea, I will sing praises unto the LORD.

7 Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.

8 [h] *When thou saidst*, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

9 Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then the LORD will [i] take me up.

11 Teach me thy way, O LORD, and lead me in a [j] plain path, because of [k] mine enemies.

12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13 *I had fainted*, unless I had believed to [l] see the goodness of the LORD in the land of the living.

14 Wait on the LORD: be of good courage, and he shall strengthen thy heart: wait, I say, on the LORD.

PSALM XXVI. Ver. 1—12. *A Psalm of David, pleading his integrity and the divine mercy.*—This is another of those psalms in which the writer maintains his own integrity; yet we must not, on that account, either exclude David, (see on Ps. xv.) or apply the whole to our Redeemer; for how could he who made satisfaction for our sins, plead (as in ver. 11.) for mercy for himself? Such an idea goes to set aside the atonement of Christ; for if our sins were forgiven to *him*, they cannot be forgiven to *us* for his sake.

The expression, used by the psalmist, of "washing his hands in innocency," does not imply absolute purity in the sight of God, or wherefore offer an atoning sacrifice? but innocence, as to any design of injuring his fellow-creatures, and freedom from hypocrisy in the sight of God. (See Exod. xl. 32. Deut. xxi. 6. Isa. i. 15. 1 Tim. ii. 8.) Such are the characters who have welcome access to the divine presence, and whose gifts are accepted on the sacred altar. (Psalm xxiv. 4.) Yet they come not to plead their own righteousness before God, but to receive righteousness or justification from him. Such are those whom God seeks to worship him, and such are those who delight to worship God.

> "I love thy habitation, Lord;
> The temple where thine honours dwell:
> There shall I hear thy holy word,
> And there thy works of wonder tell.
>
> Among thy saints will I appear,
> My hands well washed in innocence;
> But when I stand before thy bar,
> The blood of Christ is my defence."—*Watts.*

PSALM XXVII. Ver. 1—14. *A Psalm of David. Past deliverances the ground of future confidence.*—The psalmist, after alluding to the protection he had received from the providence of God in times past, encourages himself thereby to trust in God in times to come; and avows it to be the great desire of his heart, constantly to enjoy the privileges of public worship, and there to contemplate—not the beauty of the tabernacle and its furniture—but the beauty of the LORD; that is, the glory of Deity, so softened by the displays of grace intermingled therewith, as to afford the most pleasing contemplations to a pardoned sinner.—"And to inquire in his temple!" Ah! what, subjects of inquiry are there suggested? What Moses said, as to the Passover, may well be applied to all the parts of the Jewish ritual. "And it shall come to pass, when your children shall say unto you, What mean you by this service? that ye shall say, It is the sacrifice of the Lord's Passover." (Exod. xii. 26, 27.) So when it is asked, what mean you by this goat, or by this bullock?—by the golden altar or fragrant incense?—by the shew-bread or the golden candlesticks, &c.? The answer to each, from a pious priest or Levite, would direct the humble worshipper to the great mysteries of the then future gospel.

In perfect harmony with these views of the tabernacle worship is the latter part of this psalm, on which, as it has been thought very obscure, we shall venture a little to enlarge. The psalmist says, "Hear me, O Lord; and answer me." The divine oracle replies, "Seek ye my face;" and the heart of the petitioner replies, "Thy face, Lord, will I seek." So that these words are a sort of dialogue between the sacred oracle and the heart of the sincere worshipper, the object of which is to draw him into closer communion with his God—"the God of Jacob." (Ps. xxiv. 6.)

In the conclusion, David again encourages himself in the Lord his God. The supplementary words, "I had fainted," ver. 13. (like those in ver. 8.) add to the perspicuity of the expression, but substract something from its poetical beauty "Unless I had believed," as if the psalmist had said, 'What then would have become of me?' But since I have believed, and triumphed over all my enemies, I am now able to encourage others. "Wait, I say, on the Lord."

> "There (could I say, and mark the happy place)
> 'Twas there I did his glorious footsteps trace:
> 'Twas there (oh let me raise an altar there!)
> I saw as much of heaven as mortal sense could bear:
> There from his eyes I met the heavenly beam,
> That kindled in my soul this deathless flame!"—Mrs. *Rowe.*

PSALM XXVI. Verses 4 and 5 are, by *Ainsworth* and Bishop *Horsley*, rendered in the present tense.

Ver. 5. *The congregation.*—That is, company, or society.

Ver. 6. *I will wash my hands in innocency.*—After the sacrifice was laid on the altar, and the blood sprinkled, the priest washed his hands, and walked in procession round the altar, both among the Hebrews and the Greeks. See *Orient. Cust.* No. 990.

Ver. 12. *In an even place.*—On a plain path, so as not to be in danger of sliding.

PSALM XXVII. Ver. 2. *To eat up my flesh.*—"To devour me like wild beasts."

Ver. 6. *Sacrifices of joy*—i. e. when the priests blew the trumpets, and the people shouted.

Ver. 8. *When thou saidst*, &c.—See margin. [Or, literally, "My heart said to thee, (*thy words are*, being understood,) Seek ye my face: Thy face, O Jehovah, will I seek." That is, in retired meditation, I recollected thy exhortations to the sons of men to seek thy face, or favour; and my heart answered, "Dost thou deign thus to invite us? Then without delay or hesitation, I will seek thy face."]—*Bagster.* Archbishop *Secker* renders this, "To thee, my heart, he hath said, Seek ye my face."

Ver. 11. *Because of mine enemies.*—"Observers," or rather *spies*: "those that were on the watch for me."

PSALM XXVIII.

David pray earnestly against his enemies. 6 He blesseth God. 9 He prayeth for the people.

A Psalm of David.

UNTO thee will I cry, O LORD my rock; be not silent [a] to me: lest, *if* thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee, when [b] I lift up my hands toward [c] thy holy oracle.

3 Draw [d] me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief *is* in their hearts.

4 Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5 Because [e] they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

6 Blessed *be* the LORD, because he hath heard the voice of my supplications.

7 The LORD *is* my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

8 The LORD *is* [f] their strength, and he *is* the [g] saving strength of his anointed.

9 Save thy people, and bless [h] thine inheritance: [i] feed them also, and lift them up for ever.

PSALM XXIX.

David exhorteth princes to give glory to God, 3 by reason of his power, 11 and protection of his people.

A Psalm of David.

GIVE [a] unto the LORD, O ye [b] mighty, give unto the LORD [c] glory and strength.

2 Give unto the LORD the [d] glory due unto his name; worship the LORD in the [e] beauty [f] of holiness.

3 The voice of the LORD *is* upon the waters; the God of glory thundereth: the LORD *is* upon [g] many waters.

4 The voice of the LORD *is* [h] powerful; the voice of the LORD *is* [i] full of majesty.

5 The voice of the LORD breaketh the cedars, yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

7 The voice of the LORD [j] divideth the flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the hinds to [k] calve, and discovereth the forests: and [l] in his temple [m] doth every one speak of *his* glory.

10 The LORD sitteth upon the [n] flood; yea, the LORD sitteth King [o] for ever.

11 The LORD will give strength [p] unto his people; the LORD will bless his people with [q] peace.

PSALM XXX.

1 David praiseth God for his deliverance. 4 He exhorteth others to praise him by example of God's dealing with him.

A Psalm *and* Song *at* the dedication of the house of David.

I WILL extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, and thou hast healed me.

3 O LORD, thou [a] hast brought up my soul

a *from.*
b Ps.138.2.
c or, *the oracle of thy sanctuary.*
d Ps.125.5.
e Job 34.26, 27.
f or, *his.*
g *strength of salvation.*
h 1 Ki 8.51, 53
i or, *rule.* Mi 7.14.
a 1Ch.16.23, 29. Ps.96.7..9
b *sons of the mighty* Ps.89.6.
c Re.5.11.. 14.
d *honour of his name.*
e or, *his glorious sanctuary.*
f 2Ch.20.21. Ps.90.17.
g or, *great.*
h *in power.*
i *in majesty.*
j *cutteth out.*
k or, *be in pain.*
l Ps.63.2.
m or, *every whit of it uttereth.*
n Ge.8.1,2.
o Ps.2.6..9.
p Is.40.29.. 31.
q Ps.85.8,10
a Is.38.17.

PSALM XXVIII. Ver. 1—9. *A Psalm of David, praying for deliverance from his enemies, and support from God.*—The psalmist prays that he may not be involved in the judgments of the wicked, who were his enemies; but the genius of that dispensation did not lead him to pray for his enemies, as does Christianity. On the contrary, he implores upon them the just reward of their evil deeds, (ver. 4.) As, however, in the original of this passage, the imperative and future are used promiscuously: 'Give them—render them—thou wilt destroy them:' Bishop *Horne* suggests, that if the verbs were "in all such cases rendered in the future, every objection against the scripture imprecations would vanish."

Such passages express only the acquiescence of good men in the righteous judgments of the Almighty, and when we shall have done with sin we shall have done with sympathy for sinners. (See Rev. xviii. 6, 20; xix. 1—4.) The psalm, however, concludes with strong expressions of gratitude and faith. "The Lord is the strength of his people; the saving strength of his anointed,"—of David, and of his great antitype, the Messiah.

PSALM XXIX. Ver. 1—11. *A Psalm of David, celebrating the glory of Jehovah as displayed in the thunder storm.*—It is not necessary to suppose, as some have done, that this psalm was composed *during* a thunder-storm; but it is evident that the psalmist had such an event in view, or in recollection. *Maimonides* says, that this psalm was appointed to be sung on the first working day (*i. e.* not being a sabbath or holiday) of the feast of Tabernacles, and so it is marked in the Greek version. (See *Ainsworth.*) Here, then, we have a remarkable coincidence of circumstances; for it may be seen in our calendar at the end of Leviticus, that the feast of Tabernacles fell on the 15th day of the month Tisri, which was the last day of our September, or nearly so; at which time commenced, what the Hebrews called the early or former rain, for this was the first month of their civil year. Now, upon turning to *Buhle's* "Economical Calendar of Palestine," (which may be found translated into English in *Taylor's* Fragments, No. 454,) we shall find that lightnings, at this time, are very frequent, and often accompanied with rain and thunder. For another supposition, see note.

About this time, therefore, we may believe that David composed this animated and beautiful psalm, in which the sublime phenomena of nature are made to exhibit the glory and majesty of nature's God. This theme is particularly recommended to "the sons of the mighty" among mankind, "the gods of earth," who must "die like men," (Psalm lxxxii. 6, 7.:) they are invited to listen to his voice as it thunders through the heavens, and then to come and worship "in his glorious sanctuary," every part of which, and every article of its sacred furniture, utters somewhat of his glory or his grace.

Notwithstanding we now understand the theory of the thunder and the lightning, there is still something awful in the phenomena, even to a philosopher, especially when he recollects that the thunderbolts of the Almighty often convey his summons to mortals, to meet him at his judgment bar. We need not wonder then that the tyrant *Nero*, or the infidel *Voltaire*, should seek to hide themselves in the dark.

"With what beauty and propriety, (says Dr. *Boothroyd*,) is the grand name of JEHOVAH repeated in almost every verse, and in some [verses] several times! Every echo of the thunder, every blaze of the vivid lightning, calls upon us to give glory to the Lord; for who hath an arm like God, or who can thunder with a voice like Him?"

But where can men hide themselves from the voice of the Most High? Shall they flee to the desert of Kadesh, climb the heights of Lebanon, or embark upon the mighty ocean? Nature every where trembles at his presence and his voice. The sea roars, the mountains tremble, and the timorous hind is thrown into premature labour. Man only, frail and mortal man only, is insensible to the voice of that Almighty Being, whose word with equal ease, can create or can destroy.

PSALM XXX. Ver. 1—12. *A Psalm and Song at the dedication of the house of David.*—This title, literally considered,

PSALM XXVIII. Ver. 1. *Silent to me.*—"From me;" i. e. from answering me.—*Into the pit.*—That is, the grave.

Ver. 2. *Thy holy oracle.*—See margin; i. e. the ark, in the most holy place.

Ver. 3. *Draw me not.*—Bishop *Horsley*, "Let me not be drawn".

Ver. 8. *Their strength.*—(Instead of *oz lamo*, "their strength," eight MSS. have *oz leammo*, "the strength of his people;" which is confirmed by the LXX., Vulgate, Syriac, Arabic, Ethiopic, and Anglo-Saxon: this renders the passage more clear, definite, and intelligible.)—*Bagster.*—*The saving strength of his anointed.*—The meaning is, that Jehovah is the head of the Messiah and of his people; and that He who raised him from the grave, will also raise them to everlasting life.

Ver. 9. *Feed.*—The pastoral office here alluded to, implies both feeding and ruling.

PSALM XXIX. [It is not improbable, that this Psalm was written to commemorate the abundant rain, probably accompanied by a thunder-storm, which fell in the days of David, after it had been withheld three years.]—*Bagster.*

Ver. 4. *Powerful.*—*Lowth*, "Full of power."

Ver. 6. *A young unicorn.*—The one-horned rhinoceros. See note on Num. xxiii. 22.

Ver. 7. *Divideth the flames of fire.*—That is, the lightning, which is often zigzag in its form.

Ver. 9. *And discovereth.*—Or, "maketh bare the forest, by stripping it of its leaves;" for we have remarked above, that this is an autumnal scene. 'To make the images better harmonize, Bishop *Lowth* and others, by a slight variation, for "hinds" read "oaks;" "he shivereth the oaks:" but as we read before of breaking the cedars, &c., the late *Taylor*, by another variation, here reads, "And deprives the female *ibices*" (or rock-goats) [of their young.] But we see no necessity for either of these changes.—*Doth every one.*—See margin; i. e. every part of the temple, (or tabernacle,) and of its mystical furniture reveals somewhat of his praise.

Ver. 10. *The flood.*—That is, the vast ocean.

PSALM XXX. Title.—*A Psalm and Song.*—Rather, "A Psalm, (being) a song at the dedication of the house of David." [By which is supposed to be meant the place he built on the threshing-floor of Araunah, after the grievous *plague* which had nearly desolated the kingdom. 2 Sa. xxiv. 25, &c. 1 Chron. xxi. 6.]—*Bagster.*

Ver. 1. *Lifted me up.*—*Ainsworth*, "Drawn me out," as from the mouth of a pit or a well

from the grave: thou hast kept me alive, that I should not go down to the pit.

4 Sing unto the LORD, O ye saints of his, and give thanks [b] at the remembrance of his holiness.

5 For [c] his anger *endureth but* a moment; in his favour *is* life: weeping may endure [d] for a night, but [e] joy *cometh* in the morning.

6 And in my prosperity I said, I shall never be moved.

7 LORD, by thy favour thou [f] hast [g] made my mountain to stand strong: thou didst hide thy face, *and* I was troubled.

8 I cried [h] to thee, O LORD; and unto the LORD I made supplication.

9 What profit *is there* in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 Thou hast turned [i] for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

12 To the end that *my* [j] glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

PSALM XXXI.

1 David showing his confidence in God craveth his help. 7 He rejoiceth in his mercy. 9 He prayeth in his calamity. 19 He praiseth God for his goodness.

To the chief Musician, A Psalm of David.

IN [a] thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy [b] righteousness.

2 Bow down thine ear to me; deliver me speedily: be thou [c] my strong rock, for a house of defence to save me.

3 For thou *art* my rock and my fortress; therefore for thy name's sake lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou *art* my strength.

5 Into [d] thy hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

6 I have hated them that regard [e] lying vanities: but I trust in the LORD.

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known [f] my soul in adversities;

8 And hast not shut me up into the hand of the enemy: thou [g] hast set my foot in a large room.

9 Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, *yea*, my soul and my belly.

10 For [h] my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

11 I was a reproach among all mine enemies; but especially among my [i] neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

12 I am forgotten as a dead man out of mind: I am like a [j] broken vessel.

13 For I have heard the slander of many: fear *was* on every side: while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, Thou *art* my God.

15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

b or, *to the memorial.*

c there is but a moment in his anger.

d *in the evening.*

e *singing.*

f Ps.18.35, 36.

g *settled strength for my mountain.*

h Ps.34.6.

i Ps.126.1,2. Is.61.3.

j i. e. *tongue*, or, *soul.* Ps.16.9.

a Ps.71.1..4.

b Ps.143.1.

c *to me for a rock of strength.*

d Lu.23.46. Ac.7.59.

e Jo.2.8.

f Ps.142.3.

g Ps.18.19.

h Ps.102.3, &c.

i Job 19.13.

j *vessel that perisheth.*

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is attended with no difficulty; it is, therefore, with some surprise that we have seen learned men attempt a mystical explication, explaining this "house," of David's body, which had been sick, or of his "soul," which had fallen into sin; and, after all, applying it to the Messiah, whose body had never been sick, that we know of, and whose soul, we know, was never stained with sin. That David had "a house of cedar," while as yet the ark dwelt in curtains, we have certain information. (2 Sam. vii. 2. See note on title of this Psalm for another supposition.) And as we know also, that it was customary with the Israelites to dedicate their houses to God when finished, (see Deut. xx. 5.) there can be no difficulty in supposing the patriarch David did so. Nor is it improbable, (though not recorded,) that at the time of dedicating this house, David might be but just recovering from a recent illness, and think this a proper opportunity for expressing his gratitude for such recovery.

Considering the psalm in this light, it may afford much useful admonition to persons in similar circumstances; and some parts of it are peculiarly beautiful, particularly the fifth verse. "For his anger (is but) for a moment—in his favour is life: weeping may lodge for the evening, but shouting for joy (cometh) in the morning." Such is the predominancy of Divine mercy, and of human happiness!

Affliction has its proper effect on us, when it sends us to a throne of grace. When David was afflicted, then he prayed: and his plea in this case was, "What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?" So Hezekiah argued, Isaiah xxxviii. 18., and the sum of the plea is, "Lord, if I am spared, I will magnify thy name, and study to advance thy glory; but death will put a period to my labours, and my voice shall be heard no more!"

The learned *Hutchinson* having adopted the plan of applying all the Psalms *indiscriminately* to the Messiah, represents him as pleading the inefficacy of his blood without a resurrection from the dead; and we know that a like system was adopted by some of the early Christian fathers, who were intoxicated with the love of allegory: we, however, consider this scheme not only as fanciful and injudicious, but as dishonourable to Him, whom we doubt not but it was designed to honour. When did the Saviour boast in his prosperity, "I shall never be moved?" He was, at least, from arriving at maturity, "a man of sorrows," and knew that he came into the world to suffer and to die. Bishop *Horsley* himself was sensible of this, and owns that this application cannot be here admitted without referring his "prosperity" to his state of glory at the resurrection, after which he was to be no more moved! an interpretation that appears to us violently forced and unwarrantable.

PSALM XXXI. Ver. 1—24. *A Psalm of David, pleading for mercy.*—The occasion of this psalm is not mentioned, but Bishop *Patrick*, and most of the commentators, apply it to the period when Saul pursued him in the wilderness of Maon, but was diverted from that pursuit by being informed that the Philistines had invaded Judea. 1 Sam. xxiii. 24—29. Part of the fifth verse having been used by our Saviour upon the cross (Luke xxiii. 46.) many expositors make no hesitation in applying to him the whole psalm; but *Scott* judiciously remarks, that when our Saviour used this clause he omitted the following, "Thou hast redeemed me," &c. as more properly relating to the type than to the antitype. Besides which, it should be remembered that the martyr Stephen used the like expression, as did many saints and martyrs in various ages: but the quotation of a single phrase by no means warrants the application of the whole psalm: though it must be allowed that David was an eminent type of our Redeemer, it by no means follows that he was so in all respects. David was a great sinner as well as a great saint, and looked for pardon to the same mercy as we do. (Verses 5, 7, 9, 10, 16.)

Sin, in no way, could be attached to our Saviour but by imputation. "He was wounded for our transgressions;" but in no degree polluted by them: nor did he become, in any proper sense, a transgressor, though among such he was numbered. (Isa. liii. 5, 12.) Many passages in this psalm certainly suit the circumstances of his mortal life; but as no types in *all* respects correspond to their antitype, so is it with respect to typical prophecies, which require the same caution and prudence in their application. As our Saviour was not the subject of sin, neither was he the proper object of *mercy;* for he paid the

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Ver. 5. *Weeping may endure.—Ainsworth,* "In the evening lodgeth weeping; at the morning shouting joy."

Ver. 7. *Made my mountain to stand strong.*—See margin; i. e. Mount Sion, where David resided; but figuratively, it refers to the establishment of his kingdom. *Ainsworth.*

Ver. 12. *To the end that* my *glory.*—The margin explains the "glory" here named, of the psalmist's *tongue*, or soul, and we prefer the former, as opposed to silence. See Ps. lvii. 8.

PSALM XXXI. [Bishop *Patrick* and others suppose that David composed this Psalm, to encourage himself and friends, during his extreme danger of being seized by Saul, when he fled from Keilah. 1 Sa. xxiii. 22—28.]—*Bagster.*

Ver. 2. *Be thou my strong rock.—Ainsworth.* "A rock of fortresses:" i. e. a fortified rock

Ver. 6. *Lying vanities.*—This phrase is often used in reference to idols. Deut. xxxii. 21, &c.

Ver. 7. *Known my soul in adversity.*—[In the deepest adversities, when all forsook me, then I found *Thee* to be my friend and Supporter. "A friend in need is a friend indeed;" and such a Friend is GOD: human friendships may fail; but the friend of sinners never.]—*Bagster.*

Ver. 10. *Because of mine iniquity.*—That is, says *Ainsworth*, "punishment due for iniquity." Gen. xix. 15. But Dr. *Boothroyd* remarks, that the ancient versions read "affliction," which he follows.

Ver. 9, 10. *Consumed.*—That is, wasted, as by pining disease, to the appearance of a skeleton.

Ver. 12. *A broken vessel.*—See margin: i. e. becomes useless and of no value.

16 Make [k] thy face to shine upon thy servant: save me for thy mercies' sake.

17 Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* let them be [l] silent in the grave.

18 Let the lying lips be put to silence; which speak [m] grievous things proudly and contemptuously against the righteous.

19 *Oh* how great [n] *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men!

20 Thou shalt hide them in the secret of thy presence from the pride of man: thou [o] shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed *be* the LORD: for he hath showed me his marvellous kindness in a [p] strong city.

22 For I said in my haste, I am cut off [q] from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 O love the LORD, all ye his saints: *for* the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

PSALM XXXII.

[1] Blessedness consisteth in remission of sins. 3 Confession of sins giveth ease to the conscience. 8 God's promises bring joy.

A Psalm of David, [a] Maschil.

BLESSED [b] *is he whose* transgression *is* forgiven, *whose* sin *is* covered.

2 Blessed *is* the man unto whom the LORD imputeth [c] not iniquity, and in whose spirit *there is* no guile.

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I [d] will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

6 For this [e] shall every one that is godly pray unto thee in a time [f] when thou mayest be [g] found: surely in the floods of great waters [h] they shall not come nigh unto him.

7 Thou [i] *art* my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs [j] of deliverance. Selah.

8 I will instruct thee and teach thee in the way which thou shalt go: I will guide [k] thee with mine eye.

9 Be ye not as the [l] horse, *or* as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many [m] sorrows *shall be* to the wicked: but he [n] that trusteth in the LORD, mercy shall compass him about.

11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

PSALM XXXIII.

[1] God is to be praised for his goodness, 6 for his power, 12 and for his providence. 20 Confidence is to be placed in God.

REJOICE [a] in the LORD, O ye righteous: *for* praise is comely for the upright.

2 Praise the LORD with harp: sing unto him with the psaltery [b] *and* an instrument of ten strings.

3 Sing [c] unto him a new song; play skilfully with a loud noise.

4 For the word of the LORD *is* right; and all his works *are done* in truth.

5 He loveth righteousness and judgment: the earth is full [d] of the [e] goodness of the LORD.

6 By [f] the word of the LORD were the heavens made; and all [g] the host of them by the breath of his mouth.

k Nu.6.25, 26.
l or, *cut off for.*
m *a hard thing.*
n Is.64.4.
o Job 5.21.
p or, *fenced*
q Job 33.14
a or, *giving instruction.*
b Ro 4.6..8.
c 2Co.5.19.
d 1 Jn.1.9.
e 1 Ti.1.16.
f *of finding.*
g Is 55 6.
h Is.43.2.
i Ps.143.9.
j Ex.15.1, &c. Re.15.2,3.
k *counsel thee, mine eye* shall be *upon thee.*
l Pr.26.3.
m Ps.16.4. 1 Ti.6.10.
n Je.17.7,8.
a Ps.97.12. Ph.4.4.
b Ps.150.3,4.
c Ps.144.9. Re.5.9.
d Ps.119.64.
e or, *mercy.*
f He.11.3.
g Ge.2.1.

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penalty of sin, and having satisfied the law on our behalf, justice had no farther demands on him or us: "being delivered for our offences, he was raised again for our justification." (Rom. iv. 25.)

PSALM XXXII. Ver. 1—11. *A Psalm of David, giving instruction.*—"As the sick is eloquent in the praise of health, (says Bishop *Horne*,) so the sinner beginneth this his confession of sin with an encomium on righteousness, longing earnestly to be made a partaker of the 'evangelical' blessedness; 'to be delivered from the guilt and the power of sin, to be pardoned and sanctified through faith which is in Christ Jesus.'" Sin is compared to a debt which may be discharged in two ways—either by blotting out the record, (Ps. li. 1—9.) or by covering it with a contrary account, namely, the merits or atonement of the Saviour, typified by the mercy-seat which *covered* the ark. "In opposition to the blessedness abovementioned, (continues the good prelate,) the penitent now proceeds to declare his own wretched state, occasioned by his 'keeping silence,' or not confessing his sin, which therefore rankled and festered inwardly, occasioning torment inexpressible. The disorders of the mind, as well as those of the body, should be communicated to persons skilful in assuaging and removing them: many might thereby be saved from the horrible crime of self-murder, which is generally committed in agonies of solitary remorse and despair."

This is called an "instructing or didactic psalm;" and the doctrine of it is explained, by the apostle Paul, to be that of imputed righteousness. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness: Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, (saying,) Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. iv. 1—4. The doctrine of justification by faith, here stated by St. Paul, was justly esteemed by *Luther* the fundamental article of the Protestant faith, by which the church must either stand or fall.

This psalm is evidently in dialogue (or in a dramatic form) like many others. The two first verses appear to be chorus; the five following the confession of the psalmist. Ver. 8. Bishop *Horsley* (and perhaps justly) considers as an oracular voice from the most holy place. Verses 9 and 10 appear to us the oracle continued, though the prelate just quoted considers them as the language of the psalmist; and the last verse we conceive to be the concluding chorus. The oracle itself, as we consider it, promises instruction and enjoins obedience. Man, in this case, is considered no better than an untamed colt, which must be forcibly restrained "with bit and bridle," and even a kind of muzzle to prevent the animal from attacking his owner. So says Job, "Man is born like a wild ass's colt," (Job xi. 12.) and it is only by a long training in trials and afflictions that he is brought to submission or obedience; but when thus brought to trust in the Lord, mercy shall compass him about; and great matter of joy is this, to those who are thus brought to love and fear God.

> "Blest is the man, for ever blest,
> Whose guilt is pardoned by his God;
> Whose sins with sorrow are confessed,
> And covered with a Saviour's blood."—*Watts.*

PSALM XXXIII. Ver. 1—22. *A Psalm exhorting to general joy and praise.*—The topics of thanksgiving are here derived from the general goodness and fidelity of God, from the display of the divine power in the work of creation, and from the infinite superiority of the divine wisdom in the government of the world. It is in vain for mortals, however high in rank, to combine against him who made the universe. He that spake the world into being, can, with a word, frustrate all the counsels of the heathen, and even "make their diviners mad."

Ver. 17. *Let them be silent*, &c.—Margin. "Let them be cut off for the grave."

Ver. 20. *Pride.*—"Conspiracies." *Parkhurst, Gesenius.*

Ver. 21. *A strong city.*—David probably alludes here to his deliverance from the traitorous design of the inhabitants of Keilah. See 1 Sa. xxiii. 7—13.)—*B.*

PSALM XXXII. Title.—A Psalm giving instruction. Heb. *Maschil;* an instructing or didactic Psalm. Dr. *Hales* and others consider this psalm (as well as the 51st) to have been composed on David's repentance for his sin "in the matter of Uriah."

Ver. 3. *When I kept silence.*—That is, "before I confessed my sin." David might grieve heavily, but refused to confess the cause, until Nathan was sent to him, 2 Sam. xii. ["My grief, when deprived of the power of expression, brought on my animal frame the effects of premature old age," the *bones*, by no unusual synecdoche, being used for the whole body; see 1 Sam. xxxi. 13. 2 Sa. xxi. 12—14.—*Roaring.*—"Roaring," is here used metonymically for the *pains* or *pangs* which occasion it; as otherwise it would be a contradiction to the *silence* he maintained.)—*Bagster.*

Ver. 9. *Held in with bit and bridle.*—Bishop *Horsley* renders it, "But the muzzle must compress his jaws." The Arabian horses, it appears, were so wild as to render this necessary.

PSALM XXXIII. (In the LXX., Syriac, and Vulgate, this is termed "A Psalm of David;" and it is written as a part of the preceding in ten MSS.)—*Bagster.*

Ver. 2. *The psaltery*, (or *Nabla.*) was made in the form of a leathern bottle, and turned round in playing. Bishop *Horsley* thinks it was the instrument "with ten strings;" if so, the "and" is here improperly supplied; but in Ps xcii. 3, they appear to be distinguished.

7 He [h] gathereth the waters of the sea together as a heap: he layeth up the depth in [i] storehouses.

8 Let all the earth fear [j] the LORD: let all the inhabitants of the world stand in awe of him.

9 For he [k] spake, and it was *done;* he commanded, and it stood fast.

10 The LORD [l] bringeth the counsel of the heathen to nought: he [m] maketh the devices of the people of none effect.

11 The counsel [n] of the LORD standeth for ever, the thoughts of his heart to all [o] generations.

12 Blessed [p] *is* the nation whose God *is* the LORD; *and* the people *whom* he hath chosen for his own inheritance.

13 The LORD looketh from heaven; he [q] beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He [r] fashioneth their hearts alike; he considereth all their works.

16 There [s] is no king saved by the multitude of a host: a mighty man is not delivered by much strength.

17 A [t] horse *is* a vain thing for safety: neither shall he deliver *any* by his great strength.

18 Behold, the eye [u] of the LORD *is* upon them that fear him, upon them that hope in his mercy;

19 To deliver their soul from death, and to keep them alive in [v] famine.

20 Our soul waiteth for the LORD: [w] he *is* our help and our shield.

21 For [x] our heart shall rejoice in him, because [y] we have trusted in his holy name.

22 Let thy mercy, O LORD, be upon us, according as we hope in thee.

PSALM XXXIV.

David praiseth God, and exhorteth others thereto by his experience. 8 *They are blessed that trust in God.* 11 *He exhorteth to the fear of God.* 15 *The privileges of the righteous.*

A *Psalm* of David, when he changed his behaviour before [a] Abimelech; who drove him away, and he departed.

I WILL bless the LORD at all [b] times: his praise *shall* continually *be* in my mouth.

2 My soul shall make her boast [c] in the LORD; the [d] humble shall hear *thereof,* and be glad.

3 O magnify [e] the LORD with me, and let us exalt his name together.

4 I sought [f] the LORD, and he heard me, and delivered me from all my fears.

5 They [g] looked unto him, and were lighted: and their faces were not ashamed.

6 This [h] poor man cried, and the LORD heard *him,* and saved [i] him out of all his troubles.

7 The angel [j] of the LORD encampeth round about them that fear him, and delivereth them.

8 O taste [k] and see that the LORD *is* good: blessed [l] *is* the man *that* trusteth in him.

9 O fear the LORD, ye his saints: for *there is* no want to them that fear him.

10 The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good *thing.*

11 Come, ye children, hearken unto me: I will teach you the fear of the LORD.

12 What [m] man *is he that* desireth life, *and* loveth *many* days, that he may see good?

13 Keep thy tongue from evil, and thy lips from speaking guile.

14 Depart [n] from evil, and do good; seek [o] peace, and pursue it.

15 The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.

16 The [p] face of the LORD *is* against them that do evil, to cut off the remembrance of them from the earth.

17 *The righteous* cry, and the LORD [q] heareth, and delivereth them out of all their troubles

18 The LORD *is* nigh [r] unto them that are of a broken heart; and saveth [s] such as be of a contrite spirit.

19 Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 Evil shall slay the wicked: and they th hate the righteous shall be [t] desolate.

22 The LORD redeemeth the soul of his servants: and none [u] of them that trust in him shall be desolate.

h Job 26.10
i Job 38.8, 11.
j Je 10.7.
k Ge 1.3, &c.
l *maketh frustrate.*
m Is 44.25.
n Is 46.10.
o *generation and generation*
p Ps 65.4.
q Pr 15.3.
r Pr 22.2.
s Ps 44.3, 7.
t Pr 21.31. Ho 14.3.
u 1 Pe 3.12.
v Ps 37.19.
w Ps 115.9, 11.
x Zec 10.7. Jn 16.22.
y Is 25.9
a or, *Achish.* 1Sa 21.13.
b Ep 5.20.

c 1 Co 1.31.
d Ps 119.74.
e Lu 1.46, &c.
f Lu 11.9.
g or, *flowed.*
h Ps 3.4.
i 2Sa 22.1.
j He 1.14.
k 1 Pe 2.3.
l Ps 2.12
m 1 Pe 3.10, &c.
n 2 Ti 2.19.
o Mat 5.9.
p Eze 14.7, 8
q Is 65.24.
r *to the broken of heart.*
s *the contrite of spirit.*
t or, *guilty.*
u Ps 84.11, 12.

(Isaiah xliv. 25.) As in the second psalm, so in this, (which was probably a psalm of David, though his name is not prefixed to it,) JEHOVAH is represented as seated on his celestial throne, whence, looking down upon men, he distributeth among them the gifts of his providence at pleasure. Wisdom, knowledge, power, are all his; it is in vain, therefore, to look to a horse for speed, to a giant for strength, or even to a host of warriors for deliverance. "The eye of the LORD is upon them that fear him, upon them that hope in his mercy:" to him, therefore, are we directed for protection, and not to frail mortals like ourselves.

"Lord, let our hearts in thee rejoice,
And bless us from thy throne;
For we have made thy word our choice,
And trust thy grace alone."—*Watts.*

PSALM XXXIV. Ver. 1–22. *A Psalm of David, thanking God for his deliverance from Gath.*—The history here referred to has already passed before us in 1 Sam. chap. xxi.; some have, indeed, doubted the authenticity of this title; but we think without sufficient reason, as the psalm certainly celebrates an escape from some great and imminent danger, and may be suitably and profitably used on any occasion of providential succour or deliverance. It is a narrative of David's experience in the particular instance before us: "This poor man cried," says he, evidently alluding to himself; and "the Lord delivered him:" others are therefore encouraged to do the same, under expectation of the like deliverance. "O taste and see that the Lord is good: blessed is the man that trusteth in him."

Many of the expressions here used may, without violence, be applied to the circumstances of our divine Redeemer; and Bishop *Horsley* conceives one passage, "He keepeth all his bones, not one of them is broken," is applied to him by the apostle John, (chap. xix. 36.) It is more generally thought that St. John referred to the law of the paschal lamb, (Exod. xii. 46;) but supposing the reference to be to this psalm, we cannot admit it to be inapplicable to the psalmist himself, who often complains respecting his bones waxing old, &c., and might, therefore, well be thankful for their preservation. Nor can we by any means admit the canon of interpretation which the Bishop cites from *Hutchinson*, viz., "that any one sentence which is applicable to the true David, (*i. e.* Messiah,) and to none else, determines the psalm to *that* David." (Bishop *Horsley*, p. 72.) On the contrary, we believe there are but few which are confined to Messiah only, or to any one single topic, it being common to these lyric odes generally to admit a va

Ver. 7. *He gathereth.*—As this evidently refers to the creation, Gen. i. 2, 9, 10, this verse should be rendered in the past tense, like the preceding. [He separated the *waters* from the *earth;* and while the latter formed continents, islands, mountains, hills, and valleys, the former were collected into *one place,* and called *seas;* and by his all-controlling powers and providence, the waters have retained their place; and he has so adapted the solar and lunar influence exerted on the waters, that the tides are only raised to certain heights: see on Job xxxviii. 11.]—*Bagster.*

Ver. 15. *He fashioneth their hearts alike.*—Or, "He alike fashioneth all their hearts;" i. e. distributeth wisdom to men at his good pleasure. See Job xxxviii. 36.

Ver. 17. *A horse is a vain thing for safety.*—*Ainsworth.* "A horse is falsehood for salvation."

PSALM XXXIV. Title,—*Abimelech.*—[*Achish.* king of Gath, is probably here called *Abimelech,* because that was a common name of the Philistine kings. This is the *second* of the acrostic, or alphabetical Psalms, (the *first* being Ps xxv.) each verse beginning consecutively with a letter of the Hebrew alphabet. The verse, however, which begins with *wav,* and which should come in between the fifth and sixth, is totally wanting: but as the 22d, which now begins with *pay, podeh,* "redeemeth," is entirely out of the series, it is not improbable that it was originally written *oophodeh,* "and redeemeth," and occupied that situation, in which connexion it reads admirably.]—*Bagster.*

Ver. 5. *They looked.*—But we conceive the sense to be, that, as by looking to the light of the sun our eyes are enlightened, so are our minds, by looking unto God: and as the light of the sun makes our countenances shine, so the influences of the divine Spirit cheer the heart.

Ver. 17. *Righteous.*—[There is no word for *the righteous* in the present Hebrew text; but it is preserved in all the versions; and it was probably lost from its similitude to *tzaakoo,* "they cry:"—*tazaakoo taddeekim,* "the righteous cry."]—*Bagster.*

Ver. 19. *The righteous.*—Singular, "The righteous (man.") Some apply this exclusively to Christ; but it is also applicable to every one who is justified by his righteousness.

Ver. 21. *Shall be desolate.*—*Ainsworth.* "Condemned as guilty."

PSALM XXXV.

1 David prayeth for his own safety, and his enemies' confusion. 11 He complaineth of their wrongful dealing. 22 Thereby he moveth God against them.

A Psalm of David.

PLEAD [a] *my cause*, O LORD, with them that strive with me: fight against them that fight against me.

2 Take hold of shield and buckler, and stand up for my help.

3 Draw out also the spear, and stop *the way* against them that persecute me: say unto my soul, I *am* thy salvation.

4 Let [b] them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

5 Let them be as chaff [c] before the wind: and let the angel of the LORD chase *them*.

6 Let their way be [d] dark and slippery: and let the angel of the LORD persecute them.

7 For without cause have they hid for me their net *in* a pit, *which* without cause they have digged for my soul.

8 Let destruction come upon him [e] at [f] unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.

9 And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

10 All my bones shall say, LORD, who *is* like unto thee, which deliverest [g] the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

11 [h] False witnesses [i] did rise up; [j] they laid to my charge *things* that I knew not.

12 They rewarded me evil [k] for good *to* the [l] spoiling of my soul.

13 But as for me, when they were sick, my clothing *was* sackcloth: I [m] humbled my soul with fasting; and my prayer returned into mine own bosom.

14 I [n] behaved myself [o] as though *he had been* my friend *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine [p] adversity they rejoiced, and gathered themselves together: *yea*, the abjects [q] gathered themselves together against me, and I knew *it* not; they did tear *me*, and ceased not:

16 With hypocritical mockers in feasts, they gnashed [r] upon me with their teeth.

17 LORD, how long wilt thou look on? rescue my soul from their destructions, my [s] darling from the [t] lions.

18 I will give thee thanks in the great congregation: I will praise thee [u] among much people.

19 Let not them that are mine enemies [v] wrongfully rejoice over me: *neither* let them wink with the eye that [w] hate me without a cause.

20 For they speak not peace: but they devise [x] deceitful matters against *them that are* quiet in the land.

21 Yea, they opened their mouth wide against me, *and* said, [y] Aha, aha, our eye hath seen *it*.

22 *This* thou hast seen, O LORD: keep not [z] silence: O LORD, be not far from me.

23 Stir [a] up thyself, and awake to my judgment, *even* unto my cause, my God and my Lord.

24 Judge [b] me, O LORD my God, according to thy [c] righteousness; and let them not rejoice over me.

25 Let them not say in their hearts, [d] Ah, so would we have it: let them not say, We have swallowed him up.

26 Let them be ashamed and brought to confusion together that rejoice at my hurt: let them be clothed [e] with shame and dishonour that magnify *themselves* against me.

27 Let them shout for joy, and be glad, that favour my [f] righteous cause: yea, let them [g] say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.

28 And [h] my tongue shall speak of thy righteousness *and* of thy praise all the day long.

PSALM XXXVI.

1 The grievous estate of the wicked. 5 The excellency of God's mercy. 10 David prayeth for favour to God's children.

To the chief Musician, *A Psalm* of David the servant of the LORD.

THE transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes.

2 For he flattereth himself in his own eyes, [a] until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to [b] do good.

4 He deviseth [c] mischief upon his [d] bed; he

a La.3.58.
b Ps.71.24.
c Ps.1.4.
d *darkness and slipperiness.*
e *which he knoweth not of.*
f 1 Th.5.3.
g Pr.22.22, 23.
h *witnesses of wrong.*
i Ps.27.12. Mat.26.59, 61.
j *asked me.*
k Jn.10.32.
l *depriving*
m or, *afflicted.*
n *walked.*
o *as a friend, as a brother to me.*
p *halting.*
q Job 30.1,8, &c.
r La.2.16. Ac.7.54.
s *only one.*
t Ps.22.20.
u *strong.*
v *falsely.*
w Jn.15.25.
x Mat.12.24
y Ps.40.15.
z Ps.50.21. Is.65.6.
a Ps.80.2.
b 1 Pe..2.23
c 2 Th.1.6.
d *Ah, ah, our soul!*
e Ps.132.18.
f *righteousness.*
g Ps.70.4.
h Ps.34.1.
a *to find his iniquity to hate.*
b Je.4.22.
c or, *vanity.*
d Pr.4.16.

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riety of topics; as we have already had frequent occasion to remark. In fact, it is the very nature of a typical dispensation, to advert sometimes to the typical things themselves, and sometimes to the sublimer objects they were intended to represent. So is it in typical prophecies, as we shall have farther occasion to observe. A spiritual Christian may see Christ in a thousand objects which surround him, without excluding the moral improvement arising from their literal sense.

PSALM XXXV. Ver. 1—28. *A Psalm of David, appealing to God to maintain his cause.*—The psalmist here addresses JEHOVAH as his champion, to support his cause against his enemies; he therefore calls upon him, in military terms, to "Take hold of shield and buckler, draw out the spear," &c. But the following verses (from 4 to 9) both Bishop *Horne* and *Scott* render in the future instead of the imperative. "They *shall be* confounded and put to shame," &c. which is the more necessary when we apply the psalm to the sufferings of Messiah, to which it seems generally applicable, as he prayed not for the destruction, but the salvation of his enemies: "Father, forgive them, for they know not what they do." (Luke xxiii. 34.) So verses 26, 27. "They shall be ashamed; they shall be clothed with shame," &c.

Though the occasion of this psalm is not expressly mentioned, it was evidently written while smarting under the false accusations and reproaches of his enemies, particularly as Bishop *Patrick* and others suggest, those of Doeg. (See 1 Sam. xxii. 9, 22.)

The false witnesses that rose up against David, showed the same dispositions as those which arose against his Lord, and vented alike their malice in taunt and ridicule. In several instances, David certainly displayed remarkable forbearance towards his enemies; but it was the glory of Jesus to pray for his murderers when he was dying. The type was amiable, but the antitype divine.

"O glorious type of heavenly grace!
Thus Christ the Lord appears:
While sinners curse, the Saviour prays,
And pities them with tears."—*Watts.*

PSALM XXXVI. Ver. 1—12. *A Psalm of David, the servant of Jehovah, complaining of the atheism, deceit, and cruelty of his enemies.*—Bishop *Patrick* supposes that this psalm was probably composed toward the beginning of Saul's jealousy against David. (1 Sam. xviii. 9.)

The first verse of the psalm is attended with considerable

PSALM XXXV. [This Psalm, as is evident from its language, was composed by David when fiercely persecuted by Saul, Doeg, and the rest of the courtiers.] —*Baxster.*

Ver. 5. *Let the angel of the Lord chase them.*—Or pursue them with divine vengeance.

Ver. 7. *They have hid for me their net in a pit.*—This alludes to the custom of digging pits, and putting nets in them, covered with straw, &c. to catch wild beasts.—*Orient. Cust.* No. 995.

Ver. 8. *Let destruction.*—See margin. [All the verbs in these verses, (ver. iv. 8.) in the original, are in the *future* tense, as a *prediction*, and should probably be so rendered; though, as that tense is frequently used in Hebrew for the *imperative*, most translators, both ancient and modern, have considered them as an *imprecation*.]—*Baxster*

Ver. 11. *False witnesses.*—*Ainsworth*, "of cruel wrong."

Ver. 14. *I behaved myself*, &c.—Heb. "I walked as if he had been a friend or brother to me."

Ver. 25. *Ah! so would we have it.*—See margin; i. e. so our soul desired. Soul (*nephesh*) is rendered *desire*, Ps. xli. 2.

PSALM XXXVI. [This fine Psalm is supposed by some to have been composed by David at the beginning of Saul's persecution; but *Calmet* and others, on good grounds, are of opinion that it was written during the Babylonian captivity.]—*Baxster.*

Ver. 1. *The transgression of the wicked.*—[Or, rather, "The speech of transgression to the wicked is within *his heart:* there is no fear of God before his eyes;" for instead of *libbi*, "my heart," four MSS. have *libbo*, "his heart," which is also the reading of the LXX., Vulgate Syriac, Arabic, Ethio-

setteth himself in a way *that is* not good; he abhorreth [e] not evil.

5 Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like the [f] great mountains; thy judgments *are* a [g] great deep: O LORD, thou preservest man and beast.

7 How [h] excellent *is* thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8 They [i] shall be abundantly [j] satisfied with the fatness of thy house; and thou shalt make them drink of the river [k] of thy pleasures.

9 For [l] with thee *is* the fountain of life: in [m] thy light shall we see light.

10 O [n] continue thy loving-kindness unto them that know thee; and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

PSALM XXXVII.

David persuadeth to patience and confidence in God, by the different estate of the godly and the wicked.

A Psalm of David.

FRET [a] not thyself because of evil-doers, neither be thou envious [b] against the workers of iniquity.

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the LORD, and do good; *so* shalt thou dwell in the land, and [c] verily thou shalt be fed.

4 Delight [d] thyself also in the LORD; and he shall give thee the desires of thy heart.

5 [e] Commit thy way unto the LORD; trust also in him; and he shall bring *it* to pass.

6 And [f] he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

7 [g] Rest in the LORD, and wait [h] patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evil-doers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

10 For yet a little while, and the wicked *shall* not *be:* yea, thou shalt diligently consider his place, and it *shall* not *be.*

11 But [i] the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 The wicked [j] plotteth against the just, and gnasheth upon him with his teeth.

13 The LORD shall laugh at him: for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay [k] such as be of upright conversation.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 A [l] little that a righteous man hath *is* better than the riches of many wicked.

17 For the arms [m] of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright: and their inheritance [n] shall be for ever.

19 They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the LORD *shall be* as the [o] fat of lambs: they shall consume; into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous showeth mercy, and giveth.

22 For *such as be* blessed of him shall inherit the earth; and *they that be* cursed of him shall be cut off.

23 The [p] steps of a *good* man are [q] ordered by the LORD: and he delighteth in his way.

24 Though [r] he fall, he shall not be utterly cast down: for the LORD upholdeth *him with* his hand.

25 I have been young, and *now* am old; yet [s] have I not seen the righteous forsaken, nor his seed begging bread.

26 *He is* [t] ever merciful, and lendeth; and his seed *is* blessed.

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e Ps.97.10.
f *mountains of God.*
g Ro.11.33.
h *precious.* 1Pe.2.7.
i Ps.65.4.
j *watered.*
k Re.22.1,17
l Je.2.13. Jn.4.10,14
m 2Co.4.6.
n *draw out at length.*
a 1Sa.1.6. Pr.24.19.
b Ps.73.3.
c *in truth, or, stableness.*
d Is.58.14.
e *roll thy way upon* Ps.22.8.
f Mi.7.8,9.
g *Be silent to.*
h Pr.20.22. La.3.25, 26.
i Mat.5.5.
j or, *practiseth.*
k *the upright of way.*
l Pr.15.16.
m Eze.30. 21, &c.
n 1Pe.1.3,4.
o *preciousness.*
p Pr.16.9.
q or, *established.*
r Mi.7.8.
s Is.33.16. He.13.5,6.
t *all the day.*

perplexity, which seems partly owing to some error in the copyist. Bishop *Lowth* reads it, "The wickedness of man, according to the wickedness in his heart, saith, There is no fear of God before mine eyes." For some versions and a few manuscripts, instead of "*my* heart," read "*his* heart," which affords this sense, that "the transgression of the wicked saith, (asserteth) within his own heart, that there is no fear of God before his eyes." (See note, ver. 1.) Applying this to Saul, the wicked man supposed to be here alluded to, a late ingenious writer (*Robinson*) supposes the psalmist to reflect thus within himself:—"I have made my own observations on that cruel man, Saul, and I have imagined he is an Atheist. I observe, although he commits many crimes, for which, did he fear God, he would always blush; yet he never blushes till his iniquities appear hateful in the eyes of his fellow-creatures. He even affects to be a good man, and wears the mask till it cements with his face, accounting himself as good as any other man, till somebody detects his vices, and exposes him to shame, and this is the common condition of almost all bad men." This seems not an improbable sense of the passage.

In the latter part of the psalm, David celebrates the mercy and kindness of the Lord, and prays for its extension and continuance. God is considered as the fountain of life, and light, and blessedness. "God, like the sun, (says Bishop *Horne,*) cannot be seen but by the light which himself emits:" and he is no less the universal source of life and blessedness.

> "O thou whose power o'er moving worlds presides,
> Whose voice created, and whose wisdom guides,
> On darkling man in pure effulgence shine,
> And cheer the clouded mind with light divine!
> 'Tis thine alone to calm the pious breast,
> With silent confidence and holy rest;
> From thee, Great God! we spring—to thee we bend,
> Path, Motive, Guide, Original, and End."—Dr. *Johnson.*

PSALM XXXVII. Ver. 1—40. *A Psalm of David, exhorting to patience, meekness, and submission to the divine providence.*—"From the beginning to the end of this psalm, (Bishop *Horne* remarks,) the Holy Spirit, by the hand of the prophet, administereth advice and consolation to the church and people of the Lord, oppressed and afflicted in this world by prosperous and triumphant wickedness. Faith and patience are therefore recommended, upon the double consideration of that sure reward which awaiteth the righteous, and that certain punish-

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pic., and Anglo-Saxon.]—*Bagster.* The original gives the important sentiment, that the oracle of a wicked man is the corruption of his own heart; and that, doubtless, is the true source of his atheism.

Ver. 8. *Abundantly satisfied.*—*Ainsworth,* ("moistened") *with the fatness*—that is, with the *richness* of the (moral) provisions *of thy house.*

Ver. 10. *O continue.*—See margin. *Ainsworth,* "extend" *thy loving kindness.*

Ver. 11. *The foot of pride.*—Or, "of the proud." It was the practice of tyrants to tread upon their enemies, or to spurn those who offended them from their feet.

PSALM XXXVII. [This is the third alphabetical Psalm. It seems to have been intended as an instructive and consoling ode for the captives in Babylon, who might feel themselves severely tempted when they saw those idolaters in prosperity, and themselves in adversity.]—*Bagster.*

Ver. 7. *Rest.*—i. e. wait, and murmur not.

Ver. 9 *Inherit the earth.*—[Or, "the land," probably the *land of Judea,* given by God himself as an inheritance to their fathers, and their posterity, for ever: and this verse seems to contain a promise of their *return* thither.]—*Bagster.*

Ver. 10. *It* shall *not* be.—*Ainsworth* and *Lowth,* "He shall not be (found;") LXX. "Lo! he was gone!"

Ver. 20. *As the fat* ("the precious, or rich") *of lambs.*—Which blazes for a moment and then expires. [As the *fat* was *wholly consumed* in sacrifices, by the fire on the altar, so the wicked shall consume away in the fire of God's anger.]—*Bagster.*

Ver. 25. *Seed begging bread.*—[There is no absolute promise in Scripture, that the righteous man shall no' want bread, nor his seed become beggars. but the Psalmist, and many since his time, during a long course of observation, had never known an instance of the kind.]—*Bagster.* In Isa. xxxiii. 16. there is a precious promise of bread and water, upon which multitudes have relied, and have not been disappointed. still it does not disclose the *manner* in which the supply is to come.

27 Depart from evil, and do good; and dwell for evermore.

28 For [u] the LORD loveth judgment, and forsaketh not his saints; they are preserved [v] for ever: but [w] the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein for ever.

30 The [x] mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 The law of his God *is* in his [y] heart; none of his [z] steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The LORD [a] will not leave him in his hand, nor condemn [b] him when he is judged.

34 Wait [c] on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*.

35 I [d] have seen the wicked in great power, and spreading himself like a green [e] bay tree.

36 Yet he passed away, and, lo, he *was* not: yea, I sought him, but he could not be found.

37 Mark the perfect *man*, and behold the upright: for the end [f] of *that* man *is* peace.

38 But [g] the transgressors shall be destroyed together: the end of the wicked shall be cut off.

39 But the salvation of the righteous *is* of the LORD: *he is* their strength in the time of trouble.

40 And the LORD shall help them, and deliver them: he [h] shall deliver them from the wicked, and save them, because they trust in him.

PSALM XXXVIII.

David moveth God to take compassion of his pitiful case.

A Psalm of David, to bring to [a] remembrance.

O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2 For thine arrows [b] stick fast in me, and thy hand presseth me sore.

3 *There is* no soundness in my flesh because of thine anger; neither *is there any* [c] rest in my bones [d] because of my sin.

4 For mine iniquities are gone over my [e] head: as a heavy burden they are too heavy for me.

5 My wounds [f] stink *and* are corrupt because of my foolishness.

6 I am [g] troubled; I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a loathsome *disease:* and *there is* no soundness in my flesh.

8 I am feeble and sore broken: I have roared [h] by reason of the disquietness of my heart.

9 LORD, all my desire *is* before [i] thee; and my groaning is not hid from thee.

10 My heart panteth, my strength faileth me: as for the light [j] of mine eyes, it also is [k] gone from me.

11 My lovers and my friends stand aloof [l] from my [m] sore; and my [n] kinsmen stand [o] afar off.

12 They also that seek after my life lay snares *for me:* and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

13 But [p] I, as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.

15 For [q] in thee, O LORD, do I hope: thou wilt [r] hear, O LORD my God.

16 For I said, *Hear me*, lest *otherwise* they should rejoice over me: when my foot slippeth, they magnify *themselves* against me.

17 For I *am* ready [s] to halt, and my sorrow *is* continually before me.

18 For I will declare mine iniquity; I will be sorry [t] for my sin.

19 But mine enemies [u] *are* lively, *and* they are strong: and they that hate me wrongfully are multiplied.

20 They also that render evil for good are mine adversaries; because I follow *the thing that* good *is*.

21 Forsake me not, O LORD: O my God, be not far from me.

[u] Is.30.18.
[v] 1 Pe.1.5.
[w] Is.14.20.
[x] Mat.12.35
[y] De.6.6. Is.51.7.
[z] or, *goings*.
[a] 2 Pe.2.9.
[b] Ro.8.1,34.
[c] ver 7.
[d] Job 5.3 Is.14.14.. 19.
[e] or, *tree that groweth in his own soil.*
[f] Pr 14.32.
[g] Mat 13.30
[h] Da.3.17.. 28.
[a] Ps.70. title.
[b] Job 6.4.
[c] *peace*, or, *health.*
[d] Ps.51.8.
[e] Ezr.9.6.
[f] Is.1.5,6.
[g] *wearied.*
[h] Ps.32.3.
[i] Jn.1.48.
[j] La.5.16, 17.
[k] *not with.*
[l] Mat 26.56 Lu.10.31, 32.
[m] *stroke.*
[n] or, *my neighbours.*
[o] Lu.23.49.
[p] 2Sa.16.10, &c. Is.42.19, 20.
[q] *thee do I wait for.*
[r] or, *answer.*
[s] *for halting.*
[t] 2 Co.7.9, 10.
[u] being *living, are strong.*

ment which shall be inflicted on the wicked. These two events are set before us under many lively and affecting images. As the psalm is rather a collection of divine aphorisms on the same subject, than a continued and connected discourse, it admitteth of nothing farther in the way of argument:" but the maxims or observations here introduced, are most interesting and important. It is a folly for Christians to fret and fume at evils which they cannot prevent. It is much better patiently o submit to circumstances, and make the Lord himself the object of their confidence and delight. For, after all, as our Lord himself assures us, it is "the meek" who "inherit the earth;" and though others may boast greater claims, *they* only enjoy it. A sensible writer observes, "They have no turbulent, repining, vexatious thoughts that they deserve better; nor are vexed when they see others possessed of more honour, or more riches, than their wise God has allotted for their share."

An observation in the latter part of the psalm may demand particular notice, as it has occasioned some practical difficulty. As a *general* maxim, it may certainly be admitted. "So far is charity from impoverishing, (says Bishop *Horne*,) that what is given away, like vapours emitted by the earth, returns in showers of blessings into the bosom of the person that gave it; and his offspring is not the worse, but infinitely the better for it." (Prov. xi. 25.) This maxim is not, however, to be so strictly interpreted, as to maintain that, in no case, has a pious man been reduced to beggary: our Lord himself, though not a beggar, lived upon the hospitality of his disciples, during th whole of his public ministry. He had no patrimony, no house, no purse; and when called upon for tribute, was compelled to work a miracle to pay it. Generally speaking, however, benevolence far more frequently enriches than impoverishes.

PSALM XXXVIII. Ver. 1—22. *A Psalm of David to bring to remembrance*—That is, a memorial of his sins, and of his sufferings under them. His afflictions appear to have been of two classes—bodily pain and sickness, and the desertion of his friends and relatives, who, instead of comforting, aggravated his afflictions. In David's history, indeed, we read nothing of his being confined with sickness; yet it is reason able to believe this might often be the case, though perhaps for no long continuance, so as to interrupt the operations of his government. That he suffered much from disease may be inferred, not only from his frequent references to it in the book of Psalms, but from the singular fact of his extreme debility, and the extraordinary means used to keep life in him, for some time before his death, though he died at the age of seventy. (1 Kings i. 1—4.) In these afflictions, he constantly refers to sin as the cause of his sufferings; and it is true that all our sufferings originate in sin; yet his language in this psalm seems to refer particularly to his dreadful apostacy in the matter of Uriah, when he sent Joab to conduct the war with the Ammonites, while he stayed at home to indulge in ease, and luxury, and crime.

Ver. 34. *Wait on the Lord.*—[*Kavah*, to wait, implies the *extension of a right line from one point to another.* The *first point* is the human *heart;* the *line* is its intense *desire;* and the *last point* is God, to whom the *heart* extends this straight *line* of earnest *desire.* He who, while he *waits on* God, *keeps his way*, is sure to have the farther blessings of which he is in pursuit.]—*B.*

Ver. 35. *Green bay-tree.*—[Or, a green tree that groweth in his own soil. *Ezrach*, is certainly a *tree growing* in its *native soil*, not having been transplanted; in which circumstances, trees acquire their largest and most luxuriant growth. Job viii. 13—19. Eze. xxxi. 6—10,18 Da. iv. 20, &c.]—*Bagster.*

This psalm is alphabetical, but not strictly so throughout; whether the deviations are owing to the laxness of the Hebrew laws of versification, as some have thought, or to the negligence of transcribers, as is now the more general opinion, we presume not to determine.

PSALM XXXVIII. [This deeply penitential Psalm is supposed to have been composed by David under some grievous affliction, either bodily or mental, or both after his illicit intercourse with Bathsheba.]—*Bagster.*

Ver. 5. *Because of my foolishness.*—[The soul being invisible, its distempers are also so; therefore the sacred writers describe them by the distempers of the body. On reading these and similar passages, says Bishop *Louth*, some, who were but little acquainted with the genius of the Hebrew poetry, have pretended to inquire into the nature of the disease with which the poet was affected; not less absurdly, in my opinion, than if they had perplexed themselves to discover in what river he was plunged, when he complains, that "the deep waters had gone over his soul."]—*Bagster.*

Ver. 6. *Troubled.*—Or, writhed with pain.

Ver. 10. *Is gone from me.*—His disease affected his sight.

Ver. 17. *Ready to halt.*—i. e. ready to sink down under my infirmities.

Ver. 19. *Lively . . . strong.*—[Instead of *chayim*, "lively," Bishop *Louth* would read *chinnom*, "without cause:"—"But mine enemies without cause have strengthened themselves." As this emendation renders this member of the sentence parallel to the other, it is by no means improbable.]—*Bagster.*

22 Make haste [v] to help me, O LORD my salvation.

PSALM XXXIX.

David's care of his thoughts. 4 The consideration of the brevity and vanity of life. 7 The reverence of God's judgments, 10 and prayer, are his bridles of impatiency.

To the chief Musician, *even* to [a] Jeduthun, A Psalm of David.

I SAID, I will take heed to my ways, that I sin not with my [b] tongue: I will keep [c] my mouth with a bridle, while [d] the wicked is before me.

2 I was dumb with silence; I held my peace, *even* from good; and my sorrow was [e] stirred.

3 My heart was hot within me; while I was musing the fire burned: *then* spake I with my tongue.

4 LORD, make me to know mine end, and the measure of my days, what it *is*; *that* I may know [f] how frail I *am*.

5 Behold, thou hast made my days *as* a handbreath; and [g] mine age *is* as nothing before thee: verily every man [h] at his best state *is* altogether vanity. Selah.

6 Surely every man walketh in [i] a vain show: surely they are disquieted in vain: he [j] heapeth up *riches*, and knoweth not who shall gather them.

7 And now, LORD, what wait I for? my hope *is* in thee.

8 Deliver me from all my transgressions: make me not the reproach of the foolish.

9 I was dumb, I opened not my mouth; because thou didst *it*.

10 Remove thy stroke away from me: I am consumed by the [k] blow of thy hand.

11 When thou with rebukes dost correct man for iniquity, thou makest [l] his beauty to consume away like a moth: surely every man *is* vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were*.

13 O spare me, that I may recover strength, before I go hence, and be no more.

[v] *for my help*
[a] 1 Ch.16.41
[b] Pr.21.23. Ja.3.2,&c.
[c] *a bridle*, or, *muzzle for my mouth.*
[d] Col.4.5.
[e] *troubled.*
[f] or, *what time I have* here.
[g] Ps.90.4, &c.
[h] *settled.*
[i] *an image.*
[j] Ec.2.18, &c. Lu.12.20, 21.
[k] *conflict.*
[l] *that which is to be desired in him to melt away.*
[a] *In waiting I waited.*
[b] *a pit of noise.*
[c] Ps.15.4.
[d] Ps.125.5.
[e] Job 9.10.
[f] Je.29.11.
[g] or, *none can order them unto thee.*
[h] Ps.51.16. He.10.4.. 10.
[i] *digged.* Ex.21.6.
[j] Lu.24.44. Jn.5.39.
[k] Jn.4.34.
[l] *in the midst of my bowels.*
[m] Lu.4.16.. 22.
[n] Ac.20.20, 27.

PSALM XL.

1 The benefit of confidence in God. 6 Obedience is the best sacrifice. 11 The sense of David's evils inflameth his prayer.

To the chief Musician, A Psalm of David.

I [a] WAITED patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up also out of [b] a horrible pit, out of the miry clay, and set my feet upon a rock, *and* established my goings.

3 And he hath put a new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the LORD.

4 Blessed *is* that man that maketh the LORD his trust, and respecteth [c] not the proud, nor such as turn aside [d] to lies.

5 Many, O LORD my God, *are* thy wonderful works [e] *which* thou hast done, and thy thoughts [f] *which are* to us-ward: [g] they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered.

6 Sacrifice [h] and offering thou didst not desire; mine ears hast thou [i] opened: burnt-offering and sin-offering hast thou not required,

7 Then said I, Lo, I come: in [j] the volume of the book *it is* written of me,

8 I [k] delight to do thy will, O my God: yea, thy law *is* [l] within my heart.

9 I have preached [m] righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid [n] thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the grea congregation.

11 Withhold not thou thy tender mercies

Many have endeavoured to explain the psalmist's complaints of unsoundness and putridity in his flesh and in his bones *figuratively*, of his inward distress and spiritual conflicts; but we think "it seems evident (as *Scott* observes) that the writer was (also) visited with some dire malady, which affected his whole frame in a most distressing manner; and that he considered this as the chastisement of God, for some particular sins of which his conscience accused him." What that particular malady might be with which he was afflicted, we presume not to determine; but from the symptoms mentioned, and particularly from his friends and neighbours keeping "aloof from his sore," we should think it must have closely resembled, either the leprosy of Job, or the pestilence of Hezekiah, either of which, connected with the agonies of conviction in his conscience, would be fully sufficient to account for his groans and agonies. (See note, ver. 5.) But we totally object to the application of such language to our Redeemer, for reasons which we have already stated: nor do we find any application of it to him in the New Testament, by either evangelists or apostles.

PSALM XXXIX. Ver. 1—13. *A Psalm of David, contemplating the frailty of human life.*—"The psalm begins abruptly, with the result of a meditation on the narrow, slippery, and dangerous paths of life; and more especially on the extreme difficulty of restraining the tongue amidst the continual temptations and provocations of the adversary." (Bishop *Horne.*) Meditation should terminate in devotion: and this meditation led to the following excellent prayer—that the psalmist might be taught practically his own frailty, and the uncertain duration of the present life, which, compared to the life to come, is but as a shadow to the substance; a shadow fleeting like that of the passing cloud upon the grass.

The life of man is then compared to "an image" exhibited to the mind in a vision, or in a dream: and in no man is this vanity more striking than in the avaricious, who "heapeth up riches," and knoweth not who shall gather them. And even while this transitory life endures, how doth affliction "melt away" health, and beauty, and talent, and wealth, and every thing desirable in man!

> "This life's a dream, an empty show;
> But the bright world to which I go
> Hath joys substantial and sincere;
> When shall I wake, and find me there?"—*Watts.*

PSALM XL. Ver. 1—17. *A Psalm of David, relating partly to his own circumstances, and partly to Messiah.*—We agree with Dr. *Kennicott* in dividing this psalm into three parts, but not exactly in our application of them. The first part, comprising the first five verses, we consider as capab e of a double application, expressing first the psalmist's deep sufferings, during some of his persecutions from his enemies; and, in a typical sense, the sufferings of our Redeemer. The imagery seems taken from one of the horrible dungeons of the Asiatic tyrants. (Jer. xxxviii. 6—12.) Applied to our Saviour, it may

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PSALM XXXIX. Title.—*To Jeduthun.*—[*Jeduthun*, probably the same as *Ethan*, 1 Ch. vi. 44. was one of the sons of Merari; and is supposed to have been one of the four masters of music, or leaders of bands, belonging to the temple service. It is therefore probable that David, having composed this Psalm, gave it to Jeduthun and his company to sing; and it is very likely, that it was written on the same occasion as the preceding.]—*Bagster.*

Ver. 1. *With a bridle.*—It is probable that the bridles of the ancients were made in the form of muzzles. See note on Ps. xxxii. 9.

Ver. 3. *The fire burned.*—See Jer. xx. 9.

Ver. 4. *How frail I am.*—i. e. as the Chaldee explains it, "How soon I shall cease to exist here."

Ver. 5. *At his best state.*—Most permanent.

Ver. 6. *In a vain show.*—Phantasm, or appearance only. [There is but the *semblance* of being: he *appeareth* for a little, and then *vanisheth* away. 1 Co. vii. 31. Ja. iv. 14.]—*Bagster.*

Ver. 11. *Thou makest his beauty.*—Heb. "That which is to be desired in him." — *To consume* (Heb. "to melt away") *as a moth*, or moth-worm, which perisheth with the touch. See Job iv. 19, and note.

PSALM XL. [This Psalm is supposed to have been composed by David about the same *time*, and on the same *occasion*, as the two preceding; with this difference, that *here* he magnifies God for having obtained the mercy which he sought *there*. It also contains a remarkable prophecy of the incarnation and sacrifice of Jesus Christ.]—*Bagster*

Ver. 2. *A horrible pit*—Resounding with falls of water. See Ps. xviii. 16.

Ver. 6. *Mine ears hast thou opened.*—Or carved; and it is with much diffidence the editor ventures to suggest, that *cutting out*, digging, or carving, is the radical idea of the root (*karah*) here used. It is very commonly used for digging pits, or wells; sometimes for carving sepulchres from a rock, Isa. xvi. 14. also for carving (or cutting up) meat for a feast, 2 Kings vi. 23. where, instead of "prepared a great provision," we would read more literally, "cut up a great cutting;" i. e. cut up many joints of meat amongst them; and in Job xli. 6. "Wilt thou part the Leviathan (or carve him out) among the merchants!" The same term is transferred back from the grottoes of the sepulchre, to the quarry of human nature; "Look unto the rock whence ye are hewn, and to the *hollow of the cave* whence ye were digged;" referring to Abraham and Sarah. *Looth's* Isa. li. 1, 2. In harmony with this imagery a kindred Hebrew noun is used for birth, or origin, Ezek. xvi. 3; xxxi. 30. The writer of these notes is well aware that many interpreters consider this is an allusion to the Jewish law, Exod. xxi. 6. But the Hebrew word there used for *boring*, is radically different from this.

Ver. 7. *In the volume.*—That is, roll. All the ancient books were in this form, as are all the sacred MSS. of the Synagogues to this day.

Ver. 11. *Withhold not*, &c.—[From this verse to the end, we have quite a new subject; for the former contains a thanksgiving, and this contains a supplication.]—*Bagster.* We have mentioned above Dr. *Kennicott's* discovery, that this psalm should end with the 10th verse. Thus much is certain, that

from me, O LORD: let thy loving-kindness and thy truth [o] continually preserve me.

12 For innumerable [p] evils have compassed me about: mine iniquities [q] have taken hold upon me, so that I am not able to look [r] up; they are more than the hairs of my head: therefore my heart [s] faileth me.

13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

15 Let them be desolate for a reward of their shame that say unto me, Aha, aha.

16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

17 But I *am* poor and needy; *yet* the LORD thinketh [t] upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

PSALM XLI.

1 God's care of the poor. 4 David complaineth of his enemies' treachery. 10 He fleeth to God for succour.

To the chief Musician, A Psalm of David.

BLESSED [a] *is* he that considereth the [b] poor: the LORD will deliver him in [c] time of trouble.

2 The LORD will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and [d] thou wilt not [e] deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing: thou wilt [f] make all his bed in his sickness.

o Ps 85.10.

p He.4.15.

q Ps.38.4, &c.

r Lu.18.13, 14.

s *forsaketh.*

t ver 5. 1 Pe.5.7.

a Pr.14.21. He.6.10.

b *weak*, or, *sick.*

c *the day of evil.*

d or, *do not thou.*

e Ps.37.32, 33.

f *turn.*

4 I [g] said, LORD, be merciful unto me: heal [h] my soul; for I have sinned against thee.

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see *me*, he [i] speaketh vanity: his heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it*.

7 All that hate me whisper together against me: against me do they devise [j] my hurt.

8 An [k] evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth he shall rise up no more.

9 Yea, [l] mine own familiar friend, in whom I trusted, which [m] did eat of my bread, hath [n] lifted up *his* heel against me.

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 Blessed *be* the LORD God of Israel from everlasting, and to everlasting. Amen and Amen.

g Ps.32.5.

h Ps.147.3. Ho.6.1.

i Pr.26.24, 25.

j *evil to me.*

k *A thing of Belial.*

l *the man of my peace.*

m Job 19.19. Jn.13.18.

n *magnified.*

PSALM XLII.

a or, *A Psalm giving instruction to the sons*, &c.

b *brayeth.*

c Ps.63.1. Ju.7.37.

1 David's zeal to serve God in the temple. 5 He encourageth his soul to trust in God.

To the chief Musician, [a] Maschil, for the sons of Korah.

AS the hart [b] panteth after the water brooks, so panteth my soul after thee, O God.

2 My soul [c] thirsteth for God, for the living

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typify the extreme sufferings which he endured; yet a pit of mire, with the sound of waters and waterfalls, seems not to agree with the quiet of the grave; but would intimate (as indeed many of the ancients thought) that our Lord's sufferings were not terminated with his parting breath.

The second part of the psalm, from ver. 5 to 10, appears to relate to the incarnation of the Messiah, and to that only. The purport of it is, that, seeing the insufficiency of all other sacrifices to take away sin, He presented himself as the great atoning sacrifice for human guilt. The language here used is peculiar, and requires explanation. "Sacrifice and offering thou didst not desire:" not that the sacrifices of the law were unenjoined or disapproved; yet they were not the ultimate object of the divine command; but were appointed only as typical, and derived all their value in the sight of God, from being the appointed types of Messiah's more perfect sacrifice: when offered to supersede the moral duties, they became abominable. (Isa. li. 8. Amos v. 21.)

"Mine ears hast thou opened." In the language of the Hebrews, and of poetry, to open the ears of any one is to secure his favourable attention, (Job xxxiii. 16.) Isaiah, speaking in the person of Messiah, says, "The LORD God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters," &c. (Isa. l. 5, 6.) But neither in this instance, nor in any other, (we believe,) is the same original word used for opening the ears, as in the psalm before us, which we conceive signifies "carved," or "cut out," in the sense of *forming*. (See notes.) As if the psalmist had said, "Mine ears hast thou *made*, or *prepared*, for the most exact and complete obedience." This will partly account for the version given of this passage by the Septuagint, and in Hebrews x. 5, to which we shall there again advert.

When it is added, "Lo, I come!" these words, we conceive, express the effect of the Messiah's ears being thus prepared, namely, a ready and prompt obedience, and that in the accomplishment of preceding predictions: "In the volume (or roll) of the book, it is written of me: I delight to do thy will," &c. the evidence of which appeared in preaching in "the great congregations" of the temple, the synagogue, and the public highways, till the speaker's lips were closed by violence and death.

The third part of the psalm comprehends from ver. 11 to the end; where, as the writer speaks of *his sins* laying hold upon him, and sinking him into despair, we return again to David. It appears to us, that the five intervening verses (6 to 10,) are a kind of parenthesis, though a most important one; and that the eleventh verse should be connected with the fifth: *that* declares the mercies of God to be innumerable; and *this* entreats that those mercies may neither be withheld or withdrawn from the petitioner, who is overwhelmed with sins and troubles, from which he prays to be delivered. The three following verses, (14 to 16,) which, in our version, are rendered imprecatory, are in the original simply future, and so rendered, not only by Bishops *Horne* and *Horsley*, but also by Dr. *Boothroyd*, who is not governed by the same system.

PSALM XLI. Ver. 1—13. *A Psalm of David. The blessedness of charity and the baseness of treachery.*—The eulogy on true charity with which the psalm opens, is of most extensive application. The poor, the weak, the sick, are all its objects, and those who display this kind and benevolent disposition, of which our Lord affords a perfect example, though they can have no pretensions to merit, have a promise of like sympathy and aid from the Lord himself in their afflictions. But it may be here asked, how then was our compassionate Lord himself surrendered to his enemies? why was not he, the most compassionate of all men, delivered from them? The answer is easy—"He was delivered for *our* offences." (Rom. iv. 25.)

Bishop *Horne*, and other Hutchinsonian writers, apply the whole of this, as of the Psalms generally, to our Saviour; but as the psalmist here also confesses sin, and pleads for mercy, we cannot, for reasons given in our exposition of Psalms xxx. and xxxi., admit him to be here the speaker; but perhaps we we might divide the psalm not improperly into two parts: in the first five verses, we may consider the writer as speaking in his own person, and in the remainder in the person of the Messiah, our Lord Jesus having himself applied (or accommodated) the ninth verse to the treachery of Judas. To lift up the heel against a person, is not only to desert him, or run away; but to turn the back and treat him with contempt. Judas did this, and probably never looked his master in the face after he betrayed him.

PSALM XLII. Ver. 1—11. *David thirsts after communion with God in his sanctuary.*—This thirst for "the living God"

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the last five verses form the 70th Psalm. Perhaps they might be originally connected, as distinct parts of the same poem; but a short psalm being wanted for some particular occasion, these verses might be separated for the purpose.

Ver. 14. *Let them be ashamed.*—[The verbs in the preceding verse, in which the Psalmist simply prays for deliverance, are in the *imperative;* but here, and in the following verses, they are in the *future* tense, and naturally express the language of lively faith and hope, rather than that of wishing the destruction foreseen and predicted.]—*Bagster.*

PSALM XLI. [This Psalm is supposed to have been written on the same occasion as the three former; and to relate to David's affliction, and the evil treatment he received from his enemies during its continuance.]—*Bagster.*

Ver. 1. *The poor.*—See margin. The Hebrew term is of extensive import, and includes every kind of affliction

Ver. 8. *An evil disease.*—This term seems always to imply moral evil, and is analogous to that of blasphemy. Matt. xxvi. 65.

Ver. 13. *Amen and Amen.*—[That is, as the LXX. and Vulgate render, "So be it! So be it!" With this psalm ends the *first* of the five books into which the Hebrews have divided the Psalms.]—*Bagster.*

PSALM XLII. Title.—*Maschil.*—[Or, "An instructive psalm," or didactic ode, "for the sons of Korah." It is generally supposed to have been written by David when driven from Jerusalem and beyond Jordan, by Absalom's rebellion. I cannot help esteeming this Psalm, says Bishop *Lowth*, one of the most beautiful specimens of the Hebrew elegy. The author of this elegant complaint, exiled from the temple, and from the public exercise of religion, in the extreme parts of Judea, persecuted by his numerous enemies, and agitated by their reproaches, pours forth his soul to God in this tender and pathetic composition.]—*Bagster.*

God, when [d] shall I come and appear before God?

3 My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?

4 When I remember these *things*, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of [e] joy and praise, with a multitude that kept holyday.

5 Why art thou [f] cast down, O my soul? and *why* art thou disquieted in me? hope thou in God: for I shall yet [g] praise him [h] *for* the help of his countenance.

6 O my God, my soul [i] is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from [j] the hill Mizar.

7 Deep calleth unto deep at the noise of thy water-spouts: all thy waves [k] and thy billows are gone over me.

8 *Yet* the LORD will command his loving-kindness in the daytime, and in the night his song *shall be* with me, *and* my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 *As* with a [l] sword in my bones, mine enemies reproach me; while they say daily unto me, Where *is* thy God?

11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

d Job 23.3.

e Ps. 122.1.

f *bowed down.*

g or, *give thanks.*

h or, *his presence is salvation.*

i Ps. 77 3., 10.

j or, *the little hill.* Ps. 133.3.

k Ps. 88.7.

l or, *killing*

PSALM XLIII.

1 David, praying to be restored to the temple, promiseth to serve God joyfully. 5 He encourageth his soul to trust in God.

JUDGE me, O God, and plead my cause against an [a] ungodly nation: O deliver me from [b] the deceitful and unjust man.

2 For thou *art* the God of my strength; why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God [c] my exceeding joy: yea, upon the harp will I praise thee, O God my God.

5 Why [d] art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

a or, *unmerciful.*

b *a man of deceit and iniquity.*

c *the gladness of my joy.*

d Ps. 42.5, 11

PSALM XLIV.

1 The church, in memory of former favours, 7 complaineth of their present evils. 17 Professing her integrity, 24 she fervently prayeth for succour.

To the chief Musician for the sons of Korah, Maschil.

WE have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old.

2 *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3 For [a] they got not the land in possession by

a Jos. 24.12.

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was rendered the more painful by the taunting language of the heathen, who surrounded him with the insulting inquiry, "Where is thy God?" Their gods, indeed, were to be met with every where, in a variety of forms of wood and stone; but the God of Israel and of Christians is too great, too glorious, for the conceptions of a pagan.

Again: the psalmist's desires were quickened by the recollection of former enjoyments, when, in time past, he went with the multitude of the pious worshippers to Mount Zion, there to keep the holy festivals. These, while they called forth "the voice of joy and praise" for present mercies, pointed to the better days and higher enjoyments of "the age to come," that is, of king Messiah. In the mean time, many and great were his anxieties and despondencies, but he encouraged himself, as at other times, in the Lord his God. "Why art thou cast down, O my soul? . . . Hope thou in God, for I shall yet praise him, who is the health of my countenance and my God."

The following admirable paraphrase is given by Bishop *Lowth*, in his Lectures on Hebrew Poetry, as the most beautiful specimen of the Hebrew elegy:

> "As pants the wearied hart for cooling springs,
> That sinks exhausted in the summer's chase;
> So pants my soul for thee, great King of kings!
> So thirsts to reach thy sacred resting-place.
>
> On briny tears my famished soul has fed,
> While taunting foes deride my deep despair;
> "Say, where is now thy great Deliverer fled?
> Thy mighty God—Deserted wanderer, where?"
>
> Oft dwell my thoughts on those thrice happy days,
> When to thy fane I lead the jocund throng;
> Our mirth was worship, all our pleasure praise,
> And festal joys still closed with sacred song.
>
> Why throb, my heart? Why sink, my saddening soul?
> Why droop to earth with various woes oppressed?
> My years shall yet in blissful circles roll,
> An I joy be yet an inmate of this breast.
>
> By Jordan's banks with devious steps I stray,
> O'er Hermon's rugged rocks, and deserts drear;
> E'en there thy hand shall guide my lonely way,
> There, thy remembrance shall my spirit cheer.
>
> In rapid floods the vernal torrents roll,
> Harsh-sounding cataracts responsive roar;
> Thine angry billows overwhelm my soul,
> And dash my shattered bark from shore to shore.
>
> Yet thy soft mercies, ever in my sight,
> My heart shall gladden through the tedious day;
> And midst the dark and gloomy shades of night,
> To thee I'll fondly tune the grateful lay.
>
> Rock of my hope! Great solace of my heart!
> Why, why desert the offspring of thy care,
> While taunting foes thus point the invidious dart?
> "Where's now thy God? abandoned wanderer, where?"
>
> Why faint my soul? why doubt Jehovah's aid?
> Thy God, the God of mercy still shall prove!
> In his bright fane thy thanks shall yet be paid;
> Unquestioned be his pity and his love!"

PSALM XLIII. Ver. 1—5. "This psalm (says Bishop *Horne*) seemeth to be a continuation of the former, written by David in the same circumstances, on the same subject, and closing with the same chorus." And Dr. *Kennicott*, on the authority of more than twenty manuscripts, considers this as a continuation of the same psalm, which opinion is followed by Bishop *Lowth*, and the best modern commentators. The fact, indeed, is self-evident, and easily accounted for. The Jewish choristers, having, on some occasions, found the anthem too long, have divided it for their own conveniency, (no uncommon thing among choristers;) and being once divided, it was ignorantly supposed, it ought to be so divided.

This fragment of a psalm, however, offers nothing new for remark, except the beautiful wish, or prayer, for the diffusion of divine truth: "O send out thy light and truth!" The morning sun shining from the east, in a clear, unclouded, oriental sky, attracts all eyes towards it; so the psalmist prays that the divine glory, that is, the knowledge of God and the only means of salvation, might be so eminently diffused, as it were to light up the way to the tabernacle, where he longed to see the symbols of *his* presence, who was his exceeding joy, and take an active part in the public worship.

PSALM XLIV. Ver. 1—26. *The Jewish church recollecting former mercies, implores fresh deliverance from her heathen enemies.*—This is the third of the psalms called *Maschil*, or instructive, probably from the review which it contains of Jewish history. It is generally supposed to have been written during the reign of king Hezekiah; and *Mudge* fixes upon the point of time when Rabshakeh delivered his blasphemous message, (2 Kings xviii. 19, &c.) threatening total destruction both to the people of Judah and their king. But they are encouraged to hope in God, from the consideration of the many deliverances which they had formerly received. The state of the church here lamented, seems to agree well with the history just referred to; and the zeal which Hezekiah had shown in putting down idolatry, appears to warrant him in saying, "Neither have we dealt falsely in thy covenant:" meaning, that their re-

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Ver. 3. *Tears have been my meat.*—That is, I have been so occupied in weeping, that I have neglected my necessary food. See Ps. lxxx. 6.

Ver. 4. *These* (things)—Or times, rather. *Boothroyd.*

Ver. 6. *The hill Mizar.*—Some inconsiderable hill, where David had taken refuge in his banishment.

Ver. 7. *Deep calleth unto deep.—Merrick* observes, that in Homer, one river is represented as calling upon another to aid the Greeks; and in Æschylus fire and water are represented as covenanting together against them.—*Water-spouts.*—[A *water-spout* is a large tube formed of clouds by means of the electric fluid, the base being uppermost, and the point let down perpendicularly from the clouds. It has a particular kind of *circular motion* at the point; and, being hollow within, attracts vast quantities of water, which it frequently pours down in torrents upon the earth. These spouts are frequent on the coast of Syria; and, no doubt, the Psalmist had often seen them, and the ravages which they made. See *Shaw's* Travels, p. 333.]—*Bagster.*

Ver. 10. *With a sword.*—"A murderous weapon."—*Ainsworth.*

Ver. 11. *Health of my countenance.*—Heb. "The salvation," &c. as in ver. 5.

PSALM XLIII. Ver. 4. *With the harp.*—This, we know, was David's favourite instrument, and from this and other places it appears he did not scruple, though a king, to assist in the public worship.

Ver. 5. *The health.*—Our translators have improperly rendered the Hebrew word for *salvation* (or salvations) in the fifth verse of the preceding Psalm *help*, and in this, *health*.

PSALM XLIV. Title,—*Maschil.* See note on title, Ps. xxxii.

Ver. 2. *Didst afflict*, &c.—[Or, rather, "how thou didst afflict the people (of Canaan,) and madest them (the Hebrews) to shoot forth:" for *shalach is*

their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because [u] thou hadst a favour unto them.

4 Thou art my King, O God: command deliverances for Jacob.

5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

6 For [c] I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to [d] shame that hated us.

8 In God we boast all the day long, and praise thy name for ever. Selah.

9 But thou hast cast [e] off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to turn back [f] from the enemy: and they which hate us spoil for themselves.

11 Thou hast given us [g] like sheep *appointed* for meat; and hast scattered us among the heathen.

12 Thou sellest [h] thy people [i] for nought, and dost not increase *thy wealth* by their price.

13 Thou makest us a reproach [j] to our neighbours, a scorn and a derision to them that are round about us.

14 Thou makest us a byword among the heathen, a shaking of the head among the people.

15 My confusion *is* continually before me, and the shame of my face hath covered me,

16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy [k] and avenger.

17 All [l] this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, [m] neither have our [n] steps declined from thy way;

19 Though thou hast sore broken us in the place of [o] dragons, and covered us with the shadow [p] of death.

20 If we have forgotten the name of our God, or [q] stretched out our hands to a strange god;

21 Shall not God search this out? for he knoweth the secrets of the heart.

22 [r] Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

23 Awake, why sleepest thou, O LORD? arise, cast [s] *us* not off for ever.

24 Wherefore hidest thou thy face, *and* forgettest our affliction and our oppression?

25 For our soul is bowed down to the dust: our belly cleaveth unto the earth.

26 Arise [t] for our help, and redeem us for thy mercies' sake.

b Da.4.37.
c Ho.1.7.
d Ps.132.18.
e Ps.74.1. La.3.31,32
f Le.26.17. De.28.25, 64.
g *as sheep of meat.*
h De.32.30.
i *without riches.*
j Je.24.9.
k Ps.8.2.
l Da.9.13.
m Job 23.11, 12. Ps.119.157
n or, *goings.*
o Is.35.7.
p Ps.23.4.
q Job 31.26 ..28.
r Ro.8.36.
s ver.9.
t *a help for us.*

PSALM XLV.

1 The majesty and grace of Christ's kingdom. 10 The duty of the church, and the benefits thereof.

To the chief Musician upon [a] Shoshannim, for the sons of Korah, [b] Maschil, A Song of loves.

MY heart [c] is inditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

2 Thou art fairer [d] than the children of men: grace [e] is poured into thy lips: therefore God hath blessed thee for ever.

3 Gird thy sword [f] upon *thy* thigh, O *most* mighty, with thy glory and thy majesty.

4 And in thy majesty [g] ride [h] prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible [i] things.

5 Thine arrows [j] *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.

6 Thy [k] throne, O God, *is* for ever and ever. the sceptre of thy kingdom *is* a right sceptre.

7 Thou lovest righteousness, and hatest wickedness: therefore [l] God, thy God, hath

a Psalms 69, 80.
b or, *of instruction.*
c *boileth*, or, *bubbleth up.*
d Ca.5.9..15
e Lu.4.22.
f He.4.12. Re.1.16.
g *prosper thou, ride thou.*
h Re.6.2.
i Ps.65.5.
j Ps.38.2.
k Ps.93.2. He.1.8.
l or, *O God.*

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form was neither temporary nor hypocritical. What is said of the cruelty of these ancient heathen, is by no means hypothetical. The temples of the heathen were always the habitations of cruelty, and therefore is this passage applied to the persecution of the primitive Christians by the Romans, who were remarkable for tolerating every worship upon earth, except that of the true God.

On the latter part of the psalm, Bishop *Horne* remarks—"There is a time, when the triumphs of the adversary, and afflictions of the church, tempt men to think that the eye of Providence is closed or turned away; and that the Almighty hath ceased to remember their sad estate. But the truth is, that God only giveth his people an opportunity of feeling their own insufficiency; and waiteth till, by fervent and importunate prayer, they solicit his help: for so the holy Jesus slept while the ship was covered with the waves, until awakened by the cries of his disciples, he arose to their assistance, and spoke the tempest into a perfect calm."

PSALM XLV. Ver. 1—17. *A Song of Loves*—or, as *Ainsworth* reads it, of "the well-beloved virgins;" supposing it to be an *epithalamium*, (as Bishop *Lowth* calls it,) or wedding song, chanted by the virgins which attended the marriage ceremony. This among the Jews, was not only considered a sacred solemnity, but also a mystical rite. This is the true foundation for explaining this psalm, the Canticles, and a few other sacred songs, of the union between Jehovah and the Jewish church, or Messiah and the Christian church. (See Isa. v. 1. Matt. xxv. 1—16. Eph. v. 25—32.) It appears to us very probable, that it was composed on the same, or a like occasion, as the book of Canticles, which in style it much resembles; but whether by David, Solomon, or Nathan the prophet, (as Dr. *Hales* thinks,) we have no sufficient ground to ascertain. One thing is certain, that a greater than David or Solomon is here, namely, king Messiah, to whom certain passages are clearly applied by the author of the Epistle to the Hebrews, and in the book of the Revelation. (See note to title.)

The words, "Thou art fairer (more beautiful) than the children (or sons) of men;" while they refer literally to the exterior form, designate chiefly, as they apply to the Messiah, mental purity and perfection; and though the expression, "grace is poured into thy lips," might be explained poetically of Messiah's eloquence, it should, we think, include also the doctrines and precepts of divine grace which he delivered to his hearers. (Luke iv. 22.) The Chaldee explains this of "the spirit of prophecy" bestowed on him.

The virgin choristers, here introduced, may be supposed to represent the angelic hosts, who, at the Messiah's birth, sang "Glory to God and good will to men;" (Luke ii. 14;) and at his ascension proclaimed him through the skies, "the Lord

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to *send forth* in any manner, and is applied to a vine spreading its roots, &c. Ps. lxxxix. 9. Ez. xvii. 6. Je. xvii. 8.; and this sense is parallel with *plantedst* in the former line.)—*Bagster.*

Ver. 12. *For nought.*—i. e. without enriching thyself. Sometimes, as Bishop *Horne* remarks, God permits his professing people "to be held cheap and vile, and to be sold into slavery by their enemies, for little or nothing:" this was remarkably the case in the last destruction of Jerusalem.

Ver. 19. *Thou hast sore broken us.*—*Ainsworth*, "Crushed." The allusion seems to be to a shipwreck.—*In the place of dragons.*—Or, sea-monsters; Heb. *Tannim:* perhaps "crocodiles." See note on Job vii. 12.

Ver. 20. *Stretched out*—That is, in the attitude of worship.

Ver. 25. *Our belly cleaveth to the earth.*—That is, we crawl like earth-worms.

PSALM XLV. Title,—*Upon shoshannim.*—[Or, rather, "To the chief musician upon the hexacords, a didactic ode for the sons of Korah, *and* a song of loves." *Shoshannim*, most probably denotes *hexachords*, or *six-stringed instruments*, from *shesh*, "six;" hence the Persian *shoshta*, a *six-stringed lute*. This psalm is supposed by some to be an epithalamium, or nuptial song, on the marriage of Solomon with Pharaoh's daughter; but with what propriety could Solomon be described as *fairer than the children of men*, a *mighty warrior*, a *victorious conqueror*, and a prince whose *throne is for ever and ever?* *A greater than Solomon is here:* and the person described is no other than the Messiah, as is acknowledged by many Jewish writers The Targum, on verse 3, says, "Thy beauty, *malka meshceeha*, O King Messiah, is greater than the children of men;" and the Apostle expressly quotes it as such, He. i. 8, 9. It was probably written by David after Nathan's prophetic address, 1 Ch. xvii. 27.)—*Bagster.*

Ver. 1. *My heart is inditing.*—See margin; which the Jews consider as an allusion to the frying of the *Mincha*, or meat-offering, Levit. vii. 9. It has been rendered, "hath revolved," teemeth, &c. but we rather conceive, "is agitated," or "labours," as Bishop *Horsley* renders it, may be more accurate, as referring to the agitation of the heart, by the spirit of inspiration.—*Touching the king.*—"To," or "before the king." This Epithalamium was to be chanted in his presence, as was customary.

Ver. 3. *O* (most) *mighty.*—This interesting verse will bear two renderings either,

"Gird thy sword upon the thigh, O thou mighty one,
(Arrayed) with thy glory, and thy majesty."

Or, as Dr. *Pye Smith* renders it,

"Gird thy sword upon the thigh,
Mighty in thy glory, and thy majesty!"

Ver. 7. *God.*—See margin: "Both the Hebrew and Greek (says Dr. *Pye Smith*) would fairly bear this construction; but it could not be proved."

anointed [m] thee with the oil of [n] gladness above thy fellows.

8 All [o] thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.

9 Kings' daughters [p] *were* among thy honourable women: upon thy right [q] hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; forget [r] also thine own people, and thy father's house;

11 So [s] shall the king greatly desire thy beauty: for [t] he *is* thy Lord; and worship [u] thou him.

12 And the daughter of Tyre [v] *shall be there* with a gift; *even* the rich [w] among the people shall entreat thy [x] favour.

13 The king's daughter *is* all glorious within: her clothing [y] *is* of wrought gold.

14 She shall be brought [z] unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

15 With gladness [a] and rejoicing shall they be brought: they shall enter into the king's palace.

16 Instead [b] of thy fathers shall be thy children, whom thou mayest make princes [c] in all the earth.

17 I will make thy name [d] to be remembered in all generations: therefore shall the people praise thee for ever and ever.

PSALM XLVI.

The confidence which the church hath in God. 8 An exhortation to behold it.

To the chief Musician [a] for the sons of Korah, A Song [b] upon [c] Alamoth.

m Is 61.1.
n 1 Ki.1.39, 40.
o Ca.1.3.
p Ca.6.8.
q 1 Ki.2.19.
r De.33.9. Mat.10.37
s Ca.1.9,&c
t Is.54.5.
u Ps.95.6.
v Is.23.18. Ac.21.3..6
w Is.60.3.
x *face.*
y Is.61.10. Re.19.7,8.
z Ca.1.4.
a Is.35.10. Jude 24.
b Ps.22.30.
c Re.1.6.
d Mal.1.11.
a or, *of.*
b Ps.48.66.
c 1 Ch.15.20
d *heart of the seas.*
e Eze.47.1., 12.
f Re.21.2,3.
g *when the morning appeareth* Ex.14.24, 27. Ps.30.5.
h *a high place for us.*
i Eze.39.9, 10.
j Is.2.11,17.
a or, *of.*

GOD *is* our refuge and strength, a very present help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the [d] midst of the sea;

3 *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.

4 *There is* a [e] river, the streams whereof shall make glad the city [f] of God, the holy *place* of the tabernacles of the Most High.

5 God *is* in the midst of her; she shall not be moved: God shall help her, [g] *and that* right early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The LORD of hosts *is* with us; the God of Jacob *is* [h] our refuge. Selah.

8 Come, behold the works of the LORD, what desolations he hath made in the earth.

9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth [i] the chariot in the fire.

10 Be still, and know that I *am* God: I will be exalted [j] in the earth.

11 The LORD of hosts *is* with us: the God of Jacob *is* our refuge. Selah.

PSALM XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Christ.

To the chief Musician, A Psalm [a] for the sons of Korah.

O CLAP your hands, all ye people; shout unto God with the voice of triumph.

strong and mighty," and the "King of glory." Such, indeed, is the character in which he is here introduced—a mighty warrior, armed and arrayed in majesty and glory. But the conquests of Messiah, here referred to, are not those of violence and blood, but of meekness, truth, and righteousness. Keen is his sword and sharp are his arrows; their object, however, is not the destruction, but the conversion of mankind. The triumphs here celebrated, are those of the gospel; and we happily live in a day in which these have been conspicuously displayed, and wherein we may reasonably anticipate still more. "Prosper thou, ride thou" King of saints in all thy majesty, till all thine enemies be subdued by the power of truth and righteousness!

But the dignity of the person here addressed, is evidently a principal object in this psalm. Some persons, from a fear of rendering too high honours to the Son of God, have remarked that princes and magistrates are sometimes addressed as gods, without countenancing any claim to divine origin or power; but here we offer one remark, (in our view equally true and important,) that when men or angels are thus transiently addressed as gods, something is always added to prevent the danger of mistaken honours: both angels and magistrates are called *gods*, but they are commanded to worship God's illustrious Son; (Psalm ii. 7—12. lxxxii. 6, 7. Heb. i. 1—9.) But when Christ is called God, as in the passage before us, strength, honour, might, majesty, and eternity, are ascribed to him. "Thy throne, O God! is for ever and ever."

This mighty person, arrayed in splendour and armed with power, is no less attractive by his gentle and amiable virtues than by the more masculine virtues of a sovereign. The perfumed garments, here named, were typical both of the virtues of the Redeemer himself, and of the internal comforts of the Holy Spirit. But the incense fumed upon the golden altar was typical of a far inferior, though of a precious and holy thing: namely, of whatever is pleasing to God, in the faith, the devotions, and the good works of the saints. "Now, (says Bishop *Horsley*,) the psalmist says that the fragrance breathing from the garments of the king, far excels, not only the sweetest odours of any earthly monarch's palace, but that it surpasses those spiritual odours of sanctity in which the king himself delights. The consolations which the faithful, under all their sufferings, receive from him, in the example of his holy life, the ministration of the word and sacraments, and the succours of the Spirit, are far beyond the proportion of any thing they have to offer in return to him in their praises, their prayers, and their good lives: notwithstanding, in these their services he condescends to take delight. This is the doctrine of this highly mystic text, that the value of all our best works of faith and obedience, even in our own eyes, must sink into nothing when they are contrasted with the exuberant mercy of God extended to us through Christ."

The latter part of this most interesting psalm seems particularly to indicate the calling of the Gentiles; for it is that church, and not the Jewish church, which is here called upon to forget her "own people" and her "father's house."

> "So shall the King the more rejoice
> In thee, the favourite of his choice;
> Let him be lov'd, and yet ador'd,
> For He's thy Maker, and thy Lord."—*Watts.*

PSALM XLVI. Ver. 1—11. *A Psalm expressive of faith in God, and gratitude for national deliverance.* Neither the author nor the occasion of this psalm is on record: it is, however, a very sublime and animated composition. Bishops *Patrick* and *Lowth* suppose it to have been written by David, on occasion of his victory over his enemies, as mentioned in the eighth chapter of the second book of Samuel; but the learned *Rosenmüller* thinks it was written on occasion of the victory of Jehoshaphat, which was celebrated with great rejoicing, as we find in 2 Chron. xx. 26—30. As, however, we have no *data*, it would be presumptuous to decide. But the psalm appears to us rather to be the language of faith under threatened difficulties, than of triumph over vanquished foes. In that view Luther composed a famous version of it on his journey to the Diet of Worms, where he went boldly to defend the Reformation, at the risk of his own life; and it was often his cry, when threatened with any fresh trouble, "Let us sing the forty-sixth Psalm!"

So Bishop *Horne* explains it: "The Church, in time of trouble, declares her trust and confidence in God, and doubts not of being preserved safe by this anchor in the most stormy seasons: even then enjoying the comforts of the Spirit, and the presence of God in the midst of her, and bidding defiance to all her foes." Finally, God himself is introduced as speaking the stormy nations into obedience, and burning all the implements of war.

> "Silence, O earth! thy Maker own:
> Ye Gentiles, he is God alone:
> The Lord of hosts is in the field,
> The God of Jacob is our shield."—*Montgomery.*

PSALM XLVII. Ver. 1—9. *A Psalm of Joy and Praise.*—

Ver. 8. *All thy garments* smell.—This last word smell, is supplementary and unnecessary; *Ainsworth* and *Horsley* omit it; "Thy garments (are,") &c.—*Ivory palaces.*—Palaces inlaid with ivory, as was not uncommon; or cabinets of ivory, in which the robes, or rather the perfumes, were kept.

Ver. 12. *Entreat thy favour.*—"Thy countenance," or face. As the pronoun is pointed feminine, this is considered to be addressed to the church, as in the verse preceding.

PSALM XLVI. Title,—*A song upon Alamoth.*—Upon no word have the commentators on the psalms been more puzzled, than upon this *Alamoth*, which some have supposed to be a musical instrument, and others a psalm tune; for neither of which does there appear sufficient ground. *Alamoth* sometimes signifies *virgins*, and it has been thought that these sons of Korah were in this case to sing with feigned voices, to imitate the females, an octave above their proper pitch; such seems to have been the sentiment of the Rabbins, but the question is too dry, and the discussion would be too tedious in this place. Compare note on the title of psalm vi.

Ver. 4. *There is a river.*—Though this may have a literal reference to the streams that watered Zion, we have no doubt but that the psalmist refers to

2 For the LORD most high *is* terrible; *he is* a great King over all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up [b] with a shout, the LORD with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For [c] God *is* the King of all the earth: sing ye praises [d] with [e] understanding.

8 God reigneth over the heathen: God sitteth upon the throne of his holiness.

9 The [f] princes of the people are gathered together, *even* the people of the God of Abraham: for the shields [g] of the earth *belong* unto God: he is greatly exalted.

PSALM XLVIII.

The ornaments and privileges of the church.

A Song *and* Psalm [a] for the sons of Korah.

GREAT *is* the LORD, and greatly to be praised in [b] the city of our God, *in* the mountain of his holiness.

2 Beautiful [c] for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the [d] north, the city [e] of the great King.

3 God is known in her palaces for a refuge.

4 For, lo, the kings [f] were assembled, they passed by together.

5 They saw *it, and* so they marvelled; they were troubled, *and* hasted away.

6 Fear [g] took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakest the ships of [h] Tarshish with an east wind.

8 As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish [i] it for ever. Selah.

9 We have thought of thy loving-kindness, O God, in the midst of thy temple.

10 According to thy [j] name, O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 [k] Mark ye well her bulwarks, [l] consider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever: he will be our guide [m] *even* unto death.

PSALM XLIX.

1 An earnest persuasion to build the faith of resurrection, not on worldly power, but on God. 16 Worldly prosperity is not to be admired.

To the chief Musician, A Psalm [a] for the sons of Korah.

HEAR this, all *ye* people; give ear, all *ye* inhabitants of the world:

2 Both low and high, rich and poor, together.

3 My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.

4 I will incline mine ear to a parable: I will open my dark saying upon the harp.

5 Wherefore [b] should I fear in the days of evil, *when* the iniquity of my heels shall compass [c] me about?

b Ps.68.18, 33. Ac.1.5..11
c Zec.14.9.
d or, every one that hath understanding.
e 1 Co.14.15 Col.3.16.
f or, *The voluntary of the people are gathered unto the people of*, &c. 2 Co.8.5.
g Pr.30.5.
a or, *of.*
b Ps.65.1.
c Ps.50.2. La.2.15.
d Is.14.13.
e Mat.5.35.
f 2 Sa.10.6.. 19.
g Ex.15.14 .16.
h Eze.27.25.
i Is.2.2.
j Jos.7.9. Ps.113.3.
k *Set your heart to.*
l or, *raise up.*
m Ps.73.24. Is.58.11.
a or, *of.*
b Ro.8.33, 34.
c Ho.7.2.

This is generally considered to have been composed by David (though his name is not prefixed,) on occasion of removing the ark to Mount Zion, and probably repeated on its removal to the temple of Solomon. (See 2 Sam. vi. and 2 Chron. v.) But it has been constantly applied by the Christian church to the triumphant ascension of our Saviour into heaven. (Compare Ps. lxviii. 16—18.)

It appears by this and other psalms, that the public processions of the Hebrews were no less animated and noisy than those of the ancient heathens and nominal Christians: but in one important respect they differed; their rejoicings—their shoutings—were the voice of solemn praise, and not debased (so far as we know) by either intemperance or profaneness. The constant, though distant expectation of the Messiah, seems to have sanctified their joy, and turned their songs of triumph into hymns of praise; and on every great occasion, all who were Israelites indeed, were led to look forward to the great events of the expected "world to come," as the Jews designated the days of their Messiah. Unpardonable, then, is it in professing Christians, to debase their solemn festivals by an admixture of vulgar themes and carnal joys, especially when surrounded by so many circumstances that call for gratitude and praise.

> "In Israel stood his ancient throne,
> He lov'd that chosen race;
> But now he calls the world his own,
> And Gentiles taste his grace."—*Watts.*

PSALM XLVIII. Ver. 1—14. *A Song of Praise for a great national deliverance.*—The date of this psalm can only be conjectured from internal evidence. Bishop *Patrick* supposes it to have been composed on the great victory of Jehoshaphat, (2 Chron. xx.) Others conjecture it might be composed for the dedication of the second temple: but we confess we are disposed to refer it to the age of David: it was probably written by him on his victory over the Syrians and their confederates. (2 Sam. x. 15—19.) Nor is the mention of God's temple an objection, since we have met with several instances of the tabernacle itself being called by that name. It even appears to us, that so much would not have been said of Mount Zion if the temple on Mount Moriah had been now erected.

What is said of the ships of Tarshish, meaning the largest ships then known, may not, perhaps, imply the occurrence of an actual storm; but only the total defeat of these confederate powers, as vessels at sea, by the fury of an east wind.

On whatever occasion, however, this psalm was written, the first and more immediate object of the writer was to lead his countrymen to look to the God of Israel as their only sure protection and defence; whether it were from storms at sea, or enemies on land. Zion, indeed, was an elevated situation and well fortified; but her true strength lay, not in her bulwarks, or her towers, but in that God who resided in them. So it is in the Christian church; Messiah, who resides therein, is both her strength and glory.

> "This God is the God we adore,
> Our faithful unchangeable friend;
> His love is not less than his power,
> And neither knows measure nor end."

PSALM XLIX. Ver. 1—20. *The misery of being rich and great without religion.*—The author and occasion of this psalm are alike unknown, nor are there any internal circumstances that can decide. It is, however, generally supposed to have been written during the captivity, and to have been intended to counteract the Epicurean notions of the heathen. It seems, says Dr. *Dodd*, to be a meditation on the vanity of riches, and the usual haughtiness of those who possess them. As a remedy to this, he sets before them the near approach of death, from which no riches can save, in which no riches can avail. The author considers the subject he is treating as a kind of wisdom concealed from the world; a mystery, an occult science, with respect to the generality of mankind. The style is enigmatical (ver. 4.;) we may therefore be prepared for difficulties, of which there are indeed many, as may be seen in our notes: yet some critics, by seeking for more mysteries than the psalm contains, have much increased them. The general design and purport of the psalm we conceive to be as follows:

another Zion, and to purer streams; that is, to the church of God, and the streams of living water by which it is refreshed and purified.

PSALM XLVII. Ver. 2. *Terrible.—Ainsworth*, "fearful:" a God of awful majesty.

Ver. 4. *The excellency of Jacob.*—The tabernacle, (or temple,) and its sacred institutions.

Ver. 5. *God is gone up.*—That is, the ark, the symbol of the divine presence, unto the hill of Zion.

Ver. 9. *The princes.*—Marg. "The voluntary of the people;" i. e. the noble volunteers who fought not as mercenaries, but for the freedom of their country; these "are gathered (unto) the people," &c.—*The shields of the earth.*—That is, its masters, or defenders, its rulers and its warriors, are all in the hands of God, and disposed of by him with the same ease that a soldier wields his shield.

PSALM XLVIII. Ver. 2. *Beautiful for situation.*—Elevated, salubrious.—*On the sides of the north* (is) *the city of the great king.*—That is, Jerusalem and the temple were on the north of Zion.

Ver 7 *The ships of Tarshish.*—By these may be understood, large ships; and the sense may be, that God visited their enemies with a tempest, enough to break the strongest ships, even those built for foreign service. See *Taylor's* Calmet.

Ver. 10. *So is* (or be) *thy praise.*—That is, corresponding to the glory thou hast already acquired.

Ver. 13. *Mark ye well her bulwarks.*—See Margin; i. e. contemplate.—*Consider.*—Rather, as *Parkhurst*, "distinguish, or count." Compare verse preceding.

Ver. 14. Even *unto death.*—"Beyond death." As an instance that the Hebrew particle signifies *beyond*, in respect of time, Professor *Gesenius* refers to Levit. xv. 25. The LXX. render it like the preceding phrase, "for ever."

PSALM XLIX. Ver. 4. *Dark saying.*—(*Ghidah.*) An enigma, riddle, or pointed saying.—Bishop *Lowth.*

Ver. 5. *The iniquity of my heels.*—Rather, "of those that lie in wait for me."—Bishop *Lowth.* [Or, rather, "my supplanters," *akaivay*, from *akar*, to *supplant, defraud;* see Gen. xxvii. 36. Jer. ix. 4.; xvii. 9. To the same effect the Syriac and Arabic. "Why should I fear in the evil day when the iniquity of my enemies compasses me about!"]—*Bagster.*

6 They that trust in their wealth, and boast themselves in the multitude of their riches;
7 None *of them* can by any means redeem his brother, nor [d] give to God a ransom for him:
8 (For the redemption of their soul *is* precious, and it ceaseth for ever:)
9 That he should still live for ever, *and* not see [e] corruption.
10 For [f] he seeth *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.
11 Their inward thought *is*, *that* their houses *shall continue* for ever, *and* their dwelling places to [g] all generations; they call *their* lands [h] after their own names.
12 Nevertheless man [i] *being* in honour abideth not: he is like the beasts *that* perish.
13 This their way *is* their folly: yet their posterity [j] approve their sayings. Selah.
14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion [k] over them in the morning; and their [l] beauty shall consume [m] in the grave from their dwelling.
15 But God will redeem my soul from the [n] power of [o] the grave: for he shall receive me. Selah.
16 Be not thou afraid when one is made rich, when the glory of his house is increased;
17 For when he dieth he shall carry nothing [p] away: his glory shall not descend after him.
18 Though [q] while he lived he blessed his soul: and *men* will praise thee, when thou doest well to thyself.
19 [r] He shall go to the generation of his fathers; they shall never see light.
20 Man *that is* in honour, and understandeth not, is like the [s] beasts *that* perish.

PSALM L.

1 The majesty of God in the church. 5 His order to gather saints. 7 The pleasure of God is not in ceremonies, 14 but in sincerity of obedience.

A Psalm [a] of Asaph.

THE [b] mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.
2 Out [c] of Zion, the perfection of beauty, God hath shined.
3 Our God shall [d] come, and shall not keep silence: a fire [e] shall devour before him, and it shall be very tempestuous round about him.
4 He shall call to the heavens from above, and to the earth, that he may judge his people.
5 Gather [f] my saints together unto me; those that have made a covenant [g] with me by sacrifice.
6 And the heavens shall declare his righteousness: for God [h] *is* judge himself. Selah.
7 [i] Hear, O my people, and I will speak; O Israel, and I will testify against thee: I *am* God, *even* thy God.
8 I will not reprove thee for thy sacrifices or thy burnt-offerings, *to have been* continually before me.
9 I [j] will take no bullock out of thy house, *nor* he-goats out of thy folds.
10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.
11 I know all the fowls of the mountains: and the wild beasts of the field *are* [k] mine.
12 If I were hungry, I would not tell thee: for the world *is* mine, and the fulness thereof.
13 Will I eat the flesh of bulls, or drink the blood of goats?
14 Offer unto God thanksgiving; and pay thy vows unto the Most High:
15 And [l] call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.
16 But unto the wicked God saith, What [m] hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?
17 Seeing thou hatest [n] instruction, and castest my words behind thee.
18 When thou sawest a thief, then thou consentedst with him, and [o] hast been partaker with adulterers.
19 Thou [p] givest thy mouth to evil, and thy tongue frameth deceit.
20 Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.
21 These *things* hast thou done, [q] and I kept silence; thou thoughtest that I was altogether *such a one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes.
22 Now consider this, ye that [r] forget God, lest I tear *you* in pieces, and *there be* none to deliver.
23 Whoso offereth praise [s] glorifieth me: and to him that [t] ordereth *his* [u] conversation *aright* will I show the salvation of God.

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d Job 36.18.
e Ac.13.33, 37.
f Ec.2.16, 21.
g *generation and generation.*
h 2Sa.18.18.
i Ps.39.5.
j *delight in their mouth.*
k Da.7.22. Re.2.26, 27.
l or, *strength.*
m or, *the grave being an habitation to every one of them.*
n *hand.*
o or, *hell.*
p Lu.12.20.
q *in his life*
r The soul *shall go.*
s Ec.3.18, 19.
a or, *for.*
b Is.9.6.
c Ps.68.24.
d Re.22.20.
e Da.7.10.
f Mat.24.31.
g He.12.24.
h Re.20.12.
i Mi.6.1, 8.
j Ac.17.25. He.10.4,6
k *with me.*
l Ps.107.6, &c.
m Is.1.11, 15. Jn.4.24
n Pr.5.12,13
o *thy portion was.*
p *sendest.*
q Ec.8.11, 12. Ro.2.4. 2 Pe.3.8.
r Ps.9.17.
s 1 Pe.2.9.
t *disposeth his way.*
u Ph.1.27.

The writer, it should seem, was of the poorer class, and his enemies great and wealthy; yet, says he, "Why should I fear them? They are mortal as well as me. None can ransom the life of his brother, nor is there any redemption in the grave. The rich vainly please themselves in perpetuating their names in their possessions and their posterity, and forget that they themselves must die. Yet their carcasses are laid in the grave, like slaughtered sheep; and death, like a voracious wolf, feeds thereon. 'Verily,' says the psalmist, 'God shall redeem my soul; from the hand of the grave he shall rescue me;' which is to me, far greater consolation, than to die possessed of riches or of honours, which would then be perfectly useless."—The last verse so much resembles the twelfth, that some critics have supposed they must have been originally the same; but this is by no means certain. The sense of both is comprised in the following verse.

"Men void of wisdom and of grace,
If honour raise them high,
Live like the beast, a thoughtless race,
And like the beast they die."—*Watts.*

PSALM L. Ver. 1—23. *God's judgment against hypocrisy.*—This is the first of twelve psalms attributed to Asaph, the contemporary of king David, and whose compositions rank next to those of the royal psalmist. (1 Chron. xvi. 7.) The introduction has much sublimity and grandeur, the imagery being borrowed from the giving of the law at mount Sinai, (Deut. xxxiii. 2.) only instead of shining forth from the wilderness, God's glory is displayed from Zion. The scene is that of su-

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Ver. 7. *Redeem his brother.*—That is, from death, or the grave, as in ver. 9.
Ver. 8. *It ceaseth for ever.*—That is, after death there is no more redemption. Compare Heb. x. 18, 26.
Ver. 11. *Their inward thought.*—["Their *grave* is their house for ever, their dwelling place through all generations, though their names are celebrated over countries." All the ancient versions, instead of *kirbom*, "their inward part," seem to have read *kivrom*, "their grave;" which is probably the true reading.]—*Bagster.*
Ver. 12. *Nevertheless, man,* &c.—More literally, "Man in honour resteth not." The original term, according to *Ainsworth*, means, to take a night's lodging. The sense seems to us, "Man is perpetually restless, never satisfied with his present situation." Most of the ancient versions read, as in the last verse, "understandeth not." So *Kennicott* and *Horsley*; but they are not supported by MSS.——*He is like the beasts that perish.*—*Ainsworth*, "Are silenced;" *Kennicott*, "Go down into silence;" *Horsley*, "Sink into nothing." Compare Eccl. iii. 21.
Ver. 14. *Like sheep they are laid in the grave.*—*Vansittart*, "They are laid in the grave like sheep (in a fold)." The sense appears to us, they die and are buried, without being able to resist. See Ps. xliv. 11, 22.——*Death shall feed on them.*—So the heathen supposed that *Cerberus* feasted on the bodies in the grave. (*Orient. Lit.* No. 767.) But the LXX. read, "Death shall feed (or rule) them," as a shepherd does his sheep. So *Kennicott* and *Horsley*, "Death is their shepherd:" but query?——*Their beauty.*—*Ainsworth*, "image, form," &c.——*Shall consume.*—Or, "Be consumed" in the grave; or rather, "Their form shall be consumed, the grave (being) their dwelling place."
Ver. 15. *From the power of the grave* (or hell) *shall he rescue me.*—The word *Sheol* being equivocal, has been variously translated. See note on Psal. xvi. 10. We have followed *Boothroyd* and others, in rejecting the Masoretic pointing of this verse.
PSALM L. [It cannot be certainly determined at what period, or on what occasion, this truly sublime poem was composed; some refer it to the time of David, others to that of Hezekiah, and others to that of the captivity.]—*Bagster.*
Ver. 5. *Gather my saints.*—*Ainsworth*, "My gracious ones;" those who, professing to have received grace and mercy, are bound to display it to all around them.——*Those who have made*—stricken, or cut a covenant with me by sacrifice; for it was by the death of the sacrifice the covenant was confirmed. Heb. ix. 22.
Ver. 8. *I will not reprove,* &c.—See Isa. i. 11—15.
Ver. 22. *Lest I tear you in pieces.*—The Almighty, thus provoked by their hypocrisy, compares himself to an incensed lion. See Hos. v. 14.
Ver. 23. *That ordereth his conversation.*—i. e. that regulates his conduct by God's word.

PSALM LI.

1 David prayeth for remission of sins, whereof he maketh a deep confession. 6 He prayeth for sanctification. 16 God delighteth not in sacrifice, but in sincerity. 18 He prayeth for the church.

To the chief Musician, A Psalm of David, when [a] Nathan the prophet came unto him, after he had gone in to [b] Bathsheba.

HAVE mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot [c] out my transgressions.

2 Wash [d] me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge [e] my transgressions: and my sin *is* ever before me.

4 Against [f] thee, thee only, have I sinned, and done *this* evil in thy [g] sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

5 [h] Behold, I was shapen in iniquity; and in sin did my mother [i] conceive me.

6 Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

7 Purge [j] me with hyssop, and I shall be clean: wash me, and I shall be [k] whiter than snow.

8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken may [l] rejoice.

9 Hide [m] thy face from my sins, and blot out all mine iniquities.

10 Create [n] in me a clean heart, O God; and renew a [o] right spirit within me.

11 Cast me not away from thy presence; and take not [p] thy holy spirit from me.

12 Restore unto me the joy of thy salvation and uphold me *with thy* free [q] spirit.

13 *Then* [r] will I teach transgressors thy ways and sinners shall be converted unto thee.

14 Deliver me from [s] blood-guiltiness, O God thou God of my salvation: *and* my tongue [t] shall sing aloud of thy righteousness.

15 O LORD, open thou my lips; and my mouth shall show forth thy praise.

16 For [u] thou desirest not sacrifice, else [v] would I give *it:* thou delightest not in burnt-offering.

17 The sacrifices of God *are* a broken spirit: a broken [w] and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of [x] righteousness, with burnt-offering and whole burnt-offering: then shall they offer bullocks upon thine altar.

a 2 Sa.12.1, &c.
b 2 Sa.11.2, 4.
c Is.43.25. 44.22. Ac.3.19.
d Re.1.5.
e Pr.28.13.
f 2 Sa.12.13.
g Lu.15.21.
h Ep.2.3.
i *warm.*
j Le.14.4, 9. Nu.19.18. He.9.19.
k Is.1.18.
l Mat.5.4.
m Je.16.17.
n Ac.15.9.
o or, *constant.*
p Lu.11.13.
q 2 Co.3.17.
r Zec.3.1..8.
s *bloods.*
t Ps.71.23, 24.
u Ho.6.6. Mi.6.7,8. He.10.4.. 10.
v or, *that I should.*
w Is.66.2.
x Ps.4.5. Ro.12.1.
a 1 Sa.21.7. 22.9.
b Eze.22.9.
c Ps.137.1,2
d Je.9.4,5.

PSALM LII

1 David, condemning the spitefulness of Doeg, prophesieth his destruction. 6 The righteous shall rejoice at it. 8 David, upon his confidence in God's mercy, giveth thanks.

To the chief Musician, Maschil, *A Psalm* of David, when [a] Doeg the Edomite came and told [b] Saul, and said unto him, David is come to the house of Ahimelech.

WHY boasteth thou thyself in mischief, O mighty man? the [c] goodness of God *endureth* continually.

2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

3 Thou lovest evil more than good; *and* [d] ly-

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preme judgment; but it extends not to the world at large, but to Israel only, the professed people of JEHOVAH, who are summoned from east to west to appear before him, and answer to his charge. This is not the neglect of external sacrifices, for they, alone considered, are of little estimation in the sight ofGod; but the want of devotion of heart, and purity of life. He who owns all the beasts, both of the fold and the forest, cannot be gratified with the effusion of goats' and bullocks' blood. "He that offereth praise glorifieth God;" and "to him that ordereth his conversation aright," that is, according to his word, "to him will he show his salvation." But to the wicked he speaks in thunder: "What hast thou to do to declare my statutes? or that thou shouldest take my covenant in thy mouth?"

Some have applied this psalm to the day of general judgment; and others, as Bishops *Horne* and *Horsley*, to the promulgation of the gospel in the end of the Jewish dispensation: to this, indeed, the former prelate has applied it with excellent effect; but in our view, the simple topic is, the danger of hypocrisy.

> "God is the judge of hearts: no fair disguises
> Can screen the guilty when his vengeance rises."—*Watts.*

PSALM LI. Ver. 1—19. *A penitential Psalm of David, on occasion of his sin with Bathsheba.*—So it has been universally considered on authority of the title above prefixed, and upon internal evidence, which we think conclusive. As a penitential psalm, it has always been considered as the natural overflowing of a broken heart, deeply penetrated with a sense of extreme guilt "before God," on which account the writer compares himself to a polluted leper. This is evidently implied in calling for hyssop as a ceremonial purification, while, at the same time, he prays earnestly for pardon; and that he may experience the cleansing and re-creative power of God's Holy Spirit. It is observable also, that he rests not in the confession of actual transgression; but, as Bishop *Horne* observes, traces his sinful actions to their source in the pollution of his fallen nature: himself a sinner, the child of sinful parents, and they the posterity of the first human, guilty, pair. This, however, though a matter of humiliation, is never pleaded by him as an excuse.

But it is not adultery only that he laments: he complains of "blood-guiltinesss," and no doubt his conscience was haunted by the image of his murdered friend Uriah. Sin seems but a little thing when committed, and wears a smiling form; but when it visits the conscience afterwards, it assumes a gigantic size, and its head is shrouded with the storm. As we have in David a most aggravated instance of backsliding, so have we a most exemplary example of the contrition of a heart agitated alternately with grief and shame, and terrified with the judgments of the Almighty.

Bishop *Horsley* and others, object to the title, as not authentic, because the author prays, in the close of this psalm, that God would build the walls of Jerusalem, which seems to imply that it was written during the captivity. To this, 1. Some have replied that these two last verses, which seem to have no immediate connexion with the rest, might be added by some pious worshipper of that period. 2. It might be said, as some parts of Jerusalem (particularly the strong hold of Zion) had not now been more than about a dozen years in the possession of David, it is very possible that they might then have been much damaged, and not since repaired; and other parts, as Mount Moriah, where the temple was afterwards erected, not yet built on; and that his prayer might have particular reference to the erection of that Temple (already contemplated, 2 Sam. vii. 1, &c.) where sacrifices of unprecedented magnitude were to be offered. 3. Perhaps the expression should be taken rather figuratively than literally. Men build with brick or stone, but God with living stones; and for him to build up a house or a city, is to furnish it with inhabitants, and to crown it with his blessing. (See Psalm lxix. 35; cii. 16; cxlvii. 2.) Lastly, it is probable, or rather more than probable, that this prayer had a particular reference to "the future age" of the Messiah, in whom the Lord has since declared himself not only pleased, but satisfied. (See Dan. ix. 25—27. Amos ix. 11. Matt. iii. 17.)

To return, however, to the psalm before us, the most profitable use that we, as sinners, can make of it, is to make it the model of our own petitions; and the sum of it is well compressed in the following emphatic lines:

> "Mercy, good Lord! mercy I ask,
> This is the total sum:
> For mercy, Lord, is all my suit,
> O let thy mercy come!"

PSALM LII. Ver. 1—9. *The wicked character and miserable fate of Doeg.*—The history of this wretch has already passed under our review transiently; (1 Sam. xxi. 7; xxii. 9, &c.) And from what occurs in this short psalm, we may farther remark, that his character was not only execrable to David, but detestable in the sight of God. Doeg appears to have been one of

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PSALM LI. Title.—*When Nathan,* &c.—See 2 Sam. xii. 1, &c.

Ver. 1. *Blot out,* &c.—See note on Numb. v. 23.

Ver. 4. *Against thee . . . . . only.*—The prefix (*lamed*) sometimes means *before,* in the presence of, and is so rendered, Gen. xxiii. 11.; xlv. 1. See also *Gesenius.* This answers Bishop *Horsley's* first objection. David's adultery was a secret sin, before God only.——*That thou mightest.*—Rather, "Therefore thou wilt be justified when thou speakest, (i. e. to pronounce sentence,) and clear when thou judgest."—Bishop *Horne.*

Ver. 5. *I was shapen.*—The Hebrew word is of extensive import, and means either to be formed in the womb, as De. xxxii. 18. or otherwise, Ps. xc. 2.——*Conceive.*—May not this refer to bearing in the womb?

Ver. 7. *Purge me with hyssop.*—See Le. xiv. 4.

Ver. 10. *A right spirit.*—Not fickle, but persevering.

Ver. 12. With thy *free spirit.*—With a spirit of freedom; i. e. from the slavery of sin. Rom. viii. 15, 16.

Ver. 14. *From blood-guiltiness.*—See Margin; the plural being used for emphasis.

PSALM LII. Ver. 1. *Why boasteth,* &c.—Doeg is here represented as boasting of his successful treachery and savage cruelty, in murdering a multitude of unarmed and unresisting priests, and of women and children, as if he had performed some great exploit; and perhaps he menaced David, and his company, with the same vengeance. But the Psalmist, by contrasting Doeg's malice

ing rather than to speak righteousness. Selah.
4 Thou lovest all devouring words, [e] *O thou* deceitful tongue.
5 God [f] shall likewise [g] destroy thee for ever, he shall take thee away, and pluck thee out of *thy* dwelling place, and [h] root thee out of the land of the living. Selah.
6 The righteous also shall see, and fear, and shall laugh at him:
7 Lo, *this is* the man *that* made not God his strength; but trusted [i] in the abundance of his riches, *and* strengthened himself in his [j] wickedness.
8 But I *am* like [k] a green olive tree in the house of God: I trust in the mercy of God for ever and ever.
9 I will praise thee for ever, because thou hast done *it:* and I will wait [l] on thy name; for [m] *it is* good before thy saints.

e or, and the.
f Pr.19.5,9.
g beat thee down.
h Pr.2.22.
i 1 Ti.6.17.
j or, substance.
k Ps.1.3. 92.12.
l Is.8.25, 26.
m Ps.73.28.

PSALM LIII.

David describeth the corruption of a natural man. 4 He convinceth the wicked by the light of their own conscience. 6 He glorieth in the salvation of God.

To the chief Musician upon Mahalath, Maschil, *A Psalm* of David.

THE [a] fool hath said in his heart, *There is* no God. Corrupt [b] are they, and have [c] done abominable iniquity: *there is* none that doeth good.
2 God [d] looked down from heaven upon the children of men, to see if there were *any* that did understand, that did seek God.
3 Every one of them is gone back: they are altogether become filthy; *there is* none that doeth good, no not one.

a Ps.14.1, &c.
b Ge.6.5,12.
c Ep 5.12.
d Ps.11.4.

e they feared a fear.
f Pr.28.1.
g Je.6.30.
h *Who will give salvations,* &c.
i Ps.126.1..3
a 1Sa.23.19.
b Ps.36.1.
c Ps.118.7.
d *those that observe me.* Ps.5.8.
e 1Sa.26.24.

4 Have the workers of iniquity no knowledge? who eat up my people *as* they eat bread: they have not called upon God.
5 There [e] were they in great [f] fear, *where* no fear was: for God hath scattered the bones of him that encampeth *against* thee: thou hast put *them* to shame, because [g] God hath despised them.
6 Oh [h] that the salvation of Israel *were come* out of Zion! When [i] God bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

PSALM LIV.

1 David, complaining of the Ziphims, prayeth for salvation. 4 Upon his confidence in God's help he promiseth sacrifice.

To the chief Musician on Neginoth, Maschil, *A Psalm* of David, when the [a] Ziphims came and said to Saul, Doth not David hide himself with us?

SAVE me, O God, by thy name, and judge me by thy strength.
2 Hear my prayer, O God; Give ear to the words of my mouth.
3 For strangers are risen up against me, and oppressors seek after my soul: [b] they have not set God before them. Selah.
4 Behold, God *is* my helper: the [c] LORD *is* with them that uphold my soul.
5 He shall reward evil unto [d] mine enemies: cut them off in thy truth.
6 I will freely sacrifice unto thee: I will praise thy name, O LORD; for *it is* good.
7 For he [e] hath delivered me out of all trouble: and mine eye hath seen *his desire* upon mine enemies.

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those sycophants, with whom tyrants are generally surrounded, and who are ready to engage in any dirty work which they think will recommend themselves to promotion or reward. His first wish was, no doubt, to betray David; but, being disappointed by David's prudence and activity, he wreaks his vengeance on God's high priest and his attendants. On his unmanly cowardice, in falling upon the unarmed priests and their helpless families, David seems here to taunt him—"Oh, mighty man!" and "Oh, deceitful tongue!"

It is probable that, by this time, the vengeance of God had overtaken him, for (in ver. 7.) he points at him and says, "Lo! this is the man that made not God his strength, but trusted in his riches," &c. Now Doeg, as chief of Saul's herdsmen and master of his mules, might take care to enrich himself; but he was a stranger to God, and probably never worshipped in his house. On the contrary, David represents himself "like a young olive fresh and green," planted, and flourishing in the house of God.

PSALM LIII. Ver. 1—6. *The folly of wickedness.*—This psalm differs very little from the fourteenth; and it is not known, nor has it been conjectured with much probability, on what account, or for what reason, the same sentiments are repeated in almost the same words. The variations, however, are sufficient to show, that the psalm in one place was *intentionally* altered from that in the other; and it is probable, that it was in consequence of some change in the psalmist's circumstances, or some events which had occurred subsequent to its first publication.—The word *Mahalath* seems to denote a hollow instrument of music, a flute or pipe: and *Maschil*, or *instructing*, implies the scope of it, viz. an instruction or warning against impiety towards God, and rebellion against his anointed king.

The folly of sinners greatly appears in their acting, as if they could escape the notice of Omniscience, prosper in defiance of Omnipotence, or be happy in rebellion against the Source of all felicity. Those who go back from a religious profession, generally become most filthy, or most malicious persecutors, who of all sinners are most infatuated: for God "hath despised," and will confound and destroy them; as he has often scattered the bones of powerful armies, who have encamped against his church. A guilty conscience and a dread of vengeance frequently fill the enemies of God with fears, where nothing formidable can be perceived; but at length their worst terrors will be awfully realized: and as the deliverance and prosperity of the church on earth will be attended with the ruin of all anti-christian opposers; so the eternal joys of the redeemed will be attended with the everlasting shame and misery of all their impenitent oppressors.— *T. Scott.*

PSALM LIV. Ver. 1—7. *Prayer for deliverance.*—Our nearest relations may prove more unkind than strangers: those who ought to protect us may become our oppressors; and mere professors of true religion will generally behave to believers with malignity and treachery, which even heathens would avoid and condemn. So that, looking unto David betrayed by the men of Judah, and to Jesus betrayed by his apostle, and delivered to death by the Jewish rulers and people: what can we expect from any who "have not set God before them," except ingratitude, treachery, malice, and cruelty? But God is the Helper of his people: he will favour and prosper those "that uphold their souls," while he confounds their persecutors: and his truth is engaged to reward evil to their enemies. Let us trust him and call upon him, when injured or tempted: for his name's sake he will then save us, and plead our cause with all his power. We should recollect past deliverances to encourage our faith and prayer in present trials: and it is good and acceptable for us to sacrifice freely our spiritual oblations of grateful praise for the past, while we wait for farther mercies. As the risen and ascended Jesus could adopt the psalmist's words, and say, "He hath delivered me from all trouble, and mine eye hath looked upon mine

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and mischief with the persevering goodness of God, sharply reproved him: and, in fact, relying on the faithful and merciful promises of God, he set him and all his other enemies at defiance.—*T. Scott.*

Ver. 5. *Shall destroy thee,* &c.—An accumulation of most expressive metaphors is here used, to mark the certainty of that dreadful and eternal punishment, which awaited this prosperous and haughty persecutor: and which awaits all who bear the same character, however in other respects distinguished.—*T. Scott.*

Ver. 6. *And fear.*—[Instead of *vayyeeraoo,* "and fear," three MSS. with the Syriac, have *vayyismachoo,* "and rejoice;" which, from the following words, appears the true reading.]—*Bagster.*

Ver. 7. *In his wickedness.*—As he was Saul's chief herdsman, it is probable his riches consisted chiefly in cattle.

Ver. 8. *Green olives.*—The olive tree produces the oil which is useful to man, and was employed in the worship of God. Thus David, being rooted in love to the ordinances of God, would abide and be fruitful in his house; while Doeg, who was "detained before the Lord," became a firebrand to destroy others and himself.—*T. Scott.*

PSALM LIII. Title.—*Mahalath* is supposed to mean the same (or nearly so) with *Nehiloth,* title of Psalm v. which see. *Maschil* has occurred repeatedly.

Ver. 5. *Where no fear was.*—See Deut. xxviii. 65. Instead of the words following in Psalm xiv. viz. "God is in the congregation of the righteous," which gave their enemies sufficient ground to fear, the expression seems here applied to Israel: *They* feared where there was *no* ground to fear, considering God was on their side, as is since evident, by his scattering the bones of their besiegers; i. e. he hath destroyed them utterly. We are inclined to consider the former psalm as the original, written by David, and this as altered by some later prophet, to adapt it to another occasion.

PSALM LIV. The history referred to in the title of this psalm, we have already remarked upon in 1 Sam. xxiii. 19, &c.; xxvi. 1, &c. The Ziphites, in order to obtain favour with Saul, betrayed David: and the troops of Saul had nearly surrounded him and his company, when they were sent for away to repel an invasion of the Philistines; and thus David providentially escaped, and penned this short psalm in grateful acknowledgment of the mercy.

Ver. 3. *Strangers.*—[For *zairim,* "strangers," twenty-one MSS. and apparently two others, with the Chaldee, have *zaidim,* "the proud;" and the Ziphites, who were of the same tribe as David, could scarcely be called *strangers.*]—*Bagster.*

Ver. 7. *Mine eye.*—[Or rather, "though mine eye hath seen my enemies:" though they were so *near,* that I could plainly perceive them, yet they were not permitted to approach me.]—*Bagster.*

PSALM LV.

David in his prayer complaineth of his fearful case. 9 He prayeth against his enemies, of whose wickedness and treachery he complaineth. 16 He comforteth himself in God's preservation of him, and confusion of his enemies.

To the chief Musician on Neginoth, Maschil, *A Psalm* of David.

GIVE ear to my prayer, O God; and hide not thyself from my supplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked: for [a] they cast iniquity upon me, and in wrath they hate me.

4 My heart is sore pained within me: and the terrors [b] of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath [c] overwhelmed me.

6 And I said, Oh that I had wings like a dove! *for then* would I fly away, and be at rest.

7 Lo, *then* would I wander far off, *and* remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm *and* tempest.

9 Destroy, O LORD, *and* divide their tongues: for I have seen [d] violence and strife in the city.

10 Day and night they go about it upon the walls thereof: mischief also and sorrow *are* in the midst of it.

11 Wickedness *is* in the midst thereof: deceit and guile depart not from her streets.

12 For *it was* not an enemy *that* reproached me; then I could have borne *it*: neither *was it* he that hated me *that* did magnify *himself* against me; then I would have hid myself from him.

13 But *it was* [e] thou, a man [f] mine equal, my [g] guide, and mine acquaintance.

14 We [h] took sweet counsel together, *and* walked [i] unto the house of God in company.

15 Let death seize upon them, *and* let them go down quick [j] into [k] hell: for wickedness *is* in their dwellings, *and* among them.

16 As [j] for me, I will call upon God; and the LORD shall save me.

17 [m] Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

18 He hath delivered my soul in peace from the battle *that was* against me: for there were many [n] with me.

19 God shall hear, and afflict them, even he that abideth of old. Selah. [o] Because they have no changes, [p] therefore they fear not God.

20 He hath put forth his hands against such as be at peace with him: he hath [q] broken his covenant.

21 *The words* of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.

22 Cast [r] thy [s] burden upon the LORD, and he shall sustain thee: he [t] shall never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: [u] bloody and deceitful men shall not [v] live out half their [w] days; but I will trust in thee.

a 2 Sa. 16. 7, 8.
b Ps. 116. 3.
c *covered.*
d Je. 6. 7.
e Ps. 41. 9.
f *according to my rank.*
g 2 Sa. 15. 12.
h *who sweetened counsel.*
i Ps. 42. 4.
j Nu. 16. 30, 33.
k or, *the grave.*
l Ps. 73. 28.
m Da. 6. 10. Ac. 3. 1.
n 2 Ch. 32. 7, 8. 1 Jn. 4. 4.
o or, *with whom* also there be *no changes, yet they.*
p Ps. 73. 5, &c.
q *profaned.*
r Mat. 6. 25, 30. 1 Pe. 5. 7.
s or, *gift.*
t Ps. 121. 3.
u *men of blood and deceit.*
v *halve.*
w Pr. 10. 27.

PSALM LVI.

1 David, praying to God in confidence of his word, complaineth of his enemies. 9 He professeth his confidence in God's word, and promiseth to praise him.

To the chief Musician upon Jonathelem rechokim, [a] Michtam of David, when [b] the Philistines took him in Gath.

BE merciful unto me, O God: for man would swallow [c] me up; he fighting daily oppresseth me.

2 Mine [d] enemies would daily swallow *me* up: for *they be* many that fight against me, O thou Most High.

3 What time I am afraid, [e] I will trust in thee.

4 In God I will praise his word, in God I have put my trust; [f] I will not fear what flesh can do unto me.

5 Every day they wrest my [g] words: all their thoughts *are* against me for evil.

6 They gather themselves together, they hide themselves, they mark [h] my steps, when they wait for my soul.

7 Shall they escape by [i] iniquity? in *thine* anger cast down the people, O God.

8 Thou tellest my wanderings: put thou my tears into thy bottle: *are they* not in thy [j] book?

a or, *a golden* Psalm *of David.* Ps. 16. title.
b 1 Sa. 21. 11, 29. 4.
c Ho. 8. 3.
d *observers.*
e 1 Sa. 30. 6.
f Le. 12. 4, 5.
g Lu. 11. 54.
h Ps. 37. 32.
i Ec. 8. 8.
j Mal. 3. 16.

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enemies:" so will his risen people at length be enabled to join in them. O Lord, help us to bear our cross without repining, and at length bring us to behold, and to share thy victories and glory.—*T. Scott.*

PSALM LV. Ver. 1—23. *David's prayer against his enemies.*—There seems no doubt but this psalm was composed with reference to Absalom's rebellion, and the desertion of Ahithophel to his cause, as recorded. (2 Sam. xv. 30—37.) A period this of great alarm and singular distress, which led David not only to pray to God, but to wish for "the wings of a dove," that he might find refuge in the wilderness. The circumstance which seemed most to affect David was, that Ahithophel, who had been one of his confidential counsellors, should join in the conspiracy, a circumstance which has been compared with the conduct of Judas, who betrayed our Lord, though it does not appear that Judas was ever remarkable for his wisdom, or distinguished by his master above his other apostles, as was the case with Peter, James, and John; nor did our Lord follow his betrayer with execrations, as David did Ahithophel, and the other traitors, a circumstance that marks conspicuously the difference between the type and antitype, and between the Jewish and Christian dispensations.

Toward the close, however, of this psalm, mingled with language which seems the result of aggravated and exasperated feelings, we have some sentiments full of piety and wisdom, from which we shall select the sixteenth verse. "Cast thy burden (or allotment) upon the Lord," &c.; on which we may remark, that whatever allotment we receive from God, whether of prosperity or adversity, it is our duty to refer it back to him: "He that giveth to the poor lendeth to the Lord," and he will repay him; or if our lot be adverse, "he will sustain" under every burden, and "never suffer the righteous to be moved" from his foundation.

> "His arm will well sustain
> The children of his love;
> The ground on which their safety stands
> No earthly power can move."—*Watts.*

PSALM LVI. Ver. 1—13. *Comfort of the promises amid trials.*—The heavy and continued trials through which many of the Lord's servants have passed, should teach us to be si-

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PSALM LV. Ver. 2. *I mourn.*—*Boothroyd,* "Am distressed, confused, distracted."—*And make a noise.*—"Like the waves of the sea."—Bishop *Horne.*

Ver. 4. *My heart is sore pained.*—"Trembleth with pain."—*Ainsworth, Hammond,* &c.

Ver. 6. *Dove.*—[The dove is a bird of a very rapid and unwearied wing; to which the classic bards of Greece and Rome make frequent allusions. *Sophocles,* in a passage not very dissimilar to that of the Psalmist, says, "O that, with the rapid, whirlwind flight of a dove, I could cleave the ethereal clouds!"]—*Bagster.*

Ver. 8 *Windy storm.*—[From the sweeping wind and tempest; Absalom and his rebellious party.]—*Bagster.*

Ver. 9. *Divide their tongues.*—That is, their counsels, which actually came to pass. 2 Sam. xvii. 7.—*Violence and Strife* are here personified, as sentinels, or patrol, who guard the city; Sorrow, Sickness, &c. as reigning in the midst.

Ver. 14. *We took sweet counsel.*—See Margin: is sweetened by friendship.

Ver. 15. *Quick into hell.*—Or, "alive into the grave," like Korah and his company. Numb. xvi. 30—33. [Or rather, "Death shall seize on them; they shall descend quickly into the grave;" which is a *prediction* of the sudden destruction which befel the ringleaders of this unnatural rebellion.]—*Bagster.*

Ver. 18. *From the battle* (or conflict) *that was against me.*—Or, (as the LXX.) "from them that draw near to (fight) me."—*For there were many with me.*—Or rather, "Many (to fight) with me." See *Ainsworth.*

Ver. 19. *Even he that abideth of old.*—*Ainsworth,* "from antiquity;" *Boothroyd,* "from eternity."—*Because they have no changes.* ("no reverses,") *therefore,* &c.—That is, they suppose they also shall live for ever; or, at least, that things will go on the same for ever. See 2 Pe. iii 4.

Ver. 21. *His words were drawn swords.*—That is, weapons of destruction.

Ver. 23. *Shall not live out half,* &c.—i. e. they shall be cut off in the midst of their days. See Jer. xvii. 11.

PSALM LVI. Title.—*Jonath-elem-rechokim.* "The dumb dove in far (or distant) places." The late learned Editor of Calmet, from comparing this title with verse 6. of the psalm preceding, had a suspicion that it is here misplaced, and belonged originally to that psalm.

Ver. 2. *Mine enemies.*—'Spies." The same term is used in several other psalms.

Ver. 8. *Put thou my tears in thy bottle.*—[This is probably an allusion to an ancient custom, which we know long prevailed among the Greeks and Romans, of putting the *tears* which were shed for the death of any person into small phials, called *lacrymatories* or *urnæ lacrymales,* and offering them on the tomb of the deceased.]—*Bagster.*

9 When I cry *unto thee*, then shall mine enemies turn back: this I know; for [k] God *is* for me.

10 In God will I praise *his* word: in the LORD will I praise *his* word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praises unto thee.

13 For thou hast delivered my soul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living?

PSALM LVII.

(c) David in prayer fleeing unto God complaineth of his dangerous case. 7 He encourageth himself to praise God.

To the chief Musician, [a] Al-taschith, Michtam of David, when [b] he fled from Saul in the cave.

BE merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in [c] the shadow of thy wings will I make my refuge, until *these* calamities be overpast.

2 I will cry unto God most high; unto God that performeth *all things* for me.

3 He shall send from heaven, and save me [d] *from* the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

4 My soul *is* among lions: *and* I lie *even among* them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue [e] a sharp sword.

5 Be thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth.

6 They have prepared a net [f] for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

7 My heart is [g] fixed, O God, my heart is fixed: I will sing and give praise.

8 Awake up, my glory; awake, [h] psaltery and harp: I *myself* will awake early.

9 I will praise thee, O LORD, among the people: I will sing unto thee among the nations.

10 For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

PSALM LVIII.

1 David reproveth wicked Judges, 3 describeth the nature of the wicked, 6 devoteth them to God's judgments, 10 whereat the righteous shall rejoice.

To the chief Musician, [a] Al-taschith, Michtam of David.

DO ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart [b] ye work wickedness; ye weigh the violence of your hands in the earth.

3 The wicked are estranged from the womb: they go astray [c] as soon as they be born, speaking lies.

4 Their [d] poison *is* [e] like the poison of a serpent: *they are* like the deaf [f] adder *that* stoppeth her ear;

5 Which will not hearken to the voice *of* charmers, [g] charming never so wisely.

6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 Let them melt [h] away as waters *which* run continually: *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.

8 As a snail *which* melteth, let *every one of*

k Ro 8.31.

a or, *Destroy not, A golden Psalm.*

b 1 Sa.22.1. Ps.142, title.

c Ps.63.7.

d or, *he reproacheth*

e Ps.52.2.

f Mi.7.2.

g or, *prepared.*

b Ps.108.1., 5.

a or, *Destroy not, A golden Psalm of David.*

b Ps 21.11.

c *from the belly.*

d Ro.3.13.

e *according to the likeness of.*

f or, *asp.*

g or, *be the charmer never so cunning.*

h Ex.15.15.

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ient and patient under our lighter afflictions. "We have not yet resisted unto blood, striving against sin." Our good words may indeed be wrested to an evil meaning, and our footsteps watched by those, who devise evil against us: but we are not in general endangered by furious assailants, who would swallow us up, and destroy us; or at least, those who would oppress us have their hands bound or otherwise employed. Yet are we often tempted to repine and despond under our lighter sorrows! For this we should check and condemn ourselves: and, under every disquieting fear, we should place our confidence in God, and pray more earnestly for his pardoning mercy. Meditation on the power of the Most High, engaged by his most gracious and faithful promises to his people, will encourage us to say with boldness, "The Lord is my Helper, and I will not fear what man shall do unto me." The believer's soul, body, character, and interest, are all safe under the divine protection; and when he prays earnestly, his enemies will be driven back and disappointed. Men may for a time prosper *in* and *by* iniquity; but God in his anger will soon cast them down: and our only security lies in escaping *from* iniquity. The Lord graciously notes and orders the *removals* of his people: while they keep in the path of duty, they cannot be driven from his gracious presence; and their tears of godly sorrow, and those which are extorted by persecution or sympathy with the sufferings of others, will be reserved to be jewels in their crown of glory. Let us then be careful to discharge our own obligations.—General vows are upon us as Christians, which have been ratified at baptism and the Lord's supper; and we have made promises and engagements in seasons of trouble and distress. Let us conscientiously perform them when delivered; and then we may leave all the rest with the Lord: and if his grace have delivered our souls from the death of sin, he will deliver our feet from falling, and bring us to heaven, to walk before him for ever "in the light of the living," in the bright world of perfect knowledge, love, purity, and felicity.—*T. Scott.*

PSALM LVII. Ver. 1—11. *David again implores protection from his enemies, under the shadow of the Almighty's wings.*—This is a very ancient image, as may be seen in the Egyptian hieroglyphics, and in classic authors; but is by none so beautifully employed as by the sacred writers. We meet with it first in the narrative of the creation, when the Spirit of God "brooded" upon the *chaos*, as a dove over her nest. (Gen. i. 2.) Again, Moses represents the Almighty as bearing up his people as an eagle doth her young upon her wings. (Deut. xxxii. 11, 12.) And the Psalmist here, and elsewhere, speaks of the divine Being under the same image, as spreading abroad his wings for the protection of his children from their enemies (Psalm xci. 1—4.)

The occasion of this psalm appears to have been David's conscientiously refraining from doing any injury to Saul, when he had him wholly in his power: (1 Sam. xxiv.) An act of honour and generosity this, which, for the moment, appears to have affected the obdurate heart of Saul; but not to have broken the confederacy of his enemies against him. These enemies were men of fierce and fiery dispositions, setting all on fire around them, and being themselves set on fire of hell. (See James iii. 6.) As to himself, he declares his resolution fixed to glorify God, both with heart and tongue, which he calls his *glory*. "The tongue then becomes the glory of man, (says Bishop *Horne*,) when it is employed in setting forth the glory of God."

PSALM LVIII. Ver. 1—11. *The depravity of the wicked, and especially of the men that had conspired against the Psalmist's life.*—This and the next psalm, according to Bishop *Patrick*, precede the foregoing in date; and their order appears to

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Ver. 13. *Thou hast delivered.*—The event here referred to, will be found 1 Sam xxix. 3, &c. We omit this psalm for the same reason as we omitted the 54th. The first verses will be found in the psalm following; the last, in psalm cxvi. 8.

PSALM LVII. Title.—*Al-taschith.*—[This Psalm is supposed to have been called *al-tashcheth*, or, "destroy not," because David thus addressed one of his followers when about to kill Saul in the cave; and *michtam*, or "golden," because written, or worthy to be written in *gold*.]—*Bagster.* The two psalms following bear the same title.

Ver. 1. *In the shadow of thy wings.*—The hieroglyphic here referred to, is that of the winged globe in the front of their temples. The classical writers *Æschylus* and *Euripides*, have been referred to; but the image is so natural, that we believe it may be found in the poets of almost all countries.

Ver. 3. *And save me.*—*Ainsworth* and *Horsley* place a semicolon at *me;* and render the next line, "He hath or shall put to reproach them," &c.

Ver. 4. *Are set on fire.*—With rage and malice.

Ver. 7. *Is fixed.*—*Ainsworth*, "Firmly prepared."

Ver. 8. *Awake early.*—[Literally, "I will awaken the morning," or *dawn;* a highly poetical expression, which *Milton* and others have borrowed:

"Cheerly rouse the slumbering morn"]—*Bagster.*

PSALM LVIII. Ver. 1. *O congregation.*—The term, according to *Ainsworth*, signifies any company bound together; a confederacy, or conspiracy.—*Ye weigh the violence*, &c.—That is, instead of weighing out equal justice, as they ought to do, they weighed out violence and vengeance.

Ver. 4. *The deaf adder.*—[Or asp. *pethen*, is no doubt the *bæten*, of the Arabians, which *M. Forskal* describes as spotted with black and white, about one foot in length, nearly half an inch thick, oviparous, and its bite almost instant death. It is the *aspic* of the ancients, and is so called by the literati of Cyprus, though the common people call it deaf.]—*Bagster.*

Ver. 5. *Charming never so wisely.*—See Margin. The fact, that serpents may be so charmed by music as to render them innoxious, seems indisputable; and from this text it is equally certain that the charmer's art, in some cases, fails. See *Calmet's* Dict. by Taylor, in *Asp.*

Ver. 7. *He bendeth . . . . his arrows.*—An elliptical form of expression, not uncommon in Hebrew. See Psalm lxiv. 3.

Ver. 8. *As a snail.*—[*Shabbelool*, in Chaldee *ttvlala*, the *snail*, is probably so called from the Arabic *balla*, to *wet, moisten*, because of the glutinous slime emitted from its body, by which it appears to waste itself away by its own motion; and in the same manner the actions of the wicked prove their own destruction.]—*Bagster.*

them pass away: *like* the untimely birth of a woman, *that* they may not see the sun.

9 Before your pots can feel the thorns, he shall take them away as [i] with a whirlwind, [j] both living, and in *his* wrath.

10 The righteous shall rejoice [k] when he seeth the vengeance: he [l] shall wash his feet in the blood of the wicked.

11 So that a man shall say, Verily *there is* [m] a reward for the righteous: verily he is a God that judgeth [n] in the earth.

PSALM LIX.

1 David prayeth to be delivered from his enemies. 6 He complaineth of their cruelty. 8 He trusteth in God. 11 He prayeth against them. 16 He praiseth God.

To the chief Musician, [a] Al-taschith, Michtam of David; [b] when Saul sent, and they watched the house to kill him.

DELIVER [c] me from mine enemies, O my God: [d] defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody [e] men.

3 For, lo, they lie in wait for my soul: the mighty are gathered against me; not [f] *for* my transgression, nor *for* my sin, O LORD.

4 They run and prepare themselves without *my* fault: awake to [g] help me, and behold.

5 Thou, therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

6 They return at evening: they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth: swords [h] *are* in their lips: for who, *say they*, doth hear?

8 But thou, O LORD, shalt laugh [i] at them; thou shalt have all the heathen in derision.

[i] Pr.10.25.
[j] *as living as wrath.*
[k] Ro.11.17, 18.
[l] Ps.68.23.
[m] *fruit of.* Is.3.10.
[n] Ps.9.16.
[a] Ps.57.title
[b] 1Sa.19.11, &c.
[c] Ps.18.48.
[d] *set me on high.*
[e] Ps.139.19.
[f] 1Sa.24.11, 17.
[g] *meet.*
[h] Pr.12.18.
[i] Ps.2.4.

9 *Because of* his strength will I wait upon thee: for God *is* my [j] defence.

10 The God of my mercy shall prevent [k] me: God shall let me see *my desire* upon mine [l] enemies.

11 Slay [m] them not, lest my people forget: scatter them by thy power; and bring them down, O LORD our shield.

12 *For* [n] the sin of their mouth *and* the words of their lips let them even be taken in their pride: and for cursing and lying *which* they speak.

13 Consume *them* in wrath, consume *them*, that they *may* not *be:* and [o] let them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And at evening let them return; *and* let them make a noise like a dog, and go round about the city.

15 Let them wander up and down [p] for meat, [q] and grudge if they be not satisfied.

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the [r] morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto [s] thee, O my strength, will I sing; for God *is* my defence, *and* the God of my mercy.

[j] *high place.*
[k] Ps.21.3.
[l] *observers.* Ps.56.2.
[m] Ge.4.12, 15. Re.9.6.
[n] Pr.12.13
[o] Ps.46.10, 11.
[p] *to eat.* Is.65.13.
[q] or, *if they be not satisfied, then they will stay all night.*
[r] Ps.30.5.
[s] Ps.18.1.

PSALM LX.

1 David, complaining to God of former judgment, 4 now, upon better hope, prayeth for deliverance. 6 Comforting himself in God's promises, he craveth that help whereon he trusteth.

To the chief Musician [a] upon Shushan-eduth, [b] Michtam of David, to teach; when [c] he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.

O GOD, thou [d] hast cast us off, thou hast [e] scattered us, thou hast been displeased; O turn [f] thyself to us again.

[a] Ps.57.title
[b] or, *a golden* Psalm.
[c] 2Sa.8.3., 13. 1Ch.18.3 ..12.
[d] Ps.44.9.
[e] *broken.*
[f] Is.3.31,32 Zec.10.6.

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retrograde; the next being of earlier date than this, and this of earlier date than the preceding. The faction of Saul are here addressed as confederated to take away David's life—"Do ye, indeed, speak righteousness, (or righteously,) O ye confederates?" and describes them, from their natural depravity and depraved habits, as having their minds full of the poison of serpents, and the ferocity of lions; and not to be won upon by any acts of generosity or kindness, as was sufficiently evident, from the fact referred to in the preceding psalm, when the psalmist not only refused to injure, but resolutely protected Saul's life. Saul, for the moment, appears to have been *charmed* by it: but they were like deaf adders, who could not be charmed. (See 1 Sam. xxiv. 16—22.)

David then predicts their ruin in language, which, though imprecatory in its form, should rather be considered as prophetic. To break the teeth of a lion, is to deprive him of the power of destruction; and the melting of an army, is its defeat and being scattered. The metaphor of the pot and the thorns is an evident allusion to the manners of the Arabs, who, when they want to cook their food, collect bushes and brambles, living or dead, (that is, green or dry,) to make a blaze; but, says he, "before your pots can feel the thorns," (that is, before they can be sensibly affected with heat,) they shall be melted like the snow, or swept away as with a whirlwind, in a manner indicative of the power which does it; so that men shall say, "Verily, there is a reward for the righteous."

"Thus shall the judgment of the Lord,
Safety and joy to saints afford;
And all that hear shall join and say,
'Sure there's a God that reigns on high,
A God that hears his children cry,
And will their sufferings well repay.'"—*Watts.*

PSALM LIX. Ver. 1—17. *Prayer the means of comfort.*—In this psalm "David expresses what his thoughts and affections were, when Saul sent officers to watch his house all night, and to slay him when he came out of his doors in the morning." Bishop *Patrick.*—His triumphant confidence in God in this extreme danger, and his anticipated fervour of gratitude, for the deliverance which he fully expected, show a peculiarly pious and happy state of mind, in such trying circumstances.

When we suffer for well-doing, we are conformed to our Redeemer, and have an evidence of our acceptance with God. We should indeed greatly fear suffering as "evil-doers, or busybodies in other men's matters;" but we ought not to be either afraid or ashamed of the hatred of the workers of iniquity, when "they prepare themselves, and are gathered together against us without our fault." They may be both mighty and bloody; their words may be as swords, and their actions may correspond with them: but the Lord will awake, and behold, and hasten to the help of his servants.—In vain did Saul and his mighty men seek the life of David: they could not prevent his advancement to the throne, but they occasioned their own ignominy and ruin. Nor could the rulers of the Jews, by crucifying Jesus, prevent his glorification but they thus hastened their own destruction: and neither tempters nor persecutors can succeed any better in lying in wait for the soul of the believer. The serpent and his seed bruised the heel of the Redeemer, but he will crush their head. "Because of the LORD's strength" his servants may then confidently wait on him: and if we trust in him as the God of our mercy, and have recourse to him in every temptation and tribulation, he will assuredly be our Defence against all those who rise up against us. —*T. Scott.*

PSALM LX. Ver. 1—12. *David rejoices in the prospect of victory over all his enemies.*—The history here referred to has

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Ver. 9. *Both living, and in his wrath.*—See Margin; but some critics apply the phrase to the fuel here referred to, both *green* and *dry*. So Bishops *Patrick* and *Lowth*.

Ver. 11. *A reward of the righteous.*—Reward is the fruit of obedience.

PSALM LIX. Title.—[The seven poems of the celebrated Arabian poets who flourished before the time of Mohammed, called *Moal'akat* from being *suspended* on the walls of the temple of Mecca, were also called *Modhabat*, "golden," because they were written in *letters of gold* on the Papyrus; and probably for the same reason the six poems of David were called *michtam*, or golden.]—*Bagster.*

Ver. 4. *They run and prepare.*—That is, to attack me (David) *without* my *fault*; i. e. without any just provocation.

Ver. 5. *To any wicked transgressors.*—These were probably Canaanitish slaves, who had been previously devoted to destruction; but having been spared in war, were incorporated into Saul's army against David, as more likely to find him out, and more ready to destroy him, than his own countrymen. Bishop *Horne*, however, renders this verse in the future tense, instead of the imperative: "Thou wilt not be merciful," &c.

Ver. 6 and 14. *Go round about the city.*—It should be recollected, that in the East dogs are not domesticated as with us, but surround the walls of a town where they howl, and watch for prey.

Ver. 7. *They belch out.*—*Ainsworth*, "utter;" pour out, like a fountain. See Jer. vi. 7.

Ver. 9. *His strength.*—[Instead of *uzzo*, "his strength," fourteen MSS. and all the ancient versions, read *uzzee*, "my strength:" "O my Strength, I will wait upon thee."]—*Bagster.*

Ver. 13. *Consume them.*—The Hebrew literally means, to *finish*, bring to an end; namely, the *banditti*. The Psalmist, ver. 11, prays, "Slay them not;" i. e. take not away their lives as individuals; but put an end to the conspiracy. Bishops *Horne* and *Horsley*, who suppose the psalmist to speak in the person of the Messiah, apply this to the dispersion of the Jews, and the overthrow of their establishment, not observing that they are twice said (verses 5 and 8) to be *heathen*. See on ver. 5.

Ver. 15. *Let them wander . . . . . for meat.*—See margin. *Hervey.* (still better) "to devour."—*And grudge*, &c.—See margin. So the elegant writer just cited.

PSALM LX. Title,—*Shushan-eduth.* These words literally mean, "The lily of the testimony;" but what that means, it seems in vain to conjecture:

2 Thou hast made the earth to tremble; thou hast broken it: heal [g] the breaches thereof; for it shaketh.

3 Thou hast showed thy people [h] hard things: thou hast made us to [i] drink the wine of astonishment.

4 Thou hast given a banner [j] to them that feared thee, that it may be displayed because of the truth. Selah.

5 That [k] thy beloved may be delivered; save *with* thy right hand, and hear me.

6 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manasseh *is* mine; Ephraim also *is* the strength of my head; Judah *is* my lawgiver;

8 Moab *is* my wash-pot; over Edom will I cast out my shoe: Philistia, triumph thou [l] because of me.

9 Who will bring me *into* the [m] strong city? who will lead me into Edom?

10 *Wilt* not thou, O God, *which* hadst cast us off? and *thou*, O God, *which* didst not go out with our armies?

11 Give us help from trouble: for vain *is* the [n] help of man.

12 Through God we shall do valiantly: for he *it is that* shall tread [o] down our enemies.

g 2 Ch. 7. 14. Je. 30. 17.
h Ps. 71. 20.
i Is. 51. 17, 22
j Ca. 2. 4.
k Ps. 108. 6, &c.
l or, *over me:* (by an irony)
m *city of strength.*
n *salvation*
o Is. 63. 3.

PSALM LXI

1 David fleeth to God upon his former experience. 4 He voweth perpetual service unto him, because of his promises.

To the chief Musician upon Neginah. *A Psalm* of David.

HEAR my cry, O God; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is [a] overwhelmed: lead me to the rock *that* is higher than I.

3 For thou hast been a shelter for me, *and* a strong tower [b] from the enemy.

4 I will abide in thy tabernacle for ever: I will [c] trust in the covert of thy wings. Selah.

5 For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name.

6 Thou [d] wilt prolong the king's life: *and* his years as [e] many generations.

7 He shall abide before God for ever: O prepare mercy and [f] truth, *which* may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

PSALM LXII.

1 David, professing his confidence in God, discourageth his enemies. 5 In the same confidence he encourageth the godly. 9 No trust is to be put in worldly things. 11 Power and mercy belong to God.

To the chief Musician, to [a] Jeduthun, A Psalm of David.

[b] TRULY my soul [c] waiteth upon God: from him *cometh* my salvation.

a Is. 51. 11.
b Pr. 18. 10.
c or, *make my refuge*
d *shalt add days to the days of the king.*
e *generation and generation.*
f Ps. 43. 3.
a 1 Ch. 25. 1, 3.
b or, *only.*
c *is silent.* Ps. 65. 1.

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been already considered on 2 Sam. chap. viii. to which we must refer our readers. The enemies here named, are the Syrians of Mesopotamia and of Zobah, and the Edomites in the valley of salt, so called probably from its salt-pits. The victory here ascribed to Joab, is, in the passage above referred to, ascribed to David, and in 1 Chron. xviii. 12. to Abishai, Joab's brother. The fact, as *Ainsworth* remarks, appears to have been, that Abishai began the attack and slew 6000, Joab followed and slew 12,000; and both being David's generals, of course they contributed to the increase of David's fame, especially as he was himself a military prince, and the subdued powers would naturally refer their defeat to him.

It should be recollected, that Israel had been in a low state during the reign of Saul, (1 Sam. xiii. 19—22.) to which they were probably again reduced, by his defeat and death, about sixteen or seventeen years before these victories; and that David had not been more than ten years upon the throne of *all* Israel. Even more recently, as *Michaelis* (in *Lowth*) observes, some unfortunate circumstances must have occurred that are not recorded, from the Idumeans having penetrated so far as the valley of salt, which he considers not more than a day's journey from Jerusalem. These victories, however, completely changed the aspect of affairs; but this animated song of triumph seems to have been written prior to the victories, and to have been rather the language of faith in their anticipation, than of thanksgiving afterwards. What is said of the earth, or the land of Israel (as the Chaldee explains it) being made to tremble, must be taken metaphorically, for the convulsions into which the country had been thrown by the threats and invasions of the enemy.

Of the places here mentioned, Shechem was near Samaria; the valley of Succoth, the land of Gilead, &c. were on the east side of Jordan. These places had probably been invaded by their enemies, lying in the most exposed parts of the country; of them he not only anticipates the recovery, but also the subjugation (in part at least) of Moab, Edom, and Philistia, as in the sequel came to pass: but the epithets here made use of may require some explanation. The mention of Gilead and Manasseh intimates that all Israel had now submitted to David's government. Ephraim, as a powerful and warlike tribe, mainly contributed to the strength of his kingdom; it was his strength or horn. Judah being the tribe of David, who was now king, may be said to have given law to the whole country, and therefore is called the lawgiver. Moab having fallen into a state of degrading idolatry, is compared to a vessel for washing the feet—a "wash-pot." Casting the shoe over Edom was an ancient form of taking possession. (See Ruth iv. 7.) But the apostrophe to Philistia is the language of irony, and of defiance: "Philistia, triumph thou over me!" as if he had said, "Thou hast been used to insult and triumph over me; but circumstances are now reversed, and it is my turn to shout and triumph over thee." (See Psalm cviii. 9.)

Such seems the literal import of this interesting psalm; but we must not conclude here. As David was a type of Christ, so was the Jewish of the Christian church; and this psalm has evidently a prospective view to the future triumphs of Messiah, when Jews and Gentiles shall be united under his government, and there shall be but "one Lord, and his name one, in all the earth." (Zech. xiv. 9.)

PSALM LXI. Ver. 1—8. *The psalmist triumphs in the divine protection.*—This psalm is generally, and naturally, supposed to have been written by David, while excluded from the metropolis by Absalom. When driven from place to place, and from rock to rock for shelter, he prays to be directed to a rock higher than he could reach; that is, that the Lord himself would be his rock, his shelter, and his tower. "Such, (says he,) thou hast been, therefore will I return to thy tabernacle, to pay the vows offered in my distress, and there abide for ever." Such expressions can scarcely be restrained to a frail and mortal life, which seldom exceeds the bounds of seventy years, but must necessarily include a reference to another life, another tabernacle, another king, of whom he considered himself a type only: a king, whose life should endure to many generations, and of whose dominion there should be no end. So the Chaldee applies it to the king Messiah.

> "O lead me to the rock
> That's high above my head;
> And make the covert of thy wings,
> My shelter and my shade."—*Watts.*

PSALM LXII. Ver. 1—12. *David encourages himself in the divine power and mercy.*—The occasion of this psalm is unknown; but it was evidently written when he was in a happy frame of mind, trusting in God, and encouraging others to trust in him also;—to wait in silence, and with patience, the fulfilment of his promises, and to pour out their hearts in prayer before him. The doctrines of the latter part of the psalm are chiefly two: 1. The folly and danger of putting our trust in man. "Men of low degree are vanity!" they have no stability. "Men of high degree are a lie," which is still worse: they have no regard to truth; no fidelity to their engagements. These assertions are, however, to be understood generally, and not without exception; for there are good men, though but few of

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from the lily being a six-leaved flower, it has been supposed that the word may also mean a six-stringed instrument.—*Aram-naharaim:* the Syrians of Mesopotamia.—*Aram-zobah:* the Syrians of Zobah.

Ver. 3. *Hard things.*—That is, severe trials.—*The wine of astonishment.*—By this we understand that they were stupified with these afflictions, like persons stupified with wine; perhaps wine whose effects had been increased with deleterious drugs. (See Isa. li. 17—23.)

Ver. 4. *Given a banner.*—A pledge of safety and protection. See *Orient. Lit.* No. 7:2.

Ver. 6. *God hath spoken in his holiness.*—Or, by his holy one, (as Bishop *Horne,*) i. e. by his holy oracle. This seems to refer to the promise of dividing the whole land of Canaan to Israel, Josh. i. 6. Psalm lxxxix. 35.—*I will divide,* &c.—[*Dividing and meting out* denote *possession;* being an allusion to the dividing and measuring out of land. The sense of the following verses, stripped of metaphor, appears the following: "Gilead and Manasseh have submitted to me; Ephraim furnishes me with valiant men; and Judah with men of prudence and wisdom. I will reduce the Moabites to servitude; I will triumph over the Edomites, and make them slaves; and the Philistines shall add to my triumph."]—*Bagster.*

Ver. 9. *The strong city,*—i. e. the fortified city; probably referring either to Rabbah, 2 Sam. xii. 26, &c. or to Bosrah, Isa. lxiii. 1, &c.

PSALM LXI. Title,—*Upon Neginah,* or *Neginath;* the singular of *Neginoth,* title of Ps. iv., vi., &c.

Ver. 2. *Higher than I.*—That is, than I can climb to.—*Ainsworth.*

Ver. 4. *I will trust.*—See note on Ps. lvii. 1.

Ver. 6. *Thou wilt prolong,* &c.—See margin. His years (shall be) as generation and generation.

PSALM LXII. Title,—*To Jeduthun.* See title Ps. xxxix.

Ver. 1. *Truly my soul waiteth.*—That is, in patient silence. So the Hebrew implies, as marked in the margin.

2 He only *is* my rock and my salvation; *he is* my [d] defence; I shall not be [e] greatly moved.

3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall *shall ye be, and as* a tottering fence.

4 They only consult to cast *him* down from his excellency: they delight in lies: they bless with their mouth, but they curse [f] inwardly. Selah.

5 My soul, wait thou only upon God; for my expectation *is* from him.

6 He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.

7 In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God.

8 Trust in him at all times; ye people, pour [g] out your heart before him: God *is* a refuge for us. Selah.

9 Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* [h] altogether *lighter* than vanity.

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them.*

11 God hath spoken once; twice have I heard this; that [i] power [j] *belongeth* unto God.

12 Also unto thee, O LORD, *belongeth* mercy: for [k] thou renderest to every man according to his work.

PSALM LXIII.

1 David's thirst for God. 4 His manner of blessing God. 9 His confidence of his enemies' destruction, and his own safety.

A Psalm of David, [a] when he was in the wilderness of Judah.

O GOD, thou *art* my God; early [b] will I seek thee: my soul thirsteth [c] for thee, my flesh longeth for thee in a dry and [d] thirsty and, [e] where no water is;

2 To see [f] thy power and thy glory, so *as* I have seen thee in the [g] sanctuary.

3 Because thy loving-kindness *is* [h] better than life, my lips shall praise thee.

4 Thus will I bless thee while I live: I will lift up my hands in thy name.

d *high places*

e Ps 37.24. Mi.7.8.

f *in their inward parts.*

g 1 Sa.1.15.

h or, *alike.*

i or, *strength.*

j Ro.19.1.

k 2 Co.5.10.

a 1 Sa.22.5. 23.14..16.

b Pr.8.17. Ca.3.1..3.

c Ps 42.2. Jn.7.37

d *weary.*

e *without water.* Is.41.17.

f Ps.27.4.

g Ps 84.2,11 Is.60.13.

h Ps.30.5. 1 Jn.3.2

1 Ca.1.4.

j *fatness.*

k Ca.5.2.

l Ps.18.35.

m *make him run out like water by the hands of the sword.*

n Ca.2.15.

o Is.65.16.

a Ge.49.6.

b Je.9.3.

c Pr.1.11.. 13.

d or, *speech.*

e *to hide.*

f or, *we are examined by that which they have thoroughly searched.*

g *a search searched.*

h *their wound shall be.*

5 My soul shall be satisfied [i] as *with* [j] marrow and fatness; and my mouth shall praise *thee* with joyful lips:

6 When I remember thee upon [k] my bed, *and* meditate on thee in the *night* watches.

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

8 My soul followeth hard after thee: thy [l] right hand upholdeth me.

9 But those *that* seek my soul, to destroy *it*, shall go into the lower parts of the earth.

10 They shall [m] fall by the sword: they shall be a portion for [n] foxes.

11 But the king shall rejoice in God; every one that sweareth [o] by him shall glory: but the mouth of them that speak lies shall be stopped.

PSALM LXIV.

1 David prayeth for deliverance, complaining of his enemies. 7 He promiseth himself to see such an evident destruction of his enemies, as the righteous shall rejoice at it.

To the chief Musician, A Psalm of David.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the secret counsel [a] of the wicked; from the insurrection of the workers of iniquity:

3 Who [b] whet their tongue like a sword, *and* bend *their bows to shoot* their arrows, *even* bitter words:

4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

5 They [c] encourage themselves *in* an evil [d] matter: they commune [e] of laying snares privily; they say, Who shall see them?

6 They search out iniquities; [f] they accomplish [g] a diligent search: both the inward *thought* of every one *of them*, and the heart, *is* deep.

7 But God shall shoot at them *with* an arrow; suddenly [h] shall they be wounded.

8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

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them, in every walk of life. The best of men must not be put in the place of God: they are weak, and may be deceived or overcome; they are mortal, and must shortly die. To be laid in the balance, therefore, against God, they are, even all taken together, vanity, yea, "lighter than vanity," or nothing. 2. Our salvation is the result of the union and harmony of the divine perfections. It is, indeed, an exertion of divine power, but not of power only; we are saved by sovereign mercy, which predominates in all the divine conduct toward mankind, even in the final judgment; for though every man shall be "rewarded according to his works," mercy shall measure out that reward to the righteous; and, in the present life at least, mercy is mingled with all the sufferings of the wicked.

> "For sovereign power reigns not alone,
> Grace is a partner of the throne:
> Thy grace and justice, mighty Lord,
> Shall well divide our last reward."—*Watts.*

PSALM LXIII. Ver. 1—11. *The blessedness of communion with God in his house.*—This psalm appears to have been penned by David, while in the wilderness either of Hareth or of Ziph, (1 Sam. xxii. 5; xxiii. 14.) both which were within the tribe of Judah. To the drought and barrenness of this spot, producing scarcely any vegetation, the psalmist compares his own mind, while at a distance from the ordinances of religion; those ordinances, and the consolations enjoyed in them, he likens to the fountain and the stream whereby we are occasionally refreshed. The provisions of God's house, meagre as hey appear to worldly minds, are marrow and fatness to all hose who have a spiritual appetite: and the moral beauties here exhibited, though invisible to carnal eyes, are displays of he divine power and glory. It is on those accounts that the souls of believers cling to their great Benefactor and Protector whose "right hand upholdeth them."

"The king," that is, the royal author of the psalm, "shall rejoice in God," as the great object of his dependance and his hope: "Every one that sweareth by him, (*i. e.* the true God,) shall glory." To swear *by* or *in* the name of Jehovah, was to swear fealty or allegiance to him: it was an act of worship, distinguishing Israelites from idolaters. The former had an object of adoration, in which they might well glory; the latter served "lying vanities," and were therefore considered as *liars*, deceiving and deceived.

> "I'll lift my hands, I'll raise my voice,
> While I have breath to pray and praise;
> This work shall make my heart rejoice,
> And fill the remnant of my days."—*Watts.*

PSALM LXIV. Ver. 1—10. *Confidence in God whilst in troubles.*—The continuance or renewal of our trials will render the repetition of the same petitions requisite: but varied expressions may often be affecting and useful to ourselves and others When faith in God triumphs over the fear of powerful and malicious men, our prayers are certainly heard, and final deliverance from the danger will in due time follow. The most blameless will be reviled, and the most useful hated, by such men as took secret counsel, or made open insurrection, against the perfect and divine Saviour; and whetted their tongues, and shot their sarcasms, against him, before they shed his blood. Such transgressors are often inwardly alarmed with the dread of consequences: but they encourage each other, till they flatter themselves with the hopes of impunity, and despise the all-seeing eye of God. Actuated by the most malignant enmity, with deep dissimulation "they search out iniqui-

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Ver. 3. *A tottering fence.*—That is, a fence shoved against.—See *Ainsworth.*

Ver. 4. *Curse inwardly.*—i. e. from their hearts.

PSALM LXIII. Ver. 1. IN *a dry and thirsty land.*—The Syriac and several MSS. read *as*, instead of *in*, (*Ki* for *Beth*, differing less than the Roman C and G,) like the parallel text of Ps. cxliii. 6.

Ver. 8. *My soul followeth*, &c.—"My soul *cleaveth* (Heb. *davekah*) after Thee," which not only shows the *diligence* of the pursuit, and the *nearness* of the attainment, but the *fast hold* he had of the mercy of God.—*Bagster.*

Ver. 10. *A portion for foxes.*—The little wild foxes, called jackals, seem here intended, who often devour dead bodies, and sometimes the sick and helpless, even before death. They have been known to devour persons intoxicated, as they lay in the streets of Calcutta.—*Orient. Lit.* No. 773.

Ver. 11. *Every one that sweareth by him shall glory.*—That is, even those that swear by idols, who can neither help nor punish them; they therefore can give no pledge for their truth, and their mouths shall be stopped.

PSALM LXIV. Ver. 3. *Bitter words.*—Properly compared to arrows: we more usually call them daggers.

10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM LXV.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.

To the chief Musician, A Psalm *and* Song of David.

PRAISE [a] waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.

2 O thou that hearest prayer, unto thee shall all flesh come.

3 [b] Iniquities prevail against me: *as for* our transgressions, thou shalt [c] purge them away.

4 Blessed *is the man whom* thou choosest, and causest to approach *unto thee, that* he may dwell in thy courts: we [d] shall be satisfied with the goodness of thy house, *even* of thy holy temple.

5 *By* terrible [e] things in righteousness wilt thou answer us, O God of our salvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the sea:

6 Which by his strength setteth fast the mountains; *being* girded with power.

7 Which [f] stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to [g] rejoice.

9 Thou visitest the earth, and [h] waterest it: thou greatly enrichest it with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly: thou [i] settlest the furrows thereof:

a *is silent.* Ps.62.1.

b *words, or, matters of iniquities.*

c 1Jn.1.7,9.

d Ps.63.5.

e Ps.45.4.

f Mat.8.26.

g *or, sing.*

h *or, after thou hadst made it to desire rain.*

i *or, causest rain to descend into.*

j *dissolvest it.*

k *of.*

l *are girded with joy.*

m Is.55.12.

n *the earth.*

b *lie, or, yield feigned obedience.* Ps.81.15.

c Ex.14.21.

d *putteth.*

thou [j] makest it soft with showers: thou blessest the springing thereof.

11 Thou crownest the year [k] with thy goodness; and thy paths drop fatness.

12 They drop *upon* the pastures of the wilderness: and the little hills [l] rejoice on every side.

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they [m] shout for joy, they also sing.

PSALM LXVI.

1 David exhorteth to praise God, 5 to observe his great works, 8 to bless him for his gracious benefits. 12 He voweth for himself religious service to God. 16 He declareth God's special goodness to himself.

To the chief Musician, A Song *or* Psalm.

MAKE a joyful noise unto God, all ye [a] lands: 2 Sing forth the honour of his name; make his praise glorious.

3 Say unto God, How terrible *art thou in* thy works! through the greatness of thy power shall thine enemies [b] submit themselves unto thee.

4 All the earth shall worship thee, and shall sing unto thee; they shall sing *to* thy name. Selah.

5 Come and see the works of God: *he is* terrible *in his* doing toward the children of men.

6 He [c] turned the sea into dry *land;* they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 O bless our God, ye people, and make the voice of his praise to be heard:

9 Which [d] holdeth our soul in life, and suffereth not our feet to be moved.

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ties," that they may pretend zeal for God's glory, while they are murdering his people: but all their malice will rebound upon themselves, and God himself will fight against them and destroy them; and all who behold their doom, especially in a future state, will reverence his power and justice in it. But it is our wisdom *now* to fear because of the judgments of God, and to flee from the wrath to come; to declare and consider his works, and to shun the rock on which others have split. For the righteous alone can rejoice and trust in this holy Lord God: and all who uprightly rely on his mercy, and seek to know and do his will, shall glory in him as their Salvation and eternal Portion.—*T. Scott.*

PSALM LXV. Ver. 1—13. *A Psalm of thanksgiving for the blessings of Providence.*—"In this psalm God is praised for his providential government of the material world. It seems to have been a thanksgiving for the getting in of the fruits of the earth, and might be composed for the feast of Tabernacles. But, considering the manifest allusion to redemption, and the conversion of the Gentiles, in the former part of the psalm, "I cannot but think (says Bishop *Horsley*) that the blessings of the gospel are adumbrated under the image of genial showers and luxuriant crops." Taking the same view of the psalm with this learned prelate, we shall briefly consider it in reference to the bounties of divine providence, and the riches of divine grace.

The feast of Tabernacles was about the end of our September, when the fruits of the earth were gathered in, and the praises of Israel were waiting in silence (as it were) ready to burst from every grateful heart, in joyful shouts and songs, at the commencement of this festival. The Chaldee labours to give an idea of the extraordinary rejoicings by an hyperbolical expression: "The praise of angels is accounted as silence before thee, O God, whose majesty is in Sion:" being intended to intimate, that the shouts of Israel were far louder than the songs of angels.

The imagery employed in the following verses, is eminently sublime and beautiful. He girdeth together the mountains by his strength, as with a girdle: he stilleth the roarings of the sea, and the still louder ravings of the people. He maketh the outgoings of the morning and evening to rejoice. The former idea is amplified and illustrated in the nineteenth psalm, (verses 5 and 6,) and the latter alluded to in the eighth: no scenes in nature can be more beautiful, or more cheerful, than the rising of the morning sun, or the moon "walking in brightness" in the evening sky. The watering of the earth with showers, or with full and flowing streams, is another display of providential goodness; but the crowning mercy is the gathering in of the harvest. The expression (in ver. 11.) is peculiarly elegant and impressive, "His paths drop fatness." In other psalms, the Almighty is represented as walking or riding "upon the wings of the wind:" (Psalm xviii. 10; civ. 3:) the clouds, therefore, are his pathways, and the showers which distil from them enriching the earth, may be said poetically, to "drop fatness" upon it; and from the cheerful and useful vegetation which clothes the hills and valleys, they are said to become joyful, and even to "shout and sing."

But we must not confine our remarks to blessings merely temporal. The psalmist complains of iniquities prevailing against him, and prays to be delivered from them: he speaks of the blessedness of attending God's house, and considers communion with him as the highest privilege of man. The floods of heaven, and the rivers of earth, are both used to typify the gifts of the Holy Spirit and the diffusion of divine truth, (Acts ii. 17, 18.) which produces the same effect in the moral, as water in the natural world. This psalm may therefore be considered as no less rich in spiritual unction than in poetic beauty; and is especially interesting to us Gentiles, residing in "the ends of the earth," as our part of Europe was considered

> "Blest is the man whom thou shalt choose,
> And give him kind access to thee;
> Give him a place within thy house,
> To taste thy love divinely free."—*Watts.*

PSALM LXVI. Ver. 1—20. *A Psalm of praise and exhortation.*—The author and occasion of this psalm are alike un-

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PSALM LXV. Ver. 1. *Praise waiteth.*—The Heb. term means, to wait in silence, as slaves in the presence of their master.

Ver. 3. *Purge them.*—Expiate them: the allusion is to the cover of the mercy seat. See *Ainsworth.*

Ver. 5. *By terrible things.—Ainsworth,* "Fearful;" *Horne,* "wonderful" things.

Ver. 7. *Which stilleth.*—[Thou art sovereign over all the operations of sea and land. Earthquakes are under thy control: so are the flux and reflux of the sea; and all the storms and tempests by which it is agitated.]—*Bagster.*

Ver. 8. *Thy tokens.*—Or signs. [Thunder and lightning, storms and tempests, eclipses and meteors, tornadoes and earthquakes, are proofs to all that there is a Supreme Being, who is wonderful and terrible in his acts.——*Morning.*—The rising and setting sun, the morning and evening twilight, the invariable succession of day and night, are all ordained by Thee, and contribute to the happiness and continuance of man and beast.]—*Bagster.*

Ver. 9. *Visiteth the earth.*—[God is here represented as going through the globe, and examining the wants of every part; directing the *clouds* how and where to deposit their fertilizing showers, and the *rivers* where to direct their beneficial courses.]—*Bagster.*——*The river of God.*—Rain from heaven. See Gen. i. 6, 7. Or the Jordan, which overflowed its banks in harvest. See Josh. iii. 15.——*Corn.*—[Or, "Thou wilt prepare them corn, because thou hast provided for it." Thou hast made all necessary provision for the fertilization of the earth; hast endued the ground with a vegetative power: and rains and dews, and the genial heat of the sun, enable it to put forth that power in providing grass for the cattle, and food for man.]—*Bagster.*

Ver. 10. *Thou settlest the furrows.*—Marg. "Thou causest (rain) to descend (into) the furrows thereof."

Ver. 11. *Crownest.*—[The herbs, fruits, and flowers, produced by the earth are as a beautifully variegated crown set upon her head by the great Creator and every year is thus crowned by his bounty.]—*Bagster.*

10 For thou, O God, hast proved us: thou hast tried us, as silver [e] is tried.

11 Thou broughtest us into the [f] net; thou laidst affliction upon our loins.

12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a [g] wealthy *place*.

13 I will go into thy house with burnt-offerings: I will pay thee my vows,

14 Which my lips have [h] uttered, and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt-sacrifices of [i] fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

16 Come [j] *and* hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If [k] I regard iniquity in my heart, the LORD will not hear *me:*

19 *But* verily God hath heard *me;* he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

PSALM LXVII.

A prayer for the enlargement of God's kingdom, 3 to the joy of the people, 6 and the increase of God's blessings.

To the chief Musician on Neginoth, A Psalm *or* Song.

GOD [a] be merciful unto us, and bless us; *and* cause [b] his face to shine [c] upon us. Selah.

2 That thy way may be known upon earth, thy saving health among all [d] nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and [•] govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 *Then* [f] shall the earth yield her increase; *and* God, *even* our own God, shall bless us.

7 God shall bless us; and all [g] the ends of the earth shall fear him.

PSALM LXVIII.

1 A prayer at the removing of the ark. 4 An exhortation to praise God for his mercies, 7 for his care of the church, 19 for his great works.

To the chief Musician, a Psalm *or* Song of David.

LET [a] God arise, let his enemies be scattered: let them also that hate him flee [b] before him.

2 As [c] smoke is driven away, *so* drive *them* away: as wax [d] melteth before the fire, *so* let the wicked perish in the presence of God.

3 But let the righteous be glad; let them rejoice [e] before God: yea, let them [f] exceedingly rejoice.

4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the [g] fatherless, and a judge of the widows, *is* God in his holy habitation.

6 God setteth the solitary in [h] families: he [i] bringeth out those which are bound with chains: but the rebellious dwell in a dry *land.*

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 The earth [j] shook, the heavens also dropped at the presence of God: *even* Sinai [k] itself *was moved* at the presence of God, the God of Israel.

9 Thou, O God, didst [l] send a plentiful [m] rain, whereby thou didst [n] confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein. thou, O God, hast prepared of thy goodness for the [o] poor.

11 The LORD gave the word: great *was* the [p] company of those that published *it.*

12 Kings of armies [q] did flee apace: and she that tarried at home divided the spoil.

13 Though ye have lien among the [r] pots, *yet shall ye be as* the wings of a dove covered

e Is.48.10. 1 Pe.1.7.
f Ho.7.12.
g *moist.*
h *opened.*
i *marrow.*
j Ps.24.2..11
k Pr.28.9
a Nu.6.25.
b Ps.4.6.
c *with.*
d Mat.28.19
e *lead.*
f Le.26.4. Eze.34.27. Ho.2.21, 22.
g Ps.22.27.
a Nu.10.35. Is.33.3.
b *from his face.*
c Ho.13.3.
d Mi.1.4.
e 1 Th.5.16.
f *rejoice with gladness.*
g Je.49.11.
h *a house.*
i Ps.107.10.
j Hab.3.13.
k Ex.19.16.
l *shake out.*
m De.11.11 ..14.
n *it.*
o Mat.11.5.
p *army.*
q *did flee, did flee.*
r Ps.81.6.

known. Bishop *Patrick* supposes it to have been composed by David after some great providential deliverance, for which he promises to offer numerous sacrifices; and the latter part of the psalm inclines us to this opinion, though *Calmet* and Dr. *Gray* refer it to the period of the building of the second temple. The former part of the psalm relates to the power and goodness of God in delivering his people Israel; and the memorable passage of the Red sea is distinctly and pointedly alluded to: but the latter relates to the psalmist's own experience, who calls upon all true Israelites to hear what God had done individually for himself. The closing sentiment merits our particular attention. God heareth not the prayers of hypocrites. "If I regard iniquity in my heart, the Lord will not hear me," says the psalmist; but he has heard me, and therefore do I not so regard it. On this, we shall only add the beautiful comment of a pious poet.

> "Throughout mankind, the Christian kind at least,
> There dwells a consciousness in every breast,
> That folly ends where genuine hope begins,
> And he that finds his heaven must lose his sins."—*Cowper.*

PSALM LXVII. Ver. 1—7. *A short Psalm of thanksgiving.*—This short but sweet psalm, is an echo to the blessing which the priests were taugh to pronounce upon the people of Israel at the close of the morning service, and which has been already noticed by us in Numb. vi. 24—26. From the concluding verses, we may, in addition, draw the following important doctrines: 1. That gratitude for mercies received, either by a nation or individuals, is the way to obtain farther blessings. To bless God for mercies received is the surest way to multiply them. 2. That the blessing of God, if rightly understood, will lead to the fear of God, and is, indeed, absolutely necessary to the spread of true religion. Men plough and sow utterly in vain, unless God smiles upon their endeavours: and so is it in religion: neither the earth itself, nor the heart of man, will bring forth any thing good, unless God cause his face to shine upon us. Those who duly appreciate the mercies which they enjoy, will be anxious that others should partake with them. Most of the psalms which speak of the blessings of the gospel, put in a wish or a prayer for the conversion of the heathen, that "all the ends of the earth" may know and fear the God of Israel.

PSALM LXVIII. Ver. 1—35. *The removal of the ark, as typical of the ascension of Messiah.*—This psalm opens with the words pronounced by Moses, (and probably echoed by the priests,) upon the removal of the ark in the wilderness, (Numb. x. 35.) whence it is reasonably concluded that it was composed on some such occasion: Bishop *Horne* thinks, on the re-

PSALM LXVI. Ver. 10. *Proved us.*—[This is a metaphor taken from *melting* and *refining metals:* afflictions and trials of various kinds are represented as a *furnace* where *ore* is melted, and a *crucible* where it is refined. And this metaphor is especially used to represent cases where there is a *doubt* concerning the purity of the metal, the quantity of alloy, or even the nature or kind of metal subjected to the trial. So God is said to "try the Israelites that he might know what is in them; and whether they would keep his testimonies;" and then, according to the issue, his conduct towards them would appear to be founded on reason and justice.]—*Bagster.*

Ver. 12. *A wealthy place.*—That is, a rich and fruitful soil.

Ver. 15. *Burnt-offerings of fatlings.*—*Ainsworth* renders this, "Marrowed (or fat) rams, with incense." So Dr. *Boothroyd.*

Ver. 18. *Iniquity.*—["If I have seen, *raacthee*, iniquity in my heart,"—if I have *known* it was there, and *encouraged* it,—if I *pretended* to be what I was *not*,—if I *loved iniquity*, while I *professed to pray* and be *sorry* for my sin,—"then the Lord would not have heard me."]—*Bagster.*

PSALM LXVII. Ver. 2. *Saving health.*—"Salvation."

Verses 3 and 5. *Let the people praise thee*—is the chorus of the psalm.

PSALM LXVIII. Ver. 4. *Extol him.*—[Or, as *Symmachus, Jerome*, Bishop *Lowth, Merrick*, and others render, "Prepare the way for him who rideth through *the deserts:*" i. e. who rode through the wilderness on the cherubim; alluding to the passage of the ark.]—*Bagster.* Dr. *Boothroyd* observes, that this is now admitted to be the true sense of the word *Gnarabah.* So Bishops *Lowth* and *Horsley;* Drs. *Kennicott, Chandler*, and others.—*Jah.*—[*Jah*, is an abbreviation of Jehovah, and signifies *self-existence:*—He who derives his being from none, but gives being to all.]—*Bagster.*

Verse. 9. *Thou didst send,*—i. e. from the clouds.—*A plentiful rain.—Ainsworth*, "A rain of liberalities." This is understood of the *manna* in the wilderness, which is said to have been rained down from heaven. Exod. xvi. 4. Psalm lxxviii. 24.

Ver. 10. *Congregation.*—[Or, "Thy living creatures;" probably a reference to the immense number of *quails* which were miraculously brought to the camp of the Israelites, and, in a manner, *dwelt around it.*]—*Bagster.*

Ver. 11. *Company.*—The original word is feminine, and is supposed to refer to a chorus of women, who, on occasions of victory, published the glad tidings. Compare 1 Sam. xviii. 6, 7.

Ver. 12. *Kings of armies.*—Rather, "Kings (and) armies."—*Did flee apace.*—Bishop *Lowth* supposes this verse to be the chorus which they sung: and Dr. *Chandler* adds the verse following.

Ver. 13. *Though ye have lien among the pots.*—[That is, probably, "Though ye have laboured and lain down between the brick-kilns in Egypt—a poor, enslaved, and oppressed people, yet ye shall gradually rise to dignity, prosperity, and splendour; as a dove, which has been defiled with dirt, disordered, and dejected, by washing herself in a running stream and trimming her plumage, gradually recovers the serenity of her disposition, the purity of her colour, and the richness and varied elegance of her appearance.]—*Bagster.*

with silver, and her feathers with yellow gold.
14 When [s] the Almighty scattered kings [t] in it, it was *white* as snow in Salmon.
15 The hill of God *is as* the hill of Bashan; a high hill *as* the hill of Bashan.
16 Why leap ye, ye high hills? [u] *this is* the hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever.
17 The chariots of God *are* twenty thousand, *even* [v] thousands [w] of angels: the LORD *is* among them, *as in* Sinai, in the holy *place*.
18 Thou [x] hast ascended on high, thou hast led captivity captive: thou [y] hast received gifts [z] for men; yea, *for* the rebellious [a] also, that the LORD God might dwell [b] *among them*.
19 Blessed *be* the LORD, *who* daily loadeth us *with benefits*, *even* the God of our salvation. Selah.
20 *He that is* our God *is* the God of salvation; and [c] unto GOD the Lord *belong* the issues from death.
21 But God shall wound [d] the head of his enemies, *and* the hairy scalp of such an one as goeth on still in his trespasses.
22 The LORD said, I will bring again from [e] Bashan, I will bring [f] *my people* again from the depths of the sea:
23 That thy foot may be [g] dipped in the blood [h] of *thine* enemies, *and* the tongue of thy dogs in the same.
24 They have seen thy goings, O God; *even* the goings of my God, my King, in the sanctuary.
25 The singers [i] went before, the players on instruments *followed* after; among *them were* the damsels playing with timbrels.

26 Bless ye God in the congregations, *even* the LORD, [j] from the fountain of Israel.
27 There *is* little Benjamin *with* their ruler, the princes of Judah [k] *and* their council, the princes of Zebulun, *and* the princes of Naphtali.
28 Thy God hath commanded thy [l] strength: strengthen, O God, that which thou hast wrought for us.
29 Because of the temple at Jerusalem shall kings bring presents unto thee.
30 Rebuke [m] the company of spearmen, the multitude of the bulls, with the calves of the people, *till every one* submit himself with pieces of silver: [n] scatter thou the people *that* delight in war.
31 Princes shall come out of [o] Egypt; Ethiopia [p] shall soon stretch out her hands unto God.
32 Sing unto God, ye kingdoms of the earth; O sing praises unto the LORD; Selah:
33 To him that rideth upon the heavens of heavens, *which were* of old; lo, he doth [q] send out his voice, *and that* a mighty voice.
34 Ascribe ye strength unto God: his excellency *is* over Israel, and his strength *is* in the [r] clouds.
35 O God, *thou art* terrible [s] out of thy holy places: the God of Israel *is* he [t] that giveth strength and power unto *his* people. Blessed *be* God.

[s] Jos.12.1, &c.
[t] or, *for her, she was.*
[u] 1 Ki 9.3.
[v] or, *many thousands.*
[w] De.33.2.
[x] Ac 1.2..9 Ep.4.8.
[y] Ac.2.4,33.
[z] *in the man.*
[a] 1 Co.6.9.. 11. 1 Ti.1.13, 15.
[b] Re.21.3.
[c] Ps.32.39. Re.1.18
[d] Hab.3 13.
[e] Nu.21.33.
[f] Ex.14.22.
[g] or, *red.*
[h] Is.63.1..6.
[i] Re.15.2,3.

[j] or, *ye that are of.*
[k] or, *with their company.*
[l] Is.40.31.
[m] or, *the beasts of the reeds.* Je.51.32.
[n] or, *he scattereth.*
[o] Is.19.18.. 25.
[p] Zep.3.10. Ac.8.27.
[q] *give.*
[r] or, *heavens.*
[s] Ex.15.11.
[t] Is.45.24.
[a] Ps.45.title.

PSALM LXIX.

1 David complaineth of his affliction. 13 He prayeth for deliverance. 22 He devoteth his enemies to destruction. 30 He praiseth God with thankgiving.

To the chief Musician upon [a] Shoshannim, *A Psalm* of David.

SAVE me, O God; for the waters are come in unto *my* soul.

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moval of the ark to mount Zion: (as were probably several other psalms:) but Dr. *Boothroyd* supposes, that it was on occasion of returning the ark to Zion after the conquests over the Ammonites. (See 2 Sam. xi. 11; xii. 31.) As every thing under that dispensation was typical or prophetical, it was very natural for the inspired author to look forward to Messiah's triumphant ascension to the Zion above, of whom the ark and the tabernacle and the temple itself were all figures; and so we find the psalm applied by St. Paul himself. (Ephes. iv. 8, 9.)

As a composition, Professor *Michaelis*, who thinks the character of David's poetry to be rather sweetness than sublimity, allows this psalm to be eminently sublime, though, (as Bishop *Lowth* remarks,) not without considerable obscurity, which *Burke* has shown to be, in many instances, essential to the sublime.

Dr. *S. Chandler* divides this psalm into five parts, on each of which we shall offer a remark or two. Part I. (comprising ver. 1 to 6.) our author considers as sung, when the Levites took up the ark upon their shoulders, which was their way of carrying it. Part II. (ver. 7—14.) Dr. C. supposes to have commenced when the procession began with slow and solemn pace. Part III. (ver. 15—17.) he conceives to have been chanted immediately on their coming within sight of Zion—"This is the hill which God hath desired to dwell in." The imagery in Parts II. and III. is certainly obscure. The general idea is supposed to be, the wonderful change in the situation of Israel, in being delivered from slavery in Egypt, and raised to pre-eminence in Zion, and adorned with all the beauty of the eastern dove; but for a particular explication of the metaphors, we must refer to our notes below: only on ver. 18. we may remark, that Zion is here resembled to Sinai, as the special residence of the divine presence, and a type of the future glories of Messiah. Part IV. (ver. 18—23.) celebrates the triumphant entrance of Messiah into his glory after his resurrection, loaded (as we may say,) not only with the trophies of his victory, but the blessings of salvation, to bestow upon penitent Jews and Gentiles, at the same time as ruin and destruction must necessarily overwhelm his enemies. In Part V. (from ver. 24 to the end,) we have a description of the procession. The ark went first, with the attendant priests; then followed the singers, and after them the players upon instruments, among whom we must conceive of David dancing in his ephod, with a portable harp in his hands, and the damsels playing with timbrels, the proper accompaniment of dancing. The concluding verses anticipate the triumphs of Jehovah and his Messiah among the Gentiles. The brutes that delight in war shall all be scattered, and ambassadors of peace from all countries shall seek the favour of the God of Israel. "Sing praises unto God, ye kingdoms of the earth: O sing praises unto the Lord!"

PSALM LXIX. Ver. 1—36. *David complains of his afflictions, in which he was a type of the Messiah.*—That several parts of this psalm belong to the Messiah, we doubt not, for they are quoted by him, and are applied to him in the New Testament: but we resist the principles, that because some parts are, the whole must therefore be so applied. *Ainsworth* hath made the important remark on our Lord's quoting the thirty-first Psalm, (ver. 5.) that, while he used the first member of the verse, which was applicable to his circumstances, he seems purposely to have omitted the following words as inapplicable. (See our exposition.) And we may add, that though our Lord has quoted and applied to himself many passages

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Ver. 14. *Kings in it,*—i. e. for Israel, his *dove*.—(White) *as snow*.—The original has not a word of whiteness. It reads literally, "When the Almighty scattered kings (and their armies) for her, (his people,) they (their enemies) were like (i. e. were scattered like flakes of) snow in Salmon," (or Zalmon,) a high hill near Shechem, said by *Ainsworth* to be full of caves and glens, and would therefore attract the snow; not regularly, but in patches: thus lay the vanquished enemies of Israel on the field of battle. Compare Ps. cxlvii. 16.

Ver. 15. *A high hill.*—"A gibbous hill," says *Parkhurst*; and the LXX. render it, a cheese-like hill, which Dr. *Shaw* explains, by saying, that in the East, their cheeses are made like loaves.

Ver. 16. *Why leap ye?*—Dr. *Chandler* renders it, "Why look askance?" i. e. "with jealous leer malign," as *Milton* expresses it. "Why are ye jealous?"

Ver. 17. *The chariots of God.*—That is, his angels. See 2 Kings vi. 16, 17. Heb. xii. 22.—*Even thousands.*—Literally, "duplicated thousands," or thousands upon thousands; meaning, a multitude innumerable.—(As in) *Sinai.*—Rather, "Sinai (its pomp and glory) is in the Holy Place."

Ver. 18. *Captivity captive.*—That is, many captives. See Judges v. 12.—*Gifts for men.*—Or, "unto men," Ephes. iv. 8. meaning Christ, in his human nature: but we prefer the former.—*The rebellious also.*—Meaning, that he has gifts for his captives, which shall convert them to himself.

Ver. 22. *I will bring again from Bashan,*—That is, I will perform for my people the like wonders that I did at Bashan, and in the Red sea.

Ver. 26. *From the fountain of Israel.*—See margin; i. e. true Israelites.

Ver. 30. *Rebuke the company of spearmen.*—See margin. Or, crocodiles; meaning the Egyptians.—*Submit.*—That is, fall down prostrate.—*The people.*—"Peoples," or nations.

Ver. 33. *Him that rideth,* &c.—[He who manages the heavens, directing their course and influence: He formed every orb, ascertained its motion, proportioned its solid contents to the orbit in which it was to revolve, and to the other bodies of the same system; and, as an able rider manages his horse, so does God the sun, moon, planets, and all the hosts of heaven.]—*Bagster.*

Ver. 34. *The clouds.*—[This refers to the phenomena of thunder and lightning; for all nations have observed that the electric fluid is an irresistible agent,—destroying life, tearing towers and castles to pieces, rending the strongest oaks, and cleaving the most solid rocks; and the most enlightened nations have justly considered it as an especial manifestation of the power and sovereignty of God.]—*Bagster.*

Ver. 35. *O God, terrible out of* (or from,) &c.—Meaning, that Jehovah is the great object of reverence and awe to mankind.

PSALM LXIX. Title.—[It is uncertain when this psalm was composed; though it is probable that it was written by David during the rebellion of Absalom. It is an exceedingly fine composition; and it evidently refers to the advent, passion, and resurrection of our Lord, to the vocation of the Gentiles, and the reprobation of the Jews.]—*Bagster*

Ver. 1. *The waters are come in unto my soul.*—An allusion to a leaky vessel, or to an inundation.

2 I sink in [b] deep mire, where *there is* no standing: I am come into [c] deep waters, where the floods overflow me.

3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

4 They [d] that hate me without a cause are more than the hairs of my head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

5 O God, thou knowest my foolishness; and my [e] sins are not hid from thee.

6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because for thy sake I have borne reproach: shame hath covered my face.

8 I [f] am become a stranger unto my brethren, and an alien unto my mother's children.

9 For [g] the zeal of thy house hath eaten me up; and [h] the reproaches of them that reproached thee are fallen upon me.

10 When [i] I wept, *and chastened* my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment; and I became a proverb to them.

12 They that sit in the gate speak against me; and I *was* the song of the [j] drunkards.

13 But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable [k] time: O God, in the multitude of thy mercy [l] hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let [m] not the water-flood overflow me, neither let the deep swallow me up, and let not the pit [n] shut her mouth upon me.

16 Hear me, O LORD; for thy loving-kindness *is* good: [o] turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant; for I am in trouble: [p] hear me speedily.

18 Draw nigh unto my soul, *and* redeem it: deliver me because of mine enemies.

19 Thou hast known my [q] reproach, and my shame, and my dishonour: mine adversaries *are* all before thee.

20 Reproach hath broken my heart; and I am full of heaviness: and I [r] looked *for some* to [s] take pity, but *there was* [t] none; and for comforters, but I found none.

21 They [u] gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

22 Let [v] their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap.

23 Let their eyes be darkened, that they [w] see not; and make their loins continually to shake.

24 Pour out [x] thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let their [y] habitation be [z] desolate; *and* let [a] none dwell in their tents.

26 For [b] they persecute *him* whom thou hast [c] smitten; and they talk to the grief of [d] those whom thou hast wounded.

27 Add [e] iniquity unto their iniquity: and let them not come into thy righteousness.

28 Let them be blotted out of the book of the living, and not be written [f] with the righteous.

29 But I *am* poor and sorrowful: let thy salvation, O God, set me up on high.

30 I will praise the name of God with a song, and will magnify him with thanksgiving.

31 *This* also shall please the LORD better than an ox *or* bullock that hath horns and hoofs.

32 The [g] humble shall see *this*, *and* be glad: and your heart shall live that seek God.

33 For the LORD heareth the poor, and despiseth not his prisoners.

34 Let the heaven and earth praise him, the seas, and every thing that [h] moveth therein.

35 For God will save Zion, and will build [i] the cities of Judah: that they may dwell there, and have it in possession.

36 The seed also of his servants shall inherit it: and they [j] that love his name shall dwell therein.

[b] *the mire of the depth.*
[c] *depth of.*
[d] Jn.15.25.
[e] *guiltiness.*
[f] Jn.7.5.
[g] Jn.2.17.
[h] Ro.15..3.
[i] Ps.35.13, &c.
[j] *drinkers of strong drink.*
[k] Is.49.8. 2 Co.6.2.
[l] He.5.7.
[m] Is.43.1,2.
[n] Ps.16.10. Ac.2.24, &c.
[o] Ps.86.16. Mi.7.19.
[p] *make haste to hear me.*
[q] Ps.22.6,7. Is.53.3. He.12.2.
[r] Is.63.5.
[s] *lament with me.*
[t] Ma.14.50.
[u] Mat.27. 34,48. Jn.19.29, 30.
[v] Ro.11.8.. 10.
[w] 2 Co.3.14.
[x] 1 Th.2.15, 16.
[y] *palace.*
[z] Mat.23.38.
[a] *there not be a dweller.*
[b] Zec.1.15.
[c] Is.53.4.
[d] *thy wounded.*
[e] or, *punishment of iniquity.* Mat 23.36
[f] Re.13.8.
[g] or, *meek.*
[h] *creepeth.*
[i] Eze.36.35, 36.
[j] Jn 14 23. Re.21.27.
[a] Ps.38.title
[b] Ps.40.13.. 17.
[c] *my help.*

PSALM LXX.

David solliciteth God to the speedy destruction of the wicked, and preservation of the godly.

To the chief Musician, *A Psalm* of David, to [a] bring to remembrance.

MAKE [b] *haste*, O God, to deliver me; make haste to [c] help me, O LORD.

from the Psalms of David, we know of no one of them in which he either confesses or laments his sins, or implores mercy. We can by no means, therefore, allow the application to him of the fifth verse of the Psalm before us, in which David says, "O God, thou knowest my foolishness; and my sins are not hid from thee." If we are questioned, "How shall we decide what parts are or are not applicable?" we reply, 1. We admit this of all which are so applied, by either Christ or the inspired writers: and, secondly, we object not to the accommodation of any passages not inconsistent with Messiah's character. The parts applied to him in this psalm, we shall notice as they occur, premising, however, that we find no passage wholly inapplicable to David, who probably composed it, as is suggested by Bishop *Patrick*, during Absalom's rebellion, when banished from Jerusalem; and during which period he seems to have fallen among false friends, who aggravated his afflictions by illtreatment and reproaches.

The first verses are highly metaphorical, and resemble many other passages in this sacred book, in which troubles and dangers are compared to sinking in the mire and in the flood; and may certainly, without violence, be applied to Him who bore our griefs and carried our sorrows, and whose sympathies still take part in the afflictions of his people. It is true, that neither type nor antitype derived any assistance or support from his family connexions; but, on the contrary, both were reproached, deserted, and betrayed. On one occasion, at least, it seems they gave the psalmist sour wine, (or vinegar,) with some bitter ingredients, which he calls by the name of gall; a name probably used for any bitter or deleterious substance mixed with wine: (See Deut. xxix. 18:) and this we know was literally the case with our Lord himself in his last agonies. (See Matt. xxvii. 34.)

The following verses are, in the original, partly in the imperative and partly in the future tense; and should not, therefore,

Ver. 2. *In deep mire.*—Deep waters; Heb. "Waters of depth." See Psalm xl. 2.

Ver. 4. *I restored that which I took not away.*—May not this refer to David's surrendering up Jerusalem to the party of Absalom?

Ver. 5. *Thou knowest my foolishness.*—On this passage, Bishop *Horsley* adopts Dr. *Kennicott's* strange translation: "Thou knowest my plan of recovery;" but, finding that rendering insupportable, he returns to the common version, and remarks, "Perhaps he, who although he was without sin, was yet 'tempted in all points like unto us;' might, in his humility, speak of the incitement of the passions in *his own* mind, as *weakness* and *fault*, making confession of it before the father!" What then? was it a point of humility in the immaculate Saviour, to confess himself "in fault?" But see John xiv. 30.

Ver. 8. *Alien.*—[In the East, where polygamy prevails, the husband a stern and unfeeling despot; his haram a group of trembling slaves; and the children, while they regard their common father with indifference or terror, cling to their own mother with the fondest affection, as the only parent in whom they feel an interest. Hence it greatly aggravated the affliction of David that he "had become an alien to his mother's children:" the enmity of the other children of his father, the children of his father's other wives, gave him less concern.]—*Bagster.*

Ver. 9. *The zeal of thy house.*—David's zeal for the worship of Jehovah, probably exposed him to much obloquy and reproach, not only among the heathen, but also among the more cold-hearted Israelites. His conduct in dancing before the ark, was one instance, (2 Sam. vi. 16.) and his religious observance of the sacred fasts, (ver. 10.) was probably another.

Ver. 21. *Gall for my meat.*—[*Bochart*, from a comparison of this passage with John xix. 29. thinks that *rosh* is the same herb as the Evangelist calls *hyssop:* a species of which, growing in Judea, he proves from *Isaac ben Orman*, an Arabian writer, to be so bitter as not to be eatable. *Theophylact* expressly tells us, that the *hyssop* was added as *being deleterious*, or poisonous; and *Nonnus*, in his paraphrase, says, "One gave the deadly acid mixed with hyssop."]—*Bagster.*

Ver. 25. *Their habitation.*—Or tower. But *Gesenius* explains it of a village of moveable tents, which seems to suit best the context.

Ver. 27. *Add iniquity.*—See margin. "To their iniquity." That is, suffer them to fill up the measure of their iniquity, until they are ripe for destruction. Rom. i. 24, 28. Bishop *Horne.*

Ver. 33. *Lord heareth.*—[*Venema* and others conjecture, that from this verse to the end of the Psalm was added in the time of the Babylonian captivity; while others, from the expressions occurring in these verses, without sufficient reason, refer the whole Psalm to that period.]—*Bagster.*

PSALM LXX. Ver. 1. *Make haste*, &c.—[This Psalm is almost wor for word the same as the five last verses of Ps. xl.; and it is written as a part of the succeeding Psalm in about 27 MSS. Both Psalms evidently appear to have been written by David during the rebellion of Absalom, and probably in.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their shame that say, Aha, aha.

4 Let all those that seek [d] thee [e] rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But I *am* poor and needy: make haste unto me, O God: thou *art* my help and my deliverer; O LORD, make no tarrying.

PSALM LXXI.

1 David, in confidence of faith, and experience of God's favour, prayeth both for himself, and against the enemies of his soul. 14 He promiseth constancy. 17 He prayeth for perseverance. 19 He praiseth God, and promiseth to do it cheerfully.

IN [a] thee, O LORD, do I put my trust: let me never be put to confusion.

2 Deliver me in thy righteousness, and cause me to escape: incline thine [b] ear unto me, and save me.

3 Be thou [c] my strong habitation, whereunto [d] I may continually resort: thou hast given commandment to save me; for thou *art* my rock and my fortress.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my [e] hope, O Lord GOD: *thou art* my trust from my youth.

6 By [f] thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my [g] praise *shall be* continually of thee.

7 I am as a wonder [h] unto many; but thou *art* my strong refuge.

8 Let my mouth be filled *with* thy praise *and with* thy honour all the day.

9 Cast me not off in the time of old age; forsake me not when my strength faileth.

10 For mine enemies speak against me; and they that [i] lay wait for my soul take counsel [j] together,

11 Saying, God hath forsaken him: persecute and take him; for *there is* none to deliver *him.*

12 O God, be not far from me: O my God, make haste for my help.

13 Let them be confounded *and* consumed that are adversaries to my soul; let them be covered *with* reproach and dishonour that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall show forth thy righteousness *and* thy salvation all the day; for [k] I know not the numbers *thereof.*

16 I will go in the strength of the Lord GOD: I will make mention of thy [l] righteousness, *even* of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 Now also [m] when I am old [n] and grayheaded, O God, forsake me not; until I have showed [o] thy strength unto *this* generation, *and* thy power to every one *that* is to come.

19 Thy righteousness also, O God, *is* very [p] high, who hast done great things: O God, who *is* like unto thee!

20 *Thou*, which hast showed me great and sore troubles, shalt [q] quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee with the [r] [s] psaltery, *even* thy truth, O my God: unto thee will I sing with the [t] harp, O thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

PSALM LXXII.

1 David, praying for Solomon, showeth the goodness and glory of his, in type, and in truth, of Christ's kingdom. 18 He blesseth God.

A Psalm [a] for Solomon.

GIVE [b] the king thy judgments, O God, and thy righteousness unto the king's son.

2 He [c] shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains [d] shall bring peace to the people, and the little hills, by righteousness.

4 He shall judge the poor of the people, he

d La.3.25.
e Ps.97.12. Is.61.10.
a Ps.31.1..3.
b Ps.34.15.
c *to me for a rock of habitation.*
d Pr.18.10.
e Je.17.7,17
f Ps.22.9,10. Is.46.3,4.
g Ps.145.1,2
h Zec 3.8.
i *watch*, or, *observe.*
j 2 Sa.17.1, &c. Mat.27.1.
k Ps.139.17.
l Is.45 24,25 Ph.3.9.
m *unto old age and gray hairs.*
n Is.46.4.
o *thine arm*
p Is.55.9.
q Ho.6.1,2.
r *instrument of psaltery.*
s Ps.150.3.
t Ps.92.3.
a or, *of.* Ps.127. title.
b 1 Ki.1.36, 37.
c Is.11.2..5. 32.1,17.
d Ps.85.11.

be all translated as imperative, as by our translators. On the contrary, Dr. *Hammond*, Dr. *Kennicott*, Bishop *Horne*, and some other expositors, render the whole in the future, as propletic; and in no other sense can they be applied to our Redeemer, who cursed nothing but a barren fig tree, and that only as a warning to his countrymen. (Matt. xxi. 19.) It is true that one verse, and one only, is here applied to the case of Judas, and that all the judgments here imprecated, were poured upon the Jews his murderers; but it was not by the prayer of the illustrious sufferer, who prayed only for their salvation. (Luke xxiii. 34.)

The zeal of David in behalf of God's house and worship, is alluded to by St. John as typical, on occasion of Christ's clearing the temple of the money changers, (John ii. 17;) and the misery of his betrayer and persecutors is evidently referred to by St. Peter, in speaking of the apostate Judas: but it would be going too far, to conclude that David had, in his own mind, any direct reference to either of these events. Such allusions were common among both Jewish and classical writers, and form some of the chief beauties of their composition: beside which, a style deeply imbued with scripture phraseology is one of the chief excellencies of either a Christian preacher or theological writer.

PSALM LXXI. Ver. 1—24. *A Psalm of David in his old age, surrounded by enemies and infirmities.*—"The psalmist, sorely distressed in his old age (see verses 9 and 18,) by the rebellion of Absalom, which was his great affliction at that period of life, prayeth for divine assistance" and consolation; pleading God's gracious promise, and the mercies already received by him. He then complains of being deserted and given up by man, in his old age; and of the taunts and insults of his enemies, whose downfall he predicts. At the same time, he encourages himself in the divine promise, and with the hope of spending his last days in praise and comfort. Although we have no express authority for applying this psalm to our Lord Christ, we do not observe in it any thing to render such application improper.

PSALM LXXII. Ver. 1—20. *The prosperous reign of Solo*

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the crisis when he heard of the sanguinary counsel which Ahithophel had given respecting him; or, as some suppose, when beyond Jordan, 2 Sa. xvii. 1—21.] —*Bagster.* (For exposition and notes, see Psalm 40.

PSALM LXXI. Ver. 2. *Deliver me.*—[Display thy righteousness in delivering me, and punishing my enemies. This kind of appeal to the justice of God, in David's circumstances, seems the most natural interpretation; but some suppose the faithfulness of God to his promises is meant.]—*Bagster.*

Ver. 4. *Wicked.*—[Probably, his unnatural son Absalom, called *rasha*, the *wicked one*, because he had violated all laws, both human and divine.]—*Bagster.*——*Cruel man.*—"Leavened man."—*Ainsworth.* [Most probably Ahithophel, who was the iniquitous counsellor of a wicked and rebellious son.] —*Bagster.*

Ver. 7. *As a wonder.*—[*Kemopheth*, "as a prodigy:" my low estate,—my slaying the lion and bear,—conquering the Philistine,—escaping the fury of Saul,—being raised to the throne of Israel,—enduring such uncommon trials and afflictions,—and experiencing such wonderful deliverances, all mark me out as the subject of "*wonder* unto many; but thou art my strong Refuge." —*Bagster.*

Ver. 9. *Old age.*—[This determines the period when this Psalm was composed; for it was in David's *old age* that the rebellion of Absalom took place.] —*Bagster.*

PSALM LXXII. Title.—A Psalm *for Solomon.*—Or, "of Solomon." [This Psalm seems to have been composed by David, in his last days, when he had set his beloved son on the throne. "Then," says *Calmet*, "transported with joy and gratitude, he addressed this psalm to God, in which he prays him to pour out his blessings on the young king, and upon the people. He then wrapped up in a divine enthusiasm, ascends to a higher subject; and sings the glory of the Messiah, and the magnificence of his reign."]—*Bagster.*

Ver. 1. *Give the king . . . . and . . . . the king's son.*—Namely, Solomon, to whom both characters agree.—*Mudge*, *Chandler*, Bishops *Horne* and *Horsley*, &c.

Ver. 3. *The mountains shall bring* (i. e. bring forth) *peace, and the little hills, by righteousness.*—"And the hills (also bring forth peace) with right eousness." *Ainsworth.* The Chaldee explains it of "the inhabitants of the mountains" bringing forth peace; i. e. announcing the tidings of peace to the surrounding country. See Isa. lii. 7.

shall save the children of the needy, and shall break in pieces the [e] oppressor.

5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain [f] upon the mown grass: as showers *that* water the earth.

7 In his days shall the righteous flourish; and abundance of peace [g] so long as the moon endureth.

8 He [h] shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him; and [i] his enemies shall lick the dust.

10 The [j] kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down [k] before him: all nations shall serve him.

12 For he shall deliver [l] the needy when he crieth; the poor also, and *him* that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall [m] live, and to him [n] shall be given of the gold of [o] Sheba: prayer also shall be made for him continually; *and* daily shall he be [p] praised.

16 There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and [q] *they* of the city shall flourish like grass of the earth.

17 His name shall [r] endure for ever: his name shall be [s] continued as long as the sun: and *men* shall be blessed [t] in him: all nations shall call him blessed.

18 Blessed *be* the LORD God, the God of Israel, who only [u] doeth wondrous things.

19 And blessed [v] *be* his glorious name for ever: and let the whole earth be filled [w] *with* his glory; Amen, and Amen.

20 The prayers of David the son of Jesse are ended.

e Is 51.12, 13. Re 12.10.
f 2 Sa.23.4. Ho.6.3.
g *till* there be *no* moon.
h 1Ki 4.20, 24. Ps.89.25, 36. Zec.9.10.
i Mi 7.17.
j 2 Ch.9.21. Mat.2.11.
k Is.49.7,23. l He.7.25.
m Re.1.18.
n one *shall* give.

o 2 Ch.9.1.
p Jude 25.
q Ho.14.5..7
r *be.*
s *as a son to continue his father's name for ever.*
t Ep 1.3.
u Ex.15.11.
v Re.5.13.
w Nu.14.21. Hab.2.14.
a or, *for.*
b or, *Yet.*
c *clean of heart.* Ps 18.26. Mat.5.8.
d Ps.37.1. Ja.4.5.

PSALM LXXIII.

1 The prophet, prevailing in a temptation, 2 showeth the occasion thereof, the prosperity of the wicked. 13 The wound given thereby, diffidence. 15 The victory over it knowledge of God's purpose, in destroying of the wicked, and sustaining the righteous.

A Psalm of [a] Asaph.

TRULY [b] God *is* good to Israel, *even* to such as are [c] of a clean heart.

2 But as for me, my feet were almost gone; my steps had well nigh slipped.

3 For I was envious [d] at the foolish, *when* I saw the prosperity of the wicked.

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mon as typical of Messiah's kingdom.—Commentators, ancient and modern, have generally considered this psalm as the composition of David, with reference to his son Solomon; yet there are not wanting writers of eminence who have ascribed it to Solomon himself, to which we feel strongly inclined, for reasons given in the notes below. As both, however, were inspired writers, it makes no difference as to the divine authority of the psalm. The occasion was evidently Solomon's accession to the throne; and Bishop *Lowth*, who calls it an inauguration psalm, thinks it "impossible, in the whole compass of literature, sacred or profane, to find such a union of sublimity with sweetness and grace." (Lect. xxv.) In another lecture, the Bishop compares the allegory of this with that of the second psalm, and thus distinguishes them. In the second psalm, he finds a display of the pomp and splendour of victory, but in the seventy-second, (now before us,) "the placid image of peace and felicity." The style is "more calm and temperate, more ornamented." Both, pointing to king Messiah under the character of Solomon as a typical prince, and the son of David; and, in his application, he has certainly the sanction of the highest Jewish as well as Christian authorities, and (what is more) of the inspired writers of the New Testament.

In this psalm, Solomon, or David for him, (if we consider him as the author,) implores judgment and righteousness to qualify him to govern the tribes of Israel—the very request which, we know, Solomon did personally make; "Give thy servant an understanding heart, to judge thy people." (1 Kings iii. 8, 9.) We know, also, from the same authority, that such a heart was given him, and with that, riches and honour unprecedented, also a long and peaceful reign: thus constituting him, not only a great prince, but an eminent type of him, whose greatness was without limit, and whose government is without end.

The blessings here announced, are peace and righteousness, which were to be proclaimed upon the hills, (as was customary,) by a chorus of females, to the inhabitants throughout the country. But peace and righteousness were to be accompanied with a numerous population and abundant harvests. So, in ver. 16, "A handful of (seed) corn" scattered "on the top of the mountains," should bring forth so fine and plentiful a harvest, that the corn should "shake" and rustle in the wind like the trees of "Lebanon:" and at the same time the population of "the city shall flourish like the grass of the earth."

These blessings were, in a degree, realized in the reign of Solomon; they have been partly realized in the Christianization of the world, and we have reason to expect that the latter blessing, an increase of population and of human food, will take place, in a degree altogether unprecedented, in the latter days, when, to the suppression of infanticide, human sacrifices, and negro slavery, and the full cultivation of the earth, with hundreds of islands as yet perhaps unknown, shall be added the general suppression of war: who then can calculate the happy issue? Let us join in the doxology which concludes this psalm, and say—

> "Jesus shall reign where'er the sun
> Does his successive journies run;
> His kingdom stretch from shore to shore,
> Till moons shall wax and wane no more."—*Watts.*

PSALM LXXIII. Ver. 1—28. *A dangerous temptation triumphed over.*—This psalm is ascribed to Asaph, like the fiftieth and ten others; but who this Asaph was is uncertain. We have supposed him to have been the contemporary of David; but as some of his psalms seem to refer to the times of his captivity, Bishop *Patrick* and others attribute them to one of his descendants. It is very possible there may have been two sacred writers of that name; but the question is neither important, nor easy to be decided.

This psalm relates to the process of a temptation by which the writer had been much afflicted, and which had occasioned in his mind a long and painful struggle; namely, "the prosperity of the wicked," and the afflictions of the just. The former are often exempted from those trials with which the just are visited; and advanced to dignity and power, which they abuse to oppress the poor; and even in death they are often exempted from those anxieties of mind and bodily pangs, which good men suffer.

The tenth verse is admitted to be difficult of explanation. *Mudge* renders the verse, "Therefore let his people come before them, and waters of a full cup are wrung from them." In part only adopting his, we should rather read, "Therefore his people (*i. e.* God's) return to them." The profane world, and "waters of a full (cup,)" *i. e.* abundance of bitter tears, "are wrung out of them." Yet are these wicked men heedless *of* the consequences, and say, "How doth God know?" &c. "Behold, these are the ungodly!"

From a contemplation of these facts, the Psalmist was tempted to think that he had served God in vain, and was puzzled to account for this unequal distribution of the blessings of providence: nor was he able to do it till he went into God's

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Ver. 6. *Mown grass.*—[*Gaz* more properly denotes *pastured grass:* and it seems to be a reference to the thick *night dews* which in summer fall on the pasturages, and become the means of restoring the grass consumed in the day time. This is finely expressed by *Virgil*, "And as much as the flocks crop in the long days, so much shall the cold dew restore in one short night."] —*Bagster.*

Ver. 8. *The ends of the earth.*—Or, "land;" viz. Canaan; but when we apply this to Messiah, we must extend our ideas much farther, and include the Gentiles. Ps. ii. 8.

Ver. 9. *Lick the dust.*—That is, prostrate themselves in the dust before him.

Ver. 10. *Kings of Tarshish.*—That is, of the isles and sea-coasts.—*Sheba and Seba*—That is, of Arabia and Ethiopia. *Boothroyd.*

Ver. 13. *He shall spare.*—*Ainsworth*, "Mercifully spare."

Ver. 17. *His name shall be continued.*—See margin. "The word *jinnon*, (or janin,) says *Ainsworth*, cometh of *Nin*, which is a son;" Bishop *Patrick* therefore paraphrases it, "His memory and fame shall never die; but be propagated from father to son, so long as the sun shall shine." The text will not admit a translation exactly literal.

Ver. 20. *The prayers of David . . . are ended.*—Some, taking these words for part of the psalm itself, understand thereby, that herein was contained a summary of his prayers and wishes on the behalf of Solomon, which sense the words themselves may bear. But *Ainsworth, Patrick, Kennicott, Michaelis, Boothroyd*, &c. consider this merely as a note of the prophet, or scribe, who had thus far collected and arranged them; this being the end of the 2d book, as the Jews divide them. These being all composed by David, except this and a few others, the whole book might very properly be ascribed to David, as we now ascribe the whole collection, (150,) though perhaps not much more than half of them were actually composed by him.

PSALM LXXIII. Title—[This Psalm is supposed to have been composed on occasion of the destruction of Sennacherib's army, 2 Ki. xix. compare ver. 9, 18—20.]—*Bagster.*——*A Psalm of Asaph.*—"For Asaph." See note on the title of Psalm lxxii. We read of Asaph the Musician, (1 Chron. vi. 39.; xvi. 7.) "Asaph the Seer," (2 Chron. xxix. 30.) and "Asaph, the father of Joah, the recorder," (2 Kings xviii. 18.) Bishop *Patrick* thinks the two last were the same person, and probably the author of these psalms.

Ver. 3. *Envious.*—[It seems to have been a maxim among the ancient heathen, "The prosperity of the wicked is a reproach to God;" but they had no just conception of a state of future rewards and punishments.]—*Bagster.*

4 For *there are* no bands in their death: but their strength *is* [e] firm.

5 They *are* not in [f] trouble *as other* men; neither are they plagued [g] like *other* men.

6 Therefore pride compasseth them about as a chain; violence covereth them *as* a [h] garment.

7 Their eyes stand out with fatness: they [i] have more than heart could wish.

8 They are corrupt, and speak wickedly *concerning* oppression: they speak [j] loftily.

9 They set their mouth against the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither: and waters of a full *cup* are wrung out to them.

11 And they say, [k] How doth God know? and is there knowledge in the Most High?

12 Behold, these *are* the ungodly, who prosper in the world; they increase *in* riches.

13 Verily [l] I have cleansed my heart *in* vain, and washed my hands in innocency.

14 For all the day long have I been plagued, and [m] chastened every morning.

15 If I say, I will speak thus; behold, I should offend *against* the generation of the children.

16 When I thought to know this, it *was* [n] too painful for me;

17 Until I went into the sanctuary of God; *then* understood I their [o] end.

18 Surely thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

20 As a dream [p] when *one* awaketh; *so*, O LORD, when thou awakest, thou shalt despise their image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So foolish *was* I, and [q] ignorant: I was *as* a beast [r] before thee.

23 Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand.

24 Thou [s] shalt guide me with thy counsel, and afterward receive me *to* glory.

25 Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside thee.

26 My flesh and my heart faileth: *but* God *is* the [t] strength of my heart, and my portion [u] for ever.

27 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

28 But *it is* good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

[e] *fat.*
[f] *the trouble of.*
[g] *with.*
[h] Ps.109.18.
[i] *pass the thoughts of the heart.*
[j] Jude 16.
[k] Job 22.13. Ps.94.7.
[l] Job 9.27.. 31.
[m] *my chastisement was.*
[n] *labour in mine eyes*
[o] Ps.37.38.
[p] Is.29.7,8.
[q] *I knew not.*
[r] *with.*
[s] Ps.48.14.
[t] *rock.*
[u] La.3.24.

PSALM LXXIV.

1 The prophet complaineth of the desolation of the sanctuary. 10 He moveth God to help in consideration of his power, 18 of his reproachful enemies, of his children and of his covenant.

Maschil [a] of Asaph.

O GOD, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture?

2 Remember thy congregation, *which* thou hast purchased of old; the [b] rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual desolations; *even* all *that* the enemy hath done wickedly in the sanctuary.

4 Thine [c] enemies roar in the midst of thy congregations; they set up their ensigns *for* signs.

5 *A man* was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once with axes and hammers.

7 They have [d] cast fire into thy sanctuary they have defiled *by casting down* the dwelling-place of thy name to the ground.

8 They said in their hearts, Let us [e] destroy them together: they have burned up all the synagogues of God in the land.

9 We see not our signs: *there is* no more any prophet: neither *is there* among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom.

12 For God *is* my King [f] of old, working salvation in the midst of the earth.

[a] or, A Psalm *for Asaph to give instruction.*
[b] or, *tribe.*
[c] La.2.7. &c.
[d] *sent thy sanctuary into the fire.*
[e] *break.*
[f] Ps.44.4.

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sanctuary, "Then (says he) understood I their end." But how so? By hearing the word of God there read, (for the Hebrews had not Bibles as we have) he learned that these wicked men, though prosperous in the world, were under the curse of God: and, firm as they might seem, they were in slippery places, and in the road to everlasting ruin! He saw now that their felicity was all a dream, and that when God should arise and awaken them to the judgment, "the vain show," the image of splendour in which they walked, would appear altogether despicable. (See Psalm xlix. 6.)

But the Psalmist now reverses the scene, and contemplates himself—poor, destitute, and afflicted,—yet in the hand of God—guided by his counsel, and advancing steadily in the way to glory. And then he breaks out into a devotional rapture—"Whom have I in heaven but thee? and there is none upon earth that I desire compared with thee."

"Lord, 'tis enough that thou art mine,
My life, my portion, and my God."—*Watts.*

PSALM LXXIV. Ver. 1—23. *The psalmist laments the destruction of the temple by the heathen, and implores divine interference.*—We have hinted that some of Asaph's psalms had reference to the time of the captivity, and this is one of that number, as it refers to the destruction and burning of the temple. It could not be composed by the first Asaph, but by one of his descendants. The psalmist observes, that time was, when men acquired fame by felling the woods; now they sought promotion and reward by cutting down the sacred ornaments of the temple, and burning them with fire. He calls upon the Lord, therefore, to return quickly to his temple, and plead his own cause against the heathen.

In order to stir up the Almighty (as it were) to avenge the cause of his church, he is put in mind that it is his own cause, that *her* enemies are *his* also, and that those who reproach her blaspheme her God. He is also reminded of his irresistible power, and what he had done for the salvation of his people in times of old, particularly at the Red sea, and is entreated to remember also his covenant of old, and to save his "turtle dove," (so the church is called,) from the hands of his and her enemies.

An important passage here occurs, as relates to the cause of

Ver. 4. *No bands*—Or, "pangs." Bishop *Horne*. See Job xxi. 13, 23, 24.

Ver. 10. *Return hither.*—Or, "to them;" i. e. seduced by the boasting language of these profane men, they are sometimes tempted back to the world, and then it costs them abundance of tears and sufferings, before they can return.

Ver. 8. *Oppression.*—Dr. *Boothroyd* joins this word to the latter clause, thus: 'Concerning oppression they speak loftily." This we think preferable.

Ver 15. *I will speak.*—"Reckon," or "reason." *Peters* on Job.

Ver. 20. *When thou awakest*—Or, "When thou awakest them;" viz. from the grave.—*Ainsworth.*

Ver. 25. *Beside thee.*—Heb. "With," or in comparison of "thee."—*Horne.*

Ver. 27. *Go a whoring.*—That is, after idols. See Exod. xxxiv. 15, 16.

Ver. 28. *All thy works.*—[The LXX., Vulgate, Arabic, and Ethiopic, add, "in the gates of the daughter of Zion;" which makes a better conclusion; but it is not acknowledged by any MS. yet collated.]—*Bagster.*

PSALM LXXIV. Ver. 2. *The rod.*—Measured portion, or lot. See Deut. xxxii. 9. Jer. x. 16. Or, as margin, "Tribe;" viz. Judah. [*Shaivet*, also signifies a *sceptre*; and may here mean "the sovereignty of thine inheritance;" alluding to the theocracy of the Israelites.]—*Bagster.*

Ver. 3. *Lift up thy feet.*—That is, hasten to our deliverance.

Ver. 4. *Thine enemies roar.*—Like lions. Amos iii. 8. [The Chaldeans rushing into the temple, shouting for victory amid the affrighted worshippers and setting up their standards, or erecting trophies of their success, on that sacred ground, seem to be here described.]—*Bagster.*——*They set up their ensigns* (adorned with their idolatrous emblems) *for signs.*—To show that their idols have got the ascendancy.

Ver. 8. *Burned all the synagogues.*—[*Moadim*, rendered "congregations" in ver. 4, is supposed by *Prideaux* to mean rather *proseuchæ* than *synagogues*, i. e. rather open courts where the people met to pray each man for himself, than covered buildings where a public service was performed.]—*Bagster.*

Ver. 9. *We see not our signs*—That is, miracles; the usual signs of the divine presence.——*No more any prophet.*—Bishop *Patrick* hence infers, this must have been after the death of Jeremiah; but if he were in prison, it was the same: they could not consult him.

Ver. 11. *Pluck it out.*—[As the outward habit of the easterns has no sleeves, the hands and arms are frequently covered with the folds of the robe: and in order to do any thing, the hand must be disentangled and drawn out.]—*B*

13 Thou [g] didst [h] divide the sea by thy strength: thou brakest [i] the heads of the [j] dragons in the waters.

14 Thou brakest the heads of leviathan in pieces, *and* gavest him *to be* meat [k] to the people inhabiting the wilderness.

15 Thou didst cleave [l] the fountain and the flood: thou driedst [m] up [n] mighty rivers.

16 The day *is* thine, the night also *is* thine: thou hast prepared the light and the sun.

17 Thou hast set all the borders of the earth: thou hast made [o] summer and winter.

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the [p] foolish people have blasphemed thy name.

19 O deliver not the soul of thy turtle-dove [q] unto the multitude *of the wicked:* forget not the congregation of thy poor for ever.

20 Have respect unto the [r] covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee [s] increaseth continually.

[g] Ex.14.21.
[h] *break.*
[i] Is.51.9,10. Eze.29.3.
[j] *or, whales.*
[k] Nu.14.9.
[l] Ex.17.5,6. Nu.20.11.
[m] Jos.3.13, &c.
[n] *rivers of strength.*
[o] *them.*
[p] Ps.94.7,8.
[q] Ca.2.14.
[r] Ge.17.7,8. Le.26.45. 2 Sa.23.5. Ps.106.45. Je.33.20, 21. He.8.10.
[s] *ascendeth.* Jo.1.2.

PSALM LXXV.

1 The prophet praiseth God. 2 He promiseth to judge uprightly. 4 He rebuketh the proud by consideration of God's providence. 9 He praiseth God, and promiseth to execute justice.

To the chief Musician, [a] [b] Al-taschith, A Psalm *or* Song [c] of Asaph.

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is near thy wondrous works declare.

2 When [d] I shall receive the congregation I will judge [e] uprightly.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly: and to the wicked, Lift not up [f] the horn:

[a] or, *Destroy not.*
[b] Ps.57.title.
[c] or, *for.*
[d] or, *shall I take a set time.*
[e] 2Sa.23.3,4
[f] Zec.1.21.

5 Lift not up your horn on high: speak *not with* a stiff neck.

6 For promotion *cometh* neither from the east, nor from the west, nor from the [g] south.

7 But God *is* the judge: he [h] putteth down one, and setteth up another.

8 For in the hand of the LORD *there is* a [i] cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them.*

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 All [j] the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted.

[g] *desert.*
[h] 1Sa.2.7,8.
[i] Re.14.9,10
[j] Ps.101.8.

PSALM LXXVI.

1 A declaration of God's majesty in the church. 11 An exhortation to serve him reverently.

To the chief Musician on Neginoth, A Psalm *or* Song [a] of Asaph.

IN [b] Judah [c] *is* God known: his name *is* great in Israel.

2 In [d] Salem also is his tabernacle, and his dwelling-place in Zion.

3 There [e] brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou *art* more glorious *and* excellent than the mountains of prey.

5 The stout-hearted [f] are spoiled, they have slept [g] their sleep: and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horse [h] are cast into a dead sleep.

7 [i] Thou, *even* thou, *art* to be feared: and who [j] may stand in thy sight when once thou art angry?

8 Thou [k] didst cause judgment to be heard from heaven; the earth feared, and was still,

9 When God arose to judgment, to save all the meek of the earth. Selah.

10 Surely the wrath of man [l] shall praise thee: the remainder [m] of wrath shalt thou restrain.

[a] Ps.57.title.
[b] Ps.48.1, &c.
[c] De.4.7,8.
[d] Ps.132.13.
[e] Is.37.35, 36.
[f] Is.46.12.
[g] Je.51.39.
[h] Zec.12.4.
[i] Je.10.7.
[j] Na.1.6.
[k] Ex.19.10, &c.
[l] Da.3.19, 28.
[m] Ps.65.7.

missions. "The dark places of the earth are full of the habitations of cruelty:" from which we may infer, that, instead of ignorance being the "mother of devotion," or paganism a harmless system, we shall always find the habitations of cruelty in the lands of ignorance and idolatry. Infanticide, self-immolation, witchcraft, and human sacrifices, are found more or less in all the regions of idolatry,

> "Kingdoms wide that sit in darkness,
> Let them have the glorious light;
> And from eastern coast to western
> May the morning chase the night.
> Let the gospel
> Soon resound from pole to pole."

PSALM LXXV. Ver. 1—10. *The psalmist praises God and predicts divine judgments on the wicked.*—This psalm is also attributed to *Asaph*, and Bishop *Patrick* thinks it must have been Asaph the Seer, in the time of Hezekiah, because the Levites were appointed to praise God in "the words of David and of Asaph the Seer." (2 Chron. xxix. 30: see note below.) Bishop *Horne* (without giving any reason) attributes the psalm to David, as speaking in the person of Messiah; and some parts of it, especially the last verse, will hardly apply to any inferior character. The representation of the Almighty as administering, from his throne of judgment, their due portions of punishment, while the righteous rejoice around him, is eminently grand and awful. Compare Rev. xiv. 10, &c.

PSALM LXXVI. Ver. 1—12. *Praise for a signal interference of divine mercy.*—"It is obvious, (says Bishop *Horne*,) to any one who reads this psalm, that it was composed as a thanksgiving hymn, on account of some great deliverance wrought for his people by the immediate hand of God. The miraculous destruction of the Assyrian army by the angel, in the days of king Hezekiah, is generally pitched upon as the subject of it, and affirmed to be so by the ancient Greek inscriptions prefixed to it in the Septuagint version.

The prophet speaks with rapture of the glory which Jehovah had acquired by former deliverances of Israel, as well as in the present instance; and contemplates with delight the fact, that God had long made Zion his chosen residence, and Judah his favourite tribe. By their sins, indeed, he had been provoked to withdraw his presence; but the mercy recently received, encouraged the psalmist to hope that the Most High,

Ver. 14. *Heads of leviathan.*—These terms seem here used for Pharaoh and his military captains.——*People,*—Or wild inhabitants of the desert: the beasts and birds of prey, that doubtless feasted on the drowned carcasses when thrown on shore. See Bishop *Horne.* Compare Isa. li. 9—11. and Rev. xix. 17.

Ver. 15. *Thou didst cleave.*—This verse refers to the miracle of cleaving the rock for water, and drying up the Jordan.

Ver. 19. *To the multitude.*—[Or, rather, "O deliver not thy turtle-dove to the beasts (or birds) of prey." Thy people Israel are afflicted and miserable, and weak, helpless, and defenceless, as a turtle-dove, the smallest of her tribe —O, deliver them not into the power of their brutal adversaries.]—*Bagster.*

Ver. 20. *Dark places.*—[The caves, dens, and woods of the *land* are full of robbers and murderers, who are continually destroying thy people; so that the holy seed seems as if it would be entirely cut off, and the *covenant* promise thus be rendered void.]—*Bagster.*

PSALM LXXV. Title. [Some consider this Psalm to have been written by David on his accession to the throne over all Israel; others refer it to the time of the captivity, considering it as a continuation of the subject in the preceding; but Bishop *Patrick* and others are of opinion that it was composed by Asaph to commemorate the overthrow of Sennacherib's army, 2 Kings xix.]—*Bagster*

Ver. 2. *When I shall receive the congregation.*—See margin. The same word signifies both a set time, and a set meeting.

Ver. 3. *The earth and all the inhabitants thereof are dissolved.*—That is, things are returning to a moral chaos.——*I bear up the pillars of it.*—I am left alone, to support the sinking state.

Ver. 5. *Stiff neck.*—[*Bruce* observes that the Abyssinian kings have a *horn* on their diadem; and that the keeping it erect, or in a projecting form, makes them appear as if they had a *stiff neck*; and he refers to this passage for the antiquity of the usage, and the *appearance* also.]—*Bagster.*

Ver. 6. *From the south.*—The land of Canaan had a desert at both ends, north and south. The Jews were not to look for support to any of the surrounding nations.

Ver. 10. *All the horns,* &c.—To *cut off the horn,* is to reduce to insignificance; to *lift the horn,* is to raise to power and dignity. A silver horn on the top of the head, is a part of the Abyssinian dress.

PSALM LXXVI. Ver. 2. *In Salem.*—The poetical name of Jerusalem. See Gen. xiv. 18.

Ver. 3. *Arrows.*—[*Rishphey kasheth,* "fiery arrows of the bow," which *Servius* describes as a dart or javelin with a spherical leaden head to which fire was attached. When thrown by a powerful hand, it killed those whom it hit; and set fire to buildings, &c.]—*Bagster.*

Ver. 4. *Mountains of prey.*—[This is an address to Mount Zion, which was more illustrious and excellent than all the mountains of prey, i. e. where wild beasts wander, and prey on those that are more helpless than themselves.]—*Bagster.*

Ver. 6. *Chariot and horse.*—Poetically, charioteers and horsemen.——*Into a dead sleep.*—The sleep of death.

11 Vow, and pay unto the LORD your God: let all that be round about him bring presents [n] unto him that ought to be feared.

12 He [o] shall cut off the spirit of princes: *he is* terrible to the kings of the earth.

PSALM LXXVII.

1 The psalmist showeth what fierce combat he had with diffidence. 10 The victory which he had by consideration of God's great and gracious works.

To the chief Musician. to [a] Jeduthun, A Psalm [b] of Asaph.

I CRIED unto God with my voice, *even* unto God with my voice; and he gave ear unto me.

2 In the day of my trouble I sought the LORD: my [c] sore ran in the night, and ceased not: my soul refused to be comforted.

3 I remembered God, and was troubled: I complained, and my spirit [d] was overwhelmed. Selah.

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

5 I have considered [e] the days of old, the years of ancient times.

6 I call to remembrance my song [f] in the night: I commune [g] with mine own heart: and my spirit made diligent [h] search.

7 Will the LORD cast off for [i] ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth *his* promise fail [j] for evermore?

9 Hath God forgotten [k] to be gracious? hath he in anger shut up his tender mercies? Selah.

10 And I said, This [l] *is* my infirmity: *but I will remember* the years of the right hand of the Most High.

11 I will remember the works [m] of the LORD: surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

13 Thy way, O God, *is* [n] in the sanctuary: who [o] *is so* great a God as *our* God!

14 Thou *art* the God that doest wonders: thou hast declared thy strength among the people.

15 Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 The waters [p] saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17 The clouds [q] poured out water: the skies sent out a sound: thine arrows also went abroad.

18 The voice [r] of thy thunder *was* in the heaven: the lightnings lightened the world: the earth trembled and shook.

19 Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known.

20 Thou [s] leddest thy people like a flock by the hand of Moses and Aaron.

PSALM LXXVIII.

1 An exhortation both to learn and to preach the law of God. 9 The story of God's wrath against the incredulous and disobedient. 67 The Israelites being rejected, God chose Judah, Zion, and David.

Maschil [a] of Asaph.

GIVE [b] ear, O my people, *to* my law: incline your ears to the words of my mouth.

2 I will open my mouth in a [c] parable: I will utter dark sayings of old:

3 Which we have heard and known, and our fathers have told us.

4 We [d] will not hide *them* from their children, showing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

5 For he established a testimony in Jacob, and appointed a law [e] in Israel, which he commanded our fathers, that they should make them known to their children:

6 That [f] the generation to come might know *them, even* the children *which* should be born; *who* should arise and declare *them* to their children:

7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

8 And [g] might not be as their fathers, a stubborn and rebellious [h] generation; a generation *that* [i] set not their heart aright, and whose spirit was not steadfast with God.

9 The children of Ephraim, *being* armed,

n *to fear.*
o Ps.2.5,10.
a Ps.62.title.
b *or, for.*
c *hand.*
d Ps.143.4,5 La.3.17, &c
e De.32.7. Is.63.11.
f Ps.42.8.
g Ps.4.4.
h La.3.40.
i Ps.74.1. La.3.31, 32.
j *to generation and generation.*
k Is.49.15
l Ps.31.22.
m Ps.111.4.
n Ps.68.24.
o Ex.15.11, &c.
p Hab.3.8, &c.
q *were poured forth with water.*
r 2Sa.22.14.
s Is 63.11.
a Ps.74.title.
b Is.51.4.
c Mat.13. 13,35.
d Ex.13.8, 14.
e De.6.7. 11.19.
f Ps.102.18.
g Eze.20.18.
h Eze.2.3..8
i *prepared not their heart.* 2Ch.30.33

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who had rebuked the heathen by this deliverance, would again dwell in Zion. Thus the wrath of man, which had attempted not only to crush, but even to annihilate his people, was made to praise him, in being overruled for their deliverance. And thus has it often happened, that when the enemies of the church have attempted its destruction with peculiar energy, the Lord has restrained and overruled their wrath for the display of his own glory, and the salvation of his own people.

PSALM LXXVII. Ver. 1—20. *The psalmist, Asaph, relates the exercises of his mind with regard to God's dealings with his people Israel in their captivity.*—He relates, particularly, his meditations by night upon his bed, while his eyes were withheld from sleep and his hands stretched out in prayer. Reflecting on the melancholy state of things with respect to the Jewish church, he was ready to exclaim, "Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" But turning back his reflections upon God's dealings towards his people of old, and especially in the deliverance from Egypt, (which was always a favourite topic with the Hebrew poets,) he encourages himself to hope for fresh deliverances. His way was *then* in the sea, and his footsteps unseen. His paths are still in the deep waters, untraceable by mortal eye: but still his way is a way of holiness. "The Lord is righteous in all his ways, and holy in all his works." (Psalm cxlv. 17.)

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."—*Cowper.*

PSALM LXXVIII. Ver. 1—35. *God's dealing with Israel in the wilderness.*—This is the first of the *historical* psalms: the others are Psalms cv. and cvi.; all which contain retrospective narratives of the Lord's dealings with the people of Israel, from "their departure from Egypt to the reign of David, particularizing and illustrating all the leading events. The style (says Bishop *Lowth*) is simple and uniform; but the structure is poetical, and the sentiments are occasionally splendid." The psalmist, in the exordium, speaks of opening his mouth in a *parable* and uttering *enigmas*, or dark sayings. And "It is observable (Bishop *Horne* remarks) that our Lord is, by St. Matthew, said to have addressed the multitude in

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Ver. 11. *Bring presents.*—That is, offer tribute, and submit; i. e. unto him who alone is to be feared. See Gen. xxxi. 42.

PSALM LXXVII. [This Psalm is allowed by the best judges to have been written during the Babylonian captivity.]—*Bagster.*

Ver. 2. *My sore.*—[Or, rather, "my hand was stretched out by night, and ceased not," or without intermission: so *Symmachus* and *Jerome*. He continued the whole night with his voice and hands lifted up to God, imploring his gracious and efficacious assistance.]—*Bagster.*

Ver. 6. *I call to remembrance.*—Some of the ancient versions and modern translators join this verb to the preceding line, thus: "The years of ancient times I called to mind." This verse may then read, "My (harp) strings (*neginathi*) in the night communed with my heart:" this (though it may be new) is highly poetical, and agrees with a suggestion of *Ainsworth*, that the psalmist might have taken his harp, and lamented to it, in the night.

Ver. 10. *The years* (*Ainsworth, Horne*, &c. "the changes") *of the right hand.*—[Or, as Dr. *Waterland* renders, "This my affliction is a change of the right hand of the Most High," i. e. it proceeds from a change of God's conduct towards me. *De Dieu* renders, "To pray, this is my business: to change the right hand of the Most High." I can do nothing else than pray: God is the Ruler of events. *N. M. Berlin*, "To grieve is my portion; to change (my condition) belongs to the right hand of the Most High."]—*Bagster.*

Ver. 13. *Thy way . . . . is in the sanctuary.*—If this psalm were written during the captivity, this could hardly be referred to the sanctuary, which was destroyed. *Ainsworth* renders it, "in sanctity;" *Horne* and *Lowth*, "in holiness."

Ver. 19. *Thy way is in the sea*—Rather, (for there is no verb in the text) "was in the sea:" namely, in the Red sea, as in the context.

PSALM LXXVIII. [Or, *a Psalm* for Asaph, to give instruction. Psalm lxxiv. title. This Psalm was probably written, as *Calmet* and others suppose, by *Asaph* in the days of Asa, who had gained, by the aid of the Syrians, a great victory over the Israelites; and brought back to the pure worship of God many out of the tribes of Ephraim, Manasseh, and Simeon, 2 Ch. xv., xvi. It is a poetical abstract, or chronological poem, of the ancient history of the Hebrews; and must have greatly assisted the people in becoming better acquainted with the wonderful deeds of Jehovah in their behalf.]—*Bagster.*

Ver. 2. *In a parable.*—[Bishop *Lowth* renders *mashal*, a grave, sententious and elevated discourse, or a poetic composition, elevated and grave, weighty and powerful, highly ornamented with comparisons, figures, and imagery.—*Dark sayings.*—Or, "pointed sayings;" for there is nothing dark or mystical in this psalm; except as the history of Israel, like the parables of *Christ*, was a picture or similitude of heavenly things.]—*Bagster.*—*Of old.*—Relative to ancient times.

Ver. 5. *For he established* &c.—This verse may be read as a parenthesis.

Ver. 9. *The Children of Ephraim.*—[Some think this refers to a defeat o.

and [j] carrying bows, turned back [k] in the day of battle.

10 They [l] kept not the covenant of God, and refused to walk in his law;

11 And forgat [m] his works, and his wonders that he had showed them.

12 Marvellous things [n] did he in the sight of their fathers, in the land of Egypt, *in* the field of [o] Zoan.

13 He divided [p] the sea, and caused them to pass through; and he made [q] the waters to stand as a heap.

14 In [r] the day-time also he led them with a cloud, and all the night with a light of fire.

15 He clave [s] the rocks in the wilderness, and gave *them* drink as *out of* the great depths.

16 He [t] brought streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned yet more against him by provoking [u] the Most High in the wilderness.

18 And [v] they tempted God in their heart by asking meat for their lust.

19 Yea, they spake against God; they said, Can God [w] furnish a table in the wilderness?

20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the LORD heard *this*, and was [x] wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

22 Because they believed not in God, and trusted not in his salvation:

23 Though he had commanded the clouds from above, and opened the doors [y] of heaven,

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 [z] Man did eat angels' food: he sent them meat to the full.

26 He caused an east wind to [a] blow in the heaven: and by his power he brought in the south wind.

27 He [b] rained flesh also upon them as dust, and [c] feathered fowls like as the sand of the sea:

28 And he let *it* fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: for [d] he gave them their own desire;

30 They were not estranged from their lust, But while their meat *was* yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and [e] smote down the [f] chosen *men* of Israel.

32 For all this they sinned still, and believed not for his wondrous works.

33 Therefore their days did he consume in vanity, and their years in trouble.

34 When [g] he slew them, then they sought him: and they returned and inquired early after God.

35 And they remembered that God *was* their [h] rock, and the high God their redeemer.

36 Nevertheless they did flatter [i] him with their mouth, and they lied unto him with their tongues.

37 For their heart was not right with him, neither were they steadfast in his covenant.

38 But he, *being* full of compassion, forgave [j] *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and [k] did not stir up all his wrath.

39 For he remembered [l] that they *were but* flesh; a wind [m] that passeth away, and cometh not again.

40 How oft did they [n] provoke [o] him in the wilderness, *and* grieve him in the desert!

41 Yea, they turned back and tempted God, and limited [p] the Holy One of Israel.

42 They remembered not his hand, *nor* the day when he delivered them from [q] the enemy.

43 How he had [r] wrought his signs in Egypt, and his wonders [s] in the field of Zoan:

44 And had turned their rivers into [t] blood, and their floods, that they could not drink.

45 He [u] sent divers sorts of flies among them which devoured them; and frogs, which destroyed them.

46 He [v] gave also their increase unto the caterpillar, and their labour unto the locust.

[j] *throwing forth.*
[k] De.1.41.. 44.
[l] 2 Ki.17.15.
[m] Ps.106.13
[n] Ex.c.7.. 12.
[o] Is 19.11.. 13.
[p] Ex.14.21.
[q] Ex.15.8.
[r] Ex.13.21.
[s] Ex 17.6. Nu 20 11. 1 Co.10.3, 4.
[t] Ps.105.41.
[u] De 9.22. He.3.16.. 19.
[v] Ex.16.2, &c.
[w] *order.*
[x] Nu.11.1, &c.
[y] Mal 3.10.
[z] or, *Every one did eat the bread of the mighty.* Ps.103.20.
[a] *go.*
[b] Nu.11.18.
[c] *fowl of wing.*
[d] Ps.106.15.
[e] *made to bow.*
[f] or, *young.* Is.40.30, 31.
[g] Is.26.16. Ho.5.15.
[h] De.32.4, 15.
[i] De.5.28,29
[j] Nu.14.19, 20.
[k] Is.48.9.
[l] Ps.103.14.
[m] Ja.4.14.
[n] or, *rebel against.*
[o] Ps.95.8.. 10.
[p] ver 19,20.
[q] or, *affliction.*
[r] *set.*
[s] ver.12.
[t] Ex.7 20.
[u] Ex.8 6,24
[v] Ex.10.13.

parables, 'that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables,' &c. citing the second verse of the psalm now before us. (Matt. xiii. 35.) If it doth not follow from this citation, that the prophet actually speaks this psalm in the person of Christ," as we think it does not; "yet," continues the Bishop, in which we agree, "thus much at least is evident from it, that the history of old Israel somewhat resembles the letter of the gospel parables, and contains, shadowed out under it, the history of a correspondent state of things in the new Israel, or church Christian." The sum of this is, as St. Paul explains it, "All these things"—the trials which they suffered, and the deliverances they received—"happened to them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. x. 11.) If it be asked, in what respect are these things ensamples to us? We reply, inasmuch as they show the same depravity and guilt—the same proneness to ingratitude and forgetfulness of God, on their part; and on the part of God, the same long-suffering and compassion, the same hatred to sin, and the same determination to punish it, though he might spare or save the sinners: "For when he slew them," that is, the chief offenders, "then they," the survivors, "sought him: and they returned and inquired early after God. And they remembered that God was their rock, and the high God their Redeemer."

> "Great God, how oft did Israel prove,
> By turns thine anger, and thy love!
> There in a glass our hearts may see
> How fickle and how false they be."—*Watts.*

Ver. 36—72. *The narrative of God's dealings with Israel continued to the reign of David.*—This portion of the psalm informs us, that even the penitence and repentance of Israel was often hypocritical. When they inquired after God, yet "their heart was not right with him; neither were they steadfast in his covenant." True religion always begins with inquiring after God; but such inquiries are not always either earnest or sincere. It is possible to flatter the Almighty Father, even in our devotions; and men may use a thousand names, either of awe or of endearment, without feeling either the reverence or affection of his children. It is alone the spirit of adoption that can give us either access to, or communion with him.

The three chief points in the portion of this psalm now before us, are, the miracles in Egypt, the passage of the wilderness, and the conquest of Canaan. The former, we should think,

the Ephraimites mentioned in 1 Ch. vii. 20—22.; but it probably refers to the conduct and defeat of the ten tribes, of which Ephraim was the head.]—*Bagster.*——*Carrying bows.*—Heb. "Throwing forth (arrows from) bows."

Ver. 12. *Field of Zoan.*—[*Zoan*, the ancient capital of the Pharaohs, where Moses wrought so many miracles, is rendered by the Chaldee, LXX., and Vulgate, *Tanis*, and Coptic *Tane*, from the Coptic *ten*, plain, flat, level; being situated in the low ground of the Delta, on one of the eastern branches of the Nile, bearing its own name, near a large lake, now called the lake of Menzula, 44 miles west of Pelusium, and 169 miles east of Alexandria, according to the *Antonine Itinerary*, and three miles from the Mediterranean, according to the *Geograph. Nubiens.* There are ruins still remaining to mark the site of *Zoan*, or *Tanis*, called *San* by the Arabs; comprising broken obelisks, capitals of the Corinthian order, a granite monument.]—*Bagster.*

Ver. 24 *Corn of heaven.*—[The *manna* fell about their camp in the form of *seeds;* and as it appeared to come down from the clouds, it was not improperly termed *degan shamayim*, "the corn of heaven," or, "heavenly grain;" the term *heaven* being frequently used to denote the *atmosphere.*]—*Bagster*

Ver. 25. *Man did eat angels' food.*—See margin. The Hebrew says nothing about angels, but the original (*abirim*) means persons of the higher classes; signifying, that it was bread fit for princes.

Ver. 27. *Feathered fowls*—i. e. flying fowls, in distinction from domestic poultry.

Ver. 35. *High God.*—[*Ail elyon goalom*, "the strong God, the Most High, their redeemer," or *kinsman;* that One who possessed the *right of redemption;* the *nearest a kin* to him who had *forfeited his inheritance*, as the word originally means; and hence is used for a *redeemer:* and here denotes Him who redeemed them from Egyptian bondage.]—*Bagster.*

Ver. 39. *A wind.*—[Or, as the Hebrew may be rendered, "the spirit goeth away, and returneth not again." To this purpose the Arabic, "He remembered that they were flesh; and a spirit which, when it departs, returneth not again." The human being is composed of flesh and spirit, or body and soul: these are easily separated, and when separated, the body turns to dust, and the spirit returns no more to animate the body in a state of probation. So *Homer.* "But the soul of man returns no more; nor can it be acquired nor caught, after it has passed the barrier of the teeth."]—*Bagster.*

47 He [w] destroyed their vines with [x] hail, and their sycamore trees with [y] frost.

48 He [z] gave up their cattle also to the hail, and their flocks to [a] hot thunderbolts.

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels *among them.*

50 He [b] made a way to his anger; he spared not their soul from death, but gave their [c] life over to the pestilence;

51 And smote all the [d] first-born in Egypt; the chief of *their* strength in the tabernacles of Ham:

52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And [e] he led them on safely, so that they feared not: but the sea [f] overwhelmed their enemies.

54 And he brought them to the border of his sanctuary, *even to* this mountain, *which* his right hand had purchased.

55 He cast out the heathen also before them, and divided [g] them an inheritance by line, and made the tribes of Israel to dwell in their tents.

56 Yet they tempted and provoked the most high God, and kept not his testimonies:

57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

58 For [h] they provoked him to anger with their high places, and moved him to jealousy with their graven images.

59 When God heard *this*, he was wroth, and greatly abhorred Israel:

60 So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;

61 And delivered his strength into captivity, and his glory into the enemy's hand.

62 He [i] gave his people over also unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and their maidens were not [j] given to marriage.

64 Their priests fell by the sword; and their widows made no lamentation.

65 Then the LORD awaked [k] as one out of sleep, *and* like a mighty man [l] that shouteth by reason of wine.

66 And [m] he smote his enemies in the hinder part: he put them to a perpetual reproach.

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of [n] Judah, the mount [o] Zion which he loved.

69 And he built his sanctuary like high *palaces*, like the earth which he hath [p] established for ever.

70 He chose David [q] also his servant, and took him from the sheepfolds:

71 From [r] following the ewes great with young he brought him to feed [s] Jacob his people, and Israel his inheritance.

72 So he fed them according to the integrity [t] of his heart; and guided them by the skilfulness of his hands.

w *killed.*
x Ex.9.23., 25.
y *or, great hailstones.*
z *shut up.*
a *or, lightnings.*
b *weighed a path.*
c *or, beasts to the murrain.* Ex.9.3.,6.
d Ex.12.29.
e Ex.c.14, 15.
f *covered.*
g Jos.19.51.
h Ju.2.12,20
i 1 Sa.4.10, 11.
j *praised.*
k Ps.7.6.
l Is.42.13.
m 1 Sa.5.6, 12.
n Ge.49.10.
o Ps.87.2.
p *founded.*
q 2 Sa.7.8.
r *after.*
s Is.40.11.
t 1 Ki.9.4.
a *or, for.*
b La.1.10.
c Ps.74.2.,7.
d 2 Ki.25.9, 10. Mi.3.12.
e Je.16.4. 34.20.
f De.28.37.
g Zep.1.18.
h Je.10.25. Re.16.1.
i Ps.130.3. Is.64.9.
j *or, the iniquities of them that were before us.*
k De.28.43.
l *vengeance*
m Ps.102.20
n *thine arm.*
o *reserve the children of death.*

PSALM LXXIX.

1 The psalmist complaineth of the desolation of Jerusalem. 8 He prayeth for deliverance, 13 and promiseth thankfulness.

A Psalm [a] of Asaph.

O GOD, the heathen [b] are come into thine inheritance; thy [c] holy temple have they defiled; they [d] have laid Jerusalem on heaps.

2 The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; and *there was* none [e] to bury *them.*

4 We are become a reproach [f] to our neighbours, a scorn and derision to them that are round about us.

5 How long, LORD, wilt thou be angry for ever? shall thy jealousy [g] burn like fire?

6 Pour [h] out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling place.

8 O [i] remember not against us [j] former iniquities: let thy tender mercies speedily prevent us: for we are brought very [k] low.

9 Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.

10 Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight *by the* [l] revenging of the blood of thy servants *which is* shed.

11 Let [m] the sighing of the prisoner come before thee; according to the greatness of [n] thy power [o] preserve thou those that are appointed to die;

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never could have been forgotten, and perhaps literally they never were: but there is a vast difference between that vague recollection which we all preserve of our infantile history, and that gratitude due to a kind parent for his attentions in early life. Few of us can forget that we are creatures; yet who among us remembers his Creator with such lively sentiments of gratitude and praise, as that relation demands from us? But with respect to the passage in the wilderness, this forgetfulness seems more remarkable. "While their meat was yet in their mouths," and while their bread was daily showered down upon them out of heaven, for all this they sinned still, and believed not for his wondrous works." Their infidel philosophers, probably, persuaded them that, from the long continued supplies received, they must originate from some natural cause; and even when they got possession of Canaan, though that too was by miracle, or rather a chain of miracles, they fondly concluded that "their own arm had gotten them the victory." Thus prone are mankind, in every age, and in every country, to attribute to themselves the glory which they should give to God. Most surprising is it, that Christians, under the clear revelation of the gospel, should be guilty of the same sin and folly, and in the language of the Jewish maritime proverb, "sacrifice to their own net, and burn incense to their own drag." (Hab. i. 16.)

"How few with pious care record
The wond'rous dealings of the Lord!
But wise observers still shall find
The Lord is holy, just, and kind."—*Watts.*

PSALM LXXIX. Ver. 1—13. *The temple defiled and destroyed by the heathen.*—This psalm strongly resembles another psalm of *Asaph*, namely, the seventy-fourth, both in its style and subject, which was evidently the destruction of the temple

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Ver. 47. *Sycamore.*—[From the value of the sycamore in furnishing wood for various uses, from the grateful shade which its wide spreading branches afforded, and on account of the fruit, which *Maillet* says the Egyptians hold in the highest estimation, we may conceive somewhat of the loss they sustained when "their vines were destroyed with hail, and their sycamore trees with frost." See note on 1 Ch. xxvii. 28.]—*Bagster.*——*With frost.*—See Ex. ix. 24, 25. So recently as May, 1822, Dr. *Naserath* mentions a hail-shower in Bonn, which broke all the glass windows, and even perforated the slates, like bullets: their general size, an inch and a half in diameter.

Ver. 49. *Evil angels.*—"Angels of evil," Job i. 12, 16, &c. or, "messengers of evil;" namely, Moses and Aaron.

Ver. 50. *Gave their life over to the* pestilence.—See margin. See Exod. ix. 5. Our version connects with the death of the first-born, in the verse following.

Ver. 54. *Border of his sanctuary.*—"Holiness;" i. e. the holy land.

Ver. 59. *Greatly abhorred.*—*Looth*, "Utterly rejected;" or, "refused with loathing."—*Ainsworth*

Ver. 63. *The fire consumed them.*—That is, the fire of God's wrath. See Num. xvi. 35. 1 Sam. iv. 16, &c.——*Their maidens were not given in marriage.*—That is, they had no marriage festivities.

Ver. 64. *Their priests fell, &c.* See 1 Sam. iv. 16—20.

Ver. 65. *Like a mighty man.*—A warrior, animated with wine.

Ver. 69. *Like high* palaces.—Like a royal residence, in an elevated situation; and established upon a solid foundation, like a rock.

PSALM LXXIX. Ver. 3. *None to bury them.*—[Either there was no friend or relation left to bury them, or none was allowed to perform this last sad office. The despotism of eastern princes often proceeds to such a degree of extravagance as to fill the mind with astonishment and horror. In Morocco, no person dares to bury the body of a malefactor without an order from the emperor; and *Windus*, speaking of a man who was sawed in two, informs us, that "his body must have remained to be eaten by the dogs, if the emperor had not pardoned him."]—*Bagster.*

Ver. 8. *Former iniquities.*—See margin. That is, the iniquities of former times, or persons.—*Ainsworth.*

12 And render unto our neighbours seven told into their bosom their [p] reproach, wherewith they have reproached thee, O LORD.

13 So we thy people and sheep of thy pasture will give thee thanks for ever: we will show [q] forth thy praise to [r] all generations.

PSALM LXXX.

1 The psalmist in his prayer complaineth of the miseries of the church. 8 God's former favours are turned into judgments. 14 He prayeth for deliverance.

To the chief Musician upon [a] Shoshannim-Eduth, A Psalm [b] of Asaph.

GIVE ear, O Shepherd of Israel, thou that leadest [c] Joseph like a flock; [d] thou that dwellest *between* the cherubims, shine [e] forth.

2 Before [f] Ephraim and Benjamin and Manasseh stir up thy strength, and come [g] *and* save us.

3 Turn [h] us again, O God, and cause thy face [i] to shine; and we shall be saved.

4 O LORD God of hosts, how long wilt thou [j] be angry against the prayer of thy people?

5 Thou feedest them with the [k] bread of tears; and givest them tears to drink in great measure.

6 Thou [l] makest us a strife unto our neighbours: and our enemies laugh among themselves.

7 Turn us again, O God of hosts, and cause thy face to shine; and we [m] shall be saved.

8 Thou hast brought a vine [n] out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof *were like* the [o] goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the river.

12 Why hast thou *then* broken down her hedges, so that [p] all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look [q] down from heaven, and behold, and visit this vine;

15 And the vineyard which thy right hand hath planted, and the [r] branch *that* thou madest strong for thyself.

16 *It is* burned with fire, *it is* cut down: they perish [s] at the rebuke of thy countenance.

17 Let thy hand [t] be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself.

18 So will not we go back from thee: quicken [u] us, and we will call upon thy name.

19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

PSALM LXXXI.

1 An exhortation to a solemn praising of God. 4 God challengeth that duty by reason of his benefits. 8 God, exhorting to obedience, complaineth of their disobedience, which proveth their own hurt.

To the chief Musician upon [a] Gittith, *A Psalm* [b] of Asaph.

SING aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new moon, in

p Ps 74.18
q Is 43.21.
r *generation and generation.*
a Ps 60. title.
b or, *for.*
c Ps.23.1. 77 :20
d Ex 25 :20, 22 2 Sa 6:2.
e De.33.2.
f Nu.2 18.. 24.
g *for salvation to us.*
h ver.7,19. La.5.21.
i Nu 6.25.
j *smoke.* Ps.74.1.
k Ps 42 3. Is.30 :20.
l Ps.79.4.
m Is.5 1, 7. Je.2.21.
n *cedars of God.*
o Na.2.2.
p Is.63.15.
q Is.11.1, &c. Zec.3.8.
r Ps.76.7.
s Is.53.5.
t Ep.2 1,5.
u Ps.8. title.
b or, *for.*

and of Jerusalem by Nebuchadnezzar and his army, when the bodies of the murdered inhabitants were left to be food to the eagles and vultures—to wolves and foxes. The cry for vengeance upon the heathen, (ver. 6 and 7,) is literally quoted by Jeremiah, (chap. x. 25.) unless we suppose him to have written first, and then the citation is Asaph's. The cry for vengeance may rather be considered as proceeding from the blood of the murdered innocents than from the revenge of the survivors; but others consider it simply as a prediction of the judgments which God had determined and denounced against his enemies. (Rev. xviii. 6, 20; xix. 2, &c.)

On the following prayer, "O revenge not against us former iniquities!" &c. Bishop *Horne* remarks: "Affliction hath then wrought its intended effect, when it hath convinced us of sin, and led us to repentance; when, brought back by it to the house and presence of our heavenly Father, we acknowledge our guilt as the cause of our misery, and entreat forgiveness of the one, in order to obtain a release of the other; not pleading our own merits, but the mercies of God our Saviour, and the glory of his name."

PSALM LXXX. Ver. 1—19. *God, the shepherd of Israel, planted the vineyard of his church, which was now attacked by the heathen.*—There being some doubt as to the person of Asaph, and the period in which he lived, there is, consequently, a doubt as to what period of the Jewish history this refers; but we incline to the opinion of Bishop *Patrick*, that it was written in the reign of Hezekiah, king of Judah. That it was before the loss of the ark, with the cherubim, may be inferred from the first verse; yet it appears to refer to a period of greater calamity from the *heathen*, than is to be found in the reign of David. The learned prelate just referred to, therefore considers Sennacherib as the wild boar of the wood, (ver. 13.) in reference to whom Hezekiah himself prays in the very language of this psalm. (See 2 Kings xix. 15, 16.)

In the opening of this psalm, JEHOVAH is represented as a *shepherd* leading his flock, as the eastern custom is; going before them with the ark, followed by the several tribes, of which Ephraim, Benjamin, and Mannasseh, appear to have led the van in their processions: but now the heathen had made such ravages among them, that, instead of bread from heaven, and water from the rock, tears and lamentations had become both their meat and drink.

Ver. 8. commences another allegory, in which Israel is described as a *vine* brought out of Egypt, and planted in Canaan, where it so flourished as to fill the land; and sent out branches as far as the Mediterranean on the west, and to the Euphrates on the east. On the north, also, its shadow covered the hills of Lebanon, and crowned the cedars with its fruit. But now the Almighty had withdrawn his protection, they were like a vineyard without a fence, exposed not only to the attacks of strangers, but to the ravages of wild beasts, to whom their heathen conquerors might be well compared. (See Isa. v. 1—7; Jer. iv. 7.)

The prayer, (ver. 17.) "Let thy hand be upon the man of thy right hand," &c. is supposed by many to have reference to the king, whether David or Hezekiah; but the most eminent commentators, Jewish as well as Christian, refer it ultimately and chiefly to the Messiah. "Let thy hand be upon the man of thy right hand;" that is, upon the man whom thou hast placed at thy right hand, "whom thou hast made strong for thyself;" or, as David expresses it, "the rod of thy strength," or mighty sceptre. Upon him, "lay thy hand"—on him, confer all authority, that he may establish thy church, and subdue their enemies. (Compare Psalm cx.)

The last verse forms the chorus of the psalm, which occurs also verses 3 and 7.

PSALM LXXXI. Ver. 1—16. *An Ode for the Feast of Trumpets.*—"This psalm," says Bishop *Lowth*, "is an ode composed for the feast of trumpets, in the first new moon of the civil year;" and is "pervaded by an exquisite union of sublimity and sweetness. The exordium contains an exhortation to celebrate the praises of the Almighty with music and song,

Ver. 12. *Seven-fold.*—That is, abundantly.

PSALM LXXX. Title.—This title is nearly the same as that of psalm lx. which see.

Ver. 1. *Between the cherubims.*—Or, "who inhabitest the cherubim," which were over the ark, and considered as the throne of Jehovah; or if the celestial cherubim be here referred to, they constituted (as it were) his state carriage. Ps. civ. 3, 4.

Ver. 2. *Before Ephraim*, &c.—These tribes, in procession, followed immediately the ark.

Ver. 5. *In great measure*—i. e. in great abundance.

Ver. 10. *The boughs thereof.*—"(Covered) the cedars of God."—Bishop *Lowth*. The cedars of God were the original tenants of the forest, planted by no human hand, and these are represented in the allegory, as covered with the branches of the vine of Israel; that is, the land of Israel, in its most prosperous days, (the time of Solomon,) extended as far as Lebanon. To justify the allegory, it may be added, that in some eastern countries, the vines are trained up the standard trees, and sometimes spread themselves over the highest branches.

Ver. 13. *The boar out of the wood doth waste it.*—[The wild boar, *chazir*, is the parent stock of our domestic hog. He is much smaller, but stronger, and more undaunted; colour, an iron gray, inclining to black; snout, longer than that of the common breed; ears, comparatively short; tusks, very formidable; and habits, fierce and savage. He is particularly destructive to corn fields and vineyards; for which reason he was immolated to Ceres and Bacchus.]—*Bagster*. *Homer* makes the same complaint, and *Ward* remarks that the buffaloes and wild hogs make the like ravages in the orchards of the Hindoos; to prevent which, men are placed day and night, in proper situations, to guard against them.

Ver. 15. *The vineyard.*—*Ainsworth*, "the stock;" *Secker*, "the plant." —*The branch.*—"The sun;" for in that language, branches are considered as the offspring of the trees. The LXX. read, "the son of man;" and the Chaldee and some Rabbins apply this to Messiah, as in the seventeenth verse, from which they appear to us to have borrowed the expression, and where it properly belongs.

Ver. 16. *They perish.*—This should either be rendered, as by our translators and *Ainsworth*, and then the words refer to the Vine of the Jewish church; but if in the future, as by Bishop *Horsley*, it must refer to their heathen persecutors. Bishop *Horne* mentions both, and the original will admit of either.

PSALM LXXXI. Title.—*Upon Gittith.* See note on the title of Psalm viii.

the time appointed, on our solemn feast day.
4 For this [c] *was* a statute for Israel, *and* a law of the God of Jacob.
5 This he ordained in Joseph *for* a testimony, when he went out [d] through the land of Egypt: *where* I heard a [e] language *that* I understood not.
6 I removed his shoulder from the burden: his hands [f] were delivered from the [g] pots.
7 Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved [h] thee at the waters of [i] Meribah. Selah.
8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;
9 There shall no strange god be in thee; neither shalt thou worship any strange god.
10 I [j] *am* the LORD thy God, which brought thee out of the land of Egypt: open [k] thy mouth wide, and I will fill it.
11 But [l] my people would not hearken to my voice; and Israel would none of me.
12 So [m] I gave them up [n] unto their own hearts' lust: *and* they walked in their own counsels.
13 Oh [o] that my people had hearkened unto me, *and* Israel had walked in my ways!
14 I should soon have subdued their enemies, and turned my hand against their adversaries.
15 The haters of the LORD should have [p] submitted themselves unto him: but their time should have endured for ever.
16 He should have fed them also with the [q] finest of the wheat: and with [r] honey out of the rock should I have satisfied thee.

PSALM LXXXII.

1 The psalmist, having exhorted the judges, 5 and reproved their negligence, 8 prayeth God to judge.

A Psalm [a] of Asaph.

GOD standeth in the congregation of the mighty; he [b] judgeth among the gods.
2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.
3 [c] Defend the poor and fatherless: do justice [d] to the afflicted and needy.
4 Deliver the poor and needy: rid *them* out of the hand of the wicked.
5 They know not, neither will they understand; they walk on in [e] darkness: all the [f] foundations of the earth are [g] out of course
6 I have said, *Ye are* [h] gods; and all of you *are* children of the Most High.
7 But ye shall die like men, and fall like one of the princes.
8 Arise, O God, judge the earth: for thou [i] shalt inherit all nations.

PSALM LXXXIII.

1 A complaint to God of the enemies' conspiracies. 9 A prayer against them that oppress the church.

A Song *or* Psalm [a] of Asaph.

KEEP not thou silence, O God: hold not thy peace, and be not still, O God.
2 For, lo, thine enemies make a [b] tumult: and they that hate thee have lifted up the head.
3 They have taken crafty counsel against thy people, and consulted against thy hidden [c] ones.
4 They have [d] said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.
5 For they have consulted [e] together with one [f] consent: they are confederate against thee:
6 The [g] tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;
7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;
8 Assur also is joined with them: they have [h] holpen the children of Lot. Selah.
9 Do unto them as *unto* the [i] Midianites; as *to* [j] Sisera, as *to* Jabin, at the brook of Kison:

c Le 23.24, 26.
d or, *against.*
e Ps 114.1.
f *passed away.*
g Ex.1.14.
h Ex.17.2., 7.
i or, *strife.*
j Ex.20.2.
k Jn.15 7.
l De 32.15, 18.
m Ac 7.42.
n or, *to the hardness of their heart...or, imaginations.*
o Is.48.18. De 32.29.
p *lied,* or, *yielded feigned obedience* Ps.66.3.
q *fat.*
r De.32.13.
a or, *for.*
b 2Ch.19.6, 7.

o *judge.*
d Je.22.3.
e Jn.12.35.
f Ps 75.3. 2 Ti.2.19.
g *moved.*
h Jn.10.34, 35.
i Re.11.15.
a or, *for.*
b Is..7.29
c Ps.31.20.
d Es.3.6,9.
e Ps.2.2.
f *heart.*
g 2Ch.20.10.
h *been an arm to.*
i Nu.31.1.. 12.
j Ju.4.15.. 24.

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and is replete with animation and joy, even to exultation. The commemoration of the giving of the law, associated with the sound of the trumpet, (which was the signal of liberty,) introduces in a manner spontaneously, the miseries of the Egyptian bondage, the recovery of their freedom, and the communication with God upon mount Sinai, (the awfulness of which is expressed in a very few words—'the secret place of thunder;') and, finally, the contention with their Creator at the waters of Meribah..... The remainder of the ode contains an affectionate expostulation of God with his people, a confirmation of his former promises, and a tender complaint, that his favourable intentions towards them have been so long prevented by their disobedience. Thus the object and end of this poem appears to be an exhortation to obedience, from a consideration of the paternal love, the beneficence, and the promises of the Deity," the God of Israel.

The doctrine of the psalm is, that God delights in the exercise and display of mercy and goodness; and that all our deficiencies in comfort and blessedness, arise solely from our own ingratitude and disobedience.

PSALM LXXXII. Ver. 1—8. *The Magistrate's Psalm.*—This psalm is addressed to magistrates and judges, and reminds them, that though they were appointed to judge the people, there was one to judge them: "God standeth in the congregation of the mighty: He judgeth among the gods." (See 2 Chron. xix. 6, 7.) In all arbitrary countries, it is well known that justice is bought and sold; and, of course, "the poor and fatherless" seldom can obtain it. Nothing tends so much as this to shake the foundation of a government, or renders it so obnoxious to the Supreme Governor of the world. Magistrates and judges should, therefore, always remember that they are mortal, and that there is a bar before which themselves must stand, and be judged according to "the things done in the body, whether they be good or evil." (2 Cor. v. 10.)

This psalm (as several others) concludes with a prayer for the universality of his reign, who alone doth reign in righteousness. (See Psalm ii. 8.)

> "Arise, O Lord, and let thy Son
> Possess his universal throne;
> And rule the nations with his rod;
> He is our judge, and he our God."—*Watts.*

PSALM LXXXIII. Ver. 1—18. *A prayer against those enemies who had plotted against the church.*—"It is the common opinion, (says Bishop *Patrick*,) that the combination of powerful enemies, against whom they (the Jews) here implore the divine assistance, was that mentioned in the days of Jehoshaphat. (2 Chron. chap. xx.) The reason of which is, because the children of Lot (the Moabites and Ammonites, ver. 8.) seem to have been the principals in this confederacy, and the others but assistants, as it is plain they were in that invasion." (2 Chron. xx. 2.)

The prayer against these combined powers is founded upon their avowed design of extirpating Israel as a nation; and Bishop *Horne* compares their confederacy to that of the Jews and Romans against our Saviour. "The punishments inflicted by heaven upon wicked men, are primarily intended to humble and convert them. If they continue incorrigible under every dispensation of merciful severity, they are at last cut off, and finally destroyed, that others, admonished by their example, may repent and return, and give glory to God. Salutary are the afflictions which bring men, and happy the men who are brought by them, to an acknowledgment of 'Jehovah our Righteousness,' our exalted and glorified Redeemer, 'the Most High over all the earth;' whom all must acknowledge, and be-

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Ver. 5. *Heard a language.*—[All the versions, except the Chaldee, read in the *third* person, instead of the *first*:—"*He* heard a language which he understood not;" but probably the Psalmist speaks in the name of the nation, who appear to have been ignorant of the language of their haughty oppressors.]—*Bagster.*

Ver. 6. *His hands were delivered from the pots.*—*Ainsworth*, "from the baskets;" meaning, "from the vessels in which they carried straw, mortar, bricks," &c.

Ver. 15. *Submitted themselves.*—See margin.——*Their time.*—That is, the time of his people.—Bishop *Horne.*

PSALM LXXXII. [Some refer this psalm to the time of David, and others to that of Hezekiah; but it is more probable that it was composed when Jehoshaphat reformed the courts throughout his kingdom, 2 Chron. xix. 6, 7.]—*Bagster.*

Ver. 1. *God standeth*, &c.—[Or, "God standeth in the assembly of God, he judgeth among the judges," God is among His own people; and presides especially in those courts of justice which Himself has established.]—*Bagster.*

Ver. 5. *They walk on in darkness.*—That is, in ignorance.—*Out of course.*—*Ainsworth*, "Moved," shaken.

Ver. 7. *Like one of the* (other) *princes.*—No rank or office among mortals can confer immortality. Princes die like other men.

PSALM LXXXIII. Ver. 6. *The tabernacles.*—[*Tents* are mentioned, because it was the custom of these people, particularly the Ishmaelites, to live a migratory or wandering life; encamping sometimes in one place, and sometimes in another, as they found convenience for themselves and cattle; a custom retained by their descendants to the present day.]—*Bagster.*

Ver. 7. *Gebal.*—[From being united with Ammon, it is probable that these were not the *Gibilites*, (1 Kings v. 18.) or inhabitants of *Gebal* on the Mediterranean, but the inhabitants of the northern part of Seir, or Edom now called *Djebal*, and mentioned by *Burckhardt.*]—*Bagster.*

10 *Which* perished at En-dor: they became *as* dung for the earth.

11 Make their nobles like Oreb, [k] and like Zeeb: yea, all their princes as Zebah, [l] and as Zalmunna:

12 Who said, Let us take to ourselves the houses of God in possession.

13 O my God, make them like a wheel; as [m] the stubble before the wind.

14 As the fire burneth the wood, and as the flame setteth the mountains on fire;

15 So persecute them with thy tempest, and make them afraid with thy storm.

16 Fill their faces with shame; that they may seek thy name, O LORD.

17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

18 That *men* may know that thou, whose name [n] alone *is* JEHOVAH, *art* the Most High over all the earth.

[k] Ju.7.25

[l] Ju.8.12., 21.

[m] Is.17.13, 14. Mat.12.3.

[n] Is.42.8.

PSALM LXXXIV.

1 The prophet, longing for the communion of the sanctuary, showeth how blessed they are that dwell therein. 8 He prayeth to be restored unto it.

To the chief Musician upon [a] Gittith, A Psalm [b] for the sons of Korah.

HOW amiable *are* thy tabernacles, O LORD of hosts!

2 My [c] soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King, and my God.

4 Blessed [d] *are* they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways *of them.*

[a] Ps.8. title.

[b] or, *of.*

[c] Ps.27.4.

[d] Ps.65.4.

[e] or, *mulberry trees make him a well.* 2 Sa.5.23.

[f] *covereth.*

[g] Job 17.9. Pr.4.18.

[h] or, *company to company.*

[i] Ju.10.28.

[j] Ge.15.1.

[k] *I would choose rather to sit at the threshold.*

[l] Is 60.19.

[m] Ph.4.19.

[a] or, *of.* Ps.42. title.

[b] or, *well pleased with.* Ps.77.7.

[c] Col.2.13.

[d] or, *thine anger from waxing hot.* De.13.17.

6 *Who* passing through the valley of [e] Baca make it a well; the rain also [f] filleth the pools

7 They [g] go from [h] strength to strength, *every one* [i] *of them* in Zion appeareth before God

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our [j] shield, and look upon the face of thine anointed.

10 For a day in thy courts *is* better than a thousand. I [k] had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God *is* a [l] sun and shield: the LORD will give grace and glory: no good [m] *thing* will he withhold from them that walk uprightly.

12 O LORD of hosts, blessed *is* the man that trusteth in thee.

PSALM LXXXV.

1 The psalmist, out of the experience of former mercies, prayeth for the continuance thereof. 8 He promiseth to wait thereon, out of confidence of God's goodness.

To the chief Musician, A Psalm [a] for the sons of Korah.

LORD, thou hast been [b] favourable unto thy land: thou hast brought back the captivity of Jacob.

2 Thou hast forgiven [c] the iniquity of thy people, thou hast covered all their sin. Selah.

3 Thou hast taken away all thy wrath: thou hast turned [d] *thyself* from the fierceness of thine anger.

4 Turn us, O God of our salvation, and cause thine anger toward us to cease.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoice in thee?

7 Show us thy mercy, O LORD, and grant us thy salvation.

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fore whom all must appear to be judged in the great and terrible day."

> "Then shall the nations know,
> That glorious dreadful word:
> JEHOVAH is thy name alone,
> And thou the sovereign Lord."—*Watts.*

PSALM LXXXIV. Ver. 1—12. *The blessings of public worship.*—"This psalm, for the subject matter of it, (says Bishop *Horne,*) bears a resemblance to the forty-second. Under the figure of an Israelite deprived of all access to Jerusalem and the sanctuary, (whether it were David when driven away by Absalom, or any person in like circumstances at a different time,) we are presented with the earnest longing of a devout soul after the house and presence of God—a beautiful and passionate eulogy on the blessedness of his ministers and servants; a fervent prayer for a participation of that blessedness; and an act of faith in his power and goodness, which render him both able and willing to grant requests of this nature." He seems to wish that he were a bird, that he might be allowed to take up his residence in the sanctuary, to see and hear all that passed in the inner courts, where only the priests were allowed to enter and to worship. After a passionate admiration of God's tabernacle, he exclaims—

> "Blessed is the man whose strength is in thee,
> In whose heart are (thy) highways.
> Passing through the valley of Baca, they make a well;
> Yea, the rain overfloweth the pools,
> They shall go from strength to strength;
> The God of gods shall appear [to them] in Zion.'

Then the Psalmist resumes his first idea:

> "For a day in thy courts is better than a thousand.
> I would choose to keep the threshold of my God,
> Rather than to inhabit the tents of wickedness."

"This beautiful, but difficult psalm, describes the character of an Old Testament believer, as one who delighted in the house of God, because there he enjoyed communion with him; as one that preferred sitting on the threshold of the tabernacle, to a splendid residence in the tents of sinners. The world, to such, may be as the rugged and thirsty vale of Baca; yet here faith will find resources in the fountain of mercy, and with joy shall they draw water from the wells of salvation. Or, if we prefer the other rendering, 'the vale of tears' becomes a vale of blessings, when the believer, refreshed by the teachings of the Spirit, (which some understand by the rain,) is enabled to go on from strength to strength, from station to station, till, at the completion of his journey, he shall behold the face of God in Zion."

To such the Lord is both a sun and shield—to them he communicates both grace and glory:—grace to strengthen them in the way, and glory to crown them in the end. Well may the Psalmist conclude, "Blessed is the man that trusteth in the Lord."

> "They go from strength to strength
> Through this dark vale of tears,
> Till each arrives at length,
> Till each in heaven appears:
> O glorious seat, when God our king,
> Shall hither bring our willing feet."—*Watts.*

PSALM LXXXV. Ver. 1—13. *A Prayer for deliverance from captivity, as typical of salvation by Christ.*—The first three verses of this psalm, Bishop *Horne* remarks, "speak of the deliverance from captivity, as already brought about, whereas in the subsequent parts of the psalm, it is prayed for and predicted as a thing future. To account for this, some suppose that the psalmist first returns thanks for a temporal redemption, and then prophecies of the spiritual salvation of Messiah. Others are of opinion, that the same eternal redemption is spoken of throughout, but represented in the beginning of

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Ver. 13. *Like a wheel.*—Bishop *Lowth* renders it, "As the chaff whirled about;" i. e. like chaff in the whirlwind. So *Ainsworth.* But Bishop *Horne* renders it, "Like the thistle-down," which is in the form of a wheel.

Ver. 14. *As fire burneth the wood.*—[In uncultivated countries, it is a usual practice to set the woods on fire, as the first step towards clearing the land; a custom alluded to by *Homer.*]—*Bagster.*

Ver. 17. *Let them,* &c.—Bishop *Horne* renders these verbs in the future, as part of them are in the original.

PSALM LXXXIV. [Some suppose this psalm was composed by David, when driven from Jerusalem by Absalom's rebellion: but it is more probable that it was written at the foundation of the second temple.]—*Bagster.*——Title.—*For the sons of Korah.* It is admitted, that the Hebrew preposition here used (*lamed*) may be translated either *by, to,* or *for.* When applied to an individual, we consider it as marking the author by whom it was written, or the musician to whose care it was addressed, for adapting it to music. But when addressed to a company of choristers, as the sons of Korah, there seems no doubt but it was intended for them to sing it.

Ver. 3. *And the swallow.*—[Or, rather, "Even as the sparrow findeth a house, and the *swallow,* (or the ring-dove according to some, but probably the bird which *Forskal* mentions among the migratory birds of Alexandria, by the name of *durur i,*) a nest for herself where she may lay her young, (so I seek) thine altars, O Jehovah, God of Hosts, my King and my God." That is, as nature inclines birds to seek and prepare their nests, so grace has taught me to desire thy altars, and to worship there.]—*Bagster.*

Ver. 5. *In whose heart are the ways* of them.—We have supplied the pronoun *they,* as more intelligible and natural: the "high-ways" here intended, are probably the causeys (or causeways) leading to the temple.

Ver. 6. *Passing through the valley of Baca.*—"Baca," according to some, means mulberry trees, which some say grow best in the driest situations: or *tears,* (so LXX.) or a rugged valley.——*The rain also filleth the pools.*—Bishop *Horsley* reads, "The pools which the rain hath filled;" which he explains to mean: They quench their thirst with rain water, as well satisfied as with the pure waters of a spring.

Ver. 7. *From strength to strength.*—*Horsley,* "From wall to wall." *Mer*

8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but [c] let them not turn again to folly.

9 Surely his salvation *is* nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together; righteousness [f] and peace have kissed *each other*.

11 Truth shall spring out of the earth; and righteousness shall look down from heaven.

12 Yea, the LORD shall give *that which is* [g] good; and our land shall yield her increase.

13 Righteousness [h] shall go before him; and [i] shall set *us* in the way of his steps.

PSALM LXXXVI.

1 David strengtheneth his prayer by the conscience of his religion, 5 by the goodness and power of God. 11 He desireth the continuance of former grace. 14 Complaining of the proud, he craveth some token of God's goodness.

A Prayer [a] of David.

BOW down thine ear, O LORD, hear me: for I *am* poor and needy.

2 Preserve my soul; for I *am* [b] holy: O thou my God, save thy servant that trusteth [c] in thee.

3 Be merciful unto me, O LORD: for I cry unto thee [d] daily.

4 Rejoice the soul of thy servant: for unto thee, O LORD, do I lift up my soul.

5 For [e] thou, LORD, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 In the day of my trouble I will [f] call upon thee: for thou wilt answer me.

8 Among the gods *there is* none [g] like unto thee, O LORD; neither [h] *are there any works* like unto thy works.

9 All [i] nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name.

10 For thou *art* great, and doest wondrous things: thou [j] *art* God alone.

11 Teach [k] me thy way, O LORD; I will walk in thy truth: unite [l] my heart to fear thy name.

12 I [m] will praise thee, O LORD my God, with all my heart: and I will glorify thy name for evermore.

13 For great [n] *is* thy mercy toward me: and thou hast delivered [o] my soul from the lowest [p] hell.

14 O God, the proud are risen against me, and the assemblies of [q] violent *men* have sought after my soul; and have not set thee [r] before them.

15 But [s] thou, O LORD *art* a God full of compassion, and gracious, long-suffering, and plenteous in mercy [t] and truth.

16 O turn unto me, and have mercy upon me; give thy strength [u] unto thy servant, and save the son of thy handmaid.

17 Show me a token [v] for good; that they which hate me may see *it*, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

PSALM LXXXVII.

1 The nature and glory of the church. 4 The increase, honour, and comfort of the members thereof.

A Psalm *or* Song [a] for the sons of Korah.

HIS foundation *is* in the holy [b] mountains
2 The [c] LORD loveth the gates of Zion more than all the dwellings of Jacob.

c Ps.130.4.
f Is.32.17.
g Ps.84.11.
h Ps.89.14.
i Ps.119.35.
a or, being a Psalm of.
b or, one whom thou favourest.
c Is.26.3.
d or, all the day.
e Joel 2.13.
f Ps.50.15.
g Is.40.18, 25.
h De.3.24.
i Re.15.4.
j De.32.39. 1 Co.8.4.
k Ps.119.33.
l Jn.17.20, 21. 1 Co.6.17.
m Ps.145.1, 2.
n Ps.103.11.
o 1 Th.1.10.
p or, grave.
q terrible.
r Ps.10.4.
s Ne.9.17.
t Ps.85.10.
u Is.45.24.
v 2 Co.5.5.
a or, of.
b Ps.48.1.
c Ps.78.67, 68.

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the psalm as already accomplished in the divine decree, though the eventual completion was yet to come. The difficulty, perhaps, may be removed, by rendering these first three verses in the present time; 'Lord, thou art favourable to thy land, thou bringest back the captivity of thy people,' &c. that is, thou art the God whose property it is to do this, and to show such mercy to thy people, who therefore call upon thee for the same. But, indeed, to us Christians, who now use the psalm, the difference is not material, since a part of our redemption is past, and a part of it is yet to come, for the hastening of which latter we daily pray."

Speaking of the concluding verses of this psalm, Bishop *Lowth* observes, "How admirable is that celebrated personification of the divine attributes by the psalmist! How just, elegant, and splendid does it appear, if applied only according to the literal sense, to the restoration of the Jewish nation from the Babylonish captivity! but if interpreted as relating to that sublimer, more sacred, and mystical sense, which is not obscurely shadowed under the ostensible image, it is certainly uncommonly noble and elevated, mysterious and sublime.

> "Mercy and truth are met together:
> Righteousness and peace have kissed each other."

"These four divine attributes," says Bishop *Horne*, (above referred to,) "parted at the fall of Adam, and met again at the (cross) of Christ. Mercy was ever inclined to save man, and Peace could not be his enemy; but Truth exacted the performance of God's threat, 'The soul that sinneth, it shall die;' and Righteousness could not but give to every man his due. Jehovah must be true in all his ways, and righteous in all his works. Now, there is no religion upon earth, except the Christian, which can satisfy the demands of all these claimants, and restore a union between them; which can show how God's word can be true, and his work just, and the sinner, notwithstanding, find mercy and obtain peace.

"When Christ appeared in our nature, the promise was fulfilled, and 'Truth' sprang out of the 'earth.' And now Righteousness, 'looking down from heaven,' beheld in him every thing that she required—an undefiled birth, a holy life, an innocent death; a spirit and a mouth without guile, a soul and a body without sin. She saw, and was satisfied, and returned to earth. Thus all the four parties met again in perfect harmony. Truth ran to Mercy, and embraced her; Righteousness to Peace, and kissed her. . . . . Those that are thus joined as attributes in Christ, says the same admirable writer, ought not, as virtues, to be separated in a Christian, who may learn how to resemble his blessed Lord and Master, by observing that short, but complete rule of life, comprehended in the few following words—show mercy and speak truth; do righteousness and follow peace."

Merrick has ingeniously, and perhaps justly, turned the latter part of this psalm into a prayer for the conversion of the Jewish nation.

> "Thy quickening Spirit, Lord, impart,
> And wake to joy each grateful heart;
> While Israel's rescued tribes in thee
> Their bliss and full salvation see!"

PSALM LXXXVI. Ver. 1—17. *A Prayer of David for divine mercy, founded on the experience of former deliverances.*—The plea for mercy in the second verse of this psalm, has often been mistaken or abused, through a mistake as to the sense of the Hebrew words; "Preserve my soul, for I am holy:" whereas, the term may by no means be taken as a plea grounded on the psalmist's natural purity, or personal merits; but upon his having been already made a monument of special mercy, and a subject of divine grace. Naming the God of Israel with the gods of the heathen, he says they are not to be compared. "Among the gods, there are none like unto thee, O God; neither any works like unto thy works; for thou art God alone. For thou, O Jehovah, art a God full of compassion, and gracious," &c.

> "Great is thy mercy, and my tongue
> Shall those sweet wonders tell;
> How, by thy grace, my sinking soul
> Rose from the deeps of hell."—*Watts.*

PSALM LXXXVII. Ver. 1—7. *The praise of Zion.*—Some commentators consider this psalm as having been composed on occasion of laying the foundation of Solomon's temple; and it was probably written on that, or some similar, occasion. Bishop *Horne* remarks.

"The psalmist, after having meditated on the strength, the beauty, and the glory of Jerusalem, being smitten with the love of the holy city, and imagining the thoughts of his hearers, or readers, to have been employed on the same subject, breaks forth at once in this abrupt manner: 'It is HIS foundation on the holy mountains!' By 'the holy mountains,' are meant those hills of Judea which Jehovah had chosen, and separated

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-tick, "From station to station;" others, "From virtue to virtue," in the military sense. All come to the same effect; they persevere through all difficulty or opposition, having their hearts set on reaching Zion's hill.

PSALM LXXXV. Ver. 2. *Thou hast covered.*—To cover sin is to pardon it through an atonement. See Ps. xxxii. 1.

Ver. 4. *Turn us*, &c.—[The Israelites were not restored from their captivity all at once: a few returned with Zerubbabel, some more with Ezra and Nehemiah; but a great number still remained in Babylonia, Media, Assyria, &c.; and therefore the Psalmist prays for a complete restoration.]—*Bagster.*

PSALM LXXXVI. [This psalm is supposed to have been composed by David, either when persecuted by Saul, or driven from Jerusalem by Absalom. Ps. cii.—cxlii. titles.]—*Bagster.*

Ver. 2. *I am holy.*—See margin. A subject of thy grace.

Ver. 13. *From the lowest hell.*—"Grave;" but *Peters* remarks, that if *Sheol* here meant only a deliverance from death and the grave, the expression *lower* or *lowest*, would be quite unnecessary.

PSALM LXXXVII. Ver. 1. *His foundation.*—[Or, "Its (that is, the city's, or Zion's) foundation is on holy mountains." Jerusalem was built on several hills, called *holy*, because the whole city was in an especial manner consecrated to God.]—*Bagster*

3 Glorious things [d] are spoken of thee, O city of God. Selah.

4 I will make mention of Rahab [e] and Babylon to them that know me: behold [f] Philistia, and Tyre, with [g] Ethiopia; this *man* was born there.

5 And of Zion it shall be said, [h] This and that man was born in her: and the highest himself shall establish her.

6 The LORD shall count, when he writeth [i] up the people, *that* this *man* was born there. Selah.

7 As well the singers as the players on instruments [j] *shall be there:* all my springs [k] *are* in thee.

PSALM LXXXVIII.

A prayer containing a grievous complaint.

A Song *or* Psalm [a] for the sons of Korah, to the chief Musician upon Mahalath Leannoth, [b] Maschil of [c] Heman the Ezrahite.

O LORD God of my salvation, I [d] have cried day *and* night before thee:

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of troubles: and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man *that hath* no strength:

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off [e] from thy hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath [f] lieth hard upon me, and thou hast afflicted *me* with all thy waves. Selah.

d Is.54.2, &c. Re.21.2, &c.

e Is.51.9.

f Is.19.23,25

g Ps.68.31. Ac.8.27.

h Is.60.1..9.

i Eze.13.9.

j 1 Ch.23.5.

k Ja.1.17.

a or, *of.*

b or, A Psalm *of Heman the Ezrahite, giving instruction.*

c 1 Ki.4.31.

d Lu.18.7.

e or, *by.*

f 1 Pe.2.24.

g Job 19.13, &c.

h Job 12.14.

i Is.38.13.

j Job 6.4.

k Re.6.17.

l or, *all the day.*

a or, A Psalm *for Ethan the Ezrahite to give instruction.*

b 1 Ch.2.6.

c *generation and generation* So. ver.4. Ps.119.90

8 Thou [g] hast put away mine acquaintance far from me; thou hast made me an abomination unto them: *I am* [h] shut up, and I cannot come forth.

9 Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.

10 Wilt [i] thou show wonders to the dead? shall the dead arise *and* praise thee? Selah.

11 Shall thy loving-kindness be declared in the grave? *or* thy faithfulness in destruction?

12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.

14 LORD, why castest thou off my soul? *why* hidest thou thy face from me?

15 I *am* afflicted and ready to die from *my* youth up: *while* [j] I suffer thy terrors I am distracted.

16 Thy fierce wrath [k] goeth over me; thy terrors have cut me off.

17 They came round about me [l] daily like water; they compassed me about together.

18 Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.

PSALM LXXXIX.

1 The psalmist praiseth God for his covenant, 5 for his wonderful power, 15 for the care of his church, 19 for his favour to the kingdom of David. 38 Then complaining of contrary events, 46 he expostulateth, prayeth, and blesseth God.

[a] Maschil of [b] Ethan the Ezrahite.

I WILL sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to [c] all generations.

2 For I have said, Mercy shall be built up

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to himself from all others, whereon to construct the highly-favoured city and temple. As the dwellings of Jacob in the promised land were beloved by him more than the dwellings of other nations, so he loved the gates of Sion more than all the dwellings of Jacob. Jerusalem was exalted and fortified by its situation, but much more so by the protection of the Almighty. What Jerusalem *was*, the Christian church *is*; 'built' by God 'on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: in whom all the building, fitly framed together, groweth unto a holy temple in the Lord.' (Eph. ii. 20.) It is 'HIS foundation in the holy mountains;' she is beloved of God above the kingdoms and empires of the earth, which rise and fall only to fulfil the divine counsels concerning her. When those counsels shall be fulfilled, in the salvation of all believers, the world which subsists only for their sake, will be at an end!"

The substance of what is said, as to the cities here named, seems to amount to this: that whereas they have all, in their turns, been famous for producing great and eminent men, Zion shall, in this respect, excel them all; and especially when He comes, whose "name is above every name," and whose glory shall give to Zion a pre-eminence, before which all other glories shall sink into insignificance, like the stars before the rising sun.

The concluding sentiment, (which some suppose to be the chorus to the ode,) "All my springs are in thee," may probably mean, in the English idiom, "all my hopes are there;" or, as David expresses it in another case, "Herein is all my salvation and all my desire!" (2 Sam. xxiii. 5.)

"Come then, O come from every land,
And worship at his shrine;
And walking in the light of God,
With holy beauty shine."—*Logan.*

PSALM LXXXVIII. Ver. 1—18. *The lamentation of Heman the Ezrahite.*—The author of this psalm is so distinguished, says *Scott*, "according to the general opinion of learned men, as a descendant of Zerah, the son of Judah," and therefore "a different person from Heman, the chief singer in the reign of David, who was a Levite. It is not certain either at what time, or on what occasion, the psalm was composed;" but it was undoubtedly in a time of much calamity and distress, both in the church, and in the writer's own experience. This ode, therefore, resembles Ezekiel's roll, which was "written within and without—lamentations, and mourning, and wo." (Ezek. ii. 9, 10.)

The psalm was evidently composed either in deep captivity, or in a state of personal affliction, which the writer compares thereto; and in which the author considers himself as a dead man, with respect to all the hopes and comforts of the present life; and without that consolation, in reference to the future, which other good men have in like circumstances enjoyed. In this view the psalm has been, and we think justly, applied to him, who was eminently distinguished as a "man of sorrows," and "acquainted with" all the "griefs" to which man is subject; while at the same time, for *our* sakes, he submitted himself to that "fierce wrath" which allowed no intermixture of comfort, such as we are permitted to enjoy.

"Deep in our hearts let us record
The dying sorrows of our Lord,
When he complained in tears and blood,
As one forsaken of his God."—*Watts.*

PSALM LXXXIX. Ver. 1—32. *God's covenant with David and his seed.*—"Many learned men," says *Scott*, "are of opinion that this psalm was written during the Babylonish captivity, when the family of David being entirely dethroned, the promises of God seemed to be made void: but if it were composed at so late a period, no account can possibly be given why it was ascribed to Ethan the Ezrahite." (See 1 Kings iv. 31; 1 Chron. ii. 6.) "Indeed, it seems," adds that judicious commentator, "to contain internal evidence that it belongs to earlier

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Ver. 4. *Rahab.*—That is, Egypt. So Psalm lxxxix. 11. Isa. li. 9.——*Philistia.*—The country of the Philistines.——*Ethiopia.*—The land of Cush, which was in Arabia. [The sentiment in these verses seems to be similar to that of a Persian poet cited by Dr. *Clarke*: "What celebrity can Egypt or Syria, or any thing on earth, or on the sea, pretend to? When compared to Sheeraz, those are but *villages*, but this alone is a CITY."]—*Bagster.*

Ver. 5. *This and that man.*—"A man and a man:" or, one and another. Dr. *Durell* renders it, "The man, even the man;" i. e. "the man" so long promised and foretold; the Messiah.

Ver. 7. *As well the singers as players*—Or dancers, shall be there; i. e. the whole chorus of joy and praise. Dr. *Chandler* renders it, "They shall sing like those that lead up the dance;" i. e. with joy and exultation.

PSALM LXXXVIII. Title,—*Mahalath-leannoth.* We have noticed the division of the Hebrew musical instruments into *Neginoth*, or stringed, and *Nehiloth*, or wind instruments: of these latter, some appear to have been called *Mahaloth*, which, if we may judge from the odes to which they were appropriated (this psalm and the fifty-third,) was particularly adapted to plaintive and mournful subjects. The term *leannoth* evidently refers to an alternate performance, either in turn with other instruments, or with female mourners For *Maschil*, see title of Ps. xxxii.

Ver. 4. *As a man.*—"A strong man without strength."

Ver. 5. *Free among the dead.*—Liberated from the cares and labours of this life. Job iii. 18, 19. Compare Isa. liii. 8. "Cut off from all intercourse with the living." Bishop *Louth.* See 2 Kings xv. 5. "Cast out among the dead," (as mortally wounded.)—Bishop *Horsley.*

Ver. 6. *In the lowest pit.*—Alluding to the dungeons of the captives.

Ver. 8. *Shut up.*—Or rather, perhaps, shut down; namely, in the pit. Compare Ps. lxix. 14, 15.

Ver. 10. *Wilt thou show*, &c.—[The *interrogations* in these verses imply the strongest *negations*.]—*Bagster.*

Ver. 12. *Land of forgetfulness.*—[The state of separate spirits, or the invisible world. The heathens had some notion of this state; and feigned a river in the invisible world, called *Lethe*, or *Oblivion*, and that those who drank of it remembered no more any thing relative to their former state. See *Virgil.*] *Bagster.*

Ver. 13. *Prevent thee.*—Come before the usual hour or morning prayer. See Mark i. 35.

Ver. 15. *Ready to die.—Ainsworth*, "Breathing out the ghost." See Matt xxvii. 50.——*I am distracted.—Ainsworth*, "Doubtfully troubled;" i. e. harassed with the most distressing feelings.

for ever: thy faithfulness shalt thou establish in the very heavens.

3 I have made a covenant with my chosen, I have sworn [d] unto David my servant,

4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

5 And the heavens [e] shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

6 For who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hosts, who [f] *is* a strong LORD like unto thee? or to thy faithfulness round about thee?

9 Thou [g] rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou hast broken [h] Rahab in pieces, as one that is slain; thou hast scattered thine enemies with [i] thy strong arm.

11 The heavens *are* thine, the earth also *is* thine: *as for* the world and the fulness thereof, thou hast founded them.

12 The north and the south, thou hast created them: [j] Tabor and [k] Hermon shall rejoice in thy name.

13 Thou hast [l] a mighty arm: strong is thy hand, *and* high is thy right hand.

14 Justice [m] and judgment *are* the [n] habitation of thy throne: mercy and truth shall go before thy face.

15 Blessed *is* the people that know the joyful [o] sound: they shall walk, O LORD, in the light [p] of thy countenance.

16 In thy name shall they rejoice all the day: and in thy righteousness [q] shall they be exalted.

17 For thou *art* the glory of their strength: and in thy favour our horn shall be exalted.

18 For [r] the LORD *is* our defence; and the Holy One of Israel *is* our [s] king.

19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon *one that is* [t] mighty; I have exalted *one* chosen out of the people.

20 I [u] have found David my servant; with my holy oil have I anointed him:

21 With [v] whom my hand shall be established: mine arm also shall strengthen him.

22 The enemy shall not exact upon him; nor the son of wickedness afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted.

25 I will set his hand also in the [w] sea, and his right hand in the rivers.

26 He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation.

27 Also I will make him *my* [x] first-born, higher [y] than the kings of the earth.

28 My mercy [z] will I keep for him for evermore, and my covenant [a] shall stand fast with him.

29 His seed also will I make *to endure* for ever, and his throne as the days of heaven.

30 If [b] his children forsake my law, and walk not in my judgments;

31 If they [c] break my statutes, and keep not my commandments;

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless [d] my loving-kindness [e] will

d 2 Sa.7.11, &c.
e Ps.18.1.
f 1 Sa.2.2.
g Job.38.11. Ma.4.39, 41.
h or, *Egypt.*
i *the arm of thy strength.*
j Ju.4.6,12.
k Jos.12.1.
l *an arm with might.*
m Ps.97.2.
n or, *establishment.* Is.16.5.
o Le.25.9. Ps.98.6. Ro.10.18.
p Nu.6.25.
q 1 Co.1.30.
r or, *our shield is of the LORD, and our king is of the holy one of Israel.* Ps.47.9.
s Is.33.22.
t Is.9.6.
u 1 Sa.16.1, 12.
v 2 Sa.7.8.. 16.
w Ps.72.8.
x Col.1.15, 16.
y Re.19.16.
z Is.55.3.
a 2 Sa.23.5.
b Je.9.13.. 16.
c *profane.*
d La.3.31, 32.
e *I will not make void from.*

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times; for none of the deliverances vouchsafed to Judah, after the days of David, are mentioned in it: and the psalmist, in complaining of the degraded and deplorable condition of David's family, is silent as to any desolations of Jerusalem and the temple, and the captivity and dispersion of the people; which the psalms evidently relating to Nebuchadnezzar's devastations, particularly insist upon." *Scott* refers the psalm, therefore, to the reign of Rehoboam. "Ten of the tribes, (he remarks,) had revolted from him; Jeroboam, the king placed over them, was his powerful adversary; and Shishak, king of Egypt, so entirely reduced and impoverished him, that he seems only to have retained the kingdom by the clemency, and perhaps contempt, of his haughty conqueror." Supposing Ethan to have lived to this period, which is very possible, and to have witnessed the declension of Solomon and the degradation of Rehoboam, it may seem to account sufficiently for all the circumstances here referred to.

The first two verses professing strong confidence in God, with a determination to record his faithfulness to future generations, the verses following, Bishop *Horne* remarks—"assign the ground of such faith; namely, the covenant which God is here introduced as declaring that he had made with David, and which he did make with him by the prophet Nathan; (2 Sam. vii. 12, &c.) The covenant relates to David's 'seed,' and to the 'establishment of his throne' in that seed: literally, in Solomon for a time—spiritually, in Christ for ever: 'When thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels; and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son.' These last words are cited by the apostle, (Heb. i. 5.) as spoken of Christ, to evince his superiority over the angels. Yet that the whole passage does, in the letter, relate to Solomon, can admit of no doubt, he being the 'seed' and immediate successor of David, and the person appointed to 'build a house for God's name.' Here, then, we have an incontestable proof that the covenant with David had Messiah for its object; that Solomon was a figure of him, and that the scripture hath sometimes a double sense. It is, moreover, to be observed, that the covenants made with Abraham, David, &c., all had their original in the covenant made with the Messiah, who was the true Father of the Faithful, the Beloved and Chosen of God, the great Prophet, Priest, and King; the only person qualified to be a sponsor, (or surety,) and to engage in a covenant with the Father for mankind. His sufferings were the price of our redemption; and because he suffered in the flesh as 'the Son of David,' therefore is he established for ever, and 'his throne built up to all generations.' Remarkable are the words of the angel to Mary: 'The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end.'" (Luke i. 32.)

Most beautiful is the allusion to the divine attributes, (verses 13 to 15.) His arm is arrayed in strength and raised on high, to cut down his enemies., Justice and judgment are in waiting to support the establishment of his throne; Mercy and Truth are the heralds, which go before to proclaim his goodness with the trumpets of the jubilee; and "blessed are the people who know the joyful sound" of his salvation!

Ver. 33—52. *God's faithfulness justified.*—As it respects the covenant of peculiarity above referred to, Bishop *Horne* remarks—"The posterity of David were to enjoy God's favour, or be deprived of it, as they proved obedient or disobedient to his 'law;' as they executed or perverted its 'civil judgments; as they observed or neglected its ceremonial 'statutes, or religious institutions;' as they kept or broke its commandments or moral precepts. When they became rebellious, idolatrous, and profligate, the rod was lifted up, and due chastisement inflicted; sometimes by the immediate hand of heaven, sometimes by the instrumentality of their heathen adversaries. Famine and pestilence, war and captivity, were at different times employed to reclaim backsliding Israel. But still the 'covenant' of God in Christ stood sure; the Jewish

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PSALM LXXXIX. Ver. 2. *In the very heavens.*—*Ainsworth* renders this [with] more literally and more elegantly; "The heavens, thou wilt establish thy faithfulness in them;" i. e. it shall be there recorded, so long as the heavens themselves endure. See ver. 5.

Ver. 6. *Sons of the mighty.*—Or of the gods, (*elim,*) meaning the gods of the heathen.

Ver. 7. *Greatly to be feared.*—"Daunting terrible," says *Ainsworth*; meaning, an object of awe and reverence, as in the following line.

Ver. 10. *Rahab.*—[Lower Egypt, which is enclosed by the eastern and western branches of the Nile, divided below Memphis, or Old Cairo, was called by the Greeks the *Delta*, from its representing the shape of the Greek letter so called. For the same reason, the learned *Bochart*, and others, think it was called *Rahab*, from the Egyptian *Rib, Ribi*, or *Riph*, a *pear*; by which name the Delta is called to the present day.]—*Bagster.*

Ver. 12. *Tabor and Hermon.*—Well known hills in the east and west of Canaan.

Ver. 19. *Thy holy one.*—The prophet Samuel, or Nathan. See exposition.

Ver. 22. *Shall not exact upon him.*—Bishop *Horne*, "Deceive him. —— *Nor the son of wickedness afflict.*—*Horne*, "Subdue him." The allusion appears to us to be made to a cruel and unjust creditor, who exacts not only his just debt, but some exaggerated demand, with usurious interest, which was not permitted.

Ver. 25. *His hand in the sea,* &c.—Meaning, that he should reign from the Mediterranean to the Euphrates. So the Scythian ambassadors said to Alex-

I not utterly take from him, nor suffer my faithfulness [f] to fail.

34 My covenant will I not [g] break, nor alter the thing that is gone out of my lips.

35 Once have I sworn by my holiness [h] that I will not lie unto David.

36 His seed shall endure for ever, and his throne as the sun before me.

37 It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.

38 But [i] thou hast cast off and abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant: thou hast profaned his crown *by casting it* to the ground.

40 Thou hast broken down [j] all his hedges; thou hast brought his strong holds to ruin.

41 All that pass by the way spoil him: he is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his [k] glory to cease, and cast his throne down to the ground.

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

46 How long, LORD, wilt thou [l] hide thyself? for ever? shall thy wrath burn like fire?

47 Remember how short my time is: wherefore hast thou made all men in vain?

48 What [m] man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49 LORD, where *are* thy former loving-kindnesses, *which* thou swarest [n] unto David in thy truth?

50 Remember, LORD, the reproach of thy servants; *how* I do bear in my bosom *the reproach of* all the mighty people;

51 Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.

52 Blessed [o] *be* the LORD for evermore. Amen, and Amen.

f Jos.
g Je.33.20.
h *if I lie.*
i 1 Ch.28.9. Ps.60 1,10 Ho.9.17.
j Is.5.5,6.
k *brightness*
l Ps.85.5.
m He.9.27.
n ver.35.
o Hab.3.17 ..19.

PSALM XC.

1 Moses, setting forth God's providence, 3 complaineth of human frailty, 7 divine chastisements, 10 and brevity of life. 12 He prayeth for the knowledge and sensible experience of God's good providence.

A Prayer [a] of Moses the man [b] of God.

LORD, thou hast been our dwelling place [c] in [d] all generations.

2 Before [e] the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

3 Thou turnest man to destruction; and sayest, [f] Return, ye children of men.

4 For a thousand years in thy sight *are but* as yesterday when [g] it is past, and *as* a watch in the night.

5 Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass [h] *which* [i] groweth up.

6 In [j] the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou [k] hast set our iniquities before thee our secret *sins* in the light of thy countenance.

9 For all our days are [l] passed away in thy wrath: we spend our years as a [m] tale *that is told.*

a or, being a Psalm of.
b De.33.1.
c Ps.71.3. Eze.11.16.
d *generation and generation.*
e Pr.8.25,26
f Ge.3.19.
g or, *he hath passed them.*
h Is.40.6.
i or, *is changed.*
j Job 14.2.
k Je.2.22.
l *turned.*
m or, *meditation.*

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nation was preserved through all changes and revolutions, 'until the seed came to whom the promise was made;' nor was Jerusalem destroyed before the new and spiritual kingdom of Messiah was set up in the earth. Christian communities and the individuals that compose them, are, in like manner, corrected and punished for their offences. 'Nevertheless, God's loving-kindness will he not utterly take from us, nor suffer his faithfulness to fail. His covenant will he not break, nor alter the thing that is gone out of his lips.' So—'I am with you always, (says the Redeemer,) even to the end of the world: and the gates of hell shall not prevail against my church.'" (Matt. xxviii. 20; xvi. 18.)

When we charge God foolishly with the want of fidelity to his word, it is either, 1. Because we misconstrue its meaning; or, 2. From want of considering that we can have no claim upon God for the fulfilment of his promises, while we neglect his precepts.

In the conclusion of this psalm, we find what was the "reproach of Christ" which Moses suffered. (Heb. xi. 26.) The promise of a Messiah was given to Adam immediately after the fall, and renewed to all the succeeding patriarchs. Moses repeated it to the Israelites, to encourage their hope of deliverance; but they retorted upon him the language of infidels of later times—"Where is the promise of his coming?" (2 Peter iii. 3, 4.) Thus slow were the footsteps of his anomted, that is, of Messiah, and this was "the reproach of his footsteps," in which Moses gloried. But "He that shall come, will come;" and when the appointed time arrives, he "will not tarry." "Even so, Come, Lord Jesus."

> "That glorious hour, that dreadful day,
> Wipes the reproach of saints away,
> And clears the honour of thy word;
> Awake, our souls, and bless the Lord."—*Watts.*

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ander, "If the gods had given thee a body as great as thy mind, thou wouldest reach with one hand to the east, and with the other to the west."

Ver. 35. *Will not lie.*—The most solemn form of negative in that language.

Ver. 37. *Established for ever.*—[That is, as long as the sun and moon shall endure, as long as *time* shall last, his kingdom shall continue among men. The moon is probably termed a *faithful witness*, because by her, particularly, *time* is measured. Her *decrease* and *increase* are especially observed by every nation; and by these, time is generally estimated, especially among eastern nations;—*So many moons is a man old—so many moons since such an event happened;* and even their years are reckoned by *lunations*. Or, the *rainbow* may be intended; that faithful sign which God has established in the clouds, that the earth shall no more be destroyed by water.]—*Bagster.*

Ver. 43. *Turned the edge*, &c.—[Thou hast placed him in as perilous and hopeless a state as the soldier, whose sword, while defending his life against his mortal foe, *breaks*, or *turns its edge;* or, in modern warfare, whose gun *misses fire*. The *Gauls*, when invaded by the Romans, had no method of hardening iron; at every blow their swords *bent*, so that they were obliged, before they could strike again to put them under foot, or on their knee to straighten them: and, in most cases, before this could be done, their better armed foe had taken away their life.]—*Bagster.*

Ver. 46. *Remember how short my time is.*—*Ainsworth*, "How transitory I am."—*All men in vain.*—*Ainsworth*, "Unto what vanity thou hast made all the sons of Adam."

Ver. 51. *Of thine anointed.*—Heb. "Messiah."

Ver. 52. *Blessed*, &c.—[This verse ends the *third* book of the Psalter; and is thought to have been added by a later hand, as it is wanting in two MSS., in another written without points, and in three others written separately from the text; though it is found in all the versions.]—*Bagster.*

PSALM XC. Ver. 3. *And sayest return.*—[Rather, "Return, ye children of Adam;" i. e. to that dust out of which ye were originally formed.]—*Bagster.*

Ver. 5. *They are as a sleep: in the morning.*—*Dr. Durell*, "They are like sleep in the morning;" changing the punctuation.

Ver. 9. *Our days are passed.*—[The Vulgate has, "Our years pass away like those of the spider." Our plans and operations are like the spider's web. Life is as frail, and the thread of it as brittle, as one of those which constitute the well-wrought, and curious, but fragile, habitation of that insect. All the

PSALM XC. Ver. 1—17. *A contemplation on the transitory nature of human life.*—This psalm is entitled, "A Prayer of Moses, the man of God;" and was probably written by him, about the time that God shortened the days of Israel in the wilderness. (See Num. xii.) It is, however, a psalm of no private interpretation; but of general use to all who are involved in the like sentence.

It opens with an address to the eternal Being, who has been, in all ages, the refuge of all that trust in him: whose being is not regulated by any of the motions of the heavenly bodies; to whom "a thousand years are but as one day, and one day as a thousand years;" (2 Pet. iii. 8.) and that day not as rolling slowly over us: but as "a day when it is past," its business and its cares forgotten; or, "as a watch in the night" passed, of which we know nothing, but that it is gone.

The writer has elsewhere thus remarked on the beauty of the sentiments expressed in the succeeding verses, (7 to 9.) "Observe, that God not only seeth those actions which are also exposed to the world, but our most secret iniquities; the word that yet is upon our tongue; yea, the thought that is within our heart; he not only seeth these, but placeth them in the most conspicuous view before him—'in the light of his countenance;' he beams his glory directly upon them: sets them in contrast to his own purity. Thus seeth he the whole of our most secret impurities, and seeth them all in their deformity. But the fulness of the text is not yet exhausted. When our secret sins are placed in the light of God's countenance, then *we* behold them too, and in a very different manner from what we were used to do. 'In his light we see light.' Motes are visible in the sun-beams: so those sins which appear trivial to us, or, rather, which do not appear at other times, now strike us as enormities. His glory discovers our vileness, his holiness displays our impurity. Job long justified himself, and skilfully

10 [n] The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for [o] it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 So teach *us* to number our days, that we may [p] apply *our* hearts unto [q] wisdom.

13 Return, O LORD, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty [r] of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish [s] thou it.

n As for the days of our years in them are 70 years.

o Ja.4.14.

p cause to come.

q Pr.4.7.

r Ps.110.3.

s Job 22.28. Pr.16.3.

PSALM XCI.

1 The state of the godly. 3 Their safety. 9 Their habitation. 11 Their servants. 14 Their friend; with the effects of them all.

HE that dwelleth [a] in the secret place of the Most High shall [b] abide under the shadow [c] of the Almighty.

2 I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust.

3 Surely [d] he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.

a Ps.27.5

b lodge.

c Ps.57.1.

d Ps.124.7.

e Ps.121.5,6.

f Pr.3.25,26.

g Pr.12.21.

h Mat.4.6.

i Job 5.23.

j or, asp.

k Is.65.24.

l Is.43.2.

m length of days.

n Pr 3.2. 22.4.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

5 Thou [e] shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

6 *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

8 Only [f] with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the LORD *which is* my refuge, *even* the Most High, thy habitation;

10 There [g] shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For [h] he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

13 Thou [i] shalt tread upon the lion and [j] adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He [k] shall call upon me, and I will answer him: I [l] *will be* with him in trouble; I will deliver him, and honour him.

16 With [m] long life [n] will I satisfy him, and show him my salvation.

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parried the charges of his friends; 'this was false, and that was aggravated;' but when he saw the divine glory beaming around him, then he cried in a mixture of astonishment and confusion, 'Behold, I am vile! I abhor myself in dust and ashes.'" (Job xl. 4—xlii. 6.)

"According to thy fear, so is thy wrath;" that is, thy wrath is to be dreaded in proportion to thine awful majesty. And most excellent and important is the moral instruction to be derived from these premises, which is here summed up into a prayer; "So teach us to number"—estimate and calculate—"our days, that we may apply our hearts unto wisdom!" Moral truth is never properly applied till it is wrought into humble and earnest prayer.

"O satisfy us early with thy goodness!" On these words Bp. *Horne* remarks—

"The church prayeth for the dawning of that glorious morning, when every cloud shall vanish at the rising of the Sun of righteousness, and night and darkness shall be no more. Then only shall we be satisfied (or saturated) with the mercy of Jehovah: then only shall we 'rejoice and be glad all our days.' The time of our pilgrimage upon earth is a time of sorrow; we grieve for our departed friends; and our surviving friends must soon grieve for us: these are 'the days wherein God afflicteth us; these the years wherein we see evil: but he will hereafter make us glad according to them; in proportion to our sufferings (if rightly we bear those sufferings) will be our reward: nay, 'these light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory.' Then shall our joy be increased, and receive an additional relish from the remembrance of our former sorrow: then shall we bless the days and the years which exercised our faith, and perfected our patience; and then shall we bless God, who chastised us for a season, that he might save us for ever."

This Psalm concludes with another petition, no less excellent and important: "Let the beauty of the Lord our God be upon us," &c. When God impresses any part of his own beauty or glory upon his creatures, it is by impressing upon them a portion of his own image; just as the sun communicates its splendor to terrestrial objects by shining on them.

> "What image does my spirit bear?
> Is Jesus formed, and living there?
> Say, do his lineaments divine
> In thought, and word, and action shine?"—*Davies.*

PSALM XCI. Ver. 1—16. *The happiness of living under the divine protection.*—No name is prefixed to this psalm: but we think, from its style and character, there is great probability in the suggestion of the learned *Peters*, that this psalm was composed by Moses as well as the preceding, and perhaps on the same occasion. Others, however, as Dr. *Boothroyd*, on the authority of some of the ancient versions, ascribe it to the patriarch David; and some have thought it addressed by him to Solomon. But these questions are of small importance: the style is eminently sublime and beautiful; and the doctrine highly instructive and consolatory.

The Hebrews frequently compared Jehovah to a rock; and to abide in the cleft of such a rock, with them conveyed the ideas both of security and shade. In the third verse, the imagery is changed, and the believing Israelite is compared to the young eagle, under the wings of the royal parent bird, whose nest no fowler dare approach. (Compare Obad. i. 3, 4.)

"In these verses, as they now stand, (says Bp. *Horne*,) there is much obscurity and confusion. Bp. *Lowth* (in his xxxith Lecture) seemeth to have given their true construction: "He who dwelleth in the secret place of the Most High; who abideth under the shadow of the Almighty; who saith of the Lord, He is my refuge and my fortress, my God, in whom I will trust:" leaving the sentence thus imperfect, the psalmist makes a beautiful apostrophe to that person whom he has been describing. "Surely he shall deliver THEE from the snare of the fowler, and from the noisome pestilence." The description is eminently applicable to the man Christ Jesus, but it is also applicable to all who place their trust in God, through him.

Supposing this psalm, as well as the preceding, to have reference to the affairs of Israel in the wilderness, (as *Peters* thinks,) the promises here added, of protection from the evils brought on that murmuring generation for their unbelief, may refer to exemption from the plagues and judgments, the serpents and wild beasts, the pestilence and tempest, by which those were not annoyed who put there trust in God, and relied on his protection.

It is remarkable, that one of these promises is quoted by the tempter, to induce our Lord to run into circumstances of danger, to which he had no call in providence; namely, "He shall give his angels charge over thee, to keep thee in all thy ways:" (ver. 11.) And the manner in which that temptation was repelled, shows that we should be very cautious in applying promises, in any way contrary to their original design, which is, to lead us to confide in God, only while we remain within the path of duty. (See Matt. iv. 5.)

If the promise of long life, in the close of this psalm, be applied to our Saviour, it must be in reference to the future state, as in Ps. xxi. 4. "He asked life of thee, and thou gavest it him, even length of days for ever and ever." Jesus, indeed, speaking of him as a man, was cut off in the midst of his days; for he scarcely attained half the usual limit of human life. But the reign of death was short; and on the very commencement of the third day, he arose from the grave, and asked in triumph, "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. xv. 55.)

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versions have the word *spider*, but it is not found in any Hebrew MSS. or edition yet collated. The Hebrew might be rendered, "We consume our lives like a groan."]—*Bagster.*

PSALM XCI. Ver. 9. *Thy habitation.*—See exposition, and compare Ps. lxi. 2.

Ver. 13. *Adder.*—[*Shachal*, rendered "the lion," is supposed by the most ancient interpreters to be a kind of serpent, and *Bochart* thinks it to be the *black serpent*, or hæmorhous; and *kephir*, rendered "young lion," has been supposed to be the *cenchris*, which *Nicander* calls a spotted lion, because he is speckled, and like the lion, raises his tail when about to fight, and bites and gluts himself with blood.]—*Bagster.*

Ver. 14. *Because*, &c.—Here is a change of person; but David, or Messiah, is still meant.

PSALM XCII.

The prophet exhorteth to praise God, 4 for his great works, 6 for his judgments on the wicked, 10 and for his goodness to the godly.

A Psalm *or* Song for the sabbath day.

IT [a] *is a* good *thing* to give thanks unto the LORD, and to sing praises unto thy name, O Most High:

2 To show forth thy loving-kindness in the [b] morning, and thy faithfulness [c] every night,

3 Upon an instrument of ten strings, and upon the psaltery; [d] upon the harp with [e] a solemn sound.

4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

5 O LORD, how great are thy works! *and* thy thoughts [f] are very deep.

6 A brutish man knoweth not; neither doth a fool understand this.

7 When [g] the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:

8 But thou, LORD, *art most* high for evermore.

9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all [h] the workers of iniquity shall be scattered.

10 But my horn shalt thou exalt like *the horn of* a unicorn: I shall be anointed [i] with fresh oil.

11 Mine eye also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me.

12 The righteous [j] shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

13 Those that be planted in the house of the LORD shall flourish in the courts of our God.

14 They shall still bring forth fruit in old age; they shall be fat and [k] flourishing;

15 To show that the LORD *is* upright: *he is* my rock, and *there is* no unrighteousness [m] in him.

a Ps.147.1.
b La.3.23.
c *in the nights.*
d or, *upon the solemn sound with the harp.*
e *Higgaion.* Ps.9.16.
f Is.55.9. Ro.11.33.
g Ps.73.18., 20. Mal.4.1.
h Mat.7.23.
i 2 Co.1.21. 1 Jn.2.20.
j Ps.52.8. Ho.14.5,6
k *green.*
l De.32.4.
m Zep.3.5.

PSALM XCIII.

The majesty, power, and holiness of Christ's kingdom.

THE [a] LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself: the world also is established, that it cannot be moved.

2 Thy throne [b] *is* established [c] of old: thou *art* from everlasting.

3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 The [d] LORD on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea.

5 Thy testimonies are very sure: holiness [e] becometh thy house, O LORD, [f] for ever.

PSALM XCIV.

1 The prophet, calling for justice, complaineth of tyranny and impiety. 8 He teacheth God's providence. 12 He showeth the blessedness of affliction. 16 God is the defender of the afflicted.

O LORD [a] God, to whom [b] vengeance belongeth; O God, to whom vengeance belongeth, [c] show thyself.

2 Lift up thyself, thou judge of the earth: render a reward to the proud.

3 LORD, how long [d] shall the wicked, how long shall the wicked triumph?

4 *How long* shall they utter *and* speak hard [e] things? *and* all the workers of iniquity boast themselves?

5 They break in pieces thy people, O LORD, and afflict thy heritage.

6 They slay the widow and the stranger, and murder the fatherless.

7 Yet they say, The LORD shall not see, neither shall the God of Jacob regard *it*.

8 [f] Understand, ye brutish among the people: and *ye* fools, when will ye be wise?

l De.32.4.
m Zep.3.5.
a Is.52.7. Re.19.6.
b Ps.45.6.
c *from them.*
d Ps.89.9.
e He.12.14. Re.21.27.
f *to length of days.* Ps.23.6.
a *God of revenges.*
b De.32.35. Na.1.2.
c *shine forth.* Ps.80.1.
d Job 20.5. Je.12.1,2.
e Jude 15. Ps.73.8, &c.
f Ps.92.6. Ro.3.11.

PSALM XCII. Ver. 1—15. *A Psalm or Song for the Sabbath day.*—The Jews have a silly tradition preserved in the Chaldee paraphrase, that Adam composed this psalm for the Sabbath day—perhaps on its institution; forgetting that "Jubal was the father of all such as handle the harp and organ." (Gen. iv. 21.) *Calmet* and others suppose this psalm to have been composed by some of the Levites during or near the close of the Babylonian captivity, acknowledging the mercy of God, and foreseeing the destruction of their enemies, and their own return to Jerusalem and the temple service. It contemplates praise as the delight and enjoyment of a good man, as well as his duty; and considers those as silly and brutish who are insensible of this truth.

The latter verses (particularly 12 and 13) have been supposed to allude to planting trees in the courts of the tabernacle; but this we apprehend was not allowed, and was practised only by idolaters. We understand it of those worshippers who were constant in their attendance, as if they had been trees there planted: these the psalmist considers as flourishing in faith and hope, and bringing forth the fruits of righteousness to old age, like the olive.

> "When age advances, may we grow
> In faith, and hope, and love;
> And walk in holiness below—
> In holiness above!"——*Montgomery.*

PSALM XCIII. Ver. 1—5. *The universal sovereign king of Israel.*—This short psalm presents to us Jehovah clothed with majesty and power, and seated upon his eternal throne. The floods lift up their waves and roar: the psalmist perceives a political commotion all around him; but he encourages himself with the consideration that his God is "mightier than the noise of many waters," and able to protect him both from seas and storms. The imagery is similar to that in the second psalm, "Why do the heathen rage," &c.; and the Jews acknowledge, (according to Bishop *Horne*,) that this and the seven following psalms have all a reference to the kingdom of Messiah.

The concluding verse, "Holiness becometh thy house, O Lord, for ever," affords not only an admonition to trifling worshippers, but a sharp reproof to hypocrites, who, like the Jews in our Lord's time, changed the house of prayer not only into "a house of merchandise," but also into "a den of thieves." (Matt. xxi. 12, 13.)

PSALM XCIV. Ver. 1—23. *An appeal to the Almighty on behalf of the poor and the afflicted.*—JEHOVAH is here appealed to as the God of vengeance; from which we may learn, that neither public vengeance, nor private revenge, is within our department. "Vengeance is mine, saith the Lord, and I will repay it." (Rom. xii. 19.) He alone is *capable* of executing just judgment, for he alone can read the hearts of men: he alone has the *right*, for "God is judge himself," (Psalm l. 6.) and will allow no creature to interfere, either in the government of the world, or in its final judgment. "He sitteth upon the throne judging righteously." (Psalm ix. 4.)

Infinitely important and consoling is the truth, that this God is the friend of "the widow and the stranger, the fatherless and the oppressed." That on such, though he may lay his chastising hand, it is in the way only of parental correction, that he may "teach him out of his law;" but he "will not cast off his people, neither will he forsake his inheritance." In the midst, therefore, of all his troubles, in the multitude of his

PSALM XCII. Ver. 3. *With a solemn sound.*—Perhaps "with deep meditation." The LXX. here render it "a song;" meaning, perhaps, an extemporaneous effusion, accompanied with the soft warblings of the harp, which the moderns call *Arpeggiate.*

Ver. 10. *A unicorn.*—See note on Num. xxiii. 22.——*Anointed with fresh oil.*—"Green oil," i. e. made from green or unripe olives, which is preferred.

Ver. 11. "My desire," which twice occurs, is not in the original; and Bishop *Horne* better supplies the ellipsis, thus: "Mine eye shall see (the fall) of mine enemies; and mine ear shall hear (the destruction) of the wicked."

Ver. 12. *Palm tree.*—[The noble and beautiful palm tree affords an agreeable shade: its fruit makes a great part of the diet of the East, the stones of which are ground for the camels; the leaves are made into couches, baskets, &c.; its boughs, into fences; the fibres of the boughs, into ropes, and the rigging of small vessels; its sap, into arrack; and its wood serves for lighter buildings and fire wood. Dr. *Clarke's* Travels.]—*Bagster.*

Ver. 14. *Old age.*—"Hoary (or gray) age."——*Fat and flourishing.*—Alluding to the olive tree, which probably bore to a considerable age as we know that vines do.

PSALM XCIII. [It is highly probable that this psalm was written on the same occasion as the preceding, as a part of which it is written in twelve MSS.]—*Bagster.*

Ver. 1. *It cannot be moved.*—That is, out of the sphere in which God himself hath placed it. It cannot be moved by man.

Ver. 4. *The Lord,* &c.—Bishop *Lowth* reads this more poetically, thus:

> "The glorious waves of the sea!
> Jehovah on high is more glorious."

PSALM XCIV. [Dr. *Delaney* supposes that this psalm was written by David on occasion of his war with the Ammonites, in consequence of the indignities shown to his messengers; but it is more probable, that it was written to bewail the destruction of Jerusalem and the temple.]—*Bagster.*

Ver. 1. *To whom vengeance belongeth.*—"Of revenges."——*Show thyself.*—"Shine forth;" alluding, undoubtedly, to the Shechinah, which, on some occasions, showed a burning glory. Exod. xxiv. 17.

Ver. 2. *Lift up thyself.*—*Boothroyd,* "Ascend on high;" i. e. to the judgment seat. See Ps. vii. 7, 8.

9 He [g] that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that chastiseth the [h] heathen, shall not he correct? he [i] that teacheth man knowledge, *shall not he know?*

11 The LORD knoweth the thoughts of man, that they *are* [j] vanity.

12 Blessed [k] *is* the man whom thou chastenest, O LORD, and teachest him out of thy law;

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 For [l] the LORD will not cast off his people, neither will he forsake his inheritance.

15 But judgment shall return unto righteousness: and all the upright in heart [m] shall follow it.

16 Who will rise up for me against the evil-doers? *or* who will stand up for me against the workers of iniquity?

17 Unless [n] the LORD *had been* my help, my soul had [o] almost dwelt in silence.

18 When I said, My foot [p] slippeth; thy mercy, O LORD, held me up.

19 In the multitude of my thoughts within me thy comforts [q] delight my soul.

20 Shall the throne of iniquity have fellowship with thee, which [r] frameth mischief by a law?

21 They [s] gather themselves together against the soul of the righteous, and condemn the innocent blood.

22 But the LORD is my defence; and my God *is* the rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own [t] wickedness; *yea*, the LORD our God shall cut them off.

PSALM XCV.

[a] An exhortation to praise God, 3 for his greatness, 6 and for his goodness, 8 and not to tempt him.

O COME, let us sing unto the LORD: let [a] us make a joyful noise to the rock [b] of our salvation.

2 Let us [c] come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For [d] the LORD *is* a great God, and a great King [e] above all gods.

4 In [f] his hand *are* the deep places of the earth: the [g] strength of the hills *is* his also.

5 [h] The sea *is* his, and he made [i] it: and his hands formed the dry *land*.

6 O come, let us worship and bow down: let us kneel [j] before the LORD our maker.

7 For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. [k] To-day if ye will hear his voice,

8 Harden not your heart, as in the [l] [m] provocation, *and* as *in* the day of temptation in the wilderness:

9 When your fathers tempted [n] me, proved me, and saw my work.

10 Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways:

11 Unto whom I sware [o] in my wrath, [p] that they should not enter into my rest.

PSALM XCVI.

1 An exhortation to praise God, 4 for his greatness, 8 for his kingdom, 13 for his general judgment.

O SING [a] unto the LORD a new song: sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name; show forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the LORD *is* great, and [b] greatly to be praised: he *is* to be feared above all gods.

5 For [c] all the gods of the nations *are* idols: but [d] the LORD made the heavens.

6 Honour and majesty *are* before him: strength [e] and beauty *are* in his sanctuary.

7 Give [f] unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

8 Give unto the LORD the glory [g] *due unto* his name: bring an [h] offering, and come into his courts.

9 O worship the LORD [i] in the beauty of holiness: fear before him, all the earth.

10 Say among the [j] heathen *that* the LORD [k] reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

11 Let [l] the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice.

g Ex.4.11.
h Exe.39.21. Hab.3.12.
i Pr.2.6.
j 1 Co.3.19, 20.
k Job 5.17. Pr 3.11. He.12.5, &c.
l 1Sa 12.22. Ro.11.1,2.
m *be after.*
n Ps.124.1,2
o or,*quickly.*
p Ps.38.16.
q Ps.63.5,6. 2Co.1.3,4.
r Is.10.1.
s Pr 1.11,16. Mat 27 1.
t Pr.5.22.
a Ps.100.1.
b Mat.25. 31,32.
c *prevent his face.*
d Ps.97.9.
e Mal.1.14.
f *whose.*
g or, *heights of the hills are his.*

h *Whose the sea is.*
i Ge.1.9,10.
j Ac.21.5. Ph.2.10.
k He.3.7,15.
l *contention.*
m Ex.17.2,7 Nu.14.2, &c. De.6.16.
n 1 Co.10.9.
o He.4.3,5.
p *if they enter.*
a 1 Ch.16.23 ..33.
b Ps.18.3.
c Je.10.11, 12.
d Is.42.5.
e Ps 63.2.
f Jude 25.
g *of.*
h He.13.15.
i or, *glorious sanctuary.*
j Ps.46.6,10.
k Re.19.6.
l Ps.69.34.

conflicting thoughts, "Thy comforts (says he, addressing himself to God,) delight my soul."

> "While multitudes of mournful thoughts,
> Within my bosom roll,
> Thy boundless love forgives my faults,
> Thy comforts cheer my soul."—*Watts.*

PSALM XCV. Ver. 1—11. *A general exhortation to worship and to praise God.*—All Christian worship is founded on the salvation of Christ. It is not *merely* the submission of creatures to their Creator, or of subjects to the universal Sovereign. It is, indeed, all this, but *more*. We are "the people of his pasture, and the sheep of his hand:" his chosen, his purchased flock; for whom the Good Shepherd laid down his life. (John x. 11, &c.) We come to his temple not only to bow down before him, but to hear what God the Lord will say unto us. And what does he say? "To-day, if ye will hear his voice, harden not your hearts;" that is, as Israel did of old, who refused to hear or to obey. On this passage, the apostle to the Hebrews gives us an inspired comment, which supersedes the necessity of any other. Read Heb. iii. 12—19; iv. 1—11.

We may here add, that though this psalm bears no name, it is quoted as *David's* in the chapter last referred to, which leads us to suppose, (as both Jews and Christians generally do,) that most of these short psalms without a name were his also.

PSALM XCVI. Ver. 1—13. *Praise to God the Creator and the Judge.*—This psalm, and part of several others, we have already met with in the book of Chronicles, as given by David into the hands of Asaph and his brethren to praise the Lord, when they brought up the ark to Mount Sion from the house of Obed-Edom; there is, therefore, no doubt as to either the author or the occasion of its composition. The general subject is the praise of JEHOVAH, in comparison with whom all the gods of the nations are as nothing, and merit no regard.

After describing the majesty and glory of God in terms similar to those already used, the psalmist announces his coming to the final judgment of the world. This is introduced here

† Ver. 9. *Planted the ear.*—(The mechanism of the ear, like a root *planted* in the earth, is sunk deep into the head, and concealed from view; whereas the ball of the eye is prominent on the face, and presented to general observation, though its structure is no less wonderful. This is allowed to be an unanswerable argument. Whatever is found of excellence in the *creature*, must be derived from the *Creator*, and exist in him in the plenitude of infinite excellence. But, to prevent the error of humanizing God, the psalmist does not attribute *ears* and *eyes* to Him, but simply *hearing* and *seeing*.)—*Bagster.*

Ver. 10. *Chastiseth the heathen.*—That is, all the nations.

Ver. 13. *Until the pit*, &c.—That is, he takes care of his people, till their enemies are put out of the way. So Jesus, when a child, was preserved in Egypt till the death of Herod. Matt. ii. 13, &c.

Ver. 17. *Had almost.*—In a short time.—*Dwelt in silence.*—That is, in the silent grave.

Ver. 21. *They gather themselves together.*—*Ainsworth*, "They run by troops against the soul of the just." How exactly does this mark the rage of the Jews against our Saviour! See Matt. xxvi. 59, &c.

PSALM XCV. [This Psalm is attributed to David by the LXX., Vulgate, Syriac, Arabic, and Ethiopic, and St. Paul, (He. iv. 3—7.) but it is uncertain upon what occasion it was composed.]—*Bagster.*

Ver. 3. *Gods.*—"Even the angels, (who in respect of men are thought as gods,) are nothing in his sight; much less the idols which man's brain inventeth."—*T. Scott.*

Ver. 6. *Let us worship.*—The former verses were intended to animate the people in joyful praise and thanksgiving: but this seems a call to humble prayer and supplication.—"Since God made our bodies, as well as our souls, it is meet and right that they should bear their part in his service, and that internal worship should be accompanied and signified by that which is external." Bishop *Horne.*—Three words are used: "We will prostrate ourselves, we will bow our heads, we will kneel," &c.—*T. Scott.*

PSALM XCVI. Ver. 5. *Idols.*—*Elilhim*, nothings; no gods. 2 Chron. xiii. 9, LXX. read "Demons." Compare 1 Cor. x. 19, 20.

Ver. 9. *In the beauty of holiness.*—See margin. This glory refers chiefly to the divine presence in the Shechinah. See 1 Kings viii. 11.

13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with [m] righteousness, and the people with his truth.

PSALM XCVII.

1 The majesty of God's kingdom. 7 The church rejoiceth at God's judgments upon idolaters. 10 An exhortation to godliness and gladness.

THE [a] LORD reigneth; let the earth [b] rejoice; let the [c] multitude of [d] isles be glad *thereof.*

2 Clouds [e] and darkness *are* round about him: righteousness [f] and judgment *are* the [g] habitation of his throne.

3 A fire [h] goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world: the earth saw, and trembled.

5 The hills melted [i] like wax at the presence of the LORD, at the presence of the Lord of the whole earth.

6 The heavens declare his righteousness, and all the people see [j] his glory.

7 Confounded be all they that serve graven images, that boast themselves of idols: worship [k] him, all *ye* gods.

8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For thou, LORD, *art* high above all the earth: thou art exalted far above all gods.

10 Ye that love the LORD, hate [l] evil: he preserveth the souls of his saints; he delivereth [m] them out of the hand of the wicked.

11 Light is sown for the righteous, and gladness for the upright in heart.

12 Rejoice [n] in the LORD, ye righteous; and give thanks [o] at the remembrance of his holiness.

m Re.19.11. 20.13.
a Ps.99.1.
b Ps.2.11.
c *many*, or, *great.*
d Is.60.9.
e 1 Ki.8.12.
f Ps.89.14.
g or, *establishment*
h Da.7.10. He.12.29.
i Ju.5.5. Mi.1.4.
j Nu.14.21.
k He.1.6.
l Pr.3.7. Ro.12.9.
m Da.3.28.
n Ph.4.4.
o or, *to the memorial*

a Ex.15.6. Is.59.16.
b Is.52.10.
c or, *revealed.*
d Lu.1.54, 72.
e Ro.10.12, 13.
f Re.1.7.
a Ps.93.1.
b Je.5.22.
c *stagger.*
d De.28.58.

PSALM XCVIII.

1 The psalmist exhorteth the Jews, 4 the Gentiles, 7 and all the creatures to praise God.

A Psalm.

O SING unto the LORD a new song; for he hath done marvellous things: his right [a] hand, and his holy arm, hath gotten him the victory.

2 The [b] LORD hath made known his salvation: his righteousness hath he [c] openly showed in the sight of the heathen.

3 He [d] hath remembered his mercy and his truth toward the house of Israel: all the [e] ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.

7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods clap *their* hands: let the hills be joyful together

9 Before the LORD; for [f] he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

PSALM XCIX.

1 The prophet, setting forth the kingdom of God in Zion, 5 exhorteth all, by the example of forefathers, to worship God at his holy hill.

THE [a] LORD reigneth; let [b] the people tremble: he sitteth *between* the cherubims; let the earth [c] be moved.

2 The LORD *is* great in Zion; and he *is* high above all the people.

3 Let them praise thy great [d] and terrible name; *for* it *is* holy.

4 The king's strength also loveth judgment;

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with the greater propriety, if we consider the carrying up the ark to Mount Zion, as symbolical of the resurrection and ascension of Christ, (as we have done on Psalms xlvii. and lxviii;) because, on the latter occasion, it was expressly declared from heaven—"This same Jesus which is taken up from you into heaven, shall so come (again) in like manner as ye have seen him go into heaven." (Acts i. 11.) This is called his second advent, of which we have repeated assurances, both in the apostolical epistles, (1 Thess. iv. 16,) and in the book of Revelations, chap. i. 7, &c.

This is called "a *new* song," in reference to the *new* cause of thanksgiving which it affords, arising from the great event to which it ultimately refers: so the choirs of the blessed are represented as singing a new song in honour of the completion of Christ's redemption. (Rev. v. 9, &c.)

PSALM XCVII. Ver. 1—12. *The majesty of God's kingdom, a ground of joy to all people.*—God, under the Old Testament dispensation, is described as dwelling in the thick darkness, and surrounded with the tempest, like his residence on Mount Sinai. (Deut. v. 22.) Under the new dispensation, the clouds open, and a ray of light directs us to the mercy-seat, where he now sits with a rainbow round about the throne, in which the divine attributes appear harmonized like the colours which form that mysterious emblem. (Compare Psalm lxxxv. 10. with Rev. iv. 3; x. 1.)

This is a matter of joy to the whole earth, and especially to us who inhabit the isles of these northern seas. Formerly we were gross idolaters, and worshipped images of wood and stone; but when the light of the gospel shone upon us, we threw away our idols (as always will be the case) and worshipped him who alone is worthy. "The heavens declared his righteousness," and we hailed the solemn sound, and are at length endeavouring to send the same gospel forth to all the world; and the islands of the south also, as they receive it, endeavour to propagate it still farther: and thus shall it still spread until "all the earth shall rejoice in this salvation, and the multitude of isles be glad thereof."

> "He reigns! the Lord the Saviour reigns;
> Praise him in evangelic strains:
> Let the whole earth in songs rejoice,
> And distant islands join their voice."—*Watts.*

PSALM XCVIII. Ver. 1—9. *A Psalm of praise for Jews and Gentiles.*—The deliverances which God wrought for the salvation of his people were of that public nature, that they were evidently known to the surrounding nations, as we find in the history of Rahab the harlot, (Josh. ii. 10, 11.) and in other instances: so that all the ends (or extremities) of the earth, so far as the earth was then known, had either seen or heard "the salvation" of their God. But these were the shadows only of better things, and the type of that salvation, in which the heathen nations themselves were to be embraced. The whole world is therefore now called upon to rejoice in the God of Israel, who is here foreseen as coming to execute those judgments that should overthrow the reign of idolatry, throw down the barriers of the Jewish system of peculiarity, and publish salvation alike to the whole world. And blessed are our eyes that see, and our ears which hear the rapid fulfilment of this promise.

> "Bless, bless his name; from day to day,
> Let his salvation prompt the lay,
> Till realms remote his acts have known,
> And man's whole race his wonders own."—*Merrick.*

PSALM XCIX. Ver. 1—9. *Another Psalm celebrating the kingdom of God.*—In the ninety-sixth Psalm the world is called upon to *rejoice*—in this to *tremble:* for the same events which are matters of joy to those who fear God, afford awful presages to those who fear him not. The opening of this psalm may remind us of the vision which Isaiah saw before the death of king Uzziah. (Isa. vi. 1—4.) The cherubim and seraphim were probably the same. Here they form the chariot

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PSALM XCVII. [This, and the three following Psalms, are supposed, with much probability, to have been composed by Solomon at the induction of the ark into the temple, 2 Ch. vii. This sublime ode evidently celebrates the kingdom and victories of the Messiah: see He. i. 6.]—*Bagster.*

Ver. 6. *The heavens declare.*—In this most sublime description, the Psalmist, by the figure termed *prosopopœia*, or personification, gives *vitality* and *thought* to all the objects he employs: here the very *throne* of God is animated; *righteousness* and *judgment* are two intellectual beings who support it; the *fire*, the *lightnings*, the *earth*, and the *heavens*, are all intelligent beings, which either accompany, precede Him, or proclaim His majesty.]—*Bagster.*

Ver. 7. *Worship him all ye gods.*—LXX., "All ye his angels." Dr. *Hammond* is of opinion that the apostle took this citation in Heb. i. 6, and not from Deut. xxxii. 43, as commonly supposed.

Ver. 11. *Light is sown.*—Light sown, is here supposed, figuratively, to produce a crop of joy.

PSALM XCVIII. This is called *A Psalm;* the Septuagint add, "of David."—It very much resembles the ninety-sixth. It especially celebrates, prophetically, the salvation of the Redeemer, by his almighty power accomplishing his holy decrees, notwithstanding the opposition of earth and hell.—*T. Scott.*

Ver. 2. *Openly showed.*—The salvation and righteousness of God are often united in Scripture, as showing the way of a sinner's acceptance, "by the righteousness of our God and Saviour, Jesus Christ;" and these were made known to the heathen in the most public manner, by the preaching of the apostles. But perhaps the awful, yet righteous vengeance, executed on the Jewish nation for rejecting the gospel, while salvation was thus sent to the Gentiles and welcomed by them, was intended. "Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness!"—*T. Scott.*

Ver. 9. *Before the Lord, &c.*—See Ps. xcvi. 13.

PSALM XCIX. Ver. 1. *Let the people tremble.*—*Ainsworth,* "The people are stirred;" i. e. alarmed. See Rev. xi. 17, 18.

thou [e] dost establish equity, thou executest judgment and righteousness in Jacob.

5 Exalt ye the LORD our God, and worship at his [f] footstool; *for* [g] he *is* holy.

6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they [h] called upon the LORD, and he answered them.

7 He spake unto them in [i] the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O LORD our God: thou [j] wast a God that forgavest them, though thou tookest vengeance of their inventions.

9 Exalt the LORD our God, and worship at his holy [k] hill; for the LORD our God *is* holy.

e Job 36.5. 7
f 1Ch.28.2.
g or, *it.*
h Ex.15.25. 1 Sa.7.9.
i Ex.33.9.
j Ps 89.33. Je 33.25, 26.
k Ps 2.6.

PSALM C.

1 An exhortation to praise God cheerfully, 3 for his greatness, 4 and for his power.

A Psalm of [a] praise.

MAKE a joyful noise unto the LORD, all [b] ye lands.

2 Serve the LORD with gladness: come before his presence with singing.

3 Know ye that the LORD he *is* God: *it is* he [c] *that* hath made us, and [d] not we ourselves; *we are* his [e] people, and the sheep [f] of his pasture.

4 Enter [g] into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

5 For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* to [h] all generations.

a or, *thanksgiving.* Ps 145. title.
b *the earth.*
c Ps.149.2.
d or, *his we are.*
e Is.63.19.
f Eze.34.11, &c. 1 Pe.2.25.
g Ps.65.1. Is.35.10.
h *generation and generation.* Ps.89.1.

PSALM CI.

David maketh a vow and profession of godliness.

A Psalm of David.

I WILL sing of mercy and judgment: unto thee, O LORD, will I sing.

2 I will behave [a] myself wisely in a perfect way. O when wilt thou come unto me? I will walk [b] within my house with a perfect heart.

3 I [c] will set no [d] wicked thing before mine eyes: I hate the work of them [e] that turn aside; *it* shall not cleave to me.

a 1Sa.18.14.
b 1 Ki.9.4.
c Is.33.15.
d *thing of Belial.*
e Ps.125.5.

4 A froward heart shall depart from me: I will not know [f] a wicked *person.*

5 Whoso privily slandereth his neighbour, him will I cut off: him that hath a high look and a proud heart will not I suffer.

6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh [g] in a perfect way, he shall serve me.

7 He that worketh deceit shall not dwell within my house: he that telleth lies [h] shall not [i] tarry in my sight.

8 I [j] will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

f 1Co.15.33.
g or, *perfect in the way* Ps.119.1.
h Re.21.27.
i *be established.*
j Je.21.12.

PSALM CII.

1 The prophet in his prayer maketh a grievous complaint. 12 He taketh comfort in the eternity and mercy of God. 18 The mercies of God are to be recorded. 23 He sustaineth his weakness by the unchangeableness of God.

A Prayer [a] of the afflicted, when [b] he is overwhelmed, and poureth [c] out his complaint before the LORD.

HEAR [d] my prayer, O LORD, and let my cry come unto thee.

2 Hide [e] not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call answer me speedily.

3 For my days are consumed [f] like smoke, and my bones are burned as a hearth.

4 My heart is smitten, and withered like grass; so that I forget to eat my bread.

5 By reason of the voice of my groaning my bones cleave to my [g] skin.

6 I am like a pelican of the wilderness: I am like an owl of the desert.

7 I watch, and am as a sparrow alone upon the house-top.

8 Mine enemies reproach me all the day; *and* they that are mad against me are sworn [h] against me.

9 For I have eaten ashes like bread, and mingled my drink with weeping,

10 Because of thine indignation and thy wrath: for [i] thou hast lifted me up, and cast me down.

a or, *for.*
b Ps.61.2.
c Ps 62.8.
d Ps.145.19.
e Is.43.2. 1Co.10.13
f or, (as some read) *into.*
g or, *flesh.*
h Ac.23.12.
i Ps.30.7.

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of Jehovah's throne; there they are fluttering around it, as they were in a chorus to proclaim his glory. In both cases, the attribute announced is perfect, spotless holiness, (ver. 3—5;) Is both, the whole earth is filled with his glory. The scene in imaiah is laid in the temple, the pillars of which are shaken with the voices of the celestial hierarchy: here, not only the people tremble, but the earth itself is moved, and *staggers* like a drunken man, as the original seems to intimate. (See note on ver. 1.)

By "the king's strength," (ver. 4.) may be intended the establishment of David's kingdom, by whom probably the psalm was written, though it doubtless has a higher and ulterior reference to the reign of the king Messiah. The psalmist concludes with exhorting all to come and "worship at his footstool," or before his cherubic throne in Zion.

PSALM C. Ver. 1—5. *A Psalm of general thanksgiving.*—No psalm has been more admired, or more devotionally employed, by either Jews or Christians, than the one now before us. JEHOVAH here, (as in the eightieth Psalm,) is represented as the great Shepherd of Israel, and of mankind, the various tribes of which are but as different flocks, though Israel is his chosen. All are invited to come into his presence with thanksgiving, and into his courts with praise. They are reminded that he is their Creator as well as pastor—"For we are his people, and the sheep of his pasture." Gentiles as well as Jews are therefore welcome to "enter into his gates with thanksgiving, and into his courts with praise;" the ground of which is here stated to be goodness and mercy, truth and faithfulness, for ever.

"Before Jehovah's awful throne,
Ye nations bow with sacred joy:
Know that the Lord is God alone;
He can create and he destroy."

PSALM CI. Ver. 1—8. *David's pious resolutions.*—This psalm is ascribed to David in the Hebrew title. It was probably written in the commencement of his reign, and Bishop *Patrick* supposes while yet at Hebron, though expecting to be called to the throne at Jerusalem. (2 Sam. ii. 1—4; v. 3—5.) It contains his resolution to walk circumspectly before God, and to banish from his presence as well evil counsellors as wicked men, whom he determines not to know; that is, not to countenance or encourage in his court or palace.

In singing both of mercy and of judgment, he sets us an example, in whose lot, as well as in his, mercy and judgment are commonly interwoven. It is probable, however, that he uses the words in a judicial sense, as meaning that justice and mercy should be mingled in all his legal decisions. His punishments should be tempered with mercy, and his mercy corrected by discretion.

PSALM CII. Ver. 1—28. *A Prayer for the afflicted when he is overwhelmed, and poureth out his complaint before the Lord.*—"It seems," says Bishop *Horne*, "to have been written during the captivity by one of the prophets." Dr. *Pye Smith* thinks it was written "by some pious and inspired Israelite,

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Ver. 6. *Moses and Aaron among his priests.*—They were brothers, of the same tribe and family; but the word *Cohen*, though usually rendered *priest*, is used also for any great office of state.—*Ainsworth.* See 2 Samuel xviii. 18.

Ver. 8. *Inventions*—That is, idolatries, as of the golden calf, &c.

PSALM C. [The Chaldee has *shabbecha al kurban todetha.* "Praise at the offering of thanksgiving;" for which occasion it is supposed to have been composed by Solomon.]—*Bagster.*

Ver. 1. *All ye lands.*—The Jews have a tradition that this psalm was sung during the offering the sacrifices of thanksgiving. Lev. vii. 12, 13.

Ver. 3. *And not we ourselves.*—[Instead of *veela anachnoo*, "and not we," he Keri, twenty-six MSS., the Chaldee, and *Jerome*, have *veelo anachnoo*, "and his we are;" which is doubtless the genuine reading, as no man was ever so foolish as to suppose he made himself.]—*Bagster.*

PSALM CI. Ver. 3. *I hate them*, &c.—Bishop *Lowth*, "Him that dealeth unfaithfully, I hate."

Ver. 4. *Not know*—i. e. not countenance, or encourage.

Ver. 5. *A high look*, &c.—"Lofty in eyes, and swollen in heart."

Ver. 8. *Early.*—"In the morning," meaning, probably, in the commencement of his reign; but Dr. *Chandler* thinks, David meant to devote his mornings to the administration of justice, as is common in eastern countries.

PSALM CII. Ver. 6. *Pelican.*—[The *pelican* is a remarkable aquatic bird, of the order anseres, of a size larger than a swan; colour, a grayish white, except that the neck is a little yellowish, and the feathers on the middle of the back rather black; anterior part of the head, towards the throat, naked; beak, very long, crooked, unguiculated at the extremity, and sides not denticulated; under which is a lax membrane, extending to the throat, forming a large bag or pouch, into which it receives its food, and by pressing it with its bill, *throws it up* for the nourishment of its young; whence its name *kaath*, or the *vomiter*.]—*Bagster.*—*Like an owl of the desert.*—Rather, "A bittern, in waste (or ruinous) places."—Bishop *Horne.*

Ver. 9. *For.*—Bishop *Horne*, "Therefore." Eating ashes and drinking tears, must be explained figuratively, as "the ashes of humiliation" and "the water of affliction."—*Horne.*

11 My days *are* like a shadow [j] that declineth; and I am withered like [k] grass.

12 But [l] thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.

13 Thou shalt arise, *and* have mercy upon Zion: for the time [m] to favour her, yea, the set [n] time, is come.

14 For thy servants take pleasure in her stones, and favour the dust thereof.

15 So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

16 When the LORD shall build up Zion, he shall appear in his glory.

17 He [o] will regard the prayer of the destitute, and not despise their prayer.

18 This [p] shall be written for the generation to come: and the people which shall be created shall praise the LORD.

19 For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 To [q] hear the groaning of the prisoner; to loose [r] those that are appointed to death;

21 To [s] declare the name of the LORD in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms, to serve the LORD.

23 He [t] weakened my strength in the way; he shortened my days.

24 I [u] said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.

25 Of [v] old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands.

26 They shall perish, but thou shalt [w] endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

27 But [x] thou *art* the same, and thy years shall have no end.

28 The children of thy servants shall continue, and their seed shall be established before thee.

j Ec.6.12.
k Ja.1.10.
l La.5.19.
m Is.60.1, &c. Zec.1.12, 13.
n Is 40.2.
o Ne 1.6,11. 2.1..8.
p Ro.15.4. 1 Co.10.11
q Ps 146.7.
r *the children of death.*
s 1 Pe.2.9.
t *afflicted.*
u Ps.39.13. Is.38.10.
v He.1.10., 12.
w *stand.*
x Mal.3 6. He.13.8.

PSALM CIII.

1 An exhortation to bless God for his mercy, 15 and for the constancy thereof.

A Psalm of David.

BLESS the LORD, O my soul: and all that is within me, *bless* his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits:

3 Who forgiveth [a] all thine iniquities; who healeth [b] all thy diseases;

4 Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;

5 Who satisfieth thy mouth with good *things; so that* thy youth is [c] renewed like the eagle's.

6 The LORD executeth righteousness and judgment for all that are oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

8 The LORD *is* merciful and gracious, slow to anger, and [d] plenteous in mercy.

9 He [e] will not always chide: neither will he keep *his anger* for ever.

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For [f] as the heaven is high above the earth, *so* great is his mercy toward them that fear him.

12 As far as the east is from the west, *so* far hath he removed [g] our transgressions from us.

13 Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we *are* [h] dust.

15 *As for* man, his days *are* as grass: as [i] a flower of the field, so he flourisheth.

16 For the wind passeth over it, and it is [j] gone; and the place [k] thereof shall know it no more.

17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 To [l] such as keep his covenant, and to those that remember his commandments to do them.

19 The LORD hath prepared his [m] throne in the heavens; and his kingdom [n] ruleth over all.

20 Bless the LORD, ye his angels, [o] that excel in [p] strength, that do his commandments, hearkening unto the voice of his word.

21 Bless ye the LORD, all *ye* his hosts; *ye* [q] ministers of his, that do his pleasure.

22 Bless the LORD, all [r] his works in all places of his dominion: bless the LORD, O my soul.

a Mat.9.2., 6. Ep.1.7.
b Ex.15.26.
c Is.40.31.
d *great of.*
e Is.57.16. Mi.7.18, 19.
f *according to the height of heaven.*
g Je.50.20.
h Ge.3.19.
i Is 40.6..8. Ja.1.10,11
j *not.*
k Job 20.9.
l Ex.20.6. De.7.9.
m Ps.11.4.
n Da.4 34, 35.
o *mighty in*
p Joel 2.11.
q Da.7 10. He.1 14.
r Ps.145.10.
a Re.1.13, &c.

PSALM CIV.

1 A meditation upon the mighty power, 7 and wonderful providence of God. 31 God's glory is eternal. 33 The prophet voweth perpetually to praise God.

BLESS the LORD, O my soul. O LORD my God, thou art very great; [a] thou art clothed with honour and majesty.

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probably during the captivity, or under the persecution of Antiochus Epiphanes. The outline of it is a plaintive description of the depressed and languishing condition of the church of God; and an encouraging contemplation of its revival and extension among the Gentiles: then the writer is suddenly checked by the reflection of his own mortality, and the thought that he could not hope to see the happy state of things, which the spirit of prophecy enabled him to behold afar off: but, to relieve his mind from this distressing feeling, he takes refuge in the unchangeableness of the great Preserver and Deliverer of the church, and the certainty that he would fulfil the promises of his grace to the latest posterity of his faithful people. Is it incredible or improbable, that, under these descriptions, the mourning but despairing psalmist looked forward to the promised Saviour, the hope of Israel? His knowledge was, of course, obscure; but his faith was not the less certain. Who was destined to restore the desolate church, and to extend its blessings among all nations, but Jesus Christ, the same yesterday, to-day, and for ever?"

PSALM CIII. Ver. 1—22. *Praise to God for his recovering mercy.*—This sweet and pathetic psalm is ascribed to David, and supposed by Bishop *Patrick* and other to have been written by him on his recovery from some dangerous sickness. At the head of every list of our mercies should always stand that of pardon and salvation through Christ. What availeth recovery from sickness, or any temporal blessing, while we still lie under the curse of God for sin? But pardon granted renders every temporal mercy doubly sweet and valuable. A variety of beautiful images are here employed to exhibit the riches of divine mercy; but none more tender or affecting than that borrowed from the paternal relation among men. "Like as a father pitieth his children, so the Lord pitieth them that fear him." But how is this? "The father (says *Henry*) pities his children that are weak in knowledge, and instructs them; pities them when they are froward, and bears with them; pities them when they are sick, and comforts them; pities them when they have fallen, and raises them. When they have offended, upon their submission he forgives them; and when they are wronged, his power rights them. Thus *the Lord pitieth them that fear him.*"

> "The pity of the Lord
> To those that fear his name,
> Is such as tender parents feel;
> He knows our feeble frame."—*Watts*

PSALM CIV. Ver. 1—35. *Meditation on the creation and providence of God.*—This psalm is eminently sublime and beautiful. The Most High is here represented as clothed with glory and majesty: light ineffable his garment; and the visible

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Ver. 14. *Take pleasure*, &c.—Like antiquarians, they found a pensive pleasure in the very contemplation of her ruins.

PSALM CIII. Ver. 3. *Diseases.*—Or, "Infirmities."—Bishop *Horne.*

Ver. 5. *Thy youth is renewed like the eagle's.*—That is, by moulting, or shedding their feathers; this is common to all birds, and eagles and vultures are said to do so nearly to one hundred years of age.—Bishop *Horne.*

Ver. 11. *As the heaven is high*, &c.—See Margin. Compare Isa. lv. 9. *Lowth.* "So high is his goodness over," &c.

Ver. 15. *As grass.*—[Grass, the well known vegetable which decks our fields and refreshes our sight with its grateful verdure, in its feeble frame and transitory duration is beautifully emblematic of the frail condition and fleeting existence of man; and in the order of its growth, from seeds dead and buried it gives a natural testimony to the doctrine of a resurrection: the prophet Isaiah, (chap. xxvi. 19.) and the apostle Peter, (1 Peter i. 24, 25.) both speak of bodies rising from the dead as of so many seeds springing from the ground to renovated existence and beauty.]—*Bagster.*

PSALM CIV. [This sublime poem on the works of God in Creation and Providence, is ascribed to David in the LXX., Vulgate, Ethiopic, Syriac, and Ara

2 Who coverest *thyself* with light [b] as *with* a garment: who [c] stretchest out the heavens like a curtain:

3 Who [d] layeth the beams of his chambers in the waters: who maketh the clouds [e] his chariot: who [f] walketh upon the wings of the wind:

4 Who [g] maketh his angels spirits; his ministers a flaming [h] fire:

5 [i] *Who* laid the foundations of the earth, *that* it should not be removed for ever.

6 Thou [j] coveredst it with the deep as *with* a garment: the waters stood above the mountains.

7 At [k] thy rebuke they fled; at the voice of thy thunder they hasted away.

8 [l] They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

9 Thou [m] hast set a bound that they may not pass over; that they turn not again to cover the earth.

10 [n] He sendeth the springs into the valleys, *which* [o] run among the hills.

11 They give drink to every beast of the field: the wild asses [p] quench their thirst.

12 By them shall the fowls of the heaven have their habitation, *which* [q] sing among the branches.

13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

15 And wine [r] *that* maketh glad the heart of man, *and* [s] oil to make *his* face to shine, and bread *which* strengtheneth man's heart.

16 The trees of the LORD are full *of sap;* the cedars of Lebanon, which he hath planted;

17 Where the birds make their nests: *as for* the stork, the fir trees *are* her house.

18 The high hills *are* a refuge for the wild goats; *and* the rocks for the conies.

19 He appointed the moon for seasons: the sun [t] knoweth his going down.

20 Thou makest darkness, and it is night; wherein all the beasts [u] of the forest do creep *forth.*

21 The young lions [v] roar after their prey and seek their meat from God.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man [w] goeth forth unto his work and to his labour until the evening.

24 O LORD, how manifold are thy works! in wisdom [x] hast thou made them all: the earth is full of thy riches.

25 *So is* this great and wide [y] sea, wherein *are* things creeping innumerable, both small and great beasts.

26 There go the ships: *there is* that [z] leviathan, *whom* thou hast [a] made to play therein.

27 These wait all upon thee; that thou mayest give *them* their meat in due season.

28 *That* thou givest them they gather: thou [b] openest thy hand, they are filled with good.

29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

30 Thou [c] sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31 The glory of the LORD shall [d] endure for ever: the LORD shall rejoice [e] in his works.

32 He looketh on the earth, and it [f] trembleth: he toucheth the hills, and they [g] smoke.

33 I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.

34 My [h] meditation of him shall be sweet: I will be glad [i] in the LORD.

35 Let [j] the sinners be consumed out of the earth, and let the wicked [k] be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

b Da.7.9. 1 Ti.6.16.
c Is 40.22.
d Am.9.6.
e Is.19.1.
f Ps.18.10.
g He.1.7.
h 2 Ki.2.11. 6 17.
i *He hath founded the earth upon her bases.*
j Ge 7.19.
k Ge.8.1..5.
l or, *the mountains ascend, the valleys descend.*
m Job 38. 10 11.
n *who.*
o *walk.*
p *break*
q *give a voice.*
r Pr.31.6,7.
s *to make his face shine with oil,* or, *more than oil.*
t Ps.92.12.
u *thereof do trample on the forest.*
v Job38.39.
w Ge.3.19.
x Pr 3.19.
y Ps.95.5.
z Job 41.1, &c.
a *formed.*
b Ps.145.16.
c Is.32.14, 15 Eze.37.9.
d *be.*
e Ge.1.31. Is.62.5.
f Hab.3.10.
g Ex.19.18.
h Ps.63.5,6.
i Ps.32.11. Hab.3.17, 18.
j Pr.2.22.
k Ps.1.4.
a 1Ch.16.8.. 22.
b Is.12.4.

PSALM CV.

1 An exhortation to praise God, and to seek out his works. 7 The story of God's providence over Abraham, 16 over Joseph, 23 over Jacob in Egypt, 26 over Moses delivering the Israelites, 37 over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan

O [a] GIVE thanks unto the LORD; call upon his name: make [b] known his deeds among the people.

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heaven's [y] curtain of sapphire, which shades from our mortal eyes a splendour that they could not support. "Who layeth the beams of his chambers in the waters:" may not this refer to those pillars of cloud, commonly called water-spouts, and which are common in the Mediterranean? These form a communication between the sea and skies—his towering chambers in the clouds on which he rides. The next image is still more sublime, (as was long ago remarked by *Addison,*) and has perhaps no parallel, even in the inspired writings. "He walketh," with a dignified deliberation, "upon the wings of those winds" that are known to advance, at times, not less than 100 miles within the hour.

The following verse has an ambiguity and obscurity which is often attendant on the sublime, and may be rendered either —"He maketh his angels winds, and his ministers flaming fire;" that is, they move with the force and rapidity of the tempest and the lightning: or the words may be rendered inversely—"He maketh the winds his messengers, and the flame (*i. e.* the lightnings) his ministers;" meaning, that all the agents in nature are employed to perform his will. The rest of the imagery, if not equally grand, is no less beautiful and appropriate. The hills, the valleys, the skies, the seas, are all explored for images to display the glory of Deity; and all this celestial artillery is planted against the impenitent and incorrigible sinner; and yet, amidst all this majesty and terror, the psalmist sits down, as it were beneath the curtains of the tabernacle, and says, "My meditation of him shall be sweet: I will be glad in the Lord." And thus also sings the Christian poet:

> "This awful God is ours,
> Our Father, and our love;
> He shall send down his heavenly pow'rs
> To carry us above."—*Watts.*

PSALM CV. Ver. 1—45. *A review of God's mercies to Israel.*—This is another of those psalms usually called *historical,* or narrative. The first of them, (Psalm lxxviii.) has been already considered, and is attributed to Asaph. This we know (at least the first fifteen verses) was composed by David, on occasion of placing the ark of God in Zion. (1 Chron. xvi.) Much of the matter of this psalm is similar to that of the seventy-eighth, above alluded to, with which it may be compared, as also with the scriptures referred to in our notes. The nature of our plan prevents us from going repeatedly over the same ground. Suf

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oic; and as it opens and closes with the same words as the preceding psalm, it is probable that it was composed on the same occasion; and it is written as part of it in nine MSS.]—*Bagster.*

Ver. 3. *Layeth the beams.*—[The psalmist here elegantly represents Jehovah as building the upper chambers (*aleeyoth*) of his magnificent palace in those waters above the firmament whence the clouds are formed.]—*Bagster.*

Ver. 4. *Maketh his angels,* &c.—[Or, rather, "Who maketh the winds (or spirits) (*roochoth*) his messengers; a flaming fire his ministers."]—*Bagster.*

Ver. 10. *He sendeth.*—[The waters of the sea are not only prevented from destroying the earth, but, by a wonderful machinery, are rendered the means of preserving every living thing: partly ascending from the great deep through the strata of the earth, partly exhaled in vapour from the surface of the ocean, and thence falling in rain, especially on the tops and sides of mountains, they break forth into fresh springs, and form streams and rivers.]—*Bagster.*

Ver. 11. *Quench.—Ainsworth,* "Slake." The ass was thought to possess an extraordinary power of discovering water in the deserts.

Ver. 12. *The fowls.*—Namely, singing birds, "who gave a voice" among the branches.

Ver. 17. *Stork.*—[The *stork* is a species of the *ardea* or *heron* genus, about the size of a goose in its body, but when erect, about three or four feet high; its general colour is white; extremity of the wings, and small part of the head, black; legs, very long, red, and naked a great way up; the toes four, long and connected, with flat nails like those of a man; beak long, jagged, red, and somewhat compressed; the upper and under chaps both of a length, with a furrow from the nostrils: it feeds on serpents, frogs, and insects, on which account it might be deemed unclean; lays four eggs, and sits thirty days; migrates about August, and returns in spring; and is remarkable for its love to its parents, whom it never forsakes, but feeds and cherishes when old; whence it had the name *chaseedah,* which denotes *kindness* or *piety,* and *stork,* from the Greek *storge, natural affection.*]—*Bagster.*

Ver. 18. *Wild goats.*—[The *yaal,* is the *ibex,* or rock-goat, so called from *alah,* to ascend, because it is famous for *mounting* to the tops of the highest rocks. Its general appearance is that of the tame goat, of a dusky brown colour; but the male is larger, with long horns, bending backwards.]—*Bagster.*

Ver. 25. *Great beasts.*—Meaning the monsters of the deep.

PSALM CV. [It appears from 1 Chron. xvi. where the former part of this psalm, as far as the sixteenth verse, is found with little variation, that David composed it at the removal of the ark to Mount Zion, and he himself probably enlarged it afterwards with the glorious detail of God's merciful dealings with Abraham and his posterity till their settlement in the land of Promise. The *Hallelujah,* which terminates the preceding psalm, is made the title of this by the Septuagint, Vulgate, Arabic, and Ethiopic; and the Syriac considers it a paraphrase on the words, "Fear not, Jacob, to go down into Egypt;" "and teaches us spiritually not to fear when we are obliged to contend with devils: for God is our shield" and will fight for us."—*Bagster.*

2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works.
3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.
4 Seek [c] the LORD, and his strength seek [d] his face evermore.
5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;
6 O ye seed of Abraham his servant, ye children of Jacob his chosen.
7 He *is* the LORD our God: his [e] judgments *are* in all the earth.
8 He [f] hath remembered his covenant for ever, the word *which* he commanded to a thousand generations.
9 Which *corenant* he made with [g] Abraham, and his oath unto [h] Isaac;
10 And confirmed the same unto Jacob [i] for a law, *and* to Israel *for* an everlasting covenant:
11 Saying, Unto thee will I give the land of Canaan, the [j] lot of your inheritance:
12 When there were *but* a few [k] men in number; yea, very few, and strangers in it.
13 When they went from one nation to another, from *one* kingdom to another people;
14 He suffered no man to do them wrong: yea, he reproved kings for their sakes;
15 *Saying*, Touch not mine anointed, and do my prophets no harm.
16 [l] Moreover he called for a famine upon the land: he brake the whole staff [m] of bread.
17 He [n] sent a man before them, *even* Joseph, *who* was sold [o] for a servant:
18 Whose feet they hurt with fetters: he [p] was laid in iron:
19 Until the time that his word came: the word of the LORD tried him.
20 The king [q] sent and loosed him; *even* the ruler of the people, and let him go free.
21 He made him lord of his house, and ruler of all his [r] substance:
22 To bind his princes at his pleasure; and teach his senators wisdom.
23 Israel [s] also came into Egypt; and Jacob sojourned in the land of Ham.
24 And [t] he increased his people greatly; and made them stronger than their enemies.
25 He turned their heart to hate [u] his people, to deal subtly with his servants.
26 He sent Moses his servant; *and* Aaron whom he had chosen.
27 They showed [v] his signs [w] among them, and wonders in the land of Ham.
28 He sent [x] darkness, and made it dark; and they rebelled not against his word.
29 He turned their waters [y] into blood, and slew their fish.
30 Their land brought forth frogs [z] in abundance, in the chambers of their kings.
31 He [a] spake, and there came divers sorts of flies, *and* lice in all their coasts.
32 He [b] gave them hail [c] for rain, *and* flaming fire in their land.
33 He smote their vines also and their fig trees; and brake the trees of their coasts.
34 He spake, and the locusts [d] came, and caterpillars, and that without number,
35 And did eat up all the herbs in their land, and devoured the fruit of their ground.
36 He smote also all the first-born [e] in their land, the chief [f] of all their strength.
37 He [g] brought them forth also with silver and gold: and *there was* not one feeble *person* among their tribes.
38 Egypt [h] was glad when they departed: for the fear of them fell upon them.
39 He [i] spread a cloud for a covering; and fire to give light in the night.
40 *The people* [j] asked, and he brought [k] quails, and satisfied them with the bread of heaven.
41 He [l] opened the rock, and the waters gushed out; they ran in the dry places *like* a river.
42 For he remembered his holy [m] promise, *and* Abraham his servant.
43 And he brought forth his people with joy, *and* his chosen with [n] gladness:
44 And [o] gave them the lands of the heathen: and they inherited the labour of the people;
45 That [p] they might observe his statutes and keep his laws. [q] Praise ye the LORD.

c Am.5.4,6.
d Ps.27.8.
e Is.26.9.
f Lu.1.73.
g Ge.17.2.
h Ge.26.3.
i Ge.28.13.. 15.
j *cord.*
k De.7.7.
l Ge.41.54.
m Is.3.1.
n Ge.45.5.
o Ge.39.1, 20.
p *his soul came into*
q Ge.41.14. 40.
r *possession.*
s Ge.46.6,7.
t Ex.1.7,&c
u Ex.4.12, &c.
v *words of his signs.*
w Ex.7.12.
x Ex.10.21 ..23.
y Ex.7.20, 21.
z Ex.8.5,6.
a Ex.8.17, 24.
b *their rain hail.*
c Ex.9.23.. 25.
d Ex.10.12 ..14.
e Ex.12.29.
f Ge.49.3.
g Ex.12.35.
h Ex.12.33.
i Ex.13.21. Ne.9.12.
j Ps.78.18.
k Ex.16.13, 14
l Ex.17.6. Nu.20.11. 1 Co.10.4.
m Ge.15.14.
n *singing.*
o Jos.21.43.
p De.4.1,40. 6.21,25.
q *Hallelujah.*

PSALM CVI.

1 The psalmist exhorteth to praise God. 4 He prayeth for pardon of sin, as God did with the fathers. 7 The story of the people's rebellion, and God's mercy. 47 He concludeth with prayer and praise.

a *Hallelujah.*
b 1Ch.16.34.
c Ps.40.5.
d Ps.15.2.
e Ga.6.9.
f Ps.119.132.

PRAISE [a] ye the LORD. O [b] give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.
2 Who [c] can utter the mighty acts of the LORD? *who* can show forth all his praise?
3 Blessed [d] *are* they that keep judgment, *and* he that doeth righteousness at all [e] times.
4 Remember [f] me, O LORD, with the favour *that thou bearest unto* thy people: O visit me with thy salvation;

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fice it to remark here, that after a general exhortation to praise God, we have a general view of his mercies towards Israel, from the covenant made with Abraham to their taking possession of the land of Canaan; and the great end of all his dispensations towards them, in the close of the chapter, is stated to be, that "they might observe his statutes and keep his laws." So, under the New Testament dispensation, the great object of Christ's redemption is stated to be, that "he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus ii. 14.)

"Give thanks to God, invoke his name,
And tell the world his grace;
Sound through the earth his deeds of fame,
That all may seek his face."—*Watts.*

PSALM CVI. Ver. 1—48. *A Psalm of praise, confession, and prayer.*—This is another of the historical psalms, and recapitulates the same wonderful deliverances on the part of God, and the like perverse rebellion on the part of Israel. The points particularly reproved in the conduct of the latter are—their murmuring in the wilderness for want of food and water, which were miraculously supplied;—the rebellion of Korah and his confederates;—the worshipping of a calf in Horeb;—and the idolatry of Baal-peor. These circumstances mark the Jewish character with a degree of perverseness, ingratitude, and folly, credible only to those who have a deep acquaintance with the depravity of human nature. But to this we may add also, the farther degradation of their character during their state of slavery in Egypt, when they seemed to have been reduced to a state of extreme ignorance, superstition, and even barbarism; so that they worshipped animals, like their Egyptian masters,

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Ver. 8. *He hath remembered.*—[In the other copy in Chronicles, the Psalmist exhorts the people to be mindful of the covenant which Jehovah had made with their fathers; but here he teaches them to praise God for having always remembered it.]—*Bagster.*

Ver. 31. *Divers sorts of flies.*—[*Arov*, was probably the *dog-fly*, as the LXX. render; and it is supposed to be the same as is called in Abyssinia the *zimb*; which word, says *Bruce*, is Arabic, and signifies *the fly* in general. The Chaldee paraphrase is content with calling it simply *zebub*, which has the same general signification. The Ethiopic version calls it *tsaltsalya*, which is the true name of this particular fly in Geez. It is in size very little longer than a bee, of a thicker proportion, and its wings, which are broader, are placed separate like those of a fly. Its head is large; the upper jaw or lip is sharp, and has at the end of it a strong pointed hair, of about a quarter of an inch in length; the lower jaw has two of these hairs; and this pencil of hairs, joined together, makes a resistance to the finger, nearly equal to a strong bristle of a hog. Its *legs* are serrated on the inside, and the whole covered with brown hair or down. It has no sting, though it appears to be of the bee kind. As soon as this winged assassin appears, and its buzzing is heard, the cattle forsake their food, and run wildly about the plain, till they die, worn out with affright, fatigue, and pain.]—*Bagster.*

Ver. 37. *Not one feeble person.*—[Considering the immense number of men, women, children, and cattle, it must certainly have appeared extraordinary, that there was none among them weak or feeble, none unable to perform the journey. The order was, that "not a hoof should be left behind;" and He who commanded gave strength to obey.]—*Bagster.*

Ver. 44. *Labour.*—[That is, "the produce of their labour;" the cities and houses they had built, the vineyards they had planted, &c.]—*Bagster.*

PSALM CVI. [As part of the preceding psalm is found in 1 Ch. xvi., so the first and two last verses of this are found in the same place; and it is highly probable this was composed upon the same occasion as the former, to which it seems to be a continuation; for as *that* celebrates the mercies of God to Israel so *this* confesses and deplores the rebellions of Israel against Jehovah]—*B.*

5 That I may see the good of thy [g] chosen, that I may rejoice in the [h] gladness of thy nation, that I may glory with thine [i] inheritance.

6 We [j] have sinned with our fathers, we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but [k] provoked *him* at the sea, *even* at the Red sea.

8 Nevertheless he saved them for [l] his name's sake, that [m] he might make his mighty power to be known.

9 He [n] rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

10 And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 And [o] the waters covered their enemies: there was not one of them left.

12 Then believed they his words; they sang [p] his praise.

13 They [q] soon forgot [r] his works; they waited not for his counsel:

14 But [s] lusted [t] exceedingly in the wilderness, and tempted God in the desert.

15 And he gave them their request; but sent leanness [u] into their soul.

16 They [v] envied Moses also in the camp, *and* Aaron the saint of the LORD.

17 The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 And a fire was kindled in their company; the flame burned up the wicked.

19 They made a calf [w] in Horeb, and worshipped the molten image.

20 Thus [x] they changed their glory into the similitude of an ox that eateth grass.

21 They forgot God their saviour, which had done great things in Egypt;

22 Wondrous works in the land of Ham, *and* terrible things by the Red sea.

23 Therefore [y] he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*.

24 Yea, they despised [z] the pleasant [a] land, they believed not his word:

25 But murmured in their tents, *and* hearkened not unto the voice of the LORD.

26 Therefore he lifted up his hand against them, to overthrow them in the wilderness:

27 To [b] overthrow their seed also among the nations, and to scatter them in the lands.

28 They [c] joined themselves also unto Baal-peor, and ate the sacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

30 Then stood up Phinehas, and executed judgment: and *so* the plague was stayed.

31 And that was counted unto him for righteousness unto all generations for evermore.

32 They [d] angered *him* also at the waters of strife, so that it went ill with Moses for their sakes:

33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 They [e] did not destroy the nations, concerning whom the LORD commanded them:

35 But were mingled among the heathen, and learned their works.

36 And [f] they served their idols: which were a snare unto them.

37 Yea, they sacrificed [g] their sons and their daughters unto devils,

38 And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land [h] was polluted with blood.

39 Thus were they defiled [i] with their own works, and went a whoring [j] with their own inventions.

40 Therefore [k] was the wrath of the LORD kindled against his people, insomuch that he abhorred [l] his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 Many times did he deliver them; but they provoked *him* with their counsel, and were [m] brought low for their iniquity.

44 [n] Nevertheless he regarded their affliction, when he heard their cry:

45 And he remembered for them his covenant, and repented according to the multitude of his mercies.

46 He made them also to be pitied [o] of all those that carried them captives.

47 Save [p] us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise.

48 Blessed [q] *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. [r] Praise ye the LORD.

PSALM CVII.

1 The psalmist exhorteth the redeemed, in praising God, to observe his manifold providence, 4 over travellers, 10 over captives, 17 over sick men, 23 over seamen, 33 and in divers varieties of life.

O GIVE thanks unto the LORD, for *he is* [a] good: for his mercy *endureth* for ever.

2 Let the redeemed of the LORD say *so*, whom

g Ep.1.4.
h Is.35.10. Jn.16.22.
i Ep.1.18.
j Da.9.5
k Ex.14.11, 12.
l Eze.20.14.
m Ex.9.16
n Ex.14.21, &c.
o Ex.15.5.
p Ex.15.1, &c.
q *made haste, they forgot.*
r Ex.15..17.
s *lusted a lust.*
t Nu.11.4, 33. Ps.78.18.
u Is.10.16.
v Nu.16.1, &c.
w Ex.32.4.
x Je.2.11.
y Eze.20.13.
z *a land of desire.*
a De.8.7.
b *make them fall.*
c Nu.25.2, &c.
d Nu.20.3, &c.
e Ju.1.21, &c.
f Ju.2.3,&c.
g Eze.16.. 20.
h Nu.35.33.
i Eze.20.18.
j Le.17.7. Je.3.6..9.
k Ju.2.14, &c. Ne.9.27, &c. Ps.78.59.
l La.2.7.
m or, *impoverished*, or, *weakened.*
n Le.26.40.. 42.
o Ezr.9.9.
p 1Ch.16.35
q Ps.41.13.
r *Hallelujah.*
a Ps.119.68. Mat.19.17

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and were lost to every sentiment of national independence, freedom, or ambition; insomuch that they were hardly prevailed upon to accept the liberty that was offered them; and murmured at the divine interference, as if the object had been to lead them into slavery, instead of advancing them to privileges and to honour, above all the nations that were around them. Their repeated crimes, however, were followed by repeated pardons, and reiterated deliverances. "Many times did he deliver them, but they provoked him; . . . . and were brought low for their iniquities. Nevertheless, he regarded their affliction when he heard their cry."

PSALM CVII. Ver. 1—43. *A Psalm of general thanksgiving for the mercies of Divine Providence.*—This psalm, according to Bishop *Lowth*, "may be enumerated among the most elegant monuments of antiquity; and it is chiefly indebted for its elegance to the general plan and conduct of the poem. It cele-

Ver. 7. *Provoked* him.—"Thee," as harmonizing better with the former member of the verse.

Ver. 9. *Rebuked.*—[In the descriptions of the Psalmist, every thing has life. The *sea* is an animated being, behaves itself proudly, is rebuked, and retires in confusion.]—*Bagster.*

Ver. 15. *Leanness.*—[They despised the manna, calling it *light* or innutritive food. God gave them *flesh* as they desired, but gave no blessing with it; and, in consequence, they did not fatten, but grew lean upon it; and many, surfeited by excess, died of disease. Instead of *razon*, "leanness," however, Bishop *Lowth* supposes we should read *zeraon*, "nausea or loathing," which appears to be supported by several ancient versions, and by Numb. xi. 20. where this portion of the history of the Israelites is recorded, and where the word *zara* is used, and rendered, "it be loathsome."]—*Bagster.*

Ver. 20. *Their glory.*—[That is, their God, who ought to have been the peculiar object of their glory.]—*Bagster.*

Ver. 22. *Wondrous works . . . land of Ham.*—[The plagues He inflicted on the Egyptians. *Egypt* is called the *land* of *Ham*, or rather, *Cham*, because it was peopled by Mizraim the son of *Ham*, and grandson of Noah. *Plutarch* informs us, that the Egyptians called their country *Chemia*: and the Copts give it the name of *Chemi*, to the present day.]—*Bagster.*

Ver. 28. *Of the dead.*—[The word *maithim*, signifies *dead men*; for the idols of the heathen were generally *men*,—warriors, kings, or lawgivers,—who had been deified after their death; though many of them had been execrated during their life.]—*Bagster.*

Ver. 37. *Unto devils.*—[However unnatural and horrid human sacrifices may appear, it is certain, that they did not only exist, but almost universally prevailed in the heathen world, especially among the Canaanites and Phœnicians.]—*Bagster.*

PSALM CVII. [The author of this Psalm is unknown; but it was evidently written to commemorate the return of the Jews from the Babylonian captivity; and it may easily be perceived that it must have been sung in *alternate* parts, having a double burden, or two *intercalary* verses often recurring. Bishop *Lowth* considers it as written "after the method of the ancient pastorals, where, be the subject of their verse what it will, each swain endeavours

he hath redeemed [b] from the hand of the enemy;

3 And gathered [c] them out of the lands, from the east, and from the west, from the north, and from the [d] south.

4 They wandered in the wilderness [e] in a solitary way; they found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 Then [f] they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.

7 And he led them forth by the right [g] way, that they might go to a city of habitation.

8 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

9 For [h] he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as sit in darkness and in the shadow of death, *being* bound [i] in affliction and iron;

11 Because [j] they rebelled against the words of God, and contemned the counsel [k] of the Most High:

12 Therefore he brought down their heart with labour; they fell down, and *there was* none [l] to help.

13 Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

14 He [m] brought them out of darkness and the shadow of death, and brake their bands in sunder.

15 O that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

16 For [n] he hath broken the gates of brass, and cut the gates of iron in sunder.

17 Fools [o] because of their transgression, and because of their iniquities, are afflicted.

18 Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

19 Then [p] they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.

20 He sent his word, [q] and healed them, [r] and delivered *them* from their destructions.

21 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works [s] to the children of men!

22 And let them sacrifice the sacrifices of [t] thanksgiving, and declare his works with [u] rejoicing.

23 They that go down to the sea in ships that do business in great waters;

24 These see the works of the LORD, and his wonders in the deep.

25 For [v] he commandeth, and [w] raiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: their soul is melted [x] because of trouble.

27 They reel to and fro, and stagger like a drunken man, and [y] are at their wit's end.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 He [z] maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

32 Let them exalt him also in [a] the congregation of the people, and praise him in the assembly of the elders.

33 He [b] turneth rivers into a wilderness, and the water-springs into dry ground;

34 A [c] fruitful land into [d] barrenness, for the wickedness of them that dwell therein.

35 He [e] turneth the wilderness into a standing water, and dry ground into water-springs.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

39 Again, they are [f] diminished and brought

b Ps 106.10.
c Is 43.5,6. Eze 39.25, &c
d *sea.*
e De.32.10.
f v.13.19.28. Ps.50.15. Ho.5.15.
g Ezr 8.21. Is.30.21.
h Lu 1.53, 79.
i Job 36.8,9.
j La.3.42. 5.16,17.
k Lu.7.30.
l Job 9.13.
m Ps.146.7.
n Is 45.2.
o Ps.38.3,5.
p Job 33.19, &c.
q 2Ki.20.4,5 Mat.8.8.
r Ps.30.2,3.
s Ps 66 5.
t Le 7.12. He.13.15.
u *singing.*
v Jo.1.4,&c.
w *maketh to stand.*
x Na.2.10.
y *all their wisdom is swallowed up.*
z Ps.89.9. Mat.8.26.
a Ps.22.22. 66.16. 111.1.
b 1 Ki.17.1, 7.
c Ge 13.10. 19.25.
d *saltness.*
e Ps.114.8. Is.41.18.
f 2 Ki.10.32.

brates the goodness and mercy of God towards mankind, as demonstrated in the immediate assistance and comfort which he affords, in the greatest calamities, to those who devoutly implore his aid: in the *first* place, to those who wander in the desert, and who encounter the horrors of famine; *next*, to those who are in bondage—to those who are afflicted with disease: and, *finally*, to those who are tossed about upon the ocean. The prolixity of the argument is occasionally relieved by narration; and examples are superadded of the divine severity in punishing the wicked, as well as of his benignity to the devout and virtuous; and both the narrative and preceptive parts are recommended to the earnest contemplation of considerate minds. Thus, the whole poem actually divides into five parts, nearly equal: the four first of which conclude with an intercalary verse expressive of the subject or design of the hymn;" and which is thus rendered by our translators: "O that men would praise the Lord for his goodness; and for his wonderful works to the children of men!" This *distich*, as the same eminent critic calls it, is occasionally diversified, and forms a chorus to the ode. It might more literally be rendered, "Let them confess to Jehovah his mercy; and his wonderful works to the children of Adam."

Bishop *Horne* applies this psalm particularly to the Christian church, on the suggestion of our Lord to the Jews, that many of his redeemed ones should "come from the east and from the west, from the north and from the south," and "should sit down in the kingdom of God," whilst themselves, for their unbelief, should be "thrust out," and scattered through the wilderness of this world, as has indeed been most remarkably the case for many centuries; for there is scarcely any considerable country in which the children of Abraham are not found. It is not, however, to these unhappy apostates that the psalmist primarily refers; but rather to their forefathers in the time of Moses, and to Abraham's spiritual seed, who are all pilgrims and strangers in the earth, who have here "no continuing city," but seek one that is above. (Heb. xi. 14—16.)

The same persons are then represented as captives, and that on account of their rebellion against the Most High; yet when their hearts were suitably humbled, they were saved out of their distresses. Cases of personal affliction and disease are next introduced, with this emphatic remark, that "fools, because of their transgressions, are afflicted;" in which sin is pointed out as the source of all affliction, and sinners are branded universally as fools; and, indeed, what folly is so great as sin; whether

to excel the other; and one may perceive their thoughts and expressions gradually to arise upon each other." "No doubt," he adds, "the composition of this psalm is admirable throughout; and the descriptive part of it adds at least its share of beauty to the whole; but what is most to be admired is its conciseness, and withal the expressiveness of the diction, which strikes the imagination with inimitable elegance. The weary and bewildered traveller—the miserable captive in the dungeon—the sick and dying man—the seaman foundering in a storm—are described in so affecting a manner, that they far exceed any thing of the kind, though never so much laboured."]—*Bagster.*

Ver. 4. *Found no city.*—[This is the first *similitude;* in which the Israelites in captivity are compared to travellers in a dreary, uninhabited, and barren desert, spent with hunger and thirst, as well as by the fatigues of the journey.]—*Bagster.*

Ver. 10. *Sit in darkness.*—[Here begins the SECOND *comparison;* in which the state of the captives in Babylon is illustrated by that of prisoners in a dreary dungeon.]—*Bagster.*

Ver. 17. *Fools, &c.*—[This is the THIRD *comparison;* the captives being compared to persons in a dangerous malady, as the consequence of their own sins.]—*Bagster.*

Ver. 23. *Go down to the sea.*—[This is the FOURTH *comparison;* their captivity was as dangerous and alarming as a dreadful tempest at sea; with a most natural and striking description of which we are here presented.]—*Bagster.*

Ver. 25. *Raiseth.*—The rising tempest is here compared to a giant, raising himself upright.

Ver. 26. *Soul is melted.*—[This is not less expressive than descriptive. When the sea runs high; and when the vessel is raised to the clouds on the ridge of a stupendous wave, and then precipitated into the yawning gulf below; the very soul seems to dissolve, and the whole mind to melt away, so that neither feeling nor reflection remains, but the mere apprehension of inevitable destruction.]—*Bagster.*

Ver. 39. *Again, they are diminished.*—[The incidents detailed in these verses, which frequently occur, and mark the superintendence of a benign Providence, and the hand of a just God, appear to be brought forward to illustrate the return of the Israelites from captivity, and the punishment of their oppressors, the Babylonians. Wherefore, at last, as in a common chorus, they conclude with exhorting each other to a serious consideration of these things, and to make a proper return to the Almighty.]—*Bagster.*

low through oppression, affliction, and sorrow.
40 He [g] poureth contempt upon princes, and causeth them to wander in the [h] wilderness, *where there is* no way.
41 Yet [i] setteth he the poor on high [j] from affliction, and maketh *him* families like a flock.
42 The [k] righteous shall see *it*, and rejoice: and all iniquity shall stop her mouth.
43 Whoso [l] *is* wise, and will observe these *things*, even they shall understand the loving-kindness of the LORD.

PSALM CVIII.

A David encourageth himself to praise God. 5 He prayeth for God's assistance according to his promise. 11 His confidence in God's help.

A Song *or* Psalm of David.

O [a] GOD, my heart is fixed; I will sing and give praise, even with my glory.
2 Awake, psaltery and harp: I *myself* will awake early.
3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.
4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the [b] clouds.
5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;
6 That [c] thy beloved may be delivered: save *with* thy right hand, and answer me.
7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.
8 Gilead *is* mine; Manasseh *is* mine; Ephraim also *is* the strength of my head; Judah [d] *is* my lawgiver;
9 Moab *is* my wash-pot; over Edom will I cast out my shoe; over Philistia will I triumph.
10 Who will bring me into the strong city? who will lead me into Edom?
11 *Wilt* not *thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?
12 Give us help from trouble: for [e] vain *is* the help of man.
13 Through God [f] we shall do valiantly: for he [g] *it is that* shall tread down our enemies.

PSALM CIX.

1 David, complaining of his slanderous enemies, under the person of Judas devoteth them. 16 He showeth their sin. 21 Complaining of his own misery, he prayeth for help. 30 He promiseth thankfulness.

To the chief Musician, a Psalm of David.

HOLD [a] not thy peace, O God of my [b] praise;
2 For the mouth of the wicked and the mouth of [c] the deceitful [d] are opened against me: they have spoken against me with a lying [e] tongue.
3 They compassed me about also with words of hatred; and fought against me without [f] a cause.
4 For my love they are my adversaries: but [g] I *give myself unto* prayer.
5 And [p] they have rewarded me evil for good, and hatred for my love.
6 Set thou a wicked man over him: and let [l] Satan stand at his right hand.
7 When he shall be judged, let him [j] be condemned: and let his prayer [k] become sin.
8 Let his days be few; *and* let another take [l] his [m] office.
9 Let his children be [n] fatherless, and his wife a widow.
10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.
11 Let [o] the extortioner catch all that he hath; and let the strangers spoil his labour.
12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.
13 Let his posterity [p] be cut off; *and* in the generation following let their name be [q] blotted out.
14 Let the iniquity of his fathers [r] be remem-

g Job 12.21, 24.
h or, *void places.*
i 1Sa.2.5..8. Ps.113.7.. 9.
j *after*
k Jos.5.15, 16. 22.19.
l Je.9.12. Ho.14.9.
a Ps.57.7.. 11.
b or, *skies.*
c Ps.60.5, &c.
d Ge.49.10.
e Job 16.2. Is.2.22.
f 2Ch.20.12. Is.45.24.
g Ro.16.20. 2 Co.6.14.
a Ps 83 1.
b Je.17.14.
c *deceit.*
d *have opened themselves.*
e Mat.26.60 Ac.6.13.
f Jn.15.25.
g Lu.6.11, 12.
h Ps.35.7,12
i or, *an adversary.* Zec.3.1.
j *go out guilty,* or, *wicked.*
k Pr.28.9.
l Ac.1.20.
m or, *charge*
n Ex.22.24.
o Job 18.9, 19.
p Ps.37.28. Is.14.20.
q Pr.10.7.
r Ex.20.5.

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we consider the act itself, or the consequences to which it leads? Yet the same Lord, who is "rich in mercy to all who call upon him," sends his word and heals the penitent backslider. The concluding class of persons is that of mariners, than whom none see more of the power or goodness of divine providence. And when a storm overtakes them, then even sailors pray: "They cry unto the Lord, and he delivereth them out of their distresses." Few of us, perhaps, may be exposed to this terrible situation; "But then, (as Bishop *Horne* remarks,) we cannot help reflecting, that there is a ship in which we are all embarked; there is a troubled sea on which we all sail; there are storms by which we are all frequently overtaken; and there is a haven which we all desire to behold and to enter. For the church is a ship; the world is a sea; temptations, persecutions, and afflictions are the waves of it; the prince of the power of the air is the stormy wind which raises them, and heaven is the only port of rest and security. Often during the voyage, for our punishment or our trial, God permitteth us to be thus assaulted." But, as he adds, in all such cases, prayer is the only resource; and if we cry to Him who governs and directs the storm, as his disciples on earth did, "Lord save, or we perish!" he will make the storm subside into a calm, and "bring us to our desired haven."

In the conclusion, the psalmist farther illustrates the conduct of Divine Providence, in changing the face of nature to punish the rebellious, or to save and bless the penitent or obedient of his people. The concluding verse is particularly interesting, as containing this important fact, that those who study this subject, will constantly find in it the most pleasing exhibition of "the loving-kindness of the Lord."

PSALM CVIII. Ver. 1—13. *Prayer for help.*—This psalm consists of the latter part of the fifty-seventh Psalm, and the latter part of the sixtieth, with no material alteration. The fifty-seventh was composed when David fled from Saul in the cave; and begins with grievous complaints, which are here omitted. The sixtieth was written after David had for some time reigned over all Israel, and when he was engaged in war with the Syrians and others. It also begins with complaints of the calamities to which Israel had been exposed; and these likewise are left out. So that this, as a psalm, is more in the strain of confidence, gratitude, and joyful hope, than either of those from which it is taken; and thus more suited to a season of thanksgiving for past mercies, and prayer for farther deliverance; and it is probable, it was compiled for that purpose.—*T. Scott.*

PSALM CIX. Ver. 1—31. It is generally supposed that this psalm was composed by David, when persecuted by Saul, who was rendered more implacable by the base and malicious calumnies of Doeg and others; though some are of opinion, that it was written when David fled from Absalom, and that Ahithophel, rather than Doeg, is the typical person against whom it is principally directed.

Bishop *Patrick*, and other commentators, following Aben Ezra and D. Kimchi, apply the psalm in the first place to David, under the persecution of Saul and his party, particularly Doeg, the Edomite. But we incline rather to refer the psalm to a subsequent period; namely, that of Absalom's rebellion, and to attribute the curses here recited to Shimei, "whose mouth was full of cursing and bitterness," while David, like his great antitype, "blessed and cursed not." (See 2 Sam. xvi. 5—13.)

Such was the conjecture of Drs. *Sykes* and *Kennicott*, Professor *Michaelis*, and others, who attribute all the curses from verse 6 to 19 inclusive, to David's enemies. Dr. *Boothroyd*, however, remarks, that David, adopting these imprecations as his own in the 20th verse, "Let this be the reward of mine enemies," &c., reinstates all the difficulty arising from a supposition of the preceding language being his.

Bishop *Horne* and others, therefore, adopt a different mode of explanation. "As most of the following verbs are in the future tense, and the rest have evidently a predictive and future import, the same liberty is here taken (by him) as in Psalm lxix. of rendering them throughout uniformly in that tense; by which means, the curses pronounced in this psalm will at once

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Ver. 42. *All iniquity.*—That is, all cavillers at divine providence. See Job v. 16.

This Psalm begins the 5th book of the Psalter, according to the Rabbins.

PSALM CVIII. Title.—*A Song or Psalm of David.*—Some have supposed, the term *psalm* implies the accompaniment of instruments, and *song* does not: it may be equivalent to "with or without instruments." But this is by no means certain.

Ver. 1. *O God, my heart is fixed*, &c.—The first five verses of this psalm are the last five of Psalm lvii., and the remaining eight are taken from Psalm lx.

5—12. They were probably united for some occasion at present unknown, and which it is useless to conjecture.

PSALM CIX. Ver. 1. *God of my praise.*—That is, worthy to be praised. Ps cxiii. 3.

Ver. 6. *Set thou a wicked man.*—Bishop *Horne*, "Thou wilt set the wicked one over him." See Acts i. 16, &c.

Ver. 7. *Be condemned*—i. e. to prison, or execution.—*Let his prayer become sin.*—Bishop *Horsley* remarks, that "the Jewish worship is now become sin, as it contains a standing denial of our Lord."

bered with the LORD; and let not the sin of his mother be blotted [s] out.

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

16 Because that he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in [t] heart.

17 As [t] he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

18 As he clothed himself with cursing like as with his garment, so let it come [u] into his bowels like [v] water, and like oil into his bones.

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

21 But do thou for me, O GOD the Lord, for thy name's [w] sake: because thy mercy *is* good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone like the shadow [x] when it declineth: I am tossed up and down as the locust.

24 My knees [y] are weak through fasting; and my flesh faileth of fatness.

25 I became also a reproach [z] unto them: *when* they looked upon me [a] they shaked their heads.

26 Help me, O LORD my God: O save me according to thy mercy:

27 That they may know that this *is* thy [b] hand; *that* thou, LORD, hast done it.

28 Let [c] them curse, but bless thou: when they arise, let them be ashamed; but let thy servant [d] rejoice.

29 Let [e] mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my mouth; yea, I [f] will praise him among the multitude.

31 For he shall stand at the [g] right hand of the poor, to save *him* from [h] those that condemn his soul.

s Is.43.25.
t Eze.35.6.
u *within him.*
v Nu.5.22.
w Ps.25.11.
x Ps.102.11. 144.4.
y He.12.12.
z Ps.22.6,7.
a Mat.27.39.
b Ps.17.13, 14.
c 2Sa.16.11, 12.
d Is.65.14.
e Ps.35.26.
f Ps.111.1.
g Ps.73.23.
h *the judges of.*

PSALM CX.

1 The kingdom, 4 the priesthood, 5 the conquest, 7 and the passion of Christ.

A Psalm of David.

THE [a] LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion: rule [b] thou in the midst of thine enemies.

3 Thy people *shall be* willing [c] in the day of thy power, in the beauties [d] of holiness [e] from the womb of the morning: thou hast [f] the dew of thy youth.

4 The LORD hath sworn, and will not repent. Thou [g] *art* a priest for ever after the order of Melchizedek.

5 The LORD at thy right hand shall strike through kings in the day [h] of his wrath.

6 He shall judge among the heathen, he shall fill *the places* with the dead bodies; he [i] shall wound the heads over [j] many countries.

a Mat.22.44 Ac.2.34. 1Co.15.25 He.1.13.
b Ps.45.5.
c Jn.5.2. Ga.1.15, 16
d Ps.96.9.
e *more than*
f *shall have*
g He.5.6. 6.20. 7.17,21.
h Ro.2.5. Re.6.17.
i Ha.3.13.
j or, *great.*

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appear to be of the same import with those in the 28th chapter of Deuteronomy," which see.

But as St. Peter quotes this psalm in the imperative, in Acts i. 16, 20, 25, and applies some of the imprecations to the traitor Judas, it seems doubtful whether we have sufficient authority to interpret them all in the simple future. Two things are, however, certain; 1. That such expressions can only be justified when uttered under the influence of immediate inspiration; and, 2. We ought in no case to use such Scriptures in expression of private malevolence. The church is in many places (see Rev. xix. 2, 3, &c.) represented as confirming or applauding the divine judgments on the wicked, in the same manner as the spectators of a public trial may commend the conduct of a judge, in pronouncing sentence on a criminal clearly convicted, without the least personal enmity to the culprit.

PSALM CX. Ver. 1—7. *The kingdom, priesthood, and final triumphs of the Messiah.*—This very much resembles the second psalm, by the same author, (David;) and refers to the same events, namely, the conversion of the heathen, and the universal prevalence of Messiah's kingdom. It begins, like the former, with narrating a divine decree. "The LORD said unto my Lord:" and promises him "the heathen for his inheritance, and the uttermost parts of the earth for his possession." He is also ordained a priest, as well as king, and that of an order peculiar to himself, an "everlasting priesthood," (see Heb. v. 6; vi. vii.) which admits of no succession and no change.

Quoting this psalm in evidence of the divinity of Christ, Dr. *J. Pye Smith* judiciously remarks:—"The Messiah is here represented as a person distinct from Jehovah, and as receiving from him a dominion the most extensive—a dominion, the exercise of which is described in characters which we cannot, without difficulty, conceive as inherent in a merely created and dependant being. He is represented as a sovereign, no less than a priest; as receiving the homage of his devoted subjects; and as employing irresistible powers in discomfiting and punishing his persisting opposers. *Jesus* certainly proposed this passage, as involving his enemies in an unanswerable difficulty. 'How, then, doth David, by the Spirit, call him Lord, saying, Jehovah said to my Lord,' &c. 'If David, then, called him (Messiah) Lord, how is he his son?' (Matt. xxii. 43—46.) To this it is evident the Jews could give no satisfactory answer, being ignorant (perhaps *wilfully* ignorant) of the true character of the Messiah; and such appears to be the case with many others."

In viewing this psalm with relation to the progress of Christ's kingdom, we may remark, that all *his* army consists of volunteers; yet have they so little idea of merit in themselves, that they give him the glory, by offering to him the fruit of all their spiritual conflicts. They are like "the Governors of the people (namely, of Israel) that offered themselves willingly" to the war; (Judges v. 9.) and when they gained a victory, brought with cheerfulness their offerings to the Lord, saying with Solomon, "All things come of thee, and of thine own have we given thee." (1 Chron. xxix. 14. 2 Chron. xv. 11, 12.)

The last verse is attended with considerable difficulty. Many commentators explain drinking of the brook, in reference to our Redeemer's sufferings, and it is certain that these

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Ver. 18. *Oil into his bones.*—[There is nothing more pernicious to a naked bone than oil, or any other moisture: it is said to cause exquisite pain, and to render it carious.]—*Bagster.*

Ver. 20. *Let this be,* &c.—[Some, considering this verse a *key* to the preceding, render, "This is the work of my adversaries before the Lord:" but *peulath,* not only signifies *work,* but the *reward* or *wages* for work; (Le. xix. 13. Prov. x. 16. Je. xxii. 13.;) and *maiath,* does not mean *before,* but *from, from with.*

Ver. 23. *Like the shadow.*—[Like the shadows of terrestrial objects near sun-set; lengthening every moment, growing fainter as they lengthen, and, in the instant that they shoot to immeasurable length, disappearing.]—*Bagster.*

—*Tossed up and down as the locust.*—Dr. *Shaw,* when at Algiers, says, "When the wind blew briskly, so that these swarms (of locusts) were crowded by others, we had a lively idea of being tossed up and down as the locust."

PSALM CX. [This Psalm was probably composed by David after Nathan's prophetic address; and, from the grandeur of the subject, and the sublimity of the expressions, it is evident that it can only refer, as the ancient Jews fully acknowledged, to the royal dignity, priesthood, victories, and triumphs of the Messiah.]—*Bagster.*

Ver. 1. *The* LORD *said unto my Lord.*—"Jehovah assuredly said unto my *Adon,*" which last word is used for *Lord,* in every variety of rank, from the master of a family to the sovereign of an empire. In its origin, this title seems similar to the Italian *cardinal,* which means primarily a hinge, as *Adon* does a socket; hence figuratively applied to executive magistrates, on whom the government *rests,* and public affairs *turn.*—*Sit thou at my right hand.*—This was the place of honour, Ps. xlv. 9. So the Greeks placed Minerva on the right hand of Jove; and Niebuhr relates, that when he had an audience of the Imam of Sana, (in Arabia,) the Imam placed his sons on his right hand, and his brothers on his left.

Ver. 3. *Thy people shall be willing.*—*Ainsworth,* "Voluntaries," or volunteers; meaning, as he explains it, such as shall freely and liberally present both themselves and their oblations.—*In the beauties of holiness*—"In the beautiful sanctuary," says Dr. *Durell:* meaning, perhaps, that Messiah's volunteers were there to assemble. Others, "In the beautiful vestments," alluding to the splendid dresses of the priests, typifying (as *Ainsworth* suggests) the graces and virtues of the Holy Spirit. See Rev. xix. 14.—*From the womb of the morning.*—Marg. "More than the womb of the morning thou shalt have," &c. This passage is confessedly very difficult. Bishop *Lowth* renders it, "Beyond, (or more abundant than,) the womb of the morning, is the dew of thy youth;" taking this word in the sense of progeny, or offspring as Dr. *Watts* had before explained it;

> "Thy converts shall surpass
> The numerous drops of morning dew:"

N. B. In pointing this verse, the colon should be placed, not at morning, but at holiness, thus: "Thy people shall be willing (or volunteers) in the beauty of holiness: more than the womb of the morning thou hast the dew of thy youth."

Ver. 5. *The Lord at thy right hand.*—This is evidently addressed to Jehovah, and refers to Messiah. Compare verse 1.

Ver. 6. *He shall fill* the places—That is, the field of battle shall be covered with the slain.—*He shall wound the heads over many countries.*—"The head over a great country." So *Horsley;* but *Kennicott* renders it, "The head over many a country."

7 He shall drink of the brook [k] in the way: therefore shall he lift up the head.

PSALM CXI.

1 The psalmist by his example inciteth others to praise God for his glorious, 5 and gracious works. 10 The fear of God breedeth true wisdom.

PRAISE [a] ye the LORD. I will praise the LORD with *my* whole heart, in the assembly [b] of the upright, and *in* the congregation.

2 The works [c] of the LORD *are* great, sought out of all them that have pleasure therein.

3 His work *is* honourable and glorious: and his righteousness endureth for ever.

4 He hath made his wonderful works to be remembered: the LORD *is* gracious and full of compassion.

5 He [d] hath given [e] meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath showed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* verity and judgment; all [f] his commandments *are* sure.

8 They [g] stand fast for ever and ever, *and are* done in truth and uprightness.

9 He sent redemption unto his people: he hath commanded his covenant for ever: holy [h] and reverend *is* his name.

10 The [i] fear of the LORD *is* the beginning of wisdom: [j] a good understanding have all they that do [k] *his commandments:* his praise endureth for ever.

PSALM CXII.

1 Godliness hath the promises of this life, 4 and of the life to come. 19 The prosperity of the godly shall be an eyesore to the wicked.

PRAISE [a] ye the LORD. Blessed *is* the man *that* feareth the LORD, *that* delighteth [b] greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches *shall be* in his house: and his righteousness endureth for ever.

4 Unto the upright there ariseth [c] light in the darkness: *he is* gracious, and full of compassion, and righteous.

5 A good man showeth favour, and [d] lendeth: he will guide his affairs with [e] discretion.

6 Surely he [g] shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He [h] shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

8 His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies.

9 He hath dispersed, he hath given to the poor; his [i] righteousness [j] endureth for ever; his horn shall be exalted with honour.

10 The wicked shall see *it*, and be grieved; he shall gnash [k] with his teeth, and melt away: the [l] desire of the wicked shall perish.

PSALM CXIII.

1 An exhortation to praise God for his excellency, 6 for his mercy.

PRAISE [a] ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

2 Blessed be the name of the LORD from this time forth and for evermore.

3 From [b] the rising of the sun unto the going down of the same the LORD's name *is* to be praised.

4 The LORD *is* high above all nations, *and* his glory above the heavens.

5 Who *is* like unto the LORD our God, who [c] dwelleth on high,

6 Who [d] humbleth *himself* to behold *the things that are* in heaven, and in the earth!

7 He [e] raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill;

8 That he may set *him* with princes, *even* with the princes [f] of his people.

9 He maketh the barren woman to [g] keep house, *and to be* a joyful mother of children. Praise ye the LORD.

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not only preceded, but were the cause of his subsequent exaltation. (Phil. ii. 9.) It is true also, that suffering is often expressed by drinking; but it is usually from a cup, and the liquor is mingled with some deleterious ingredients; or if it be water, it is dirty, or mixed with gall; but never the clear stream. The imagery here is therefore borrowed from the case of a conqueror, who, faint or thirsty in the battle, refreshes himself at the stream he passes, and pursues the enemy with renewed vigour. That the Saviour, for our sakes, endured many bitter conflicts, is indisputable; and as we know that he was encouraged and supported by communications from above; such may reasonably be supposed here referred to. (See Matt. iv. 11. John xii. 28.)

That this psalm refers solely and exclusively to our Redeemer is certain, from its application, in the New Testament; and, indeed, this was freely admitted by the more ancient Jews, as may be seen in Pool's Synopsis, and other commentaries; though now they find it necessary in many cases to pervert the Old Testament, to excuse their rejection of the New.

PSALM CXI. Ver. 1—10. *A Psalm of general thanksgiving.*—It commences with an admiration of the works of nature and providence, which "are sought out of all them that have pleasure therein." "Nothing (says Bishop *Horne*) cometh from the hands of the divine artist, but what is excellent and perfect in its kind. . . . . Happy are they who, with humility and diligence, with faith and devotion, give themselves to the contemplation of these works, and take pleasure and delight therein. To them shall the gate of true science open; they shall understand (to a certain extent) the mysteries of creation, providence, and redemption; and they who thus seek shall find the treasures of eternal wisdom:" for "the fear of the Lord is the beginning of wisdom," and should be laid as the foundation of all our studies and inquiries.

"They that would grow divinely wise,
Must with his fear begin;
Our fairest proof of knowledge lies
In hating every sin."——*Watts.*

The great naturalist, *Linnæus*, affords here a bright example. It is said, that "wherever he found an opportunity of expatiating on the greatness, the providence, and omnipotence of God, which frequently happened in his lectures and botanical excursions, his heart glowed with a celestial fire, and his mouth poured forth torrents of admirable eloquence."

PSALM CXII. Ver. 1—10. *The happiness of them that fear God.*—Bishop *Patrick* considers this psalm as a short commentary on the final verse of the preceding. It founds all the happiness of man on delight in God, and on benevolence to our fellow-creatures: the greatest luxury that a good man can enjoy. "Love and liberality (says Bishop *Horne*) do good to themselves, by doing it to others, and enjoy all the happiness which they cause." On the other hand, the wicked are envious at the prosperity of the righteous; they are grieved, enraged, and finally melt (or faint) with envy, to see *their* enjoyments, even in this life, while their own desires perish.

But to the upright, "there ariseth light in darkness." A gleam of light from heaven will penetrate the most gloomy situation—the most distressful scene.

"There is a light that gilds the darkest hour,
When dangers thicken, and when tempests lower;
That calm to faith and hope and love is given—
That peace remains when all besides is riven—
That light shines down on earth direct from heaven."
Edmeston

PSALM CXIII. Ver. 1—9. *An invitation to praise God continually.*—This psalm, and the five following, constitute what the Jews call the great *Hallel*, or Hymn of Praise, which was recited at most of their festivals, and particularly at the Pass-

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PSALM CXI. Ver. 1. *Praise the Lord.—Hallelujah.*—That this should be considered as the *title*, and no part of the psalm itself, is evident from the alphabetical construction of the poem, which is *acrostic*, and begins with *Aleph;* whereas Hallelujah begins with the fifth letter of the alphabet, answering to our H.

Ver. 4. *His wonderful works to be remembered.—Lowth*, "A memorial of his wonders."

Ver. 5. *Given meat*—i. e. food. Some think this refers to the *manna* rained upon Israel in the wilderness; we should rather think, to the *quails*. See Ps. cv. 40.

PSALM CXII. Ver. 1. *Praise*, &c.—This psalm is also alphabetical. See on ver. 1. of the preceding.

Ver. 4. *Light ariseth*—"Springeth up," as the sun riseth. See Mal. iv. 2.

Ver. 5. *With discretion.*—According to Bishop *Horne*, this verse might be rendered, "It is well with the man who is gracious and communicative: He will support (or maintain) his words (or transactions) in judgment."

Ver. 9. *He hath dispersed.*—See 2 Cor. ix. 9.

Ver. 10. *Melt.*—Either from fear, Josh. ii. 11. or grief, Ps. xxii. 15.

PSALM CXIII. Ver. 6. *In heaven.*—[Bishop *Lowth* observes, that the two members of this line are to be referred severally to the two preceding lines; as if it were, "Who is exalted to dwell in the heavens? and who humbleth himself to inspect the things in the earth."]—*Bagster.*

Ver. 9. *To keep house.*—Dr. *Boothroyd* renders the verse thus: "She who resideth barren at home, he maketh a joyful mother of children."——*Praise ye the Lord.*—Dr. *Boothroyd* considers this as the title of the following psalm, which we think very probable.

PSALM CXIV.

1 An exhortation, by the example of the dumb creatures, to fear God in his church.

WHEN [a] Israel went out of Egypt, the house of Jacob from a people of strange [b] language;

2 Judah [c] was his sanctuary, *and* [d] Israel his dominion.

3 The sea [e] saw *it*, and fled: [f] Jordan was driven back.

4 The mountains [g] skipped like rams, *and* the little hills like lambs.

5 What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?

6 Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?

7 [h] Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob;

8 [i] Which turned the rock *into* a standing water, the flint into a fountain of waters.

PSALM CXV.

1 Because God is truly glorious, 4 and idols are vanity, 9 he exhorteth to confidence in God. 12 God is to be blessed for his blessings.

NOT [a] unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.

2 Wherefore [b] should the heathen say, Where *is* now their God?

3 But [c] our God *is* in the heavens: he hath done whatsoever he hath pleased.

4 Their idols [d] *are* silver and gold, the work of men's hands.

5 They have mouths, but they speak not: eyes have they, but they see not:

6 They have ears, but they hear not: noses have they, but they smell not:

7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

8 They that make them are like unto them; *so is* every one that trusteth in them.

9 O Israel, trust thou in the LORD: he *is* [e] their help and their [f] shield.

10 O house of Aaron, trust in the LORD: he *is* their help and their shield.

11 Ye that fear the LORD, trust in the LORD: he *is* their help and their [f] shield.

12 The LORD hath been mindful [g] of us: he will bless *us;* he will bless the house of Israel; he will bless the house of Aaron.

13 He [h] will bless them that fear the LORD, *both* small [i] and great.

14 The LORD shall increase you more and more, you and your children.

15 Ye [j] *are* blessed of the LORD which made heaven and earth.

16 The heaven, *even* the heavens, *are* the LORD's: but the earth hath he given to the children of men.

17 The dead [k] praise not the LORD, neither any that go down into silence.

18 But we [l] will bless the LORD from this time forth and for evermore. Prai'se the LORD.

PSALM CXVI.

1 The psalmist professeth his love and duty to God for his deliverance. 12 He studieth to be thankful.

I LOVE [a] the LORD, because he hath heard my voice *and* my supplications.

a Ex.12.41.
b Ps.81.5.
c De.27.9, 12.
d Ex.25.8.
e Ex.14.21.
f Jos.3.13, 16.
g Hab.3.6,8
h Mi.6.1,2.
i Ex.17.6 Nu.20.11.
a Is.48.11. Eze.36.32.
b Joel 2.17.
c Da.4.35.
d Ps.135.15 ..18. Is.40.19. Je.10.3..7.
e Ps.33.20.
f Ps.84.11. Pr.30.5.
g Is.44.21.
h Ps.29.11.
i *with.* Ps.3.8. Ep.1.3,4.
k Ps.88.10.. 12. Is.38.18, 19.
l Da.2.20.
a Ps.18.1..6.

over, and was probably the hymn which our Lord *sang* (or chanted) with his disciples on that occasion. The psalm before us, which formed the first part of the great *Hallel*, represents Jehovah as "dwelling on high;" so that he looks down upon the most elevated of his creatures, and yet stooping to the concerns and circumstances of the lowest. (Compare 1 Sam. ii. 8.)—Barrenness was considered as one of the greatest misfortunes to which females are subject, and therefore did the Lord, in several instances, interfere by miracle to remove it; but this idea is, in the New Testament, applied to the Gentile church, which, after long ages of barrenness, became prolific, and the mother of us all. (Compare Isaiah liv. 1. with Gal. iv. 27.)

PSALM CXIV. Ver. 1—8. *Praise for deliverance from Egypt.*—This is a very animated composition, in which the sea is represented as beholding the symbol of the divine presence, and fleeing from before it, as did the Jordan forty years afterwards, to admit Israel into Canaan. The earth also is described as trembling before Jehovah, and the hills as fleeing like affrighted sheep: an emblem of that more awful convulsion, which shall take place when the same Almighty being shall come, arrayed in superior splendour to the final judgment; and not the earth only, but these lower heavens also shall flee before him. (Isaiah xxxiv. 4. Rev. vi. 13, 14, &c.)

PSALM CXV. Ver. 1—18. *A contrast between the God of Israel and the idols of the heathen.*—The former, as the God of truth and mercy; the latter, as insensible images of wood and stone; and neither their makers nor their worshippers, are much more intelligent. There is indeed a degree of stupidity among idolaters hardly credible, if it were not notorious. The following anecdotes will illustrate this subject.

"When W. T. Money, Esq. resided some years since, in the Mahratta country, as his daughter, not then three years old, was walking out with a native servant, they came near an old Hindoo temple, when the man stepped aside and 'made his salaam,' as they call it, to a stone idol at the door. The child, in her simple language, said, 'Saamy, (that was his name,) what for you do that?' 'Oh missey! (said he,) that my god.'—'Your god, Saamy! why your god no see, no hear, no walk,—your god stone! My God see every thing, my God make you, make me, make every thing.'—At Buhapuram, in the northern Circars, a child about eight years old, who had been educated in Christianity, was ridiculed on that account by some heathen older than himself. In reply, he repeated what he had been taught respecting God. 'Show us your God!' said the heathens. 'I cannot do that,' answered the child; 'but I can soon show yours to you.' Taking up a stone, and daubing it with some resemblance of a human face, he placed it very gravely on the ground, and pushed it towards them with his foot: 'There,' said he, 'is such a god as you worship!'" (*Burder's* Mission. Anec.)

"You teach," said the Emperor Trajan to Rabbi Joshua, "that your God is every where, and boast that he resides amongst your nations. I should like to see him." "God's presence is indeed every where," replied Joshua, "but he cannot be seen; no mortal can behold his glory." The Emperor insisted. "Well," said Joshua, "suppose we try to look first at one of his ambassadors?" The Emperor consented. The rabbi took him into the open air at noon-day, and bid him look at the sun in its meridian splendour. "I cannot," said Trajan; "the light dazzles me." "Thou art unable," said Joshua, "to endure the light of one of his creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight annihilate thee?"

PSALM CXVI. Ver. 1—19. *The Psalmist encouraged to trust in God from a recollection of former mercies.*—In those psalms

PSALM CXIV. Ver. 1. *A people of strange language.—Kennicott,* "A strange," i. e. a foreign "people."

Ver. 2. *Judah was his sanctuary.*—Some learned men, with more critical acumen than poetic taste, have supposed the divine name here omitted by an accident of the transcribers; but Dr. *Watts* justly remarks, that this would destroy the beauty of the poem; for had the name of Jehovah been here introduced, "there could be no (cause to) wonder why the mountains should 'leap,' and the sea retire."—*Dominions.*—"Sacred heritage." Bp. *Lowth.*

Ver. 4. *Like lambs.*—"Like the sons of the flock."—Bp. *Lowth.* So in ver. 6.

Ver. 5. *Thou Jordan.—Lowth,* "O Jordan, that thou turnedst back."

Ver. 7. *At the presence of the Lord.*—Notwithstanding many of our English Bibles read LORD, in capitals, for Jehovah, our printed Hebrew Bibles read *Adon*, and even Dr. *Boothroyd.* See note on Ps. cx. 1. [*Addison* properly observes, that the author of this Psalm designedly works for effect, in pointing out these miraculous effects, without mentioning an agent; till, at last, when the sea is seen rapidly retiring from the shore, Jordan retreating to its source, and the mountains and hills running away like a flock of affrighted sheep, that the passage of the Israelites might be every way uninterrupted; then the *Cause* of all is suddenly introduced, and the presence of God in his grandeur solves every difficulty.]—*Bagster.*

Ver. 8. *A standing water.—Lowth,* "A lake of waters; the flint into a water spring."

PSALM CXV. [This seems to be a triumphal song, in which the victory is wholly ascribed to JEHOVAH; and to none can it be referred with more propriety than to that of Jehoshaphat over the confederated forces of his enemies, 2 Ch. xx.]—*Bagster.*

Ver. 4. *Their idols.*—[They are metal, stone, and wood; and, though generally made in the form of man, they can neither see, hear, smell, feel, walk, nor speak! Even the wiser heathen made them the objects of their jests. Thus *Juvenal*, "Dost thou hear, Jupiter, these things? nor move thy lips when thou shouldest speak out, whether thou art of marble or of bronze? Or why do we put the sacred incense on thy altar from the opened paper, and the extracted liver of a calf, and the white caul of a hog? As far as I can discern, there is no difference between thy statue and that of Bathyllus"—a fiddler and player, whose image, by the order of Polycrates, was erected in the temple of Juno at Samos.]—*Bagster.*

Verses 9, 10, 11. *O Israel.*—Or, "House of Israel," as many MSS. and versions read. "The church is here divided into three parts; 1. The members of the commonwealth. 2. The ministers. 3. The fearers of Jehovah, of all nations." *Ainsworth.* See Acts ii. 5.; x. 35.

Ver. 13. *Will bless.*—[We are here presented with a beautiful contrast between the God of Israel and heathen idols. He made every thing; they are themselves made by men; He is in heaven; they are upon the earth! He doeth whatsoever He pleaseth; they can do nothing: He seeth the distresses, heareth and answereth the prayers, accepteth the offerings, cometh to the assistance, effecteth the salvation, and blesseth his servants; they are blind, deaf, and dumb, senseless, motionless, and impotent.]—*Bagster.*

Ver. 16. *The heavens,* &c.—Bishop *Horsley* renders this literally; "The heaven of heavens are for Jehovah."

PSALM CXVI. Ver. 1. *I love the Lord.*—"I love," (Old Version, "Am well-pleased;" so *Horsley,*) "that (or because) the LORD," &c.—*My voice and* &c.—LXX., "The voice of my supplications." So Bishop *Horsley.*

2 Because he hath inclined his ear unto me,
therefore will I call upon *him* [b] as long as I
live.

3 The sorrows of death compassed me, and
[c] the pains of hell [d] gat hold upon me: I found
trouble and sorrow.

4 Then [e] called I upon the name of the LORD;
O LORD, I beseech thee, deliver my soul.

5 Gracious [f] *is* the LORD, and [g] righteous;
yea, our God *is* merciful.

6 The LORD preserveth the simple: I was
brought low, and he helped me.

7 Return unto thy [h] rest, O my soul; for the
LORD hath dealt bountifully with thee.

8 For thou hast delivered my soul from death,
mine eyes from tears, *and* my feet from [i] falling.

9 I will walk before the LORD in the land of
the living.

10 I [j] believed, therefore have I spoken: I
was greatly afflicted:

11 I said in my haste, All men *are* liars.

12 What shall I render unto the LORD *for* all
his benefits toward me?

13 I will take the cup of salvation, and call
upon the name of the LORD.

14 I [k] will pay my vows unto the LORD now in
the presence of all his people.

15 Precious [l] in the sight of the LORD *is* the
death of his saints.

16 O LORD, truly I *am* thy servant; I *am* thy
servant, *and* the son of thy handmaid: thou
hast loosed my bonds.

17 I will offer to thee the sacrifice [m] of thanksgiving, and will call upon the name of the
LORD.

18 I [n] will pay my vows unto the LORD now
in the presence of all his people,

19 In the courts [o] of the LORD'S house, in the
midst of thee, O Jerusalem. Praise ye the
LORD.

[b] *in my days.*
[c] Jo.2.2,&c.
[d] *found me*
[e] Ps.34.6.
[f] Ps.103.8.
[g] Ezr.9.15. Ne.9.8. Da.9.7.
[h] Je.6.16. Mat.11.29 He.4.3.
[i] Jude 24.
[j] 2Co.4.13.
[k] Jo.2.9.
[l] Ps.72.14.
[m] Le.7.12.
[n] Ec.5.5.
[o] Ps.96.8. 100.4.

[a] Ro.15.11.
[b] Is.25.1. Jn.14.6. 1 Jn.5.6.
[a] 1 Ch.16.8, 34.
[b] Ps.103.17.
[c] Ps.115.9, &c.
[d] Ps.120.1.
[e] *out of distress.*
[f] Ps.27.1. He.13.6.
[g] *for me.*
[h] Je.17.5,7.
[i] Ps.146.3.
[j] *cut them off.*
[k] De.1.44.
[l] 2 Sa.23.6. Na.1.10.
[m] *cut down*
[n] Mi.7.8.

PSALM CXVII.

An exhortation to praise God for his mercy and truth.

O [a] PRAISE the LORD, all ye nations: praise
him, all ye people.

2 For his merciful kindness is great toward
us: and the truth [b] of the LORD *endureth* for
ever. Praise ye the LORD.

PSALM CXVIII.

1 An exhortation to praise God for his mercy. 5 The psalmist by his experience showeth how good it is to trust in God. 19 Under the type of the psalmist the coming of Christ in his kingdom is expressed.

O [a] GIVE thanks unto the LORD; for *he is*
good: because his mercy [b] *endureth* for
ever.

2 Let [c] Israel now say, that his mercy *endureth* for ever.

3 Let the house of Aaron now say, that his
mercy *endureth* for ever.

4 Let them now that fear the LORD say, that
his mercy *endureth* for ever.

5 I [d] called upon the LORD [e] in distress: the
LORD answered me, *and set me* in a large place.

6 The [f] LORD *is* [g] on my side; I will not fear:
what can man do unto me?

7 The LORD taketh my part with them that
help me: therefore shall I see *my desire* upon
them that hate me.

8 *It* [h] *is* better to trust in the LORD than to
put confidence in man.

9 *It is* better to trust in the LORD than to put
confidence in [i] princes.

10 All nations compassed me about: but in
the name of the LORD will I [j] destroy them.

11 They compassed me about; yea, they
compassed me about: but in the name of the
LORD I will destroy them.

12 They compassed me about like [k] bees;
they are quenched as the fire of [l] thorns:
for in the name of the LORD I will [m] destroy
them.

13 Thou hast thrust sore at me that I might
fall: but [n] the LORD helped me.

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which have no title, as is the case with this, we can only guess at the author, and seldom with any confidence. Bishop *Patrick* attributes this psalm to David, when he was obliged to leave Jerusalem, in consequence of Absalom's unnatural rebellion: (2 Sam. xv. 14, &c.:) and it is certain that many of the expressions are found in David's acknowledged psalms. Others, however, from some forms of expression in the original, assign to it a later date, and attribute it to Hezekiah on his recovery from his illness; to which occasion, it must be acknowledged, it is not ill adapted. (2 Kings, chap. xx.) This was the opinion of Bishop *Horsley:* but we confess ourselves inclined to the former. The psalm is evidently the language of a true penitent, devoting himself to God, in gratitude for mercies received, and determined, in future, to live solely to his praise.

"Here in thy courts I leave my vow,
And thy rich grace record:
Witness, ye saints, who hear me now,
If I forsake the Lord."—*Watts.*

PSALM CXVII. Ver. 1,2. *All nations exhorted to praise the true God.*—This, like the hundredth psalm, seems to predict the conversion of the Gentiles, since it calls upon men of all tribes and countries to praise the Lord for his mercy and his truth, and is so applied by St. Paul himself. (Rom. xv. 9—11.) Some, as Bishop *Horsley,* consider it only as an exordium to the psalm following; but it was probably used separately, as there seems no necessary connexion between them; and other learned men consider them as composed at very different periods. Dr. *Watts'* popular version is the best commentary we can offer on this psalm.

"From all that dwell below the skies
Let the Creator's praise arise:
Let the Redeemer's name be sung
Thro' every land, by every tongue.
Eternal are thy mercies, Lord:
Eternal truth attends thy word:
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more."

PSALM CXVIII. Ver. 1—29. *Praise to God, especially for the salvation by Messiah.*—In this psalm, which is universally attributed to David, Bishop *Horne* remarks—"A king of Israel appears leading his people in solemn procession to the temple, (or tabernacle,) there to offer up the sacrifice of praise and thanksgiving, for a marvellous deliverance from his enemies, and a glorious victory gained over them. After inviting the whole nation to join with him upon this joyful occasion, he describes at large his (previous) danger and his deliverance from it, which latter is wholly attributed to the power and goodness of Jehovah." After this, as *Mudge* has rightly ob-

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Ver. 11. *I said in my haste.*—That is, through fear or unbelief.—*All men are liars.*—Even the prophets themselves, in which the author, whether David or Hezekiah, had placed confidence. So *Ainsworth* and Bishop *Horne.* Compare Ps. xxxi. 22.

Ver. 13. *The cup of salvation.*—Or, "of blessing," (as St. Paul calls it, 1 Cor. x. 16.) [The cup used in offering eucharistical sacrifices, was called the *cup of salvation,* i. e. commemorating salvation. (Nu. xxviii. 7.) similar to which is the *cup of blessing* among the Jews, in taking which into his hand, the master of the house says, "Blessed be the Lord, the Maker of the world, who has created the fruit of the vine!"

Ver. 15. *Precious,* &c.—[That is, the Lord accounts the death of his saints of so much importance, that he will not suffer their enemies to cut them off before his appointed time; all the circumstances of their death being regulated by infinite wisdom and love, for their final and eternal benefit.]—*Bagster.*

Ver. 16. *Thy servant, the son of thy handmaid.*—That is, thy property, as born in thy house. See Ps. lxxxvi. 16.; lxxxvii. 5.

The Septuagint translators divide this psalm into two, at the end of ver. 9, but evidently without authority.

PSALM CXVII. [This Psalm, the shortest in the whole collection, is written as a part of the preceding in thirty-two MSS.; it celebrates the deliverance from the Babylonian captivity, the grand type of the redemption of the world by the Messiah.]—*Bagster.*

Ver. 1. *All ye nations.*—The term nations is equivalent to *Gentiles,* and is therefore so quoted by the apostle, Rom. xv. 11

PSALM CXVIII. [This Psalm was probably composed by David, after Nathan's prophetic address; and sung by alternate choirs at some public festival. It largely partakes of David's spirit, and every where shows the hand of a master: the style is grand and sublime; the subject noble and majestic.]—*B.*

Ver. 1. *O give thanks.*—This is evidently a chorus, which is repeated in the close of the psalm.

Ver. 2. *Let Israel now say.*—This verse was probably sung by the king and his attendants, the next, by the priests and Levites; and so on, alternately.

Verses 10, 11, 12. *Destroy them.*—Both *Ainsworth* and Bishop *Horne* render these words in the past ("I cut," or "I did cut.") So LXX., Vulgate, and Jerome.

Ver. 12. *Quenched.*—LXX. and Chaldee, "kindled." *Ainsworth* says, the Hebrew means both. [Dr. *Delaney* justly remarks, that it is familiar with David to couch such images in three words, as would in the hands of *Homer* be the materials of his noblest, most enlarged, and dignified descriptions. The reader has here, in miniature, two of the finest images in *Homer,* which, if his curiosity demands to be gratified, he will find illustrated and enlarged in the second book of the Iliad. The idea of an army resembling a *fire* is common both to David and *Homer;* but the idea of that fire being *quenched,* when the army was conquered, is peculiar to the Psalmist.]—*Bagster.*

Ver. 13. *Thou hast thrust.*—Dr. *Boothroyd,* following the Arabic, reads, "They have thrust," to agree with the verse preceding; but Bishop *Horsley,* following the LXX., Vulgate, &c. reads, "I received a strong push." Or thrust.

14 The LORD [o] *is* my strength and song, and is become my salvation.

15 The voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 I [p] shall not die, but live, and declare the [q] works of the LORD:

18 The LORD hath chastened [r] me sore: but he hath not given me over unto death.

19 Open [s] to me the gates of righteousness: I will go in to them, *and* I will praise the LORD:

20 This gate of the LORD, into which the righteous shall enter.

21 I will praise thee: for thou hast heard me, and art become my salvation.

22 The [t] stone *which* the builders refused is become the head *stone* of the corner.

23 This [u] is the LORD's doing; it *is* marvellous in our eyes.

24 This *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 Blessed [v] *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

27 God *is* the LORD, which hath showed us [w] light: bind the sacrifice with cords, *even* unto the horns of the altar.

28 Thou [x] *art* my God, and I will praise thee: *thou art* my God, I will exalt thee.

29 O [y] give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

PSALM CXIX.

This psalm containeth sundry prayers, praises, and professions of obedience.

ALEPH.

BLESSED *are* the [a] undefiled in the way, who [b] walk in the law of the LORD.

2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole [c] heart.

3 They also [d] do no iniquity: they walk in his ways.

4 Thou [e] hast commanded *us* to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes!

6 Then [f] shall I not be ashamed, when I have respect unto all thy commandments

7 I [g] will praise thee with uprightness of heart, when I shall have learned [h] thy righteous judgments.

8 I will keep thy statutes: O forsake me not utterly.

BETH.

9 Wherewithal shall a young [i] man cleanse his way? by taking heed *thereto* according to thy word.

10 With [j] my whole heart have I sought thee: O let me not wander from thy commandments.

11 Thy [k] word have I hid in my heart, that I might not sin against thee.

12 Blessed *art* thou, O LORD: [l] teach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies, as *much as* in all riches.

15 I will meditate [m] in thy precepts, and have respect unto thy ways.

16 I will delight myself in thy statutes: I will not forget thy word.

GIMEL.

17 Deal [n] bountifully with thy servant, *that* I may live, and keep thy word.

18 [o] Open thou mine eyes, that I may behold wondrous things out of thy law.

19 I *am* a stranger [p] in the earth: hide not thy commandments from me.

20 My [q] soul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou hast rebuked the proud [r] *that are* cursed, which do err from thy commandments.

22 Remove from me reproach and contempt; for I have kept thy testimonies.

23 Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.

24 Thy testimonies also *are* my [s] delight, *and* [t] my [u] counsellors.

o Ex.15.2,6. Is.12.2

p Hab.1.12.

q Ps.73.28.

r 2 Co.6.9.

s Is.26.2. Re.22.14.

t Mat.21.42. Ac.4.11. Ep.2.20. 1 Pe.2.4,7

u *from the LORD.*

v Mat.21.9. 23.39.

w Es.8.16. 1 Pe.2.9.

x Is.25.1.

y ver.1.

a or, *perfect*, or, *sincere.*

b Ps.128.1.

c Pr.23.26. 1 Jn.3.20.

d 1 Jn.3.9. 5.18.

e De.6.17. 11.13,22.

f 1 Jn.2.28.

g ver.171.

h *judgments of thy righteousness.*

i Pr.1.4.

j 2Ch.15.15.

k Ps.1.2.

l Ps.25.4. ver.26,&c

m Ps.1.2.

n Ps.116.7.

o *reveal.*

p Ps.39.12. He.11.13. 1 Pe.2.11.

q Ps.63.1.

r 1 Pe.5.5.

s ver.77,92.

t *men of counsel.*

u Pr.7.1..4.

served, there ensues (if the whole be not such from the beginning) a kind of sacred dialogue," which much resembles that in the latter part of the twenty-fourth Psalm, to which our readers may refer. Ver. 19, he demands of the priests, "Open to me the gates of righteousness," meaning the entrance to the sanctuary, "I will go into them, and praise the Lord." The verses following were probably sung alternately by the king with his retinue, and the priests and Levites.

The repeated application of the twenty-second verse to our Saviour Christ, leaves no doubt of its meaning or design. He is the great foundation stone of the Christian church, "the head of the corner." The day of his resurrection was the most joyful that the Lord ever made; and the hosannah of the priests, in verse 25, was literally adopted and addressed to our Lord Jesus by children in the temple. (Luke xix. 38.)

PSALM CXIX. Ver. 1—24. *The blessedness of obedience to the word of God.*—"This psalm (says Bp. *Horne*) is divided (most probably for the advantage of memory,) according to the number of letters which compose the Hebrew alphabet, in twenty-two portions, of eight verses each; and not only every portion, but every verse of that portion begins with the letter appropriated to it. David must, undoubtedly, have been the author. He describeth, in a series of devotional meditations, the instruction and the comfort which, through all vicissitudes of mind and fortune, he had ever found in the word of God. The many strong expressions of love towards the law, and the repeated resolutions and vows to observe it, will often force us to turn our thoughts to the true David, whose 'meat and drink it was, to do the will of him that sent him.'"

Henry remarks that there are *ten* different words by which divine revelation is here distinguished, namely, God's law, his way, his testimonies, his commandments, his precepts, his word, his judgments, his righteousness, his statutes, and his truth or faithfulness: we are not to suppose, however, that they are always used with distinct meanings, being often interchanged to prevent perpetual repetition.

Our younger readers should particularly remark, that attention to God's word is the best guard against temptation: the surest antidote against youthful sins is the treasure of the scripture: "His word is a treasure," says *Henry*, "worth laying up; and there is no way of laying it up safe but in our hearts." There deposited, it will fortify the mind against all the troubles of life, support us under all discouragements, and direct us in all circumstances of difficulty. He is sure to be well advised that makes the scriptures "the man of his counsel."

Ver. 20. *This gate.*—Bishop *Horne*, "This (is) the gate;" referring to the gate of the tabernacle, or temple. [Dr. *Kennicott* supposes, with much probability, that this verse was sung by the priest, the next by the king, the three next by a chorus of people, the 25th by the king, the two next by the priest, the 28th by the king, and the last the grand chorus of the whole assembly.]—*Bagster.*

Ver. 22. *The stone.*—Whether or not this *stone* had any reference to David himself, as chosen by God, but rejected by many of the people, we are sure that it refers chiefly and ultimately to the Messiah, to whom it is specially applied, both by the evangelists and apostles. Matt. xxi. 42. Mark xii. 10. Luke xx 17. Acts iv. 11. 1 Peter ii. 4.—*The head stone of the corner.*—That is, not the top stone, but the chief stone of the foundation, answering to what we call the first stone. See Ephes. ii. 20, 21. 1 Peter ii. 4, 5.

Ver. 24. *The day . . . made.*—To *make* (or *do*) a day, is to appoint, or consecrate it See Heb. of Exod. xxxiv. 22. Deut. v. 15.; xv. 1.

Ver. 27. *Bind the sacrifice.*—"The feast (offerings) with cords:" but the word rendered *cords* is sometimes used for thick branches, Lev. xxiii. 40. and may therefore refer to keeping the feast of tabernacles.

PSALM CXIX. *Aleph—Beth.*—The meaning is, that the first eight verses in the Hebrew, begin with *aleph*, answering to our A, the next eight with *beth*, or B, and so on.

Ver. 3. *Do no iniquity.*—LXX. "Work not iniquity." So *Ainsworth*; and see 1 John iii. 6—10.

Ver. 17. *Deal bountifully.*—[*Gemol*, "reward" thy servant: let him have the return of his faith and prayers. From this word is derived the name of *gimmel*, the third letter of the alphabet, which is prefixed to every verse in this part: this is a stroke of the Psalmist's art and ingenuity.]—*Bagster.*

Ver. 18. *Open thou mine eyes.*—Or rather, uncover, unveil. St. Paul speaks of some who had still "the veil upon their hearts," or understandings. David prays, that from him this veil might be removed.

ד DALETH.

25 My soul cleaveth unto the dust: quicken thou me according to thy word.
26 I have declared my ways, and thou heardest me: teach me thy statutes.
27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.
28 My soul [v] melteth for heaviness: strengthen thou me according unto thy word.
29 Remove [w] from me the way of lying: and grant me thy law graciously.
30 I have chosen the way of truth: thy judgments have I laid *before me.*
31 I have stuck unto thy testimonies: O LORD, put me not to [x] shame.
32 I will run the way of thy commandments, when thou shalt enlarge [y] my heart.

ה HE.

33 Teach me, O LORD, the way of thy statutes; and I shall keep [z] it *unto* the end.
34 Give [a] me understanding, and [b] I shall keep thy law; yea, I shall observe it with *my* whole heart.
35 Make me to go in the path of thy commandments; for therein do I delight.
36 Incline my heart [c] unto thy testimonies, and not to [d] covetousness.
37 [e] Turn away mine eyes from beholding [f] vanity; *and* quicken thou me in thy way.
38 Establish [g] thy word unto thy servant, who *is devoted* to thy fear.
39 Turn away my reproach which I fear: for thy judgments *are* good.
40 Behold, I have longed after thy precepts: quicken [h] me in thy righteousness.

ו VAU.

41 Let thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.
42 So shall [i] I have wherewith to answer him that reproacheth me: for I trust in thy word.
43 And take not [j] the word of truth utterly out of my mouth; for I have hoped in thy judgments.
44 So shall I keep thy law continually for ever and ever.
45 And I will walk at [k] liberty: for I seek thy precepts.
46 I will speak of thy testimonies also before [m] kings, and will not be ashamed.
47 And I will delight myself in thy commandments, which I have loved.
48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

ז ZAIN.

49 Remember the word unto thy servant, upon which thou hast caused me to [n] hope.
50 This *is* my comfort in my affliction: for thy word hath quickened me.
51 The proud have had me greatly in derision: *yet* [o] have I not declined from thy law.
52 I remembered thy judgments of old, O LORD; and have comforted myself.
53 Horror [p] hath taken hold upon me because of the wicked that forsake thy law.
54 Thy statutes have been my songs in the house of my pilgrimage.
55 I have remembered thy name, O LORD, in the [q] night, and have kept thy law.
56 This I had, because I kept thy precepts.

ח CHETH.

57 *Thou art* my [r] portion, O LORD: I have said that I would keep thy words.
58 I entreated thy [s] favour with *my* whole [t] heart: be merciful unto me according to thy word.
59 I thought [u] on my ways, and turned my feet unto thy testimonies.
60 I made haste, and delayed not to keep thy commandments.
61 The [v] bands of the wicked have robbed me: *but* I have not forgotten thy law.
62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.
63 I *am* a companion [w] of all *them* that fear thee, and of them that keep thy precepts.
64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

ט TETH.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.
66 Teach [x] me good judgment and knowledge: for I have believed thy commandments.
67 Before I was afflicted [y] I went astray: but now have I kept thy word.
68 Thou [z] *art* good, and doest good; teach me thy statutes.
69 The proud have forged a lie against me: *but* I will keep thy precepts with *my* whole heart.
70 Their heart is as fat as grease, *but* I delight in thy law.
71 *It* [a] *is* good for me that I have been afflicted; that I might learn thy statutes.
72 The [b] law of thy mouth *is* better unto me than thousands of gold and silver.

v *droppeth.*
w Pr.30.8.
x Is.49.23.
y Is.60.5. 1 Co.6.11.
z Re.2.25.
a Pr.2.6.
b De.4.6.
c Eze.33.31.
d Lu.12.15. 1 Ti.6.10. He.13.5.
e *make to pass.*
f Is.33.15.
g 2 Sa.7.25. 2 Co.1.20.
h Jn.10.10.
i or, *answer him that reproacheth me in a thing.*
j Is.59.21.
k *large.*
l Jn.8.32,36. Ga.5.1,13.
m Mat.10. 18,19 Ac.26.1, &c.
n 1 Pe.1.13, 21.
o Job 23.11. Is.38.3.
p Ezr.9.3.
q Ps.63.6. 77.6.
r Je.10.16. La.3.24.
s *face.* Job 11.19.
t He.10.22.
u La.3.40, 41. Lu.15.17, 18.
v or, *companies.*
w Pr.13.20.
x Je.3.15.
y Je.31.18, 19. He.12.11.
z Ps.25.8. Mat.19.17
a ver.67.
b Ps.19.10. Pr.8.11,19

Ver. 25—56. *Prayer for divine instruction and direction.*—Our souls naturally cleave to the dust. It is alone by the influence of God's Spirit, and by the instrumentality of his word, that they can be quickened. And when quickened to newness of life, it is still the same word that must be our guide, our consolation, our support. "Remember thy word unto thy servant on which thou hast caused me to hope." And when the word of God becomes the ground of our hope, it will become the subject of our conversation, and the theme of our rejoicing. We shall neither be ashamed nor afraid, to avow ourselves believers in divine truth. David resolves to bear testimony in favour of the God of Israel "before kings," when assembled on affairs of state: and when travelling among strangers, in "the house of his pilgrimage," that neither his voice nor his harp should be prostituted to idol worship, however popular; but the word and truth of God should form "his theme, his inspiration, and his song."

Ver. 57—88. *The advantages of affliction and the value of God's word.*—The psalmist complains of having been plundered by *banditti*, and by others reproached and slandered. Even in this, however, he finds both advantage and consolation. He finds it good for him that he had "been afflicted:" for, before his affliction, he had gone "astray;" but "now," says he, "have I kept thy word;" and that word, from the instruction and consolation which it administered, had become to him "more precious than thousands of gold and silver." "In the school of affliction, (says Dr. *Boothroyd,*) sin is brought to remembrance, repentance promoted, the judgment informed, the heart improved, the spirit of prayer strengthened, and the principles of new and holy obedience established."

"I love thee, therefore, O my God,
And breathe toward thy dear abode;
Where, in thy presence fully blest,
Thy chosen saints for ever rest."—*Cowper.*

Ver. 28. *Melteth for heaviness.*—Grief melted him into tears.
Ver. 35. *Make me to go.*—Bishop *Horne,* "Conduct me."
Ver. 42. *So shall I have.*—See margin. Or, "in any matter." See *Ainsworth.*
Ver. 44. *So shall I keep.*—[The language of this verse is very emphatic. Perfect obedience will constitute a large proportion of heavenly happiness to all eternity; and the nearer we approach to it on earth, the more we anticipate the felicity of heaven.]—*Bagster.*
Ver. 48. *My hands also will I lift up* unto thy commandments.—That is, to practise them. Compare ver. 2.
Ver. 53. *Horror.*—[*Zilaphah,* properly signifies the pestilential burning wind called by the Arabs *Simoom,* (see Ps. xi. 6.) and is here used in a figurative sense for the *most horrid mental distress;* and strongly marks the idea the Psalmist had of the corrupting, pestilential, and destructive nature of sin.]—*Bagster.*
Ver. 54. *Thy statutes have been my songs.*—That is, the theme of his meditation, and source of his delight. In the early ages, it was customary to versify the laws, that the people might learn them by heart, and sing them.
Ver. 66. *Good judgment.*—[Rather, "Teach me (to have) a good taste (*taam*) and discernment:" that faculty of the mind by which I may discern, distinguish, judge rightly, and relish things moral and spiritual.]—*Bagster.*
Ver. 70. *Fat as grease.*—*Ainsworth.* "As gross as fat;" *Boothroyd.* "Void

ו JOD.

73 Thy hands have made me and fashioned me: give me [c] understanding, that I may learn thy commandments.

74 They [d] that fear thee will be glad when they see me; because I have hoped in thy word.

75 I know, O LORD, that thy judgments *are* [e] right, and *that* thou in [f] faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness be [g] for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.

78 Let the proud be ashamed; for they dealt perversely with me, without [h] a cause: *but* I will meditate in thy precepts.

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be sound [i] in thy statutes; that I be not [j] ashamed.

כ CAPH.

81 My soul fainteth [k] for thy salvation; *but* I hope in thy word.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For I am become like a bottle in the smoke; *yet* do I not forget thy statutes.

84 How many *are* the days of thy servant? when [l] wilt thou execute judgment on them that persecute me?

85 The proud have digged [m] pits for me, which *are* not after thy law.

86 All [n] thy commandments *are* [o] faithful: they persecute me wrongfully; help thou me.

87 They had almost consumed me upon earth; but I forsook not thy precepts.

88 Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth.

ל LAMED.

89 For [p] ever, O LORD, thy word is settled in heaven.

90 Thy faithfulness *is* [q] unto all generations: thou hast established the earth, and it [r] abideth.

91 They continue this day according to thine [s] ordinances: for all *are* thy servants.

92 Unless thy law *had been* my delights, I should then have perished in mine affliction.

93 I will never forget thy precepts: for with them thou hast quickened me.

94 I *am* thine, save [t] me; for I have sought thy precepts.

95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.

96 I have seen an end of all perfection: *but* thy commandment *is* [u] exceeding broad.

מ MEM.

97 O how love I thy law! it *is* [v] my meditation all the day.

98 Thou through thy commandments hast made me wiser than mine enemies: for [w] they *are* ever with me.

99 I [x] have more understanding than all my teachers: for thy testimonies *are* my meditation.

100 I understand more than the [y] ancients, because I keep thy precepts.

101 I have refrained [z] my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou hast taught me.

103 How sweet [a] are thy words unto my [b] taste! *yea, sweeter* than honey to my mouth!

104 Through thy precepts I get understanding: therefore I hate [c] every false way.

נ NUN.

105 Thy word *is* a [d] lamp [e] unto my feet, and a light unto my path.

106 I have [f] sworn, and I will perform *it*, that I will keep thy righteous judgments.

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beseech thee, the [g] free-will-offerings of my mouth, O LORD, and teach me thy judgments.

109 My soul *is* continually in [h] my hand: yet do I not forget thy law.

110 The wicked have laid a snare [i] for me, yet I erred not from thy precepts.

111 Thy testimonies have I taken as a heritage for ever: for they *are* the rejoicing [j] of my heart.

112 I have inclined [k] my heart to perform [l] thy statutes alway, *even unto* the [m] end.

ס SAMECH.

113 I hate *vain* [n] thoughts: but thy law do I love.

114 Thou [o] *art* my hiding-place and my shield: I hope in thy word.

115 Depart [p] from me, ye evil-doers: for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not be ashamed [q] of my hope.

117 Hold thou me up, and I shall be safe: and I will respect unto thy statutes continually.

118 Thou hast trodden [r] down all them that err from thy statutes: for their deceit *is* [s] falsehood.

c Ps.111.10, ver.34.144
d Ps.34.2.
e *right-eousness.*
f Re.3.19.
g *to comfort me.*
h 1 Pe.2.20.
i De.26.16, Eze.11.19.
j ver.6.
k Ps.84.2.
l 2 Th.1.6, Re.6.10.
m Ps.35.7.
n ver.138.
o *faithfulness.*
p Mat.24.34,35.
q *to generation and generation.* Ps.89.1.
r *standeth.*
s Je.33.25.
t Zep.3.17.

u Ps.1.2.
v *it is.*
w De.4.6,8, 2 Ti.3.15.
x Job 32.7..9
y Pr.1.15.
z Job 23.12, Ps.119.10.
a *palate.*
b Pr.8.13.
c or,*candle.*
d Pr.6.23.
e Ne.10.29.
f He.13.15.
g Job 13.14.
h Pr.1.11,12
i Je.15.16.
j 2 Ch.19.3.
k *do.*
l Re.2.10.
m Je.4.14.
n Ps.32.7.
o Ps.139.19, 1 Co.15.33
p Ro.5.5.
q Mal.4.3.
r 1 Jn.2.21.

Ver. 89—120. *Farther meditations on God's word, accompanied by prayer.*—The psalmist's attachment to the word of God, led him to make it the theme of his meditation, both by day and night. It was honey to his taste, a light to his path, and the choicest of all his treasures. But what was that word? The Pentateuch, and a few other books of the Old Testament; but neither the Psalms, as a whole, nor any of the prophets. If, then, a part only of the Old Testament was thus precious, what store ought we to set by our Bible, as comprehending both Testaments, and especially as including the discourses of our Lord, and the epistolary correspondence of his apostles? But the author of this psalm is an example for us, not only in

of feeling;" which is rather the interpretation. [Or, rather, "Their heart is become gross (or insensible) as fat;" the fat of animals being supposed to be without feeling; or, "as with fat," as in *Persius*:

"Gross fat involves each fibre of his heart,
Grows o'er the whole, and deadens every part."]—*Bagster.*

Ver. 82. *Mine eyes fail.*—That is are wearied (or worn) with waiting for its fulfilment. See Ps. lxix. 3.

Ver. 83. *Like a bottle.*—[As the bottles in the East are made of *skin*, it is evident that one of these hung up in the smoke must soon be parched, shrivelled up, lose all its strength, and become unsightly and useless. Thus the Psalmist appeared to himself to have become useless and despicable, through the exhausted state of his body and mind, by long bodily afflictions and mental distress.]—*Bagster.*

Ver. 85. *Digged pits.*—[This metaphor is taken from the mode in which wild beasts are caught in the East: deep pits are dug in the earth, and slightly covered over with reeds, turf, &c. so as not to be discerned from the solid ground; and the animals attempting to walk over them, the surface breaks, they fall in, and are taken alive. Thus the psalmist's enemies employed craft as well as power, in order to effect his ruin.]—*Bagster.*——*Not after thy law.*—That is, contrary to thy law.

Ver. 86. *Faithful*—Hebrew, "Faithfulness."

Ver. 89. *For ever, O Lord,* &c.—[Or, as the Syriac reads, "*Thou art* (or *existest*) for ever, O Jehovah. Thy word is established in the heavens." The word of God is as unchangeable and everlasting as his own existence: it "is established in the heavens," beyond the reach of the revolutions of this lower world; and its accomplishment is as certain as the motions of the heavenly bodies, which are not, and cannot be, affected by the convulsions and vicissitudes of the earth and its inhabitants.]—*Bagster.*

Ver. 91. *They continue.*—[Thou hast given an ordinance or appointment to the heavens and the earth; and each continues to fulfil Thy will in the place Thou hast assigned it.]—*Bagster.*

Ver. 96. *Exceeding broad.*—[That is, I have seen that all human wisdom or knowledge, however extensive, noble, and excellent, has its bounds, and limits, and end; but Thy law, a transcript of Thine own mind, is infinite, and extends to eternity.]—*Bagster.*

Ver. 109. *My soul . . . . in my hand.*—[Rather, "My life (*naphshee*) is continually in my hand;" i. e. it is in constant danger; every hour I am on the confines of death. So *Xenarchus*, in *Athenæus*, "Having the life in the hand," signifies continual danger and jeopardy. The LXX., Syriac, and Ethiopic read, "in thy hand;" but this is a conjectural and useless alteration.]—*Bagster.*

Ver. 113. *I hate* vain *thoughts.*—The term "vain," not being in the original, various epithets have been supplied, as "wavering, foolish," and, by *Luther* "light-minded." Perhaps no supply is necessary. *Ainsworth* t'inks the reference is to "the top branches of trees," continually waving in the wind; the sense may be, "I hate speculations;" meaning, sceptical notions in religion.

119 Thou [s] puttest away all the wicked of the earth *like* [t] dross: therefore I love thy testimonies.

120 My flesh trembleth [u] for fear of thee; and I am afraid of thy judgments.

ע AIN.

121 I have done judgment and justice: leave [v] me not to mine oppressors.

122 Be surety [w] for thy servant for good: let not the proud oppress me.

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal [x] with thy servant according unto thy mercy, and teach me thy statutes.

125 I [y] *am* thy servant; give me understanding, that I may know thy testimonies.

126 *It is* time for *thee*, LORD, to work: *for* they have made void thy law.

127 Therefore I love thy commandments above [z] gold; yea, above fine gold.

128 Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way.

פ PE.

129 Thy testimonies *are* [a] wonderful: therefore doth my soul keep them.

130 The entrance of thy words giveth [b] light; it [c] giveth understanding unto the simple.

131 I opened my mouth, and panted: for I longed for thy commandments.

132 Look thou upon me, and be merciful unto me, [d] as thou usest to do unto those that love thy name.

133 Order [e] my steps in thy word: and [f] let not any iniquity have dominion over me.

134 Deliver me from the oppression of man: so will I keep thy precepts.

135 Make [g] thy face to shine upon thy servant; and teach me thy statutes.

136 Rivers [h] of waters run down mine eyes, because they keep not thy law.

צ TZADDI.

137 Righteous [i] *art* thou, O LORD, and upright *are* thy judgments.

138 Thy testimonies *that* thou hast commanded *are* [j] righteous and very [k] faithful.

139 My zeal [l] hath [m] consumed me, because mine enemies have forgotten thy words.

140 Thy word *is* very [n] pure: therefore thy servant loveth it.

141 I *am* small and despised: *yet* do not I forget thy precepts.

142 Thy righteousness *is* an everlasting righteousness, and [o] thy law *is* the truth.

143 Trouble and anguish have [p] taken hold on me: *yet* thy commandments *are* my delights.

144 The righteousness of thy testimonies *is* everlasting: give me understanding, and I shall [q] live.

ק KOPH.

145 I cried with *my* whole heart; hear me, O LORD: I will keep thy statutes.

146 I cried unto thee; save me, [r] and I shall keep thy testimonies.

147 I [s] prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes prevent the *night* watches, that I might meditate in thy word.

149 Hear my voice according unto thy loving-kindness: O LORD, quicken me according to thy judgment.

150 They draw nigh that follow after mischief: they are far from thy law.

151 Thou [t] *art* near, O LORD; and all thy commandments *are* truth.

152 Concerning thy testimonies, I have known of old that thou hast founded them for [u] ever.

ר RESH.

153 Consider [v] mine affliction, and deliver me: for I do not forget thy law.

154 Plead [w] my cause, and deliver me: quicken me according to thy word.

155 Salvation *is* far [x] from the wicked: for they seek not thy statutes.

156 [y] Great *are* thy tender mercies, O LORD: quicken me according to thy judgments.

157 Many *are* my persecutors and mine enemies; *yet* do I not decline from thy testimonies.

158 I beheld the transgressors, and was grieved; because they kept not thy word.

159 Consider how I love thy precepts: quicken me, O LORD, according to thy loving-kindness.

160 [z] Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

ש SCHIN.

161 Princes [a] have persecuted me without a cause: but my heart standeth in awe of thy word.

162 I rejoice [b] at thy word, as one that findeth great spoil.

163 I hate and abhor lying: *but* thy law do I love.

164 Seven times a day do I praise thee because of thy righteous judgments.

165 Great peace [c] have they which love thy law: and [d] nothing shall offend them.

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[s] *causest to cease.*
[t] Eze.22.18.
[u] Hab.3.16.
[v] Ps.37.32, 33.
[w] He.7.22.
[x] Ps.103.10.
[y] Ps.116.16.
[z] Ps.19.10. Pr.8.11.
[a] ver.18. Is.25.1.
[b] 2Co.4.4,6.
[c] Pr.1.4. 9.4..6.
[d] *according to the custom toward.*
[e] Ps.17.5.
[f] Ps 19.13. Ro.6.12, 14.
[g] Nu.6.25, 26.
[h] Je.13.17. 14.17. Eze.9.4.
[i] Da.9.7.
[j] *righteousness.*
[k] *faithfulness.*
[l] Ps.69.9.
[m] *cut me off.*
[n] *tried*, or, *refined.*
[o] Jn.17.17.
[p] *found me.*
[q] Pr.10.21.
[r] or, *that I may.*
[s] Ps.130.6.
[t] Ps.139.2, &c.
[u] Lu.21.33.
[v] La.5.1.
[w] Mi.7.9. 1 Jn.2.1.
[x] Lu.16.24.
[y] or, *many.*
[z] *the beginning of thy word is true.*
[a] 1Sa.24.11, 17. 26.21,28.
[b] ver.111.
[c] Pr.3.2. Is.32.17. Jn.14.27. Ph.4.7.
[d] *they shall have no stumbling block.* 1 Pe.2.8. 1 Jn.2.10.

his meditations on the word of God, but in his devotional breathings, mingled with those meditations; one of which is particularly worthy of our adoption. Most of our backslidings from God are preceded by too much confidence in ourselves, and in our strength to resist temptation. Well, therefore, may we pray, "Hold thou me up, and I shall be safe." Indeed, our safety depends solely on the support of divine grace.

Ver. 121—152. *An appeal to, and prayer for the divine protection.*—The psalmist David, as we know, being engaged in a righteous cause, is warranted in his appeal to God, to support him in his pretensions, which were founded on the divine appointment and decree; and his enemies were now so numerous, and had become so powerful, that he seems warranted in saying, "It is time for thee, Lord, to work:" for no human aid seemed sufficient to extricate or deliver him. And we may always conclude this to be the case, when men make "void the law" of God. A remark, this, not impertinent in the present time, when some persons appear to glory in thus treating the divine law, though St. Paul revolted at the idea:—"What, then, do we make void the law through faith? God forbid!" (Rom. iii. 31.) The fact is, we can never think or speak too highly of any part of God's word, unless we misplace it for some other part, as the law for the gospel, &c. Though salvation be not of the law, yet the subjects of salvation should never vilify God's law, to exalt his gospel. "The law is good, if a man use it lawfully." (1 Tim. i. 8.)

Ver. 1536—17. *The Psalm concludes with penitence and prayer.*—The great design of this psalm is, to lead us to admiring

Ver. 119. *Thou puttest away.*—[When Thou triest them in the refining fire, they are burnt up, fly off in fumes, or in *scoria*, which Thou sweepest away.]—*B.*

Ver. 122. *Be surety.*—Advocate, mediator. See Isa. xxxviii. 14.

Ver. 126. *Time for thee . . . . to work.*—[That is, "to take vengeance," as *asah* signifies, Jer. xviii. 23. Mal. iii. 17. by an ellipsis of the noun. When infidels, profligates, and Pharisees, "make void the law of God," generally, then it is time for God to arise to vindicate his own honour and maintain his cause among men.]—*Bagster.*

Ver. 128 *Therefore I esteem*, &c.—Or, "Therefore all thy precepts, even all, have I approved."—Bishop *Horne.*

Ver. 131. *I opened my mouth and panted.*—Like as a traveller in hot countries gasps and pants for the cooling breeze.—Bishop *Horne.*

Ver. 140. *Thy word is very pure.*—[Gold has need to be refined; but thy word is purity itself; reflecting the holiness of Jehovah's character and government and requiring and leading to purity of heart and life.]—*Bagster.*

Ver. 142. *Thy righteousness.*—[Men, as Bishop *Horne* observes, may decree wickedness by a law; or they may change their decrees, and with them what is right to-day may be wrong to-morrow; but the law of God is righteousness, and it is truth, to-day and for ever.]—*Bagster.*

Ver. 148. *Prevent the night watches.*—[The ancient Jews divided the night into three watches of four hours each, beginning at six o'clock in the evening; before the last of which, "the day-break" or "morning watch," as the I XX. and Vulgate read, the Psalmist was awake.]—*Bagster.*

Ver. 160. *Thy word is true from the beginning.*—See margin. [*Datha* renders, "The sum of thy word," &c. and Archbishop *Secker*, "The principles of thy word:" but the textual rendering, by understanding the preposition *from*, before *rosh*, "beginning," appears to be more correct, as it is supported by the following line.]—*Bagster.*

Ver. 164. *Seven times.*—[That is, probably, *many times*, or *frequently*, as the term *seven* frequently denotes: but Rabbi *Solomon* says, that this is to be

166 LORD, I have hoped for thy salvation, and done thy commandments.
167 My soul hath kept thy testimonies; and I love them exceedingly.
168 I have kept thy precepts and thy testimonies: for [e] all my ways *are* before thee.

ת TAU.

169 Let my cry come near before thee, O LORD: give [f] me understanding according to my word.
170 Let my supplication come before thee: deliver me according to thy word.
171 My lips shall utter praise, when thou hast taught me thy statutes.
172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.
173 Let thy hand help me; for I [g] have chosen thy precepts.
174 I have longed for thy salvation, O LORD; and thy law *is* my [h] delight.
175 Let my soul live, and it shall praise thee; and let thy judgments help me.
176 I [i] have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

e Ps.139.3. Pr.5.21.
f Pr.2.6,7. Ja.1.5.
g Jos.24.22. Pr.1.29. Lu.10.42.
h Ps.1.2.
i Is.53.6. Lu.15.4, &c. 1 Pe.2.25.
a Jo.2.2.

b or, *what shall* the deceitful tongue *give unto thee? or, what shall it profit thee?*
c *added.*
d or, it is as *the sharp arrows of the mighty man.*
e Ge.10.2.
f Ge.25.13.
g or, *a man of peace.*
a or, *shall I lift up mine eyes to the hills? whence should my help come?* Je.3.23.
b Ho.13.9.
c 1 Sa.2.9. Pr.3.25,26
d Is.27.3.
e Is.25.4.
f Is.49.10. Re.7.16.
g 2 Ti.4.18.
h De.28.6. Pr.2.8.

PSALM CXX.

A David prayeth against Doeg, 3 reproveth his tongue, 5 complaineth of his necessary conversation with the wicked.

A Song of degrees.

IN [a] my distress I cried unto the LORD, and he heard me.
2 Deliver my soul, O LORD, from lying lips, *and* from a deceitful tongue.
3 [b] What shall be given unto thee? or what shall be [c] done unto thee, thou false tongue?
4 [d] Sharp arrows of the mighty, with coals of juniper.
5 Wo is me, that I sojourn in [e] Mesech, *that* I dwell in the tents of [f] Kedar!
6 My soul hath long dwelt with him that hateth peace.
7 I *am* [g] *for* peace: but when I speak, they *are* for war.

PSALM CXXI.

The great safety of the godly, who put their trust in God's protection.

A Song of degrees.

I [a] WILL lift up mine eyes unto the hills, from whence cometh my help.
2 My [b] help *cometh* from the LORD, which made heaven and earth.
3 He [c] will not suffer thy foot to be moved: he [d] that keepeth thee will not slumber.
4 Behold, he that keepeth Israel shall neither slumber nor sleep.
5 The LORD *is* thy keeper: the LORD *is* thy shade [e] upon thy right hand.
6 The [f] sun shall not smite thee by day, nor the moon by night.
7 The [g] LORD shall preserve thee from all evil: he shall preserve thy soul.
8 The LORD shall preserve thy [h] going out

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thoughts of the word of God, in all its departments, and to pray for divine grace to make a proper use of it. After all, we may well conclude, with the psalmist, in the language of confession and of prayer, and each of us, for ourselves, say, "I have gone astray like a lost sheep: seek thy servant."

> "Thine eyes in me the sheep behold,
> Whose feet have wandered from the fold;
> That guideless, helpless, strives in vain
> To find its safe retreat again;
> Now listens, if perchance its ear
> The shepherd's well known voice may hear;
> O seek thou him," thou friend of men,
> And guide him to thy fold again.—*Merrick*, altered.

PSALM CXX. Ver. 1—7. *The psalmist prays for protection against his adversaries.*—The title prefixed to this and the fourteen following psalms, is, in our translation, "A Song of degrees," which is variously interpreted. The most general opinion is, that these psalms were written, either for the tribes going up in procession to worship at Mount Zion; or, for their subsequent going up from the captivity in Babylon. The psalm before us, however, seems to have no reference to either, but to be rather of the epigrammatic cast, and to favour the notion of Professor *Gesenius*, that the title has reference to the poetic composition. (See note.) It is generally supposed to have been written by David, when persecuted by the malignant landers of Doeg, or some other malignant slanderers, whose words were like "sharp arrows of the mighty, with coals of juniper," in which there is a beautiful gradation of sense, terminating in a point of severity which does not appear in the translation. Slanderous words are often compared to arrows and to sharp arrows; but the force is much increased by the bow being drawn by "a mighty man:" for "as the man is, so is his strength;" (Judges viii. 21;) and the force with which his weapon strikes. But what mean these "coals of juniper?" They are remarkable, it appears, for their long continued heat, and here intimate that the wounds inflicted by the tongue of the slanderer, not only deeply penetrate, but inflame and burn for a long continuance. Hence the apostle James compares the tongue of slander to a fire enkindled from the infernal pit, and inflaming the course of nature. (James iii. 5, 6.)

PSALM CXXI. Ver. 1—8. *Help in God under all circumstances.*—Bishop *Lowth* supposes the two first verses to be the language of a king of Israel going out to battle, and looking up to the oracle on Mount Zion for support; and the following part of the psalm he considers as the answer of the high priest from the tabernacle: but Bishop *Horne* considers the first verses as the language rather of an Israelite going up to the tabernacle, to keep one of the sacred festivals, and the following as an answer of peace and protection on his journey. This appears to us far the most probable: for, had the scene been a military one, we should have heard of shield, and sword, and buckler. The protection solicited and promised is from the burning heat of the sun, and the chilling influences of the moon, or the night air, both which were to be dreaded in Judea. "The meaning is, (says Bishop *Horne*,) that the good man, during his journey through life, shall be under God's protection at all seasons; as Israel in the wilderness was defended from the burning heat of the sun by the moist and refreshing shadow of the cloud; and secured against the inclement influences of the nocturnal heavens by the kindly warmth and splendour diffused from the pillar of fire. Be thou with us, thy servants, O Lord, in the world, as thou wast with Israel in the wilderness; suffer not our virtue to dissolve before the sultry gleams of prosperity; permit it not to be frozen by the chilling blasts of adversity."

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understood literally; for they praised God twice in the morning before reading the decalogue, and once after; twice in the evening before the same reading, and twice after; making in the whole *seven* times.]—*Bagster.*

Ver. 175. *Let my soul live.*—i. e. preserve my life.

PSALM CXX. Title,—*A song of degrees*—which is prefixed to this and to the fourteen following psalms. The word (*mahaloth*) rendered "degrees," means literally, *steps*, or *stairs*, but is very generally applied to any kind of ascents. Bishop *Lowth* calls these psalms "Odes of the Ascensions;" i. e. which were sung, either when the people *came up* to worship at Jerusalem, at the annual festivals, or perhaps from the Babylonish captivity. The return is certainly called the *ascension*, or *coming up* from Babylon, Ezra vii. 9. and the Syriac translator refers to this circumstance almost all the psalms that bear this inscription; . . . . (and) many of them manifestly have a relation to it. . . . . But we must not omit remarking also, that both in the Old and New Testaments there is scarcely a phrase more common than "to go up to Jerusalem; to go up to the feast:" and Psalm cxxii. can scarcely be applied to any thing, but the celebration of some festival.

Besides, several of these psalms bear the name of David, and others have evident reference to his time and circumstances; but few of them could therefore be composed for the return from Babylon.

Gesenius suggests, that the term may mark a peculiar species of Hebrew composition; and it is remarkable, that these psalms are all very short, (one only exceeding nine verses,) and in several of them there is a gradation of meaning, and a degree of point toward the close, almost epigrammatic.

The Rabbinical tradition, of these Psalms being intended to be sung on the steps of the temple, is now generally rejected; besides, David lived in the time of the tabernacle, which had no steps.

Ver. 3. *What shall be given, &c.*—See margin; i. e what is to be gained by deceit and slander?

Ver. 4. *Sharp arrows.*—See margin.—*With coals of juniper.*—See note on 1 Kings xix. 4. *Rosenmuller* considers the juniper (*Rothern*) of the same species with the *broom*, which, in Spain, retains the Arabic name, *Roterna;* and St. *Jerome* speaks of its retaining live ashes for a whole year. See *Orient. Lit.* No. 804.

Ver. 5. *In Mesech.*—[*Meshech* was the son of Japheth, from whom apparently the *Moschi* descended, who inhabited the mountains bordering upon Colchis, Iberia, and Armenia, (*Strabo*, l. xi.) and who afterwards peopled Russia; and the posterity of *Kedar*, son of Abraham, called *Kedarenians* by *Pliny*, dwelt in the south of Arabia Deserta, near the Nabathæans. Probably the Psalmist simply means that the people among whom he lived appeared to be as fierce and barbarous as these wandering tribes.]—*Bagster.* It is not certain that *Mesech* is a proper name: both *Ainsworth* and Bishop *Horne* remark that the verse may be rendered, "Wo is me, that my sojourning is prolonged: I dwell in the tents of Kedar," or of the Ishmaelites.

PSALM CXXI. Ver. 1. *I will lift.*—See margin; i. e. to the idols worshipped in the mountains.—But we prefer the text.

Ver. 5. *Thy shade, &c.*—*Lowth*, "The Lord will shade thee with his right hand."

Ver. 6. *The sun.*—Sun-strokes are very fatal in those hot countries. "It is a fact, too, that the moonbeams have a pernicious influence. Meat exposed to moonlight, will not take salt, but taints and spoils." *Milton* attributes *parching* to the night air:

> "——————— The parching air
> Burns frore, and cold performs th' effect of fire."

The effects of fire and frost on the human body, are known to be very similar.

and thy coming in from this time forth, and even for evermore.

PSALM CXXII.

1 David professeth his joy for the church, 6 and prayeth for the peace thereof.

A Song of degrees of David.

I WAS glad when they said unto me, Let [a] us go into the house of the LORD.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city that is compact together:

4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

5 For [b] there [c] are set thrones of judgment, the thrones of the house of David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, *and* prosperity within thy palaces.

8 For my brethren and companions' sakes, I will now say, Peace *be* within thee.

9 Because of the house of the LORD our God I will seek [d] thy good.

PSALM CXXIII.

1 The godly profess their confidence in God, 3 and pray to be delivered from contempt.

A Song of degrees.

UNTO [a] thee lift I up mine eyes, [b] O thou that dwellest in the heavens.

2 Behold, [c] as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; [d] so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 [e] Have mercy upon us, O LORD, have mercy upon us: [f] for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled [g] with the scorning of those that are at ease, *and* with the contempt of the proud.

PSALM CXXIV.

The church blesseth God for a miraculous deliverance.

A Song of degrees of David.

IF [a] *it had not been* the LORD who was on our side, [b] now may Israel say;

2 If *it had not been* the LORD who was on our side, [c] when men rose up against us:

3 Then [d] they had [e] swallowed us up quick, when [f] their wrath was kindled against us:

4 Then [g] the waters had overwhelmed us, the stream had gone over our soul:

5 Then [h] the proud waters had gone over our soul.

6 Blessed *be* the LORD, [i] who hath not given us *as* a prey to their teeth.

7 Our [j] soul is escaped [k] as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

8 Our [j] help *is* in the name of the LORD, who made heaven and earth.

PSALM CXXV.

1 The safety of such as trust in God. 4 A prayer for the godly, and against the wicked.

A Song of degrees.

THEY that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.

2 *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever.

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a Is.2.3 Jer.50.5 Zec.8.21.
b De.17.8,9. 2 Ch.19.8.
c *do sit.*
d Ne.2.10.
a Ps.121.1.
b Ps.2.4. 11.4. 113.5,6.
c Jos.9.23, 27; 10.6.
d Ps.40.1..3 119.82,123 ..125.
e Ps.56.1,2.
f Ps.44.13.. 16.
g Ps.73.5,9.
a Ex.15.1, &c.
b Ps.129.1.
c Ps.2.1,2.
d Ps.27.2.
e Nu.16.30 ..34.
f Ps.76.10.
g Ps.18.4.
h Ps.93.3,4.
i Ps.17.9.
j 1Sa.23.26, 27.
k Ps.25.15.
l Ps.115.15.

PSALM CXXII. Ver. 1—9. *The joy of attending the house of God.*—This psalm, as Bishop *Lowth* observes, was evidently written on occasion of some public festival at Jerusalem, whither all the tribes were required to go up three times in the year. Jerusalem was a type of the Christian church; and as the former was "compacted together," so the latter, being "built upon the foundation of the apostles and prophets," is "fitly framed together," and "groweth unto a holy temple in the Lord." (Eph. ii. 20, 21.) As it was an object of the earnest desire of true Israelites to attend the typical solemnities of the law; so is it of Christian believers to meet their Lord in the more spiritual services of the New Testament church: but their ultimate desire is to meet him in the New Jerusalem which is above. Bishop *Horne* mentions of *Theodore Zuinger*, a learned physician of the sixteenth century, that, on his death-bed, he took leave of the world in a Latin paraphrase of this psalm, which was translated by *Merrick*, and from which we copy the last verse, which is an apostrophe to the New Jerusalem.

"Let me, blest seat, my name behold
Among thy citizens enrolled,
In thee for ever dwell:
Let Charity my steps attend,
My sole companion and my friend,
And Faith and Hope farewell!"

PSALM CXXIII. 1—4. *Confidence in God, and prayer for deliverance.*—The attention of servants (or slaves) to their masters, is, and perhaps always was, in the east, very particular and minute. Dr. *Pococke* says, that "at a visit in Egypt, every thing is done with the greatest decency, and the most profound silence; the slaves, or servants, standing at the bottom of the room with their hands joined before them, watching with the utmost attention every motion of their master, who commands them by signs." Another traveller (*La Motraye*) says, "that the Eastern ladies are waited on even at the least wink of the eye or motion of the fingers, and that in a manner not perceptible to strangers." Supposing this, or somewhat like it, to have been the practice in Judea, the psalmist might borrow hence the imagery of this psalm; in which he is represented as watching the indications of the divine will, so narrowly as a servant (male or female) watched the orders that were expressed by the hand of their master or mistress. Even so "our eyes wait upon the Lord our God."

From the latter part of this psalm, we are led to conclude that it was composed during a period of great contempt and scorn toward Israel from their heathen enemies. Bishop *Patrick* thinks it was probably at the period of Rabshakeh's blasphemy, when Hezekiah and the pious Jews watched the motions of divine providence (if we may so speak) with the most diligent attention. If so, it was probably written by Isaiah. (See 2 Kings xix. 1—5.) If the Lord's servants apply to him for relief, or for redress under injuries, it is necessary that they should watch as well as pray; or "look up," as David himself expresses it. (Psalm v. 3.)

PSALM CXXIV. Ver. 1—8. *Acknowledgments of divine mercy received.*—This is a psalm of David, but it is not necessary, nor perhaps possible, to ascertain the occasion of its being written. David was frequently distressed by the inroads of numerous armies of his enemies, as by the Philistines when they spread themselves in the valley of Rephaim; and when the Ammonites and Syrians combined against him like the billows of an overwhelming sea; but the Lord was on his side, and they were defeated. (See 2 Sam. v. 17—25; x. 6—19.) Christians can have no difficulty in making a proper use of passages like these. "The great lesson which this psalm inculcates (says Bishop *Horne*) is, that for every deliverance, whether of a temporal or spiritual nature, we should, in imitation of the saints above, ascribe salvation to God and to the Lamb."

"Our help is in Jehovah's name,
Who formed the earth and built the skies:
He that upholds that wondrous frame,
Guards his own church with watchful eyes."—*Watts.*

PSALM CXXV. Ver. 1—5. *The final prosperity of Zion,*

PSALM CXXII. [It is very uncertain why the title of "A song of degrees," is affixed to these Psalms. As *maaloth*, from *alah*, "to ascend," denotes *steps*, or *stairs*; some are of opinion that they were sung by the Levites, as they went up the steps or stairs of the temple. But as it also signifies simply *ascents*, or *goings up*, others explain them in reference to the return from the Babylonian captivity; and others think they were so called because sung by the Hebrews when they went up to Jerusalem, three times a year, at the annual festivals. Some think it means a song sung with the highest *elevation* of the voice and music; and others apply it to the matter of the psalm, and think it denotes a song of peculiar *excellence*,—"a most excellent ode," as *Junius* and *Tremellius* render. This psalm was probably written by David for the use of the Israelites, when they went up to Jerusalem, after the ark was removed thither, to celebrate the sacred feasts.]—*Bagster.*

Ver. 4. *The testimony of Israel.*—That is, the ark of the testimony, Exod. xl. 3, 20.

Ver. 5. *The thrones of the house of Israel.*—That is, of the heads of the several tribes.

PSALM CXXIII. [This psalm is probably a complaint of the captives in Babylon, relative to the contempt and cruel usage they received.]—*Bagster.*

Ver. 2. *Eyes of servants.*—[These words may be understood as expressive of a readiness to obey his commands when known; and also as the language of dependance, expecting support, protection, and redress.]—*Bagster.*

PSALM CXXIV. [It is uncertain what the particular deliverance was which is celebrated in this Psalm. It is attributed to David in the present copies of the Hebrew text; but it is to be remarked, that *ledavid*, "of David," is wanting in three MSS. and in the ancient versions. Some refer it to the deliverance of Hezekiah from Sennacherib; and others to the return from the Babylonian captivity; while Dr. *A. Clarke* refers it to that of the Jews from the massacre intended by Haman.]—*Bagster.*

Ver. 4. *Then the waters had overwhelmed us*—Meaning, the army of the enemy. Compare Isa. lix. 19.

PSALM CXXV. [Dr. *Delaney* supposes this psalm to have been composed by David when about to attack the strong holds of Zion; others refer it to the invasion of Judah by Sennacherib, and the miraculous deliverance of Jerusalem; but it most probably was written on the return from the captivity.]—*Bagster.*

Ver. 2. *As the mountains.*—[This comparison beautifully illustrates the power and protection of God: Jerusalem, says *Sandys*, is seated on a rocky

3 For the rod of [a] the wicked shall not rest [b] upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto *those that be* good, and to *them that are* upright in their hearts.

5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* peace [c] *shall be* upon Israel.

[a] *wickedness.*
[b] Is.14.5,6.
[c] Ga 6 16.

PSALM CXXVI.

1 The church, celebrating her incredible return out of captivity, 4 prayeth for, and prophesieth the good success thereof.

A Song of degrees.

WHEN the LORD [a] turned [b] again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath [c] done great things for them.

3 The LORD hath done great things for us; *whereof* we are glad.

4 Turn again our captivity, O LORD, as the streams in the south.

5 They [d] that sow in tears shall reap in [e] joy.

6 He that goeth forth and weepeth, bearing [f] precious seed, shall doubtless come again with [g] rejoicing, bringing his sheaves *with him.*

[a] *returned the returning.*
[b] Ps 53.6. 85.1.
[c] *magnified to do with them.*
[d] Je.31.9., 14.
[e] *singing.*
[f] or, *seed basket.*
[g] Ps.30.5.

[a] or, *of.* Ps.72. title
[b] 1Co.3.6,7.
[c] *that are builders of it in it.*
[d] Ge.3.17, 19.
[e] Ge.33.5. 1Sa.2.5.
[f] *filled his quiver with.*
[g] or, *subdue* Ps.18.47. or, *destroy.*
[h] Job 5.4.

PSALM CXXVII.

1 The virtue of God's blessing. 3 Good children are his gift.

A Song of degrees [a] for Solomon.

EXCEPT [b] the LORD build the house, they labour in vain [c] that build it: except the LORD keep the city, the watchman waketh *but* in vain.

2 *It is* vain for you to rise up early, to sit up late, to eat [d] the bread of sorrows: *for* so he giveth his beloved sleep.

3 Lo, children [e] *are* a heritage of the LORD. *and* the fruit of the womb *is his* reward.

4 As arrows *are* in the hand of a mighty man; so *are* children of the youth.

5 Happy *is* the man that hath [f] his quiver full of them: they shall not be ashamed, but they shall [g] speak with the enemies in the [h] gate.

[a] *wicked-ness.*
[b] Is.14.5,6.
[c] Ga 6 16.
[a] *returned the returning.*
[b] Ps 53.6. 85.1.
[c] *magnified to do with them.*
[d] Je.31.9., 14.
[e] *singing.*
[f] or, *seed basket.*
[g] Ps.30.5.

PSALM CXXVIII.

The sundry blessings which follow them that fear God.

A Song of degrees.

BLESSED [a] *is* every one that feareth the LORD; that walketh in his ways.

2 For [b] thou shalt eat the labour of thy hands: happy *shalt* thou *be*, and *it shall be* well with thee.

3 Thy wife [c] *shall be* as a fruitful vine by the sides of thy house: thy children like olive-plants [d] round about thy table.

[a] or, *of.* Ps.72. title
[b] 1Co.3.6,7.
[c] *that are builders of it in it.*
[d] Ge.3.17, 19.
[e] Ge.33.5. 1Sa.2.5.
[f] *filled his quiver with.*
[g] or, *subdue* Ps.18.47. or, *destroy.*
[h] Job 5.4.
[a] Ps.112.1.
[b] Is.3.10.
[c] Eze.19.10.
[d] Ps.144.12.

and destruction of her enemies.—In this psalm the church is comforted with the promises of God's protection and defence; and to remove, in due time, the hand of persecution from them, so that the rod (or sceptre) of the wicked (or of wickedness) shall not rest *permanently* on the lot (or portion) of the righteous. The reason given is, "lest the righteous put forth their hands to iniquity;" that is, lest from the universal prevalence of iniquity, they also should be drawn into the vortex of crime. Dr. *Hammond* quotes Aben Ezra as applying this psalm to the kingdom of the Messiah, when "the mountain of the Lord's house shall be established in the top of the mountains," (Isa. ii. 2.) while those who turn aside to the "crooked ways" of idolatry, shall be led forth to punishment with other workers of iniquity. But "peace shall be upon Israel;" or as we should rather render it, "Peace be on Israel!" (See Gal. vi. 16.)

PSALM CXXVI. Ver. 1—6. This psalm is generally, and we think justly, applied to the first return from captivity, which to many must be so unexpected, and appear so marvellous, that it must seem rather a dream than a reality. The decree of Cyrus, doubtless, filled their "mouth with songs," and even those of the heathen around them with admiration. "The Lord hath done great things for them," said they; and the Jews replied, "True! indeed the Lord hath done great things for us, and we are glad." The prayer which now arose in their hearts (for our mercies should teach us to pray as well as praise) will bear a two-fold interpretation. By "streams in the south," Bishop *Lowth* understands the torrents produced by the periodical rains in the south of Judea, which dried up during the heat of summer; but, when the time came round, returned again from the same cause, and filled the same channels. So Israel were now about to return to their country. But Dr. *Durell* gives rather a different turn to the words, which he renders, "The turning of our captivity, O Lord, is as streams in the south," or desert of Judea; equally welcome and delightful as rain upon the thirsty sands.

The Israelites now going forth from Babylon, are compared to husbandmen sowing with tears, lest they should not be permitted to reap the fruit of their industry. A traveller in that country remarks: "In Palestine we have often seen the husbandman sowing, accompanied by an armed friend, to prevent his being *robbed of the seed.*" *Harmer* observes, that these Israelites were in similar circumstances: they had reason to fear that their enemies would defeat their efforts; but the author of this psalm (perhaps Ezra) predicts a happy issue to their efforts, and promises them a joyful harvest.

Bishop *Horne* remarks, that "the return of Israel from Babylon holds forth a figure of the same import with the Exodus of that people from Egypt. And this psalm, like the prophecies of Isaiah, representeth the blessed effects of a spiritual redemption, in words primarily alluding to that temporal release."

PSALM CXXVII. Ver. 1—5. *The importance of God's blessing on all our affairs.*—Judging from the title, we should consider this psalm as probably composed by Solomon, at the time of building his own house, or the temple. The chief doctrine meant to be inculcated is, that all our labours are in vain, either to build, or to guard our habitations, without the divine aid and concurrence. Solomon expresses the same sentiment in his Proverbs and Ecclesiastes. (Prov. iii. 5, 6. Eccles. ix. 11.)

The second doctrine of the psalm is, that "children are a heritage of (or from) the Lord," and bestowed as a reward on those that serve him. Among the Jews, instead of being a burden, (as many among us consider them,) they were "as arrows in the hand of a mighty man," that is, as weapons of defence; so that their father, when himself aged and infirm, need not be afraid to speak with his enemies in the gate; since, if he were accused before the elders, they were ready to plead his cause: or, if war should be at his gate, (as in Judges v. 8.) they were able personally to defend him: and much it is to the honour of those affectionate children, who make their parent's cause their own.

PSALM CXXVIII. Ver. 1—6. *The blessings of a virtuous marriage.*—"Marriage (says Bishop *Horne*) was ordained by God, to complete the felicity of man in a state of innocency: and the benediction of heaven will ever descend upon it, when undertaken in the fear of the Lord. The vine, a lowly plant, raised with tender care, becoming, by its luxuriancy, its beauty, its fragrance, and its clusters, the ornament and glory of the house to which it is joined, and by which it is supported, forms the finest imaginable emblem of a fair, virtuous, and faithful wife." The children round the family table are no less beautifully represented by a plantation of young olives, "ever fair and green." And both images, taken together, compose the most engaging picture of a happy family ever drawn by the hand of a poet.

The blessings here promised are, indeed, of a temporal nature; but pious Jews, as well as pious Christians, were used to look through these images to higher objects, of which we have an example in the Chaldee paraphrase of this expression, "It shall be well with thee," which adds "in the world to come."

mountain, every way to be ascended, except a little on the north, with steep ascents and deep valleys naturally fortified: for the most part, it is environed with other mountains, not far removed, as if placed in the midst of an amphitheatre."]—*Bagster.*

Ver. 3. *The rod.*—Or sceptre, (see Ps. cx. 2.)

Ver. 5. *Lead them forth.*—That is, to punishment.——*But peace,* &c.—The Hebrew reads literally, "Peace (be) on Israel!"

PSALM CXXVII. Ver. 1. *Like them that dream.*—[Similar to this was the effect produced upon the Greeks when the Romans proclaimed their liberty at the Isthmian games, after they had vanquished Philip king of Macedon. "Scarcely could any person believe what he heard. They gazed on each other, wondering as if it had been some *illusion, similar to a dream.*"—*Livy.*] —*Bagster.*

Ver. 5. *Reap in joy.*—See margin; which is no doubt to be understood literally, as at our harvest homes; but with this difference, that they sing songs of praise to the true God, and not to Bacchus, or Ceres, &c. as is too common in our rejoicings. See Ruth ii. 4.

PSALM CXXVII. Ver. 2. *So*—*Ainsworth,* "surely;" *Hammond,* "since;" *he giveth his beloved sleep.*—An allusion to Solomon's name, *Jedidiah* 2 Sam. xii. 25.

Ver. 5. *That hath his quiver full.*—See margin.——*Speak with*—"Subdue," or "destroy his enemies." *Merrick* quotes a Chinese remark: "When a son is born in a family, it is customary to hang up a bow and arrow before the house, as a sign that the family has acquired a defender."

PSALM CXXVIII. Ver. 3. *Fruitful vine.*—[The houses in the East are built in the form of a square, with an open area in the midst, with apartments on each side. This quadrangular court is adorned with spreading trees, aromatic shrubs, and fragrant flowers, which are continually refreshed by the crystal waters of a fountain playing in the midst; and to increase the beauty of the scene, they cover the stairs leading to the upper apartments of the harem with vines, and have often a lattice work of wood raised against the dead walls, upon which climbs a vine or other mantling shrub."—*Bagster.*——*Thy children like olive-plants,* &c.—Or, Thy children round thy table *like olive-plants;* i. e. ever fresh and flourishing: *Harmer* and *Boothroyd* *Ainsworth*

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 The LORD shall bless thee out [e] of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, thou shalt see thy children's [f] children, *and* peace [g] upon Israel.

PSALM CXXIX.

1 An exhortation to praise God for saving Israel in their great afflictions. 5 The haters of the church are cursed.

A Song of degrees.

MANY [a] a time have they afflicted me from [b] my youth, may Israel now say:

2 Many a time have they afflicted me from my youth: yet [c] they have not prevailed against me.

3 The ploughers ploughed upon my back: they made long their furrows.

4 The LORD *is* righteous: he hath cut asunder the cords of the wicked.

5 Let [d] them all be confounded and turned back that hate Zion.

6 Let them be as the grass *upon* the house-tops, which [e] withereth afore it groweth up:

7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.

8 Neither do they which go by say, The blessing [f] of the LORD *be* upon you: we bless you in the name of the LORD.

PSALM CXXX.

1 The psalmist professeth his hope in prayer, 5 and his patience in hope. 7 He exhorteth Israel to hope in God.

A Song of degrees.

OUT of the depths [a] have I cried unto thee, O LORD.

2 Lord, hear my voice: let [b] thine ears be attentive to the voice of my supplications.

3 If [c] thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

4 But [d] *there is* forgiveness with thee, that [e] thou mayest be feared.

5 I wait for the LORD, my soul doth wait, and in his word do I hope.

6 My soul *waiteth* for the Lord more than they [f] that watch for the morning: *I say, more than* they that watch for the morning.

7 Let Israel hope [g] in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous [h] redemption.

8 And [i] he shall redeem Israel from all his iniquities.

PSALM CXXXI

1 David, professing his humility, 3 exhorteth Israel to hope in God.

A Song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I [a] exercise myself in great matters, or in things too high [b] for me.

2 Surely I have behaved and quieted [c] myself, as a child [d] that is weaned of his mother: my soul *is* even as a weaned child.

3 Let Israel hope in the LORD from henceforth [e] and for ever.

PSALM CXXXII.

1 David in his prayer commendeth unto God the religious care he had for the ark. 7 His prayer at the removing of the ark, 11 with a repetition of God's promises.

A Song of degrees.

LORD, remember David, *and* all his afflictions:

2 How he sware unto the LORD, *and* vowed [a] unto the mighty *God* of Jacob;

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

4 I will not give sleep to mine eyes, *or* slumber to mine eyelids,

5 Until I find out a place for the LORD, [b] a habitation for the mighty *God* of Jacob.

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e Ps.134.3.
f Ge.50.23. Job 42.16.
g Ps.125.5.
a or, *much.*
b Ex.1.13, 14. La.1.3.
c Jn.16.33.
d 1Co.16.22.
e Mat.13.6, 21.
f Ru.2.4.
a La.3.55. Jo.2.2.
b 2 Ch.6.40.
c Ps.143.2. Ro.3.20., 24.
d Ex.34.7. Da.9.9. Ro.8.1.
e Je.33.8,9. 2 Ti.2.19.
f or, *which watch unto the morning.*
g Ps.71.5. Ro.8.24. He.10.25.
h Ps.103.8.
i Mat.1.21.
a *walk.*
b *wonderful.* Job 42.3.
c *my soul.*
d Mat.18.3.
e *from now.*
a 2 Sa.7.1, &c.
b *habitations.*

PSALM CXXIX. Ver. 1—8. *A retrospective view of persecution.*—This is evidently the language of the Jewish church in a state of captivity, or rather, just emerging from it; having been subject, not only to privations and to poverty, but to the inflictions of the scourge and of the dungeon. Of these she here takes a retrospective view, alluding to the various sufferings of the nation, from the days of Pharaoh to the Babylonish captivity; and the third verse in particular—"The ploughers ploughed upon my back," &c., has been often applied (and not improperly) to the scourging that our Saviour himself endured from his apostate countrymen. The psalm itself, we have remarked, seems to have been written in the dawn of Judah's deliverance from Babylon. "The Lord is righteous," saith the prophet, in the name of his brethren; "He hath cut asunder the cords of the wicked," with which they had bound and scourged their captives.

The following part of the psalm, though in an imprecatory form, may rather be considered (as Bishop *Horne* renders it) as *predictive* of their speedy deliverance, and the righteous retribution of heaven upon their enemies. They are not only compared to *grass*, as in other places, but to grass on the house-tops, where it could have no depth of soil, and where it withered before it could attain sufficient growth to fill the mower's hand, or to attract the admiration of the passers by, who were accustomed to bless the productions of the earth, and those who cultivated them. (Ruth ii. 4.)

PSALM CXXX. Ver. 1—8. *A penitent confession with prayer for pardon.*—This very excellent penitential psalm was also perhaps written during the captivity; though some, as Bishop *Patrick* and others, ascribe it to the patriarch David. The writer had evidently a deep sense of his own guilt, of the necessity of pardon, and of the way in which it was to be obtained. "All true fear of God must be founded on his forgiving mercy; but for the hope of this we might, indeed we *must*, dread him; but could not filially and reverentially fear him." The diligence of the priests or Levites, who, in the purlieus of the temple, watched for the rising day, that they might offer up their early sacrifices, is here used to represent the diligence and anxiety of a convinced sinner in imploring mercy.

> "So waits my soul to see thy grace.
> And, more intent than they,
> Meets the first openings of thy face,
> And finds a brighter day."—*Watts.*

PSALM CXXXI. Ver. 1—3. *A profession of humility, and subjection to Jehovah.*—This psalm is ascribed to David, and may correctly describe his feelings and disposition, which, under the influences of divine grace, were controlled and subdued, as a child that is completely weaned from the breast. It is supposed to have been composed in answer to the charges brought against him, of attempting to supplant Saul, and wrest the kingdom from him. The psalm is applied to Christ by some divines, on his being charged, with equal falsehood, with being an enemy to Cæsar. (John xix. 12.) And it is true, that all the virtues which Jews or Christians have partially possessed, resided, in their maturity and full perfection, in our divine Lord.

PSALM CXXXII. Ver. 1—18. *David's anxiety to provide for the ark, and its removal.*—There is some difference among commentators, as to the author of this psalm, and the occasion of its being written. If composed by *David*, it was probably on the second removal of the ark, from the house of Obed-edom, (1 Chron. xv. 4, &c.) and so *Lightfoot* places it: if by *Solomon*, it must have been about the time of removing the ark into the temple, which he had built for it, (2 Chron. v. 2, &c.) on which occasion the 135th and 136th Psalms are also supposed to have been written. Bishop *Horne*, who inclines to the former hypothesis, so clearly expresses and so beautifully improves it, that we cannot persuade ourselves to omit the following quotation:

"In all circumstances and situations, (says the Bishop,) Da-

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thinks the allusion to the olive, implies legitimacy, as the olive admits no foreign graft.

PSALM CXXIX. Ver. 2. *Not prevailed*—That is, so as to extirpate the Jewish nation, as appears to have been their object.

Ver. 3. *Ploughers ploughed.*—[This strong figure seems to intimate, that the enemies of Israel cut their backs by scourging, as the ploughers cut the soil.]—*Bagster.*

Ver. 6. *As grass upon the house-tops.*—[As the tops of the houses in the East are *flat*, and covered with plaster of terrace, they are frequently grown over with grass, or other vegetable productions: but, from the want of proper nourishment, it is but small and weak, and from its elevation, being exposed to the scorching sun, it is soon withered. If *grass*, the mower cannot make *hay* of it; if *corn*, the reaper cannot make a *sheaf* of it. A more beautiful and striking figure, to display the weak and evanescent condition of wicked men, cannot easily be conceived.]—*Bagster.*

PSALM CXXX. Ver. 6. *More than they that watch, &c.*—*Ainsworth,* "More than the watchmen for the morning—more than the watchmen for the morning." *Hammond,* "My soul hasteneth to the Lord, from the time of the morning watches." [Some suppose this to be an allusion to the city guards, or to the priests who watched at the temple; but probably it refers to the case of a bewildered and benighted traveller, or the endangered mariner, who eagerly looks forward to the break of day.]—*Bagster.*

PSALM CXXXI. Ver. 1. *Neither do I exercise* ("walk") *in great matters . . . . too high*—"Wonderful." "He could appeal to God, that he should have been well satisfied in privacy and obscurity, and in the meaner occupations of a shepherd; without intermeddling with affairs of state, or other 'matters too high' or *wonderful* for him."—*T. Scott.*

Ver. 2. *Surely I have, &c.*—The clause rendered "Surely I have," is literally, "If I have not," that is, "Then let mine enemies prevail against me." —*I have behaved and quieted myself.*—"I have composed and stilled my soul."—*T. Scott.*

PSALM CXXXII. Ver. 3. *Surely I will not come.*—"If I enter," being the

6 Lo we heard of it at Ephratah: we found it in the fields of the wood.

7 We [c] will go into his tabernacles: we will worship [d] at his footstool.

8 Arise, O LORD, into thy rest; thou, and the ark of thy [e] strength.

9 Let thy priests be clothed with righteousness; and let thy saints shout [f] for joy.

10 For thy servant David's sake turn not away the face of thine anointed.

11 The LORD hath sworn *in* truth unto David; he will not turn from it; Of [g] the fruit of thy [h] body will I set upon thy throne.

12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

13 For the LORD hath chosen Zion; he hath desired *it* for his habitation.

14 This [i] *is* my rest for ever: here will I dwell; for I have desired it.

15 I will [j] abundantly bless her provision: I will satisfy her poor with [k] bread.

16 I [l] will also clothe her priests with salvation: and her saints shall shout aloud for joy.

17 There will I make the horn of David to bud: I have ordained a [m] lamp [n] for mine anointed.

18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

c Ps.122.1.
d Ps.99.5.
e Ps.78.61.
f Is.65.14.
g 1 Ki.8.25.
h *belly.*
i Ps.68.16.
j or, *surely.*
k Lu.1.53.
l ver.9.
m or, *candle.*
n 2 Ch.21.7.

PSALM CXXXIII.

The benefit of the communion of saints.

A song of degrees of David.

BEHOLD, how good and how pleasant *it is* for brethren to dwell [a] together in unity!

2 *It is* like the precious ointment [b] upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments;

3 As the dew of [c] Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.

a *even together.*
b Ex.30.25, 30.
c De.4.48.

PSALM CXXXIV.

An exhortation to bless God.

A Song of degrees.

BEHOLD, bless ye the LORD, all *ye* servants of the LORD, which by night stand in the house of the LORD.

2 Lift [a] up your hands [b] *in* the sanctuary, and bless the LORD.

a 1 Ti.2.8.
b or, *holiness.* 1 Ch.16.29

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vid was solicitous for the tabernacle and service of God. Of the oath and vow here mentioned, we have, indeed, no account in the sacred history: but we read (2 Sam. vii. 2.) of the uneasiness which he expressed to Nathan the prophet, at the thought of his dwelling in a palace of cedar, while the ark of God dwelt only within the curtains of a tent. Nay, we find (by 1 Chron. xvi. 43.) that he did not bless, and consequently did not inhabit his own house, until he had brought the ark to Zion, where the temple was afterwards erected. He could take neither pleasure nor rest, until a place was prepared for the residence of Jehovah, in the midst of his people; and from thenceforth he gave himself, with unwearied diligence, to lay in a plentiful store of the most costly materials, silver, gold, and precious stones, which were employed by his son and successor, Solomon, in constructing the magnificent and mystic edifice. Thus, in the covenant of grace, did the Son of God engage not to take possession of his heavenly palace, nor to enter into his eternal rest, until he had prepared upon the earth a place for the residence of the Lord; a building framed of materials more precious than gold and silver, more bright and beautiful than rubies, emeralds, and diamonds. All this was planned and executed by one and the same person, who first suffered in meekness and patience, like David, then reigned in glory and peace, like Solomon. The believer should spare no pains, no time, no thought, to find out and prepare in his heart an habitation for the God of Jacob, since our Lord hath graciously vouchsafed to make this general promise to us all, 'If a man love me, my Father will love him, and we will come unto him, and make our abode with him.'" (John xiv. 23.)

Several reasons, however, incline us to the opinion of those who consider Solomon as the author. Not only are several expressions in this psalm quoted, or alluded to in his dedication prayer, which, to be sure, a son might copy from his father; but the writer speaks of David in the third person, and pleads before God the labours and afflictions which he (David) had suffered on account of his attachment to the ark of the God of Israel; the oath and covenant which God had made with him, and the promises to be fulfilled in himself, (Solomon,) as the budding of David's horn, and as a lamp to preserve his memory; but finally to be accomplished, to their utmost extent, in the Messiah himself, to whom the kingdom must be eventually surrendered, and in whom the promises must receive their ultimate accomplishment.

"The saints, unable to contain
Their inward joys, shall shout and sing:
The Son of David here shall reign,
And Zion triumph in her King."—*Watts.*

PSALM CXXXIII. Ver. 1—3. *The blessedness of unity and brotherly affection.*—This very beautiful, though very short psalm, is ascribed to David, and was probably written on the death of Ishbosheth, when Abner persuaded the other tribes to unite with Judah and Benjamin, under David's government. (2 Sam. v. 1, &c.) The unity of brethren is illustrated by two fine poetic images. The first is borrowed from the anointing of the high priest with the precious consecrated ointment, which spread, not its oily substance, but the rich fragrance of its perfume, on the collar of his robes. So *Lowth* quotes, from the elegant version of Buchanan:

"Sweet as the odorous balsam poured
On Aaron's sacred head:
Which o'er his beard, and down his breast
A breathing fragrance shed."

The other image is from the dew, which gently distils upon the mountains. Dr. *Pococke*, however, who travelled the country, gives a more literal translation. Hermon he supposes the highest mountain in Judea, and that the clouds upon its summit, carried by the north winds, let fall their dews upon Zion, which lies southward.

Dr. *Delany* (in his life of David) supposes these images to represent the spirit of unity between the governor and people, the head and body of the nation; and if we admit the notion of Dr. *Pococke*, the dews may, in the same way, represent the benefit conveyed by the highest orders to all around them. But the images may be more spiritually explained. Christ, who is God's anointed, bestows the anointing of the Spirit on all his people. (1 John ii. 27.) He also is "as the dew unto Israel," refreshing and comforting his people by divine grace (Hosea xiv. 5.)

In the close of this psalm, we have a striking proof that the more pious Hebrews did not confine their views to the present life, but carried forward their hopes and views beyond the grave, even to "life evermore."

PSALM CXXXIV. Ver. 1—3. *An Evening Hymn.*—Bishop *Patrick* thinks this short psalm (which is the last of the Songs of Degrees) was usually sung by the priests, on shutting up the gates of the temple in the evening, as the next psalm, on opening them in the morning. We read (1 Chron. ix. 33.) that some or other of the Levitical singers were constantly employed, "day and night," in singing the praises of Jehovah; so we find, in the celestial world above, the redeemed "are before the throne of God, and serve him day and night in his temple:" (Rev. vii. 15:) but this must be taken figuratively, for a continued round of worship; for, strictly speaking, there is "no night there." (Rev. xxii. 5.)

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usual form of an oath, or vow, that he would not.—*Find out*—That is, discover a proper situation.

Ver. 6. *Lo, we heard of it* (that is, of the ark) *at Ephratah*—The city of Shiloh, in the country of Ephraim, where the ark and tabernacle long continued, Judges xviii. 31.; xxi. 19. 1 Sam. i. 3. therefore an Ephraimite is called an Ephrathite, Judges xii. 5. See *Ainsworth.*—*In the fields of the wood*—That is, in the city of Kirjath-jearim, which signifies, the city of the woods, where the ark was twenty years, after it came home from the Philistines. 1 Sam. vi. 21.; vii. 1, 2. See *Ainsworth.*

Ver. 7. *At his footstool.*—Namely, before the ark.

Ver. 8. *Arise, O Lord.*—Num. x. 35, 2 Chron. vi. 41.

Ver. 10. *Turn not away the face of thine anointed.*—That is, "Deny not my request."

Ver. 11. *The Lord hath sworn.*—See 2 Sam. vii. 12. 1 Ki. viii. 25. 2 Chron. vi. 16. Luke i. 69. Acts ii. 30.

Ver 17. *There* (i. e. in Zion, or Jerusalem) *will I make the horn of David to bud.*—[A *horn* is an emblem of power and sovereignty; and as one horn dropped off, another sprung up, till the budding forth of the Messiah, "the horn of salvation." (Lu. i. 69.;) and the *lamp*, or family, of David was not extinguished, till "the Sun of righteousness arose with healing in his wings."]—*Bagster.*—*A lamp for mine anointed.*—A successor, to perpetuate his memory. See 1 Kings xv. 4. *Kimchi*, and other Rabbins, admit this verse to refer to the Messiah.

Ver. 18. *Crown flourish.*—This seems to allude to the materials of which crowns were perhaps originally made, as certain species of evergreens the bay, laurel, &c.

PSALM CXXXIII. Ver. 2. *The skirts*—"The mouth;" i. e. the edge or rather, the button-hole of the collar, (Exod. xxxix. 23.) which was under the beard. See *Ainsworth.*

Ver. 3. *As the dew of Hermon . . . . and of Zion.*—Bishop *Lowth* supplies the ellipsis as in our translation and in *Ainsworth.* [*Maundrell* says, "We were sufficiently instructed by experience what the holy Psalmist means by 'the dew of Hermon,' our tents being as wet with it as if it had rained all night." Some suppose that *Zion* here means a part of Mount Hermon, (Deu. iv. 48.;) but it is not written *Sion* here, but *Zion*, which is at Jerusalem.]—*Bagster.*

PSALM CXXXIV Ver. 1. *Which by night stand*—Namely, the priests, who stood to minister in the sanctuary; or, as some think, to keep watch, Ex. viii. 35.

3 The LORD that made heaven and earth bless thee out of Zion.

PSALM CXXXV.

1 An exhortation to praise God for his mercy, 5 for his power, 8 for his judgments. 15 The vanity of idols. 19 An exhortation to bless God.

PRAISE ye the LORD. Praise [a] ye the name of the LORD; praise *him*, O ye servants of the LORD.

2 Ye [b] that stand in the house of the LORD, in the courts of the house of our God,

3 Praise the LORD; for the LORD *is* good; sing praises unto his name; for [c] *it is* pleasant.

4 For [d] the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.

5 For I know that the LORD *is* great, and *that* our Lord *is* above all gods.

6 Whatsoever [e] the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

7 He [f] causeth the vapours to ascend from the ends of the earth; he [g] maketh lightnings for the rain; he bringeth the wind out of his treasuries.

8 Who [h] smote the first-born of Egypt, [i] both of man and beast.

9 *Who* sent tokens [j] and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 Who [k] smote great nations, and slew mighty kings;

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 And gave [l] their land *for* a heritage, a heritage unto Israel his people.

13 Thy [m] name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, throughout [n] all generations.

14 For [o] the LORD will judge his people, and he will repent himself concerning his servants.

15 The [p] idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that made them are like unto them: *so is* every one that trusteth in them.

19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

PSALM CXXXVI.

An exhortation to give thanks to God for particular mercies.

O GIVE thanks unto the LORD; for *he is* [a] good: for [b] his mercy *endureth* for ever.

2 O give thanks unto the [c] God of gods for his mercy *endureth* for ever.

3 O give thanks to the Lord of lords: for his mercy *endureth* for ever.

4 To him who alone [d] doeth great wonders: for his mercy *endureth* for ever.

5 To him that [e] by wisdom made the heavens: for his mercy *endureth* for ever.

6 To him that stretched out [f] the earth above the waters: for his mercy *endureth* for ever.

7 To him that made great lights: for his mercy *endureth* for ever:

8 The sun [g] to rule by day: for his mercy *endureth* for ever:

9 The moon and stars to rule by night: for his mercy *endureth* for ever.

10 To [h] him that smote Egypt in their first-born: for his mercy *endureth* for ever:

11 And brought out Israel from among them: for his mercy *endureth* for ever:

12 With a strong hand, and with a stretched out arm: for his mercy *endureth* for ever:

13 To him which divided [i] the Red sea into parts: for his mercy *endureth* for ever:

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

15 But [j] overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever:

16 To him which led [k] his people through the wilderness: for his mercy *endureth* for ever:

17 To him which smote great kings: for his mercy *endureth* for ever:

18 And [l] slew famous kings: for his mercy *endureth* for ever:

19 Sihon [m] king of the Amorites: for his mercy *endureth* for ever:

20 And Og the king of Bashan: for his mercy *endureth* for ever:

21 And [n] gave their land for a heritage: for his mercy *endureth* for ever:

a Ne.9.5. Ps.145.1.
b Ps.92.13.
c Ps.147.1.
d Ex.19.5. De.7.6.7. 1 Pe.2.9.
e Ps.33.9,11 Da.4.35.
f Je.14.22. Zec.10.1.
g Je.10.13.
h Ex.12.29.
i *from man unto.*
j Ex.7,&c.
k Nu.21.24 ...35. Ps.136.17, &c.
l Jos.12.7 Ps.44.1..3 78.55.
m Ex.3.15.
n *to generation and generation.*
o De.32.36.
p Ps.115.4, &c. Is.44.12, &c.

a Ps.119.68.
b 1Ch.16.34. 2Ch.20.21.
c De.10.17. Ps.82.1.
d Ps.72.18.
e Pr.3.19.
f Ge.1.9,&c. Je.10.12.
g *for the rulings.*
h Ex.12.29. Ps.135.8, &c.
i Ex.14.21, 22. Ps.78.13.
j *shaked off.*
k Ex.13.18. De.8.15.
l De.29.7.
m Nu.21.21, 23.
n Jos.12.1, &c.

PSALM CXXXV. Ver. 1—21. This is evidently a dialogue psalm between the priests and Levites; and *Henley* (in Lowth) supposes a third choir uttered the hallelujahs—"Praise ye Jah, praise ye Jehovah;" that is, praise ye the LORD. Verse 4 is supposed to be a general chorus, in which the congregation joined, as also verses 12, 14, 18, 21. This, however, is in great measure conjectural. The chief topics of this psalm, and of the following, and, indeed, of most of the Hebrew odes, are the deliverance from Egypt and the conquest of Canaan, with the preference of the true God before the idols of the heathen. These psalms admonish us, that it is our duty to praise God for his mercy to the church, and to the world at large; but specially to record our national mercies and deliverances, of which no nation under heaven has so many to record as ours. When the heart of man is in a suitable frame for praise, it can never want for topics, and all our temporal mercies will insensibly lead a pious mind to the blessings of redemption and eternal life.

"He for his people needful food provides,
Guards all their blessings, all their steps he guides;
Through snares and dangers safely leads them on
To endless bliss, and his own heavenly throne;
May praise perpetual to the God of heaven,
For his eternal grace and truth be given."—*Simon Browne.*

PSALM CXXXVI. Ver. 1—26. *A general exhortation to praise God for his mercies.*—The words, "for his mercy endureth for ever," which are repeated as the chorus to every verse of this psalm, were used by the Israelites in their daily worship; (1 Chron. xvi. 41;) by Solomon, at the dedication of the temple; (2 Chron. vii. 3, 6;) by Jehoshaphat, on the advice of a prophet, when he went out to engage the combined armies of the Ammonites and Moabites, (2 Chron. xx. 21.) and by their descendants, on laying the foundation of the

PSALM CXXXV. [Bishop *Patrick* supposes this to be the morning hymn which the precentor called upon the Levites to sing at the opening the gates of the temple, as the foregoing was sung at the shutting in the evening; but it is more probable that it was composed by Solomon, to be sung at the dedication of the Temple.]—*Bagster.*

In verses 1, 3, 4, &c. the sacred names *Jah* and *Jehovah* are used interchangeably, and both rendered LORD in capitals.

Ver. 7. *He causeth the vapours to ascend from the ends of the earth.*—[He causes the small aqueous particles to evaporate, and to ascend into the atmosphere as *vapour;* and there, by the gravity of the air, to be suspended at different heights in the form of clouds, as reservoirs for the purpose of furnishing rain for watering the earth.—*He maketh lightnings for the rain.*—Dr. *Russell* informs us, that seldom a night passes at Aleppo without much lightning in the north-west, but not attended with thunder; and, when it appears to the west or south-western points, it is a sure sign of the approaching *rain*, which is often followed with thunder. See note on Job xxxviii 26.]—*Bagster.*

Ver. 15—18 These verses seem copied from Ps. cxv. 4—6, 8.; only, instead of "Noses have they, but they smell not," we here read, "Neither is there any breath in their mouths;" i. e. they are lifeless.

PSALM CXXXVI. [This psalm is little else than a repetition of the preceding, with the addition of the burden, "for his mercy endureth for ever," at the end of each verse; and it was doubtless composed on the same occasion. It seems evidently to have been a responsive song: the first part of the verse being probably sung by the Levites, and the burden by the people.]—*Bagster.*

Ver. 5. *By wisdom made*, &c.—[In the contrivance of the celestial bodies—in their specific gravities, relations, connexions, influences on each other, revolutions, &c.: and in the wonderful adaptation of the atmosphere for the purposes of refracting the light, forming rain, dew, snow, &c., are exhibited the most astonishing displays of the Divine wisdom.]—*Bagster.*

Ver. 9. *Moon and stars.*—[The sun is the monarch of day, the state of light; the moon of the night, the state of darkness. The rays of the sun falling on the atmosphere, are refracted and diffused over the whole of the hemisphere of the earth immediately under its orb; while those rays of that vast luminary which, because of the earth's smallness in comparison of the sun, are diffused on all sides beyond the earth, falling on the opaque disc of the moon, are reflected back on the lower hemisphere, or the part of the earth opposite the sur. But the reflected light being 80,000 times less in intensity than that of the sur, there is a sufficient distinction between day and night, though each is ruled and determined by one of these two *great lights.*]—*Bagster.*

Ver. 15. *But overthrew.*—(Exod. xiv. 27, 28.; xv. 4.) The various events named in this psalm have been repeatedly referred to.

22 *Even* a heritage unto Israel his servant: for his mercy *endureth* for ever.
23 Who remembered [o] us in our low estate: for his mercy *endureth* for ever:
24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.
25 Who [p] giveth food to all flesh: for his mercy *endureth* for ever:
26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

o De.32.36. Lu.1.48.
p Ps.145.15.

PSALM CXXXVII.

1 The constancy of the Jews in captivity. 7 The prophet curseth Edom and Babel.

BY the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion.
2 We hanged our harps upon the willows in the midst thereof.
3 For there they that carried us away captive required of us [a] a song; and they that [b] wasted [c] us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.
4 How shall we sing the LORD's song in a [d] strange land?
5 If [e] I forget thee, O Jerusalem, let my right hand forget *her cunning*.
6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer [f] not Jerusalem above [g] my chief joy.
7 Remember, O LORD, the children of Edom in the day of Jerusalem; who said, [h] Raze *it*, raze *it*, *even* to the foundation thereof.
8 O daughter of Babylon, who [i] art to be [j] destroyed; happy *shall he be*, that [k] rewardeth thee as thou hast served us.
9 Happy *shall he be*, that taketh and dasheth thy little ones against [l] the stones.

a *the words of a song*
b *laid us on heaps.*
c Ps.79.1.
d *land of a stranger.*
e Da.6.10, 11.
f Ps.84.10.
g *the head of my joy*
h *make bare*
i Is.13.1,&c. Re.18.6.
j *wasted.*
k *recompenseth unto thee thy deed which thou didst to us.*
l *rock.*
a Is.42.21.
b Is.66.1,2. 1 Pe.5.5.
c Mi.7.8,9.
d Phi.1.6. 1 Th.5.24.
e Je.17.10. Re.2.23.

PSALM CXXXVIII.

1 David praiseth God for the truth of his word. 4 He prophesieth that the kings o the earth shall praise God. 7 He professeth his confidence in God.

A Psalm of David.

I WILL praise thee with my whole heart: before the gods will I sing praise unto thee.
2 I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for [a] thou hast magnified thy word above all thy name.
3 In the day when I cried thou answeredst me, *and* strengthenedst me *with* strength in my soul.
4 All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.
5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.
6 Though [b] the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth afar off.
7 Though [c] I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thy hand against the wrath of mine enemies, and thy right hand shall save me.
8 The LORD will perfect [d] *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: forsake not the works of thine own hands.

PSALM CXXXIX.

1 David praiseth God for his all-seeing providence, 17 and for his infinite mercies. 13 He defieth the wicked. 23 He prayeth for sincerity.

To the chief Musician, a Psalm of David.

O LORD, thou hast searched [a] me, and known *me*.

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second temple. (Ezra viii. 11.) Praise is as necessary as prayer; and it is impertinent continually to supplicate the divine Being for new mercies, without thanking him for those which we already have received.

On this psalm, *Henry* will furnish us with two or three pertinent remarks. 1. God's mercies to his people are thus repeated and drawn out from the beginning to the end, with a progress and advance *ad infinitum*, (*i. e.* to infinity.) 2. In every favour received, we ought to notice the mercy of God, as the same now that it always has been. 3. That the everlasting continuance of God's mercy is equally to his honour and to his saints' comfort. 4. We must give thanks to God, not only because he does good to us, but also because he is good in himself; the streams must be traced to the fountain; and he is the fountain of all mercy.

> "Let us, with a joyful mind,
> Praise the Lord, for he is kind:
> For his mercies shall endure,
> Ever faithful, ever sure."—*Milton.*

PSALM CXXXVII. Ver. 1—9. *The lament of the Israelites in Babylon.*—"By the rivers of Babylon, there we sat down—we wept."—"What an inexpressible pathos is there in these few words! (says Bishop *Horne*.) How do they at once transport us to Babylon, and place before our eyes the mournful situation of the Israelitish captives! Driven from their native country, stripped of every comfort and convenience, in a strange land, among idolaters, wearied and broken hearted, they sit in silence by those hostile waters. Then the pleasant banks of Jordan present themselves to their imagination; the towers of Salem rise to view; and the sad remembrance of much-loved Zion causes tears to run down their cheeks." Their harps untuned hung pendent on the willows which bordered the Euphrates; and their cruel masters, who had probably heard much of their native melodies, required of them a song, even "one of the songs of Zion." But can they sing the Lord's song in a foreign land?—the praises of Jehovah to infidels and idol-worshippers? Ah no! say they; and imprecate upon themselves the loss of limbs, or of speech, if ever they should forget their country, their city, or their God. Nay, farther, they appear to rejoice in anticipating the destruction of their enemies, the Edomites, as well as Babylonians; for it appears by the prophet Obadiah, (ver. 10.) that the Edomites, though akin to Israel, rejoiced in their overthrow; and, as it is here expressed, encouraged their enemies to raze the foundations of their city.

How terrible soever may be the judgments of God on Babylon, there is no doubt but they are "just and righteous," for so are all the ways of the Almighty. (Rev. xv. 3, 4; xvi. 5.) But let us turn our attention for a moment to the weeping sufferers, who are now involved in a more dreadful judgment for the rejection of their Saviour, and drop a prayer and a tear over them.

> "O weep for those that wept by Babel's stream,
> Whose shrines are desolate, whose land a dream;
> Weep for the harp of Judah's broken shell;
> Mourn—where their God hath dwelt the godless dwell."—*Byron.*

PSALM CXXXVIII. Ver. 1—8. *David prophesieth the conversion of the Gentiles.*—To this psalm is prefixed the name of David, with which the internal evidence agrees. God had now fulfilled his promise of giving him the kingdom; and this fidelity to his word, David considers more honourable to the divine character than the displays of mere power or wisdom. And this made such an impression upon his mind, that it was the subject of his conversation, even among kings and princes, (See Psalm cxix. 46.) From this circumstance he is led forward, in prophetic vision, to anticipate the period when they also shall know and praise Jehovah, and, instead of gross and cruel idolaters, become the "nursing fathers" of the church. (Isa. xlix. 23.)

We notice the last verse particularly, because of its containing a most important doctrine, and its practical improvement. God's promises of persevering grace have been often abused, to the neglect of practical religion; but every inference that such grace shall be afforded to those who are not anxious to persevere, is a horrid perversion of this truth. David, while he adores the perpetuity of divine mercy, *prays for its continuance*; and no longer than we do this, are we authorized to expect it.

PSALM CXXXIX. Ver. 1—24. *The psalmist acknowledges*

Ver 25 *Who giveth food.*—[He who, in his gracious and universal providence, furnishes suitable food for the support and preservation of every intellectual and animal being. The appointing *every living thing* that sort of food which is exactly suited to its nature, desires, and necessities, (and the nature and habits of animals are endlessly diversified,) and a different kind of aliment adapted to its various stages of life, or the different periods of its growth, is an overwhelming proof of the wonderful wisdom, providence, and goodness of God; and calls for the loudest songs of gratitude and praise.]—*Bagster.*

PSALM CXXXVII. [The author of this beautiful and affecting elegy is unknown; but the occasion is evident; and it was most probably composed during, or near the close of, the captivity.]—*Bagster.*

Ver. 1. *Rivers of Babylon.*—[These "rivers of Babylon" may have been the Tigris and Euphrates, or their branches; or the streams that flowed into them. In their captivity and dispersion, it was customary for the Jews to hold their religious meetings on the banks of rivers, (Ac. xvi. 13.) and sometimes they built their synagogues here, when expelled from the cities.]—*Bagster.*

Ver. 2. *Willows.*—[*Willows* were so plentiful at Babylon, on the banks of the Euphrates, that Isaiah calls it "the brook or river of willows;" and Sir *R. K. Porter*, says, "Its banks were hoary with reeds, and the gray osier willows were yet there, on which the captives of Israel hung up their harps, and while *Jerusalem was not*, refused to be comforted."]—*Bagster.*

Ver. 3. *Required of us a song.*—Ps. cxlv. 5. "Thy marvellous works," is in the Hebrew, "The words of thy marvels."

Ver. 6. *Let my tongue cleave.*—That is, let me be speechless. See Job xxix 10. Ezek. iii. 26.

Ver. 7. *Raze it*—i. e. the foundation: level it to the ground.

Ver. 8. *Who art to be destroyed*—By the divine decree, Is. xiii. 1, &c. Or, as *Ainsworth* reads it, "Who art (worthy) to be destroyed." So Rev. xvi. 6.

PSALM CXXXVIII. [Five MSS. omit *ledavid*; and the LXX. and Arabic prefix also the names of *Haggai* and *Zechariah*.]—*Bagster.*

Ver. 1. *Before the gods.*—That is, "rulers." See Ps. lxxxii. 6, 7.

Ver. 2. *Above all thy name*—Or, "Thou hast magnified thy name, (even) thy word, above all." Bishop *Horne*.

PSALM CXXXIX. [This Psalm is supposed to have been composed by David when made king of Israel; though some think it was written by him when accused of traitorous designs against Saul. It is a most sublime ode on the

2 Thou [b] knowest my downsitting and my uprising, thou [c] understandest my thought afar off.

3 Thou [d] compassest my path and my lying down, and art acquainted *with* all my ways.

4 For *there is* not a word in my tongue, *but*, lo, O LORD, thou [e] knowest it altogether.

5 Thou hast beset me behind and before, and laid thy hand upon me.

6 *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.

7 Whither [f] shall I go from thy spirit? or whither shall I flee from thy presence?

8 If [g] I ascend up into heaven, thou *art* there: if I make my bed in [h] hell, behold, thou *art there*.

9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, the darkness [i] hideth not from [j] thee; but the night shineth as the day: [k] the darkness and the light *are* both alike *to thee*.

13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth [l] right well.

15 My [m] substance was not hid from thee, when [n] I was made in secret, *and* curiously [o] wrought in the lowest parts of the earth.

16 Thine eyes did see my substance, yet being unperfect; and in thy book [p] all *my members* were written, [q] *which* in continuance were fashioned, when *as yet there was* none of them.

17 How precious also are thy thoughts unto me, O God! how great [q] is the sum of them!

18 *If* I should count them, they are more in number than the sand: when I awake, I am still with thee.

19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

20 For they speak against thee wickedly, *and* thine enemies take *thy name* in vain.

21 Do [r] not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred; I count them mine enemies.

23 Search me, O God, and know my heart: try me, and know my thoughts:

24 And see if *there be any* [s] wicked way in me, and lead me in the way everlasting.

b 2 Ki 6.12. 19.27.
c Mat.9.4. Jo.2.24,25
d or, winnowest.
e He.4.13.
f Je.23.24. Jo.1.3.
g Am.9.2..4
h Job 26.6. Ps.15 11.
i *darkeneth.*
j Da.2.22.
k *as is the darkness, so is the light.*
l *greatly.*
m or, *strength*, or, *body.*
n Job 10.8,9.
o *all of them.*
p or, what *days they should be fashioned.*
q Ps.40.5.
r 2 Ch.19.2
s *way of pain*, or, *grief.* 1 Ch.4.10.
a *man of violences.*
b Ro.3.13.
c Je.18.22
d or, *let them* not *be exalted*

PSALM CXL.

1 David prayeth to be delivered from Saul and Doeg. 8 He prayeth against them. 12 He comforteth himself by confidence in God.

To the chief Musician, A Psalm of David.

DELIVER me, O LORD, from the evil man: preserve me from the [a] violent man;

2 Which imagine mischiefs in *their* heart; continually are they gathered together *for* war.

3 They have sharpened their tongues like a serpent; adders' poison [b] *is* under their lips. Selah.

4 Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.

5 The proud have hid a snare [c] for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.

6 I said unto the LORD, Thou *art* my God hear the voice of my supplications, O LORD.

7 O GOD the Lord, the strength of my salvation, thou hast covered my head in the day of battle.

8 Grant not, O LORD, the desires of the wicked: further not his wicked device; [d] *lest* they exalt themselves. Selah.

God's omniscience, and appeals to it for his integrity.—We know this psalm to be David's. A good man, who knows the deceitfulness of the human heart, will often feel the necessity of appealing to God to search and try his heart, that he may be relieved from the most dangerous of all errors, self-deception.

Various and beautiful is the imagery here employed to describe the divine omniscience. He considers, *first*, the human mind, and attributes to the divine Being a knowledge of its cogitations before man has time to utter them. *Then* he looks to God's omnipresence, which extends to the farthest part of the eastern continent, or the western sea; which descends at once to the abyss of hell, and rises to the highest heavens, where he keeps his throne, in light unapproachable. He *next* adverts to the secret formation of the human fœtus, embroidered, as here described, with veins and nerves, so as to form one of the most wonderful works of God. Its members, as it were, written, or delineated, before the eye of the Creator, before one of them was formed. Though anatomy, like other studies, has been much abused, few are calculated to discover more of the infinite wisdom of our Maker. We are indeed "fearfully (or awfully) and wonderfully made." Though the Jews did not practise the anatomy of man, yet their priests could not be ignorant of animal anatomy, and consequently not wholly so of the structure of the human frame, whose formation they seem to have contemplated, not only with admiration, but with a kind of awe; as they did fire in the bowels of the earth, or lightning in the elaboratory of the clouds.

When the psalmist exclaims, "How precious are thy thoughts concerning me, O God!" we are inclined to consider him as engaged in contemplating his own being as the result of divine benevolence as well as power; as having occupied the friendly, as well as inscrutable thoughts of God. He considers himself, whether waking or sleeping, as equally the subject of divine providence; and, however far his dreaming thoughts might wander from the contemplation of his Maker, "when I awake (says he) I am still with thee."

Was it not from this sense of his perpetual connexion with the Deity, that David proposes to keep himself at such a distance from "blood-thirsty men;" that is, from Pagan idolaters, who almost universally delighted in offering human sacrifices. These men he considers as his enemies, because they were God's enemies; he hates them because they hate his God; and he bids them keep at a distance from him, from a conviction that God would destroy them, and from a fear of being involved in the same ruin: so the children of Israel withdrew from Korah, Dathan, and Abiram. (See Num. xvi. 26, 27.)

The psalm concludes with another appeal to God, to search and try him, and if there were in him any deceit and falsehood, to "lead" him "in the way of life everlasting."

> "Searcher of hearts, my thoughts review;
> With kind severity pursue,
> Through each disguise, thy servant's mind.
> Guide thro' the eternal path my feet,
> And bring me to thy blissful seat."—Bishop *Lowth.*

PSALM CXL. Ver. 1—13. *David prays for deliverance from his enemies.*—The burden of this psalm resembles that of several others. He is beset by implacable and restless enemies, and calls upon God for deliverance from them. If by "the head" of these, as *Ainsworth* supposes, Ahithophel were intended, it fixes the time and occasion to be that of Absalom's

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wisdom, knowledge, presence, and justice of God; the sentiments are grand, the style highly elevated, and the images various, beautiful, and impressive.]—*B.*

Ver. 3. *Thou compassest*—i. e. sittest all my actions and motives.

Ver. 4. *For . . . . not a word in my tongue.*—*Ainsworth*, "When the speech is not (yet) in my tongue."

Ver. 6. *Such knowledge.*—Rather, "The (or this) knowledge," &c.

Ver. 8. *If I ascend.*—This thought is amplified by the prophet Amos, ch. ix. 2—4. See also Job xxvi. 5—7.

Ver. 9. *Wings of the morning.*—[Light has been proved, by many experiments, to travel at the astonishing rate of 194,188 miles in one second of time! and comes from the sun to the earth, a distance of 95,513,794 miles, in eight minutes and nearly twelve seconds! But could I even fly upon the wings or rays of the morning light, which diffuses itself with such velocity over the globe from east to west, instead of being beyond Thy reach, or by this sudden transition be able to escape Thy notice, Thy arm could still at pleasure prevent or arrest my progress, and I should still be encircled with the immensity of Thy essence. The sentiment in this noble passage is remarkably striking, and the description truly sublime.]—*Bagster.*

Ver. 13. *Thou hast possessed*—Or, "formed." Bishop *Horne.*——*Covered me.*—That is, with flesh and skin. Job x. 11

Ver. 14. *I am fearfully and wonderfully made.*—That is, so wonderfully made, as to impress on his mind an awful sense of the majesty of his Creator.

Ver. 15. *My substance.*—The Hebrew means, the solid parts of the body, particularly the bones, Eccles. xi. 5.——*Curiously wrought.*—[*Ukkamtee*, "embroidered," or "wrought as with a needle," referring to the *external covering* of the human body, the various implication of muscles, tendons, veins, arteries, fibres, membranes, nerves, and the inexplicable texture of the whole frame; as the word rendered *substance*, *otzmee*, does to the *bony skeleton*, the foundation of the whole. The process in the gradual formation of the fœtus is beautifully compared to that in a piece of work wrought with a needle, which, with all its variety of colour, and proportion of figure, is gradually brought to perfection, under the hand of the artist, according to the pattern lying before him, from a rude mass of silk, or other material.]—*Bagster.*——*In the lowest parts of the earth*—That is, in perfect darkness.

Ver. 16. *My substance.*—*Ainsworth*, "Embryo;" not the same word as in the verse preceding.

PSALM CXL. Ver. 3. *They have sharpened*—"They vibrate their tongues." Bishop *Horsley.*——*Adder's poison.*—The poison of asps. See note on Psalm lviii. 4.

Ver. 4. *To overthrow my goings.*—*Ainsworth*, "Footsteps"

9 *As for* the head of those that compass me about, let the mischief of their own lips cover them.

10 Let [e] burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.

11 Let not [f] an evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him*.

12 I [g] know that the LORD will maintain the cause of the afflicted, *and* the right of the poor.

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

PSALM CXLI.

1 David prayeth that his suit may be acceptable, 3 his conscience sincere, 7 and his life safe from snares.

A Psalm of David.

LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be [a] set forth before thee *as* [b] incense; *and* the lifting up of my hands *as* the evening sacrifice.

3 Set a watch, O LORD, before my mouth; keep the door of my lips.

4 Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: and [c] let me not eat of their dainties.

5 Let the righteous smite me; [d] *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities.

6 When their judges are overthrown in stony places, they shall hear my words; for they are [e] sweet.

7 Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.

8 But mine eyes *are* unto thee, O GOD the Lord: in thee is my trust; [f] leave not my soul [g] destitute.

9 Keep me from the snares [h] *which* they have laid for me, and the gins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilst that I withal [i] escape.

PSALM CXLII.

David showeth that in his trouble all his comfort was in prayer unto God.

[a] Maschil of David; a Prayer when he was in the [b] cave.

I CRIED unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

2 I poured out [c] my complaint before him; I showed before him my trouble.

3 When [d] my spirit was overwhelmed within me, then thou knewest my path. In [e] the way wherein I walked have they privily laid a snare for me.

4 [f] I looked [g] on *my* right hand, and beheld, but *there was* no man that would know me: refuge [h] failed me; no man [i] cared for my soul.

5 I cried unto thee, O LORD: I said, Thou *art* my [j] refuge *and* my portion [k] in the land of the living.

6 Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger [l] than I.

7 Bring my soul out of [m] prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully [n] with me.

PSALM CXLIII.

1 David prayeth for favour in judgment. 3 He complaineth of his griefs. 5 He strengtheneth his faith by meditation and prayer. 7 He prayeth for grace, 9 for deliverance, 10 for sanctification, 12 for destruction of his enemies.

A Psalm of David.

HEAR my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.

[e] Ps.11.6.
[f] *a man of tongue, or, an evil speaker, a wicked man of violence, be established in the earth: let him be hunted to his overthrow.*
[g] 1 Ki.8.45.
[a] *directed.*
[b] Re 5.8.
[c] Pr.24.6.
[d] or, *kindly, and reprove me: let not their precious oil break my head.*
[e] 2 Sa.23.1.
[f] *make.*
[g] *bare.*
[h] Pr.13.14.
[i] *pass over.*
[a] or, A Psalm *of David, giving instruction.*
[b] 1 Sa.22.1.
[c] Ps.62.8, 102. title.
[d] Ps.143.4.
[e] Ps.140.5.
[f] or, *look on the right hand and see.*
[g] Ps.69.20.
[h] *perished from me.*
[i] *sought after.*
[j] Ps.46.1.
[k] Ps.73.26, La.3.24.
[l] Ro.8.33,37
[m] Ps.146.7, Is.61.1.
[n] Ps.13.6, 119.17.

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rebellion, one of the most distressing periods of David's life; and yet it is observable he never complains of him, but lays all the blame on his confederates or advisers. Whether he had ground for this, or whether he was wholly blinded by his fond partiality for that worthless youth, we need not inquire: it may be more useful to remark, that our bitterest trials often arise out of our fond partialities. David made an idol of him, and Providence made him his tormentor. We are delivered from idols of wood and stone, O let us beware of making idols of flesh and blood!

PSALM CXLI. Ver. 1—10. *David prays to be kept from temptation.*—The learned *Peters* considers this psalm to have been composed by David, "just before his flight to Achish, king of Gath, when he had a second time spared Saul's life, but could trust him no longer." (See 1 Sam. xvi. and xvii. 1, 2.) And this idea is adopted by Bishop *Horne*. At a distance from the tabernacle and its ordinances, he entreats that his own prayer may be accepted, instead of the offering up of incense, and as the evening sacrifice. Taking refuge among idolaters, he prays that a guard might be set over his lips, that he might say nothing that could give countenance to their crimes, and especially, that he might be kept from eating of their sacrifices, which he calls their "dainties," and which, no doubt, were the richest delicacies of their tables, and attended with plentiful libations of their choicest wines. And are there not many among us, that have reason to pray against the like temptation, from the *dainties* of some professing Christians?

Another passage meriting our remark, is the salutary nature of friendly reproof—"let the righteous smite me," instead of a deadly stroke, it shall be as precious oil, which instead of breaking, shall salubriate and refresh my head. The sixth and seventh verses require a different translation, as in our notes. We need not wonder at some difficulties in writings of 3000 years old. The conclusion is, however, easy and practical. In all our difficulties, our eyes should be directed to God, who will not leave the soul destitute that trusts in him.

PSALM CXLII. Ver. 1—7. *Prayer, the psalmist's resource in trouble.*—This is a prayer of David "when he was in the cave:" most probably of Adullam, whither he fled when in danger, both from Saul and from the Philistines. (1 Sam. xxii. 1.) He was then, doubtless, in a state of utter destitution and of extreme danger; when, at times, he was probably obliged to escape alone and unattended, and when snares were literally laid to entrap his feet, as for the beasts of the forest. Then he "cried unto the Lord;" as he elsewhere says, "This poor man cried, and the Lord heard, and delivered him out of all his troubles." (Psalm xxxiv. 6.)

> "Come, magnify the Lord with me;
> Come, let us all exalt his name;
> I sought th' eternal God, and he
> Has not expos'd my soul to shame."—*Watts.*

PSALM CXLIII. Ver. 1—12. *A Prayer of David for pardon and grace.*—Notwithstanding the manner in which David

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Ver. 9. As for *the head*,—That is, the chief; perhaps Ahithophel.——*Let the mischief of their own lips cover them.*—Or, "The mischief. . . . shall cover them." [As *rosh*, rendered *head*, also signifies *poison*, especially that of serpents, which is collected in their heads, some render, "The poison of those that compass me about, even the mischief of their own lips shall cover them." (See ver. 3.) All the verbs in this passage are in the *future* tense.]—*Bagster.*

PSALM CXLI. Ver. 4. *To practise wicked works.*—*Peters*, "To attempt enterprises in wickedness, with," &c.

Ver. 5. *It shall be a kindness.*—See margin. But we prefer the text.——It shall be *an excellent oil.*—Dr. *Boothroyd* here properly inserts the comparative *as*, which must necessarily be understood.——*For yet my prayer shall be in their calamities.*—*Peters* and *Horne*, "Against their wickedness." So *Ainsworth*.

Ver. 6. *When their judges*, &c.—We confess we can make no intelligible sense of this version; but *Peters* and Bishop *Horne* read, "Their judges have been dismissed in the sides of the rock; and heard my words that they were sweet." [Or, rather, "Their judges have been dismissed, *nishmetoo*, among (or in the sides of) the rocks, and have heard my words, that they were sweet;" referring to David's generous treatment of Saul in the cave of Engedi, and among "the rocks of the wild goats," when they heard him expostulate with him in a manner so mild and humble, that even Saul "lift up his voice and wept." 1 Sa. xxiv.]—*Bagster.*

Ver. 7. *Our bones are scattered*, &c.—*Peters* renders this somewhat differently: "Like as when one cutteth and cleaveth, (so) have our bones been scattered on the earth, at the command of Saul." This is supposed to allude to the massacre of the priests at Nob, (85 persons) by Doeg the Edomite, under the command of *Saul*, whose name signifies the grave, or hell.

Ver. 10. *Let the wicked fall* (*Peters* and *Horne*, "the wicked shall fall," &c.) *into deep pits.*—Bishop *Horsley*, "into the chasms (of the yawning earth:") alluding to the punishment of Korah, Dathan, and Abiram, Num. xvi. 31—35. So *Parkhurst.*——*Whilst that I withal escape.*—*Peters*, "And I shall still escape;" avoid their snares.

PSALM CXLII. [David was twice in great peril in caves: on one occasion, in the cave of Adullam, when he fled from Achish king of Gath; and on another, in the cave of Engedi, where he had taken refuge from the pursuit of Saul. It is not certain to which of these events this psalm refers: though probably to the former.]—*Bagster.*

Ver. 1. *I cried.*—Bishop *Horne*, "I will cry." The Hebrew language having no present tense, frequently uses the preter and future promiscuously for it; Bishop *Horne* therefore renders this psalm wholly in the present tense, except the two first verses: but the general current of translators, from Ainsworth to Boothroyd, render it as ours have done, and we think justly; for we consider it as a recollection of the substance of the prayers which he offered to God while in the cave, though it is not to be supposed that he had the opportunity there to write them.

Ver. 4. *I looked on my right hand.*—See margin. But we prefer the text.

Ver. 7. *Bring my soul out of prison.*—That is, the cave in which he was environed.——*Shall compass me about*—That is, surround me with congratulations.

PSALM CXLIII. [The LXX., Vulgate, Ethiopic, and Arabic, state that this

2 And enter not [a] into judgment with thy servant: for [b] in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

4 Therefore is my spirit overwhelmed within me; my heart within me is desolate.

5 I remember the days of [c] old; I meditate on all thy works; I muse on the work of thy hands.

6 I stretch forth my hands unto thee: my soul *thirsteth* [d] after thee, as a thirsty land. Selah.

7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, [e] lest I be like unto them that go down into the pit.

8 Cause me to hear thy loving-kindness in the [f] morning; for in thee do I trust: cause me to know the way [g] wherein I should walk; for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: I [h] flee unto thee to hide me.

10 Teach [i] me to do thy will; for thou *art* my God: thy spirit *is* [j] good: lead me into the land [k] of uprightness.

11 Quicken [l] me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant.

a Job 14.3.
b Ex 34 7. Job 9.2,3 Ps.130.3. Ec. 7.20. Ro 3.20. Ga.2 16.
c Ps.77.5,11
d Ps.63.1.
e or, *for I am become.* Ps 88.4.
f Ps 30 5.
g Ps.73.24.
h *hide me with thee.*
i Mi 4.2 1Jn 2.27.
j Ne.9 20.
k Is.26.10.
l Hab.3.2. Ep 2.1.

PSALM CXLIV.

1 David blesseth God for his mercy both to him and to man. 5 He prayeth that God would powerfully deliver him from his enemies. 9 He promiseth to praise God. 11 He prayeth for the happy state of the kingdom.

A Psalm of David.

BLESSED *be* the LORD my [a] [b] strength, which teacheth my hands to [c] war, *and* my fingers to fight:

2 My [d] goodness, and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me.

a *rock.* Ps.18.2,31
b Is.45.24.
c *the war.*
d or, *mercy.*

3 [e] LORD, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him!

4 Man [f] is like to vanity: his days *are* as a shadow that passeth away.

5 Bow [g] thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.

6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 Send thy [h] hand from above; rid me, and deliver me out of great waters, from the hand of strange children;

8 Whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood.

9 I will sing a new song unto thee, O God: upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.

10 *It is he* that giveth [i] salvation unto kings: who delivereth David his servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood:

12 That our sons *may be* as [j] plants grown up in their youth; *that* our daughters *may be* as corner stones, [k] polished *after the* similitude of a palace:

13 *That* our garners *may be* full, affording [l] all manner of store: *that* our sheep may bring forth thousands and ten thousands in our streets:

14 *That* our oxen *may be* [m] strong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our streets.

15 Happy [n] *is that* people, that is in such a case: *yea*, [o] happy *is that* people, whose God *is* the LORD.

e Ps.8.4.
f Ps.39.5.
g Is.64.1.
h *hands.*
i or, *victory.*
j Ps.128.3.
k *cut.*
l *from kind to kind.*
m *able to bear burdens*, or, *loaden* with flesh.
n De.33.29.
o Ps.89.15.

PSALM CXLV.

1 David praiseth God for his fame, 8 for his goodness, 11 for his kingdom, 14 for his providence, 17 for his saving mercy.

David's *Psalm* of praise.

I WILL extol thee, my God, O king; and I will bless thy name for ever and ever.

(like Job) maintains his own integrity, it is abundantly evident that he looked not to be saved by his own merits, but by the mercy of God, and through the future sacrifice of the Messiah. "In thy sight (says he) shall no man living be justified;" which words are quoted by St. Paul, in his celebrated Epistle to the Romans, (chap. iii. 20.) in favour of the Christian doctrine of salvation by faith alone, (*i. e.* without any claim of merit on our part;) indeed, nothing can be more inconsistent, than to plead our own merits while we pray for mercy.

There are few of David's psalms, in which he does not complain of enemies, many of them arising from the eminence of his situation, and others sent as the punishment of his sins. (2 Sam. xii. 10.) Our situation may be materially different from his, but there are none of us without our enemies, against which we have the need of divine aid; but especially do we need the teaching and quickening influence of God's Holy Spirit, for which the psalmist here prays—

> "Teach me to do thy holy will,
> And lead me to the heav'nly hill;
> Let the good Spirit of thy love
> Conduct me to thy courts above."—*Watts.*

PSALM CXLIV. Ver. 1—15. *Another Psalm of David, uniting prayer and praise.—Calmet* and others think, with much probability, that this psalm was composed by David after the death of Absalom; and from a collation of it with Ps. xviii. in which the same ideas and form of expression occur, there can be no doubt of both having proceeded from the same pen, and that David was the author. Bishop *Horne* supposes it was composed soon after he ascended the throne, when he was deeply engaged in military affairs, in which, as he had the sanction of the Almighty, so was he authorized in looking to him for wisdom to direct him, and for strength to support him; in addition to which he implores the aid of storm and tempest, which on former occasions had been afforded to Israel against their enemies. (1 Sam. vii. 10.)

David then goes on to pray for national prosperity; that the youth might shoot up like plants—strong and hale; that the maidens might be furnished with every attractive accomplishment; that their granaries might be filled with corn, and their pastures with sheep; their oxen, or bullocks, strong to labour, and no complaining in the streets for want of work or food. "The psalmist concludes," as is remarked by Bishop *Horne*, "with pronouncing the happiness of the Israelites, when in the state of prosperity above described, and their far greater happiness in 'having Jehovah for their God;' who, by settling them in peaceful possession of the land of Canaan and the Jerusalem below, gave them a pledge and foretaste of that love, which stood engaged by covenant to bring them and us to hi everlasting rest in the Jerusalem above."

> "O happy we, while thus our race
> The signals of thy love shall grace!
> O blest the people that in thee,
> Their God and faithful guardian see!"—*Merrick.*

PSALM CXLV. Ver. 1—21. *David praises God for what he*

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psalm was composed by David on the rebellion of his son Absalom; and there are several passages in it which agree remarkably well with that period: for then he had most reason to fear lest God should deal with him according to his sins; which he deprecates with such a deep sense of his unworthiness, that it has hence been numbered among the penitential psalms, of which it is the last. In it he prays to God for pardon, ver. 1; acknowledges the impossibility of being saved but by grace, ver. 2; deplores the lamentable effects of sin, ver. 3, 4; comforts himself with a retrospect of God's mercies of old, ver. 5; and prays, in a variety of expressions, for remission of sin, sanctification, and redemption. ver. 6, 12.}—*Bagster.*

Ver. 3. *As those that have been long dead—Ainsworth,* "Dead for ever," or "of old;" the giants of the antediluvian world. See note on Job xxvi. 5.

Ver. 6. *My soul thirsteth.*—{My soul pants after Thy grace and mercy, as the parched ground gasps for the refreshing shower, to impart beauty and fertility to the face of the earth.}—*Bagster.*

Ver. 9. *I flee unto thee,* &c.—See margin. *Ainsworth,* "Unto thee I fly for covert."

Ver. 10. *Thy spirit is good, lead me,* &c.—Or, "Let thy good spirit lead me."—*Ainsworth* and *Horne.*

PSALM CXLIV. Ver. 2. *My goodness*—"Mercy;" *i. e.* the source of it: but there seems great probability that we should read with the Syriac, "My fortress," as in Ps. xviii. 1., the words being very similar in Hebrew. So Drs. *Durell* and *Boothroyd.*—*My people*—"The peoples;" i. e. his enemies. So *Dathe* and *Boothroyd.*

Ver. 12. *As corner stones*—{Or, "as corner pillars wrought after the form of those of a palace;" that is, in the fittest and best proportions, combining strength, symmetry, and beauty. No comparison can be more delicate.}—*B*

Ver. 13. *In our streets.*—{As *streets* are by no means fit or usual places for sheep to bring forth their young, we should render *bechootzothainoo,* with *Michaelis* and others, "in our open pastures," or "fields," as it is translated in Job v. 10.}—*Bagster.*

Ver. 14. *No breaking in,* &c.—Bishop *Lowth,* "No irruption, no captivity, and no outcry in our streets."

PSALM CXLV. Title—*A hymn.* This is the same word which, in the

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Great *is* the LORD, and greatly to be praised; and [a] his greatness *is* [b] unsearchable.

4 One generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous [c] works.

6 And *men* shall speak of the might of thy terrible acts: and I will declare [d] thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 The LORD [e] *is* gracious, and full of compassion; slow to anger, and [f] of great mercy.

9 The LORD *is* good [g] to all: and his tender mercies *are* over all his works.

10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom *is* [h] an everlasting [i]kingdom, and thy dominion *endureth* throughout all generations.

14 The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down.

15 The eyes of all [j] wait upon thee; and thou givest them their meat in due season.

16 Thou [k] openest thy hand, and satisfiest the desire of every living thing.

17 The LORD *is* righteous in all his ways, and [l] holy in all his works.

18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

20 The LORD preserveth all them that love [m] him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD: [n] and let all flesh bless his holy name for ever and ever.

[a] *of his greatness* there is no search.
[b] Ro.11.33.
[c] *things, or, words.*
[d] *it.*
[e] Nu.14.18.
[f] *great in*
[g] Na.1.7.
[h] *a kingdom of all ages.*
[i] Da.2.44.
[j] *look unto.*
[k] Ps.104.28.
[l] or, *merciful, or, bountiful*
[m] Ex.20.6.
[n] Re.5.13.
[a] *Hallelujah.*
[b] Ps.103.1.
[c] Ps.104.33.
[d] Is.2.22. Je.17.6,7.
[e] or, *salvation.*
[f] Ec.12.7.
[g] Re.14.7.
[h] Lu.1.53.
[i] Ps.68.6. 107.14.
[j] Mat.9.30. Jn.9.6, &c. 1 Pe.2.9.
[k] Ps.147.6. Lu.13.13.
[l] Pr.15.25.
[m] Job 5.12, 13. Pr.4.19.
[a] Ps.92.1.
[b] De.30.3,4.
[c] Is.61.1.
[d] *griefs.*

PSALM CXLVI.

1 The psalmist voweth perpetual praises to God. 3 He exhorteth not to trust in man. 5 God, for his power, justice, mercy, and kingdom, is only worthy to be trusted.

PRAISE [a] ye the LORD. Praise [b] the LORD, O my soul.

2 While [c] I live will I praise the LORD: I will sing praises unto my God while I have any being.

3 Put [d] not your trust in princes, *nor* in the son of man, in whom *there is* no [e] help.

4 His breath goeth forth, he [f] returneth to his earth; in that very day his thoughts perish.

5 Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:

6 Which [g] made heaven, and earth, the sea, and all that therein *is:* which keepeth truth for ever:

7 Which executeth judgment for the oppressed: which giveth food to the [h] hungry. The LORD looseth [i] the prisoners:

8 The LORD [j] openeth *the eyes of* the blind: the LORD raiseth them [k] that are bowed down: the LORD loveth the righteous:

9 The LORD preserveth the strangers; he [l] relieveth the fatherless and widow: but the way of the wicked he [m] turneth upside down.

10 The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

PSALM CXLVII.

1 The prophet exhorteth to praise God for his care of the church, 4 his power, 6 and his mercy: 7 to praise him for his providence: 12 to praise him for his blessings upon the kingdom, 15 for his power over the meteors, 19 and for his ordinances in the church.

PRAISE ye the LORD: for *it is* [a] good to sing praises unto our God; for *it is* pleasant; *and* praise is comely.

2 The LORD doth build up Jerusalem: he gathereth together the outcasts [b] of Israel.

3 He [c] healeth the broken in heart, and bindeth up their [d] wounds.

4 He telleth the number of the stars; he calleth them all by *their* names.

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is in himself, and to his people.—This and the following psalms contain pure unmingled praises, without any alloy of complaint or mourning.

"The 'greatness' of Jehovah, whether we consider it as relating to his essence or his works, is never to be fully comprehended by his saints, whose delight it is to contemplate 'the breadth, and length, and depth, and height,' (Ephes. iii. 18.) the extent and duration of his being and his kingdom; the profundity of his counsels, and the sublimity of his power and glory. These are the inexhaustible subjects of divine meditation transmitted from age to age. And as the greatness of God our Saviour hath no bounds, so his praises should have no end; nor should the voice of thanksgiving ever cease in the church. As 'one generation' drops it, 'another' should take it up, and prolong the delightful strain, till the sun and the moon shall withdraw their light, and the stars fall extinguished from their orbits." (Bishop *Horne.*)

"The tender mercies" of God "are over all his works," and especially every species of intelligent and even sentient creatures: for "he openeth his hand, and satisfieth the desire of every living thing." (ver. 16.) This tender mercy of God, however, must not be abused or trifled with; nor must we suppose that impenitence or obstinate rebellion will always go unpunished. "Thinkest thou, O man! . . . that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds!" (Rom. ii. 4—6.)

PSALM CXLVI. Ver. 1—10. *The Psalmist exhorts all men to praise God.*—This psalm, and the four following, both begin and end with "Hallelujah," and might, therefore, have formed another great *Hallel.* (See expos. Ps. cxiii.) The time and occasion of this psalm are not certainly known, but the sense is easy and incontrovertible. The great lessons here inculcated are, the vanity of man and the folly of trusting in him; the power and goodness of God, and the safety of confiding in his promises. Man is vain, and his breath is fleeting. We have seen men of the most restless ambition, full of schemes of aggrandizement, and surrounded with flatterers, cut off in a moment, and sent down to the silent dust. Their breath and their soul have at once departed: the former to evaporate in air; the latter to appear before "God the judge of all," whose reign, like his Being, is for ever and ever, and knows no change. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

> "Happy the man whose hopes rely,
> On Israel's God: he made the sky,
> With earth and seas, and all their train,
> And none shall find his promise vain."—*Watts.*

PSALM CXLVII. Ver. 1—20. *Farther exhortations to praise God.*—Of all the duties of religion, praise is the most "pleasant;" and certainly nothing can be more becoming creatures dependant as we are for every breath we draw, and especially when it is considered that we are sinners who have forfeited all the blessings which we enjoy. "Praise is comely for the up-

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plural, is applied to the whole book of psalms, *Tehillim.* This is also one of the psalms called alphabetical, but defective in the verse which should begin with the letter *Nun;* but this verse is supplied by the LXX. between verses 13 and 14; *viz.* "The Lord is faithful in all his words; and holy (or merciful) in all his works." The same verse is found also in the Syriac, Vulgate, Arabic, Ethiopic, and, at least one MS., and there could be no danger in supplying it, as the sentiment repeatedly occurs in this book of psalms.

Ver. 14. *All that be bowed down*—Bent double, as it were, with grief or trouble. See *Ainsworth.* So Ps. cxlvi. 8.

PSALM CXLVI. [This Psalm, and the four following, which end the book, are supposed to have been sung at the dedication of the second temple. In the LXX. Vulgate, Syriac, Arabic, and Ethiopic, this is attributed to Haggai and Zechariah.]—*Bagster.*

Ver. 3. *Put not your trust* &c.—See Ps. cxviii. 6 7

Ver. 4. *His breath.*—See Isa. ii. 22. *Ainsworth,* "His spirit." So *Boothroyd.*

PSALM CXLVII. [This Psalm is ascribed to Haggai and Zechariah, in the LXX., Syriac, Arabic, and Ethiopic.]—*Bagster.*

Ver. 4. *Number of stars.*—[The fixed *stars,* in general, are considered to be innumerable *suns,* similar to that in our system, each having an appropriate number of *planets* moving round it; and, where they are in great abundance Dr. *Herschel* supposes they form *primaries* and *secondaries,* i. e. *suns* revolving about *suns,* and that this must be the case in the *milky way,* the stars being there in prodigious quantities; of which he gives the following proof: On August 22, 1792, he found that, in 41 minutes, not less than 258,000 stars had passed through the field of view in his telescope! What must God be who has made, governs, and supports so many worlds, and who "telleth the number of the stars; and calleth them by name!"]—*Bagster.*

5 Great *is* our Lord, and of great power: [e] his understanding [f] *is* infinite.

6 The LORD lifteth up the [g] meek: he casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 He giveth to the beast his food, *and* to the young ravens [h] which cry.

10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The [i] LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem; praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

14 [k] He maketh peace *in* thy borders, *and* filleth thee with the [l] finest of the wheat.

15 He [m] sendeth forth his commandment *upon* earth: his word runneth very swiftly.

16 He giveth snow like wool: he scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.

19 He [n] showeth his [o] word unto Jacob, his statutes [p] and his judgments unto Israel.

20 He [q] hath not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the LORD.

PSALM CXLVIII.

1 The psalmist exhorteth the celestial, 7 the terrestrial, 11 and the rational creatures to praise God.

PRAISE [a] ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

2 Praise [b] ye him, all his angels: praise ye him, all his hosts.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

4 Praise him, ye heavens [c] of heavens, and ye waters that *be* above the heavens.

5 Let them praise the name of the LORD: [d] for he commanded, and they were created.

6 He hath also established them for ever and ever: he hath made a decree which shall not pass.

7 Praise the LORD from the earth, ye [e] dragons, and all deeps:

8 Fire, and hail; snow, and vapours; stormy wind fulfilling his word:

9 Mountains, and all hills; fruitful trees, and all cedars:

10 Beasts, and all cattle; creeping things, and [f] flying fowl:

11 Kings of the earth, and all people; princes, and all judges of the earth:

12 Both young men, and maidens; old men, and children:

13 Let them praise the name of the LORD: for [g] his name alone is [h] excellent; his glory *is* above the earth and heaven.

14 He also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near [i] unto him. Praise ye the LORD.

PSALM CXLIX.

1 The prophet exhorteth to praise God for his love to the church, 5 and for that power which he hath given to his saints.

PRAISE [a] ye the LORD. Sing unto the LORD a new song, *and* his praise in the congregation of saints.

2 Let Israel rejoice in him that [b] made him: let the children of Zion be joyful in their king.

3 Let them praise his name [c] in the dance: let them sing praises unto him with the timbrel and harp.

4 For [d] the LORD taketh pleasure in his people: he will beautify the meek with salvation.

5 Let the saints be joyful in glory: let them sing aloud upon their beds.

6 *Let* the high *praises* of God *be* in their [e] mouth, and a two-edged [f] sword in their hand;

7 To execute vengeance upon the heathen, *and* punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment writ-

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e *of his understanding there is no number.*

f Is.40.28.

g Ps.25.9. Mat.5.5. 1 Pe.3.4.

h Job 38.41. Mat.6.26.

i Is.62.4. Mat.3.16, 17.

j Ps.115.14.

k *Who maketh thy border peace.*

l *fat of wheat.* De.32.14. Ps.81.16.

m Ps.107.20

n De 33.3,4. Ro.3.2.

o *words.*

p Mal.4.4.

q De.4.32., 34.

a *Hallelujah.*

b Ps.103.20.

c 1 Ki.8.27. 2 Co.12.2.

d Ge.1.1. &c.

e Is.43.20.

f *birds of wing.*

g Ps.8.1. Is.12.4.

h *exalted.*

i Ep.2.13, 17.

a *Hallelujah.*

b Ps.100.3.

c or, *with the pipe.*

d Ps.147.11.

e *throat.*

f He.4.12.

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right," even for angels; but its obligation on pardoned sinners is infinite.

From the second verse of this psalm, it has been supposed that it was written after the return from captivity: "The Lord doth build up Jerusalem;" but the chief topics of the psalm refer to the general providence of God. His wisdom is displayed in his knowledge, and government of the heavenly bodies, the regulation of the seasons, the feeding of the lower creation; but, above all, in the distribution of his holy word, among his favourite nation; and this brings the subject home to our own country, to our own times, and to our own bosoms. "He hath showed his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any (other) nation," except our own.

PSALM CXLVIII. Ver. 1—14. *A chorus of universal praise.*—All the creatures of God in heaven and earth, animate or inanimate, sensual or intellectual, are here called upon to praise their Maker: and do they praise him? Most assuredly. The heavenly bodies? Yes: as *Addison* beautifully expresses it—

> "For ever singing as they shine,
> The hand that made us is divine."

The inhabitants of the earth? Yes: even storms and monsters. "Kings of the earth, and all people?" Most assuredly it is their duty; and if they neglect it, "dragons and all deeps" may shame them; for sinners are the only beings in God's creation chargeable with ingratitude. But may we mingle our praises with the celestial hierarchy? And why not? Are we not fellow-creatures? Before the great Eternal Being all shrink into insignificance, as the flame of an expiring taper before the meridian sun.

Rational creatures are, however, the only ones capable of design or enjoyment in the work; and music is given to man that he may participate in the employ of angels:

> "Angels and men, assisted by this art,
> May sing together, though they dwell apart."—*Waller.*

PSALM CXLIX. Ver. 1—9. *Praise to God for the victories of his church.*—The two great topics of this psalm are the victories of God's church, and the happy consequences that are to follow, which may be interpreted in reference to either the Old dispensation or the New. In reference to the former, we are necessarily reminded of the warlike means by which the Canaanites were to be subdued, and the glory and prosperity to which Israel were to be raised; but this we do not find accomplished till the reign of Solomon, when the nation was advanced to the highest glory, and sat and sung at their ease at the sacrificial feasts in honour of Jehovah. In referring these verses to the New Testament dispensation, we must give to the

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Ver. 5. *Is infinite*—"Without number;" i. e. the things which he understandeth.—*Dathe.*

Ver. 10. *The legs of a man*—Either for swiftness in running, or strength in wrestling; for both running and wrestling were practised in the armies of the ancients. Or the horse and man may be put for cavalry and infantry.

Ver. 16. *Snow like wool.*—[*Snow* is a well known meteor, formed by the freezing of the vapours in the atmosphere, while descending; the particles of which being entangled, and frozen in clusters, fall down in large flakes, *like wool;* and, like it, by covering the face of the earth, it preserves the vegetables from the nipping, but necessary, frost, and greatly assists vegetation.—*Like ashes.—Hoar-frost* is the congelation of *dew*, in frosty mornings, consisting of an assemblage of extremely small crystals of ice, of various figures; descending softly, and almost imperceptibly, like the light ashes of wood burnt in the open air.]—*Bagster.*

Ver 17. *Like morsels.*—[*Koraph* seems to denote here *hail;* which is generally supposed to be the drops of rain frozen in their passage through the atmosphere; compared to *morsels* from the solid form the hail-stones assume.]—*Bagster.*

PSALM CXLVIII. Ver. 7. *Dragons*—That is, sea monsters. See notes on Job vii. 12. Ps. xliv. 19.

PSALM CXLIX. Ver. 2. *In him that made him—Ainsworth,* "In his Makers." The word is certainly plural, implying more than one person in the Godhead. See Eccles. xii. 1.

Ver. 5. *Upon their beds.*—Our beds are so different from those of the ancients as to convey a wrong idea. They were (and still are) carpeted seats, or cushions. Bishop *Horne* renders this verse and the preceding in the future, like the original. So *Ainsworth.*

Ver. 6. *A two-edged* (Heb. "two-mouthed") *sword.*

Ver. 9. *To execute the judgment* written—in the New Testament, and particularly in the book of the Revelation of St. John.

ten: this honour have all his saints. Praise ye the LORD.

PSALM CL.

1 An exhortation to praise God, 3 with all kinds of instruments.

PRAISE [a] ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

2 Praise him for his mighty acts: praise him according to his excellent greatness.

3 Praise him with the sound [b] of the [c] trumpet: praise him with the psaltery and harp.

4 Praise him with the timbrel and [d] dance: praise him with stringed instruments and organs.

5 Praise him upon the loud [e] cymbals: praise him upon the high sounding cymbals.

6 Let [f] every thing that hath breath praise the LORD. Praise ye the LORD.

[a] *Hallelujah.*

[b] Da.3.5, &c.

[c] or, *cornet.* Ps.98.6.

[d] or, *pipe.* Ps.149.3.

[e] 1Ch.15.16, &c.

[f] Re.5.13.

same images a very different interpretation. The *beds* of sickness, of which this passage generally reminds us, are changed into sofas of ease and enjoyment, (speaking figuratively,) and shall hereafter be changed into thrones of glory. The two-edged sword by which the victory shall be achieved, is "the word of God," (Heb. iv. 12.) The chains and fetters by which the kings and nobles among the heathen shall be bound, are the laws and institutions of Christianity. The effects produced among the Gentiles, in the first ages, by the gospel, are well known; and what we have heard and seen in our own days, in India, in Africa, and in the South Seas, is no less extraordinary; but even more so, when we consider that it was produced without miracles or the gift of tongues.

PSALM CL. Ver. 1. *Firmament.*—[*Rakeea*, from *raka*, to spread out as the curtains of a tent, denotes the vast *expanse* that surrounds the globe, which we call the *atmosphere*, the orb of atoms, and in which are formed the rains, dews, and other meteors; and probably also includes all the celestial bodies of the solar system; in all of which the almighty *power* of Jehovah is most eminently displayed.]—*Bagster.*

PSALM CL. Ver. 1—6. *The concluding psalm.*—Herein the Psalmist exhorts both priests and people to praise Jehovah with all the powers of voice and instrument which they could combine. It has been said by a learned man, that, even under the Old dispensation, instrumental music was not enjoined, but was invented by David. That David invented some instruments of music is certain, (Amos vi. 5.) but we cannot give up the divine sanction to instrumental music under *that* dispensation, without also giving up the inspiration of David and the book of Psalms. How far we are to follow their example, this is not the place to inquire. Most certainly God is to be praised both with heart and voice; and every "thing that hath breath" is called upon to praise him.

Ver. 3. *Trumpet.*—"Cornet:" but the same word is used of the silve trumpets. Numb. x. 2, &c.

Ver. 4. *Organs.*—[*Oogav*, probably the *syrinx, mouth-organ*, or *Pan's pipe.* See on Gen. iv. 21.]—*Bagster.*

Ver. 5. *Cymbals.*—Metal plates, probably resembling those now used in the army, which came from the East.

CONCLUDING REMARKS ON THE BOOK OF PSALMS.

[THE Psalms, or Hymns, contained in this Book, have been the general song of the universal Church; and in their praise, all the Fathers have been unanimously eloquent. Men of all nations find in these compositions a language at once suitable to their feelings, and expressive of their highest joys and deepest sorrows, as well as of all the endlessly varied wishes and desires of their hearts. Whether the pious believer is disposed to indulge the exalted sentiments of praise and thanksgiving towards the ALMIGHTY FATHER of his being; to pour out his soul in penitence or prayer; to bewail, with tears of contrition, past offences; to magnify the goodness and mercy of GOD; or, to dwell with ecstasy on the divine attributes of wisdom and omnipotence; the Psalms afford him the most perfect models and examples for expressing all his sentiments and feelings. "The Psalms," as Bishop *Horne* remarks, with equal piety and beauty, "are an epitome of the Bible, adapted to the purposes of devotion. They treat occasionally of the creation and formation of the world; the dispensations of Providence and the economy of grace; the transactions of the patriarchs; the exodus of the children of Israel; their journey through the wilderness and settlement in Canaan; their law, priesthood, and ritual; the exploits of their great men, wrought through faith; their sins and captivities; their repentance and restorations; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of MESSIAH, with its effects and consequences; His incarnation, life, passion, death, resurrection, ascension, kingdom, and priesthood; the effusion of the Spirit; the conversion of the nations; the rejection of the Jews; the establishment, increase, and perpetuity of the Christian Church; the end of the world; the general judgment; the condemnation of the wicked, and the final triumph of the righteous with their Lord and King. These are the subjects here presented to our meditations. We are instructed how to conceive of them aright, and to express the different affections, which, when so conceived of, they must excite in our minds. They are, for this purpose, adorned with the figures, and set off with all the graces of poetry; and poetry itself is designed yet farther to be recommended by the charms of music, thus consecrated to the service of God: that so delight may prepare the way for improvement, and pleasure become the handmaid of wisdom, while every turbulent passion is calmed by sacred melody, and the evil spirit is still dispossessed by the harp of the son of Jesse. This little volume, like the paradise of Eden, affords us in perfection, though in miniature, every thing that groweth elsewhere, every tree that is pleasant to the sight, and good for food; and, above all, what was there lost, but is here restored,—*the tree of life in the midst of the garden.* That which we read, as matter of speculation, in the other Scriptures, is reduced to practice, when we recite it in the Psalms; in those repentance and faith are described, but in these they are acted; by a perusal of the former, we learn how others served God; but, by using the latter, we serve Him ourselves. . . . . Composed upon particular occasions, but designed for general use; delivered out as services for the Israelites under the Law, yet no less adapted for the circumstances of Christians under the Gospel, they present religion to us in the most engaging dress; communicating truths, which philosophy could never investigate, in a style which poetry can never equal; while history is made the vehicle of prophecy, and creation lends all its charms to paint the glories of Redemption. Calculated alike to profit and to please, they inform the understanding, elevate the affections, and entertain the imagination. Indited under the influence of Him, to whom all hearts are known, and all events foreshown, they suit mankind in all situations; grateful as the manna which descended from above, and conformed itself to every palate. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrancy; but these unfading plants of paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened; fresh odours are emitted, and new sweets are extracted from them. He who hath once tasted their excellences, will desire to taste them yet again; and he who tastes them oftenest will relish them best."

We subjoin the following common, but very useful Table of the Psalms, classed under their several subjects, and adapted to the purposes of private devotion.

I. PRAYERS.

1. Prayers for pardon of sin, Ps. vi. xxv. xxxviii. li. cxxx. Psalms styled penitential, vi. xxxii. xxxviii. li. cii. cxxx. cxliii.
2. Prayers composed when the Psalmist was deprived of the public exercise of religion, Ps. xlii. xliii. lxiii. lxxxiv.
3. Prayers in which the Psalmist appears extremely dejected, though not totally deprived of consolation, under his afflictions, Ps. xiii. xxii. lxix. lxxvii. lxxxviii. cxliii.
4. Prayers in which the Psalmist asks help of God, in consideration of his own integrity, and the uprightness of his cause, Ps. vii. xvii. xxvi. xxxv.
5. Prayers expressing the firmest trust and confidence in God under afflictions, Ps. iii. xvi. xxvii. xxxi. liv. lvi. lvii. lxi. lxxi. lxxxvi.
6. Prayers composed when the people of God were under affliction or persecution, Ps. xliv. lx. lxxiv. lxxix. lxxx. lxxxiii. lxxxix. xciv. cii. cxxii. cxxxvii.
7. The following are also prayers in time of trouble and affliction, Ps. iv. v. xi. xxviii. xli. lv. lix. lxiv. lxx. cix. cxx. cxl. cxli. cxlii.
8. Prayers of intercession, Ps. xx. lxvii. cxxii. cxxxii. cxliv.

II. PSALMS OF THANKSGIVING.

1. Thanksgivings for mercies bestowed on particular persons, Ps. ix. xviii. xxiii. xxx. xxxiv. xl. lxxv. ciii. cviii. cxvi. cxviii. cxxxviii. cxliv.
2. Thanksgivings for mercies bestowed upon the Israelites in general, Ps. xlvi. xlviii. lxv. lxvi. lxviii. lxxvi. lxxxi. lxxxv. xcviii. cv. cxxiv. cxxvi. cxxix. cxxxv. cxxxvi. cxlix.

III. PSALMS OF PRAISE AND ADORATION DISPLAYING THE ATTRIBUTES OF GOD.

1. General acknowledgments of God's goodness and mercy, and particularly His care and protection of good men, Ps. xxiii. xxxiv. xxxvi. xci. c. ciii. cvii. cxvii. cxxi. cxiv. cxlvi.
2. Psalms displaying the power, majesty, glory, and other attributes of Jehovah, Ps. viii. xix. xxiv. xxix. xxxiii. xlvii. l. lxv. lxvi. lxxvi. lxxvii. xciii. xcv. xcvi. xcvii. xcix. civ. cxi. cxiii. cxv. cxxxiv. cxxxix. cxlvii. cxlviii. cl.

IV. INSTRUCTIVE PSALMS.

1. The different characters of good and bad men—the happiness of the one, and the misery of the other, Ps. i. v. vii. ix. x. xi. xii. xiv. xv. xvii. xxiv. xxv. xxxii. xxxiv. xxxvi. xxxvii. l. lii. liii. lviii. lxxii. lxxv. lxxxiv. xci. xcii. xciv. cxii. cxix. cxxi. cxxv. cxxvii. cxxviii. cxxxiii.
2. The excellence of God's law, Ps. xix. cxix.
3. The vanity of human life, Ps. xxxix. xlix. xc.
4. Advice to magistrates, Ps. lxxii ci.
5. The virtue of humility, Ps. cxxxi.

V. PROPHETICAL PSALMS.

Ps. ii. xvi. xxii. xl. xlv. lxviii. lxxii. lxxxvii. cx. cxviii.

VI. HISTORICAL PSALMS.

Ps. lxxviii. cv. cvi.]—*Bagster.*

THE BOOK OF PROVERBS.

OUR Preface to this book we mainly borrow from *Horne's* very valuable "Introduction to the Critical Study of the Scriptures."

"It seems certain that the collection called the 'Proverbs of Solomon,' was arranged in the order in which we now have it, by different hands; but it is not therefore to be concluded, that they are not the productions of Solomon, who, we are informed, composed no less than three thousand Proverbs; (1 Ki. iv. 32.) As it is nowhere said that Solomon himself made a collection of proverbs and sentences, the general opinion is, that several persons made a collection of them. Hezekiah, among others, as mentioned in the twenty-fifth chapter; Agur, Isaiah, and Ezra, might have done the same. The Jewish writers affirm that Solomon wrote the Canticles, or Song, bearing his name, in his youth; the Proverbs in his riper years, and Ecclesiastes in his old age.

"*Michaelis* has observed, that the Book of Proverbs is frequently cited by the apostles, who considered it as a treasure of revealed morality, whence Christians were to derive their rules of conduct; and the canonical authority of no book of the Old Testament is so well ratified by the evidence of quotations as that of the Proverbs. The scope of this book is to instruct men in the deepest mysteries of true wisdom and understanding, the height and perfection of which is the true knowledge of the divine will, and the sincere fear of the Lord. (Prov. i. 2—7.; ix. 10.) To this end the book is filled with the choicest sententious aphorisms, infinitely surpassing all the ethical sayings of the ancient sages, and comprising in themselves distinct doctrines, duties, &c. of piety towards God, of equity and benevolence towards man, and of sobriety and temperance; together with precepts for the right education of children, and for the relative situations of subjects, magistrates, and sovereigns.

"The book of Proverbs may be divided into five parts.

"Part I. In the poem or exordium, containing the first nine chapters, the teacher gives his pupil a series of admonitions, directions, cautions, and excitements to the study of wisdom. This part, says Bishop *Lowth*, is varied, elegant, sublime, and truly poetical: the order of the subject is, in general, excellently preserved, and the parts are very aptly connected. It is embellished with many beautiful descriptions and personifications; the diction is polished,

and abounds with all the ornaments of poetry, so that it scarcely yields in elegance and splendour to any of the sacred writings.

"Part II. Extends from chapter x. to xxii. 16. and consists of what may be strictly and properly called *proverbs;* namely, unconnected sentences, expressed with much neatness and simplicity.

"Part III. Reaches from chapter xxii. 17. to xxv. inclusive; in this part the tutor drops the sententious style, and addresses his pupil as present, to whom he gives renewed and connected admonitions to the study of wisdom.

"The proverbs contained in Part IV. are supposed to have been selected from some larger collection of Solomon, 'by the men of Hezekiah;' that is, by the prophets whom he employed to restore the service and writings of the Jewish church. (2 Chron. xxxi. 20, 21.) This part, like the second, consists of detached, unconnected sentences, and extends from chapter xxv. to xxix. Some of the proverbs which Solomon had introduced into the former part of the book are here repeated.

"Part V. Comprises chapters xxx. and xxxi. In the former are included the wise observations and instructions delivered by Agur, the son of Jakeh, to his pupils, Ithiel and Ucal. The thirty-first chapter contains the precepts which were given to Lemuel by his mother, who is supposed by some to have been a Jewish woman married to some neighbouring prince, and who appears to have been most ardently desirous to guard him against vice, to establish him in the principles of justice, and to unite him to a wife of the best qualities. Of Agur we know nothing; nor have any of the commentators offered so much as a plausible conjecture respecting him.

"The Proverbs of Solomon afford a noble specimen of the didactic poetry of the Hebrews; they abound with antithetic parallels; for this form is peculiarly adapted to adages, aphorisms, and detached sentences. Much, indeed, of the elegance, acuteness, and force, which are discernible in Solomon's wise sayings, is derived from the antithetic form, the opposition of diction and sentiment. Hence, a careful attention to the parallelism of members will contribute to remove that obscurity in which some of the proverbs appear to be involved."

To this very judicious and perspicuous account and brief analysis of the book, we shall only subjoin a few brief hints, from the excellent "Preliminary Dissertation" of the Rev. *Geo. Holden*, M. A. prefixed to his New Translation of that book.

Mr. H. remarks that the Asiatics have, in all ages, concentrated their moral and political wisdom in certain aphorisms, which have been generally admired by other nations: that the early Greeks adopted a similar method, as witness the Sayings of the Seven Wise Men of Greece, the Golden Verses of Pythagoras, &c.; and they were copied by the Romans and other western nations: unless we rather conclude that this was a dictate of nature equally obvious to all.

On the Proverbs of Solomon, we have offered a remark or two in our notes subjoined to the first chapter, and would only add, that as it does not appear that Solomon was the collector of his own Proverbs, so neither is it certain that they were all written or uttered about the same period. Most of the detached aphorisms were probably delivered by him at the time when the fame of his wisdom drew together "all the kings of the earth to witness it." (2 Ch. ix. 23.) Some, however, seem to be so much the result of *his* experience, that we are inclined to date them not long prior to the composition of his Ecclesiastes. On the other hand, as he "spake three thousand proverbs," of which we have not much above eight hundred, we think it highly probable that many of the aphorisms in the books of Ecclesiasticus and Wisdom were really his, though preserved only in a Greek translation in the Apocrypha.

In *Holden's* remarks on the difficulties and obscurities of the Book of Proverbs, we thank him for his manly and judicious protest, against correcting and expounding Hebrew words by means of the *Arabic;* except only in cases where all other means of information fail, either from the Hebrew itself, or the most ancient versions.

It is but justice to subjoin, that we have made considerable use of *Holden's* Translation and Notes, which we have compared with that of Dr. *Bernard Hodgson*, with the more recent version of Dr. *Boothroyd*, the Paraphrase of Bishop *Patrick*, the Lectures of Bishop *Lowth*, and other authors of celebrity.

CHAPTER I.

1 The use of the proverbs. 7 An exhortation to fear God, and believe his word. 10 To avoid the enticings of sinners. 20 Wisdom complaineth of her contempt. 24 She threateneth her contemners.

A. M. 3004. B. C. 1000.

THE proverbs [a] of Solomon the son of David, king of Israel;

2 To know wisdom and instruction; to perceive the words of understanding;

3 To [b] receive the instruction of wisdom, justice, and judgment, and [c] equity;

4 To give subtlety to the simple, [d] to the young [e] man knowledge and [f] discretion.

5 A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb, and [g] the interpretation; the words of the wise, and their dark [h] sayings.

7 ¶ The fear of the LORD *is* the [i] beginning [j] of knowledge: *but* fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they *shall be* an [k] ornament of grace unto thy head, and chains about thy neck.

10 ¶ My son, if sinners entice thee, consent [l] thou not.

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, walk [m] not thou in the way with them; refrain [n] thy foot from their path:

16 For their feet run to evil, and make haste to shed blood.

17 Surely in vain the net is spread in the [o] sight of any bird.

18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.

19 So [p] *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

20 ¶ [q] Wisdom [r] crieth without; she uttereth her voice in the streets:

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,

22 How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I [s] will pour out my spirit unto you, I will make known my words unto you.

a 1 Ki.4.32. Ec.12.9.
b c.2.1,9.
c *equities.*
d c.9.4,&c.
e Ps.119.9.
f or, *advisement.*
g or, *an eloquent speech.*
h Ps.49.4. 78.2.
i or, *principal part.*
j Ps.111.10.
k *adding.*
l Ep.5.11.
m Ps.1.1.
n Ps.119. 101.
o *eyes of every thing that hath a wing.*
p Hab.2.9., 12. 1 Ti.6.10.
q *wisdom*, that is, *excellent wisdom.*
r c.8.1,&c. Jn.7.37.
s Joel 2.28. Lu.11.13.

CHAP. I. Ver. 1—33. *Title of the book—The Address of Wisdom.*—A *proverb*, with us, is universally understood to be "a short sententious maxim," or observation; but the original Hebrew term includes the idea of poetry; and the proverbs of the first ages were certainly in this form, and also frequently enigmatical, or "dark sayings." The object of a proverb is to convey instruction in a manner best calculated to impress the memory and the heart.

After this short introduction, *Wisdom* addresses the reader as her son, and begins with laying down "the fear of God" as the foundation of all moral virtue, and all true wisdom. Obedience to parents is next insisted upon, and the wisdom of the ancients was, in no point, probably, so decided, as in maintaining their parental character and authority.

The next point of advice is, to avoid evil company; in all ages and countries the most fatal snare of young men, who are the persons here addressed, as females were seldom liberated from the apartment of the mother till they married. The advice here given, however, presents us with a sad picture of the state of society in those early times, since it was found necessary to caution young men, seemingly not of the lowest class, against uniting with a banditti who lived by plunder and by violence. Ver. 11 to 14 contain the enticements of these profligates, and the following verses, Wisdom's advice not to yield to their persuasion.

In ver. 20, Wisdom assumes a higher tone, takes her stand in public ways, in the streets, in the markets, and at the gates of the city, that she may address all who pass through them; charges and commands them to turn back from the paths of sin and folly, and warns them of the consequences of persisting in their vicious courses.

Such appears to be the primary sense of the address; but as the Son of God has dignified the character of Wisdom by personifying it, the language here used will generally apply itself to him, and to those who speak in his name; and the awful threatenings added, should guard us all, not only against vice and violence, but against the infidelity, whether open or secret, of all who do not choose the fear of the Lord as the foundation of their knowledge, and their spring of action. From the 24th verse to the close, is set forth the great princi-

CHAP. I. Ver. 1. *The proverbs.*—Hebrew, *Mashalim*, from *Mashal:* "which (says Bishop *Lowth*) I take to be the word properly expressive of the poetical style. . . . . It includes three forms, or modes of speech; the sententious, the figurative, and the sublime." The first part of the book before us, (including the nine first chapters,) says this great critic, "is varied, elegant, sublime, and truly poetical."

Ver. 2. *To know wisdom,*—"For knowing, ... for perceiving," &c. Drs. *Durell* and *B. Hodgson;* Dr. *Boothroyd* and *Holden*, to the same effect. Though there be some difficulty in the construction, there is no doubt but the meaning is, that Solomon's proverbs were written for the purpose of conveying religious moral, and political knowledge.

Ver. 4. *To give subtlety.*—*Holden*, "Prudence;" *Hodgson* and *Boothroyd*, Discernment."

Ver. 6. *And the interpretation.*—See margin. As words are accumulated in the preceding verses, to express the different branches of wisdom and knowledge, so it appears to us, that the different words here used are intended to embrace the various kinds of composition which come within the general term *Mashalim*, or proverbs.

Ver. 12. *Alive . . . . as the grave,* &c.—Is here not an allusion to an earthquake? See Psalm lv. 15. and note. Or is it a proverbial speech: as we often say of a great army meeting a very small one, they are "enough to eat them up?"

Ver. 19. *So are the ways.*—This verse is confessedly very obscure; the sense seems to be, that those who plot against the lives of others, endanger and often lose their own, either in the attempt or afterwards, by the vengeance of their relatives, or the law. There are also many other ways in which those who seek unlawful gain bring on themselves destruction, as by over exertion, or the encountering unnecessary peril in the attempt.

24 ¶ Because I have called, and ye refused; I have stretched out my hand, and no man regarded;
25 But ye have set at nought all my counsel, and would none of my reproof:
26 I [u] also will laugh at your calamity; I will mock when your fear cometh;
27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.
28 Then [v] shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:
29 For that they hated [w] knowledge, and did not choose the fear of the LORD:
30 They would none of my counsel: they despised all my [x] reproof.
31 Therefore [y] shall they eat of the fruit of their own way, and be filled with their own devices.
32 For the [z] turning away of the simple shall slay them, and the prosperity of fools shall destroy them.
33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

CHAPTER II.

1 Wisdom promiseth godliness to her children, 10 and safety from evil company, 20 and direction in good ways.

MY son, if thou wilt receive my words, and hide [a] my commandments with thee;
2 So that thou incline [b] thine ear unto wisdom, *and* apply thy heart to understanding;
3 Yea, if thou criest after knowledge, *and* [c] liftest up thy voice for understanding;
4 If thou seekest her as [d] silver, and searchest for her as *for* hid treasures;
5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.
6 For [e] the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding.
7 He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly.
8 He keepeth the paths of judgment, and preserveth the way [f] of his saints.
9 Then [g] shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.
10 ¶ When wisdom entereth into thy heart and knowledge is pleasant unto thy soul;
11 Discretion shall preserve thee, understanding shall keep thee:
12 To deliver thee from the way of the evil *man*, from the man that speaketh froward things;
13 Who leave the paths of uprightness, to [h] walk in the ways of darkness;
14 Who rejoice to do evil, *and* delight [i] in the frowardness of the wicked;
15 Whose ways *are* [j] crooked, and *they* froward in their paths:
16 To deliver thee from the [k] strange woman, *even* from the stranger *which* flattereth with her words;
17 Which forsaketh the guide of her youth, and forgetteth the covenant [l] of her God.
18 For her house inclineth unto death, and her paths unto the dead.
19 None [m] that go unto her return again, neither take they hold of the paths of life.
20 ¶ That thou mayest walk in the way of good *men*, and keep the paths of the righteous.
21 For the upright shall dwell in the land, and the perfect shall remain in it.
22 But the wicked shall be cut off from the earth, and the transgressors shall be [n] rooted out of it.

CHAPTER III.

1 An exhortation to obedience, 5 to faith, 7 to mortification, 9 to devotion, 11 to patience. 13 The happy gain of wisdom. 19 The power, 21 and the benefits of wisdom. 27 An exhortation to charitableness, 30 peaceableness, 31 and contentedness. 33 The cursed state of the wicked.

MY son, forget not my law; but let thy heart [a] keep my commandments.
2 For [b] length of days, and [c] long life, and peace, shall they add to thee.
3 Let not mercy and truth forsake thee: bind them about thy neck; write [d] them upon the table of thy heart:
4 So shalt thou find favour and good [e] understanding in the sight of God and man.
5 ¶ Trust in the LORD with all thy heart; and lean not [f] unto thine own understanding.
6 In all thy ways acknowledge him, and he shall direct thy paths.
7 ¶ Be not wise in thine own eyes: fear the LORD, and depart from evil.
8 It shall be [g] health to thy navel, and [h] marrow to thy bones.
9 ¶ Honour the LORD with thy substance, and with the first-fruits [i] of all thine increase:

t Is.65.12. 66.4. Zec.7.11.. 14.
u Lu.14.24.
v Ge.6.3. Job 27.9. Is.1.15. Je.11.11. 14.12. Eze.8.18. Mi.3.4.
w Job 21.14.
x c.6.23.
y Je.2.19. 6.19.
z or, *ease.*
a Ps.119.11.
b Is.55.3.
c *givest.*
d Mat 13.44
e 1 Ki.3.9,12 Ja.1.5.
f 1 Sa.2.9. Jude 24.
g Ps.119.99.
h Jn.12.35.
i Ro.1.32.
j Ps.125.5.
k c.5.20.
l Mal.2.14.
m Ec.7.26.
n or, *plucked up.*
a Is.51.7. Je.31.33.
b De.30.16.. 20. 1 Ti.4.8.
c *years of.*
d 2 Co.3.3.
e or, *success.*
f Je.10.23. Ro.12.16.
g *medicine.*
h *watering*, or, *moistening.*
i Ex.22.29. Mal.3.10 ..12.

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ple of retributive justice in the government of God:—that he will, in the judgment, treat men as they have in this world treated him, especially his calls of mercy and righteousness.

CHAP. II. Ver. 1—22. *The address of Wisdom continued, with a special caution against lewd women.* The intrinsic value and importance of sound wisdom,—its origin from above,—its salutary tendencies,—and the dreadful consequences of neglecting it;—are all urged upon the young Israelite, (and no less upon the young Christian,) in order to guard him from the consequences of sin and folly.

This wisdom is bestowed by God upon man, for the express purpose of guiding him in the way of truth; for preserving him from the paths of vice and error; for his protection from the snares of strange women, and his deliverance from the ways of death and ruin. "The study of Wisdom and the practice of piety (says Dr. *Boothroyd*,) are the best securities against evil company, and all its snares."

CHAP. III. Ver. 1—35. *Wisdom exhorteth to various virtues, and directeth youth to seek divine Wisdom as their chief good.*—St. James teaches us (chap. iii. 17.) that true Wisdom is "from above: pure and peaceable, gentle and easy to be entreated; full of mercy and good fruits; without partiality, and without hypocrisy." Such is the Wisdom now before us; and the blessings that fill her hands, like those of true godliness, (which is the same thing,) include "the promises of the life that now is, and that which is to come." (1 Tim. iv. 8.)

As respects religion, the virtues inculcated are:—To trust in God and not be wise in our own conceit; to honour God by attending to the duties which his house and worship may require, and to regard his poor with tenderness and compassion; to submit with filial duty to the chastening hand of his providence, and to rest assured in the benevolence of his design.

Wisdom is now introduced as a queen of celestial rank, holding out rewards to all who seek her. "Length of days in her right hand; riches and honour in her left." Such are the sanctions of the Old Dispensation; those of the New are more spiritual and sublime. It is still true, however, that Religion has a natural tendency to promote our happiness, though a variety of circumstances may arise out of human frailty, and the depraved state of society, to counteract that tendency. She is a "tree of life," yielding perpetual food and pleasure to those who embrace and adhere to her. (See Rev. xxii. 2.)

Ver. 32. *The turning away.*—[That is, probably, the turning away, or defection, *meshoovah*, of the simple from the paths of wisdom, rectitude, and piety, shall prove their ruin; and the ease, or security, *shalvah*, of fools, their listlessness and tranquillity in a vicious course of life, shall end in their destruction.]—*Bagster.*

CHAP. II. Ver. 1. *Hide—Holden*, "Lay up."

Ver. 7. *Sound* (or "substantial") *wisdom.*—Literally *doubled:* an allusion, perhaps, to the doubling of cloth, to form a *substantial* garment. See note on Job xi. 6.

Ver. 8. *He keepeth the paths of judgment.*—Dr. *Hodgson* connects this with the preceding verse, thus: "To protect them in the paths of integrity," &c. So *Boothroyd.*

Ver. 16. *From the strange* woman.—From the term "strange (or foreign) woman" being used by the Hebrews to designate a harlot, *Holden* infers, that the greater number of these unhappy women originally were foreigners. If so, this will more fully account for the propensity of Israel to idolatry and for the earnest entreaties of Solomon to caution them against them, though unhappily he himself neglected the cautions that he gave. From the following verse it will however appear, that Israelitish women were here included.

Ver. 17. *The guide of her youth.*—This may mean either her mother or her husband, as she may be supposed either single or married.

Ver. 18. *Her paths unto the dead.*—That is, the wicked dead, "the Rephaim." See Job xxvi. 5. and note.

Ver. 22. *Shall be rooted out.*—See margin. As decayed trees; not only "cut off," but "uprooted" from the earth.

CHAP. III. Ver. 8. *Health* (see margin) *to thy navel.*—"This comparison

10 So [j] shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 ¶ My [k] son, despise not the chastening of the LORD; neither be weary of his correction:

12 For whom the LORD loveth he correcteth; even as a father the son *in whom* he delighteth.

13 ¶ Happy [l] *is* the man *that* findeth wisdom, and the man *that* [m] getteth understanding.

14 For [n] the merchandise of it *is* better than the merchandise of silver, and [o] the gain thereof than fine gold.

15 She *is* more precious [p] than rubies: and all the things thou canst desire are not to be compared unto her.

16 Length of days *is* in her right hand; *and* in her left hand riches [q] and honour.

17 Her ways *are* ways of pleasantness, and all her paths *are* [r] peace.

18 She *is* a tree [s] of life to them that lay hold upon her: and happy *is every one* that retaineth her.

19 The LORD by wisdom [t] hath founded the earth; by understanding hath he [u] established the heavens.

20 By his knowledge the depths are broken [v] up, and the clouds drop down the [w] dew.

21 ¶ My son, let not them depart from thine eyes: keep sound wisdom and discretion:

22 So shall they be life unto thy soul, and grace to thy neck.

23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When [x] thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep [y] shall be sweet.

25 Be [z] not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence, and [a] shall keep thy foot from being taken.

27 ¶ Withhold not good from [b] them to whom it is [c] due, when [d] it is in the power of thy hand to do *it*.

28 Say [e] not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee.

29 ¶ [f] Devise not evil against thy neighbour seeing he dwelleth securely by thee.

30 Strive [g] not with a man without cause, if he have done thee no harm.

31 Envy thou not [h] the oppressor, and choose none of his ways.

32 For the froward *is* abomination to the LORD: but his secret [i] *is* with the righteous.

33 ¶ The [j] curse of the LORD *is* in the house of the wicked: but [k] he blesseth the habitation of the just.

34 Surely he scorneth the scorners: but he giveth grace unto the lowly.

35 The wise [l] shall inherit glory: but shame [m] shall be the promotion of fools.

CHAPTER IV.

1 Solomon, to persuade obedience, 3 showeth what instruction he had of his parents, 5 to study wisdom, 14 and to shun the path of the wicked. 20 He exhorteth to faith, 23 and sanctification.

HEAR, ye children, the instruction of a father, and attend to know understanding.

2 For I give you good [a] doctrine, forsake ye not my law.

3 For I was my father's son, [b] tender and only *beloved* in the sight of my mother.

4 He [c] taught me also, and said unto me, Let thy heart retain my words: keep my commandments, and live.

5 ¶ Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding.

8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thy head an ornament of grace: [d] a crown of glory shall she deliver to thee.

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not be

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[j] Ec.11.1,2. Mat.10.42

[k] He.12.5,6. Re.3.19.

[l] c.8.35,36.

[m] *draweth out.*

[n] Ph.3.8,9.

[o] Ps.19.10.

[p] Job 28.13, &c.

[q] c.8.18.

[r] Ps.119.165 Mat.11.29

[s] Ge.3.22,24. Re.22.2.

[t] Je.51.15.

[u] or, *prepared.*

[v] Ge.7.11.

[w] Job 36.27.

[x] Le.26.6.

[y] Ps.127.2.

[z] Ps.112.7.

[a] 1 Sa.2.9.

[b] *the owners thereof.*

[c] Ro.13.7.

[d] Ge.6.10.

[e] Le.19.13.

[f] or, *Practise no evil.*

[g] c.25.8.

[h] *a man of violence.*

[i] Ps.25.14.

[j] Zec.5.4.

[k] Job 8.6,7.

[l] Da.12.3.

[m] *exalteth the fools.*

[a] De.32.2.

[b] 1 Ch.29.1.

[c] 1 Ch.29.9.

[d] or, *she shall compass thee with a crown of glory.*

The latter part of the chapter contains some wholesome precepts, not less obligatory upon us than upon the Jews of old:—Not to withhold a just debt, or even to refuse a charitable loan, when in our power to comply; not to injure an unsuspicious, harmless neighbour, nor, on the other hand, to envy the violent and froward man—the proud and scornful, "whom the Lord abhorreth." The concluding verse is beautiful and pointed. The wise, however humble in this life, shall inherit glory in the next; and fools, however exalted, shall be exhibited to the contempt and execration of posterity.

CHAP. IV. Ver. 1—27. *Solomon, in the character of a father, details the instructions that he had received from his own parents.*—We learn, hence, two circumstances important in his history. 1. That he was the darling of both his parents, and probably gave early indications of uncommon talent. 2. That his mother, though disgraced by her first connexion with David, was not devoid of personal religion, nor deficient in parental attention to her offspring, particularly to Solomon.

We must not omit here to notice the beautiful delineation of the *path*, or conduct of the just, which, like the path of the sun, increases in splendour as it advances to its meridian, here called "the perfect day," (ver. 18.) This sun, however, must set; but a brighter one shall rise to set no more. (Isa. lx. 19.)

"How fine has the day been, how bright was the sun,
How lovely and joyful the course that he run;
Tho' he rose in a mist when his race he begun,
And there followed some droppings of rain!
But now the fair traveller's come to the west,
His rays are all gold, and his beauties are best;
He paints the sky gay, as he sinks to his rest,
And foretells a bright rising again."

"Just such is the Christian—his course he begins,
Like the sun in a mist, while he mourns for his sins,
And melts into tears; then he breaks out and shines
And travels his heavenly way:
But when he comes nearer to finish his race,
Like a fine setting sun, he looks richer in grace,
And gives a sure hope, at the end of his days,
Of rising in brighter array."—*Watts.*

(says *M. Chardin*) is drawn from the plaisters, &c. made use of in the East, upon the belly and stomach, in most maladies."—*Harmer.*—*And marrow.* See margin; i. e. "It shall lubricate thy joints."

Ver. 12. *Even as a father*, &c.—The author of the Epistle to the Hebrews, chap. xii. 6, quotes this verse very differently; "And scourgeth every son whom he receiveth." This is the version of the LXX., and *Holden* thinks the Hebrew text will bear it, with a slight alteration in the Masoretic points, which few Christians consider of divine authority. For *Keab*, "as a father," he reads *Kieeb*, "to correct, chasten;" or, as the apostle renders it, "scourge:" for it implies to give pain, or soreness. (See *Parkhurst.*) For "the son (in whom) he delighteth," the LXX. and the apostle read, "every son whom he receiveth;" namely, *into favour*, which comes to the same meaning.

Ver. 13. *The man that getteth.*—See margin. "Understanding;" implying, that there is labour required in the extraction.

Ver. 15. *Rubies.*—The Hebrew *Peninim* is variously interpreted. It is not among the precious stones in Aaron's breastplate, Exod. xxxix. 10—13. nor does there seem any good authority for "rubies." *Gesenius* inclines to "coral:" *Bochart* contends for "pearls;" *Parkhurst* for the native "magnet;" *Holden*, satisfied with neither, reads "gems." See note on chap. viii. ver. 11.

Ver. 20. *Clouds drop down the dew.*—[*Dew* is defined by Dr. *Hutton* "a thin, light, insensible mist, or rain, descending with a slow motion, and falling while the sun is below the horizon. It appears to differ from *rain*, as *less* from *more*. Its origin and matter are doubtless from the *vapours* and *exhalations* that rise from the earth and water." Like rain, it is wonderfully prepared and adapted, by an infinitely wise and gracious Providence, to invigorate and give life to the whole vegetable world. See on Ps. lxxii. 6.]—*Bagster.*

Ver. 22. *A grace.*—That is, an ornament; as a necklace.

Ver. 27. *Withhold not*, &c.—See margin. Meaning, a just debt. Bishop *Patrick.*

Ver. 29. *Devise not evil*, &c. *seeing.*—We should rather here render the *Vau* "for," (as frequently,) as an additional reason for not injuring him; "for" *he dwelleth securely*, or, "in confidence," *by thee.*

Ver. 30. *If he have done.*—Rather, "Since he have done." See Ezek. xxxv. 6.

Ver. 34. *Surely he scorneth the scorners.*—Both the apostles Peter and Paul quote this verse from the LXX., "He resisteth the proud." James iv. 6. 1 Pet. v. 5. which is to the same effect; but the Hebrew is more spirited and poetical.

CHAP. IV. Ver. 3. *For I was*, &c.—The pointing, both of the Hebrew and English, seems here to require correction, as observed by Dr. *Hodgson.* The following is the version of *Holden:*

"For I was a son very dear to my father,
And well beloved in the sight of my mother."

The latter line we should rather render, "An only one," (or darling) &c.

Ver. 7. *Get understanding.*—[Do not be contented merely with the lessons of wisdom, or satisfied with having a sound religious creed, but see that thou *comprehend*, and rightly *apply*, all that thou hast learned. *Wisdom* is described

straitened; and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let *her* not go: keep her; for she *is* thy life.

14 ¶ Enter [e] not into the path of the wicked, and go not in the way of evil *men*.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But [f] the path of the just *is* as the shining light, that shineth more and more unto the perfect day.

19 The way of the wicked *is* as darkness: they [g] know not at what they stumble.

20 ¶ My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thy heart.

22 For they *are* life unto those that find them, and [h] health to all their flesh.

23 ¶ Keep thy heart [i] with all diligence; for out of it *are* the issues of life.

24 Put away from thee [j] a froward mouth, and perverse lips put far from thee.

25 Let thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder the path of thy feet, and [k] let all thy ways be established.

27 Turn not to the right hand nor to the left: remove thy foot from evil.

CHAPTER V.

1 Solomon exhorteth to the study of wisdom. 3 He showeth the mischief of whoredom and riot. 14 He exhorteth to contentedness, liberality, and chastity. 22 The wicked are overtaken with their own sins.

MY son, attend unto my wisdom, *and* bow thine ear to my understanding:

2 That thou mayest regard discretion, and *that* thy lips may keep knowledge.

3 ¶ For [a] the lips of a strange woman drop *as* a honey-comb, and her mouth *is* smoother than oil:

4 But her end is bitter [b] as wormwood, sharp [c] as a two-edged sword.

5 Her [d] feet go down to death; her steps take hold on hell.

6 Lest thou shouldest ponder the path of life, her ways are moveable, *that* thou canst not know *them*.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house:

9 Lest thou give thine honour unto others, and thy years unto the cruel:

10 Lest strangers be filled with thy [e] wealth, and thy labours *be* in the house of a stranger;

11 And thou mourn at the [f] last, when thy flesh and thy body are consumed,

12 And say, How [g] have I hated instruction, and my heart despised [h] reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I was almost in all evil in the midst of the congregation and assembly.

15 ¶ Drink waters out of thine [i] own cistern, and running waters out of thine own well.

16 Let thy fountains be dispersed abroad, *and* rivers of waters in the streets.

17 Let them be only thine own, and not strangers' with thee.

18 Let thy fountain be blessed: and rejoice with the wife [j] of thy youth.

19 *Let* [k] *her be as* the loving hind and pleasant roe; let her breasts [l] satisfy thee at all times; and [m] be thou ravished always with her love.

20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

21 For [n] the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.

22 ¶ His own iniquities shall take the wicked himself, and he shall be holden with the cords of his [o] sins.

23 He [p] shall die without instruction; and in the greatness of his folly he shall go astray.

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a c.6.24.

b Ec.7.26.

c Ps.55.21.

d c.7.27.

e *strength.*

f He.13.4.

g Zec.7.11, 14.

h c.1.25. 6.23. 12.1.

i 1 Co.7.2.

j Mal.2.14.

k Ca.2.9. 7.3.8.

l *water.*

m *err thou always in.*

n 2 Ch.16.9. Job 31.4. Je.16.17. 32.19. Ho.17.2. He.4.13.

o *sin.*

p Job 36.12. c.10.21.

CHAP. V. Ver. 1—23. *Cautions against lewdness and adultery.*—The picture of a harlot here drawn is so true to nature, that it answers in every age and country. "Her lips drop (with sweetness) as a honey-comb with honey, and though her moral taste is disordered, her words are smoother than oil." This is, however, at the commencement of her acquaintance: the issue is a perfect contrast. "Her end," whether we refer to the misery entailed upon herself or her lovers, "is bitter as wormwood;" and her oiled words become "sharper than a two-edged sword." Often does the language of enticement end in reproaches, that penetrate the heart as a dagger or a sword. (See Psalm cxl. 3.)

As a remedy for lewdness, Solomon recommends marriage and a domestic life, under images the most delicate and impressive. It was necessary (if possible) for every house to have its own well, or cistern, and common sense dictated the propriety of drawing their water thence, instead of going to their neighbour's well. This he applies to domestic enjoyments. "Draw water from thine own cistern." Look at home for happiness, and prefer the affections of a virtuous wife to the embraces of many harlots. Thus shall thy streams be pure and uncontaminated: that is, thy offspring shall be numerous, certain, and legitimate; and far more likely to be virtuous than the produce of harlots, supposing they should not be barren.

Another image is introduced. The attachments of a modest woman are compared to those of the most shy and beautiful of the animal creation, the antelope or gazelle: a favourite image with Solomon, as we know by its repeated introduction into the book of Canticles. Here the young man is allowed at once to indulge his affections, and to enjoy those sweets, which indeed can *here only* be found without a sting. But the stings of an illicit intercourse are many. A man who spends his strength and property upon a harlot, at the same time incurs disgrace with men, and guilt with God, "who pondereth all his goings;" and though such an one may stifle the remonstrances of his conscience for a time, when he comes to the couch of sickness and to death, he will find it full of stings, and "a wounded spirit who can bear?"

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the best end, and the means best calculated for its attainment; *understanding* directs to the ways, times, places, and opportunities of practising the lessons of wisdom. *Wisdom sees*; but *understanding feels*.]—*Bagster.*

Ver. 17. *Eat the bread of wickedness*—that is, live by violence and spoil. See chap. i. 13.

Ver. 18. *Shineth more and more.*—Heb. "Goeth on and shineth." [This comparison is extremely beautiful, and the sense highly instructive. As the light first tinges the east and increases till the sun has attained its meridian splendour, so is the course of a good man: his knowledge, purity, and holiness, gradually increase, and the light of his pious example shines more and more, till he is exalted in the heavens to shine as a sun in the full blaze of endless felicity. But the path of the wicked, though they may amuse themselves with many glimmering meteors, is thick, gloomy darkness, a compound of ignorance, error, sin, and misery, until at length it terminates, perhaps unexpectedly to themselves, in "the blackness of darkness for ever."]—*Bagster.*

Ver. 25 *Let thine eyes look*, &c.—That is, "pursue a straight forward course." Compare ver. 27.

CHAP V. Ver. 3. *Her mouth*—Heb. "palate."—*Is smoother than oil.*—It is the property of the palate to be rough, and *Parkhurst* thinks it has its Hebrew name from that circumstance; a smooth palate must therefore imply a vitiated taste, which very properly applies to a woman of this character.

Ver. 5. *Her steps take hold on* (or "join to," connect with) *hell* Hebrew, *Sheol*, which may be taken in its double sense; for it is true that debauchery leads both to the grave, and to the punishments of another world.

Ver. 6. *Her ways are moveable*—that is, she is continually shifting her temptations, and changing her means of enticement.—*Thou canst not know them*—i. e. canst not be aware of her arts and subterfuges.

Ver. 11. *And thou mourn.*—*Hodgson*, "Roar;" i. e. with distress and agony. It is translated *roar*, chap. xix. 12.; xx. 2, &c.—*Thy flesh and thy body*—that is, "the flesh of thy body." *Holden.*

Ver. 14. *I was almost in all evil*, &c.—Perhaps riotous and disorderly, both in religious and civil meetings; but Dr. *Hodgson* understands it as being brought before them as a criminal.

Ver. 19. *The loving hind and pleasant roe.*—[*Yaalah*, rather the *female ibex* or *rock goat*, (see on Ps. civ. 18.) which is one third less than the male, and not so corpulent; colour less tawny; horns very small, and not above eight inches long; has two teats, like the tame she-goat; never has a beard, except, perhaps, in advanced age; and is particularly celebrated for tender affection to her young, whose safety she watches over with incessant vigilance, and for ardent attachment and fidelity to her mate. Hence Solomon here compares a faithful wife, 1, to the *hind*, or female deer, accompanying its mate in the forest and in the plains, amidst verdure and fertility; and, 2, to the *female ibex*, faithful to its associate on the mountain crags, and amidst the dangers and hardships of rocks and precipices.]—*Bagster.*—*Satisfy.*—Heb.

CHAPTER VI.

Against suretiship, 6 idleness, 12 and mischievousness. 16 Seven things hateful to God. 20 The blessings of obedience. 25 The mischiefs of whoredom.

MY son, if thou be surety [a] for thy friend, *if* thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, [b] and make sure thy friend.

4 Give not sleep to thine eyes, nor slumber to thine eyelids.

5 Deliver thyself as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 ¶ Go [c] to the ant, thou sluggard; consider her ways, and be wise:

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer, *and* gathereth her food in the harvest.

9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 *Yet* [d] a little sleep, a little slumber, a little folding of the hands to sleep:

11 So shall thy poverty come as one that travelleth, and thy want as an armed man.

12 ¶ A naughty person, a wicked man, walketh with a froward mouth.

13 He [e] winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

14 Frowardness *is* in his heart, he [f] deviseth mischief continually; he [g] soweth [h] discord.

15 Therefore [i] shall his calamity come suddenly; suddenly shall he be [j] broken without [k] remedy.

16 ¶ These six *things* doth the LORD hate: yea, seven *are* an abomination [l] unto him:

17 [m] A proud [n] look, a lying [o] tongue, and [p] hands that shed innocent blood,

18 A heart [q] that deviseth wicked imaginations, feet [r] that be swift in running to mischief,

19 A [s] false witness *that* speaketh lies, and he [t] that soweth discord among brethren.

20 ¶ My son, keep [u] thy father's commandment, and forsake not the law of thy mother:

21 Bind them continually upon thy heart, *and* tie them about thy neck.

22 When [v] thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.

23 For the commandment *is* a [w] lamp; and the law *is* [x] light; and reproofs of instruction *are* the way of life:

24 To keep thee from the evil woman, from the flattery of the [y] tongue of a strange woman.

25 ¶ Lust [z] not after her beauty in thy heart; neither let her take thee with her eyelids.

26 For [a] by means of a whorish woman *a man is brought* to a piece of bread: and [b] the [c] adulteress will hunt [d] for the precious life.

27 Can a man take fire in his bosom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned?

29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

30 *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry;

31 But *if* he be found, he shall restore sevenfold; he shall give all the substance of his house.

32 *But* whoso committeth adultery with a woman lacketh [e] understanding: he *that* [f] doeth it destroyeth his own soul.

33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

34 For jealousy [g] *is* the rage of a man: therefore he will not spare in the day of vengeance.

35 He will not [h] regard any ransom; neither will he rest content, though thou givest many gifts.

a c.11.15. 17.18. 22.26.
b or, *so shalt thou prevail with.*
c Job 12.7.
d c.24.33,34.
e Job 15.12.
f Is.57.20.
g *casteth forth.*
h Ro.16.17.
i c.1.27.
j Je.19.11.
k 2Ch.36.16
l *of his soul.*
m *haughty eyes.*
n Ps.18.27.
o Ps.120.3,4. Re.22.15.
p 2Ki.24.3,4 Is.1.15.
q Mi.2.1.
r Is.59.7.
s c.19.9.
t 3Jn.9,10.
u Ep.6.1.
v Dt.11.18 ..21.
w or, *candle*
x Ps.119. 105.
y *strange tongue.*
z Mat.5.28.
a c.29.3.
b Ge.39.14, &c.
c *woman of a man, or, a man's wife.*
d Eze.13.18.
e *heart.*
f He.13.4.
g Ca.8.6.
h *accept the face of.*
a c.2.1..7.
b Le.18.5. Is.55.3.
c De.32.10.
d De.6.8. c.6.21.

CHAPTER VII

1 Solomon persuadeth to a sincere and kind familiarity with wisdom. 6 In an example of his own experience, he showeth 10 the cunning of a whore, 22 and the desperate simplicity of a young wanton. 24 He dehorteth from such wickedness.

MY son, keep my words, and lay [a] up my commandments with thee.

2 Keep [b] my commandments, and live; and my law as the apple [c] of thine eye.

3 Bind [d] them upon thy fingers, write them upon the table of thy heart.

CHAP. VI. Ver. 1—35. *Cautions against suretiship, idleness, and vice.*—In a commercial country, where many classes of persons can get no employment without security, this may not only be an act of friendship, but even duty. Still, however, it requires great caution and prudence: 1. To know well the character and principles of the party for whom we become responsible; 2. And so to limit our responsibility, as not to ruin our own families in the attempt to serve others. But in the instance before us, we think there is a particular reference to the characters referred to in chapter v.—those gay and profligate young men who connect themselves with harlots, and get themselves entangled in their snares, as in the close of that chapter.

The next warning is to the idler and the sluggard, who is sent for a lesson of industry to the ant. She improves her time by gathering her food in its proper season,—the time of harvest: whereas the sluggard, on the contrary, sleeps away his mornings, which are the times wherein the day-labourer makes his harvest. Instead of working "while it is day," he trifles till his "night comes," either of sickness or death, when "no man can work." (John ix. 4.)

Habits of idleness generally lead to licentiousness, and licentiousness as naturally to ruin. The latter part of the chapter pursues this subject, and compares the adulterer to one walking upon hot coals, or carrying fire in his bosom, and pertinently asks, Must not such a one be burnt? Lust is a fire that burns inwardly, and consumes the vitals. Jealousy is a flame that can only be extinguished by the most exemplary vengeance.—"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." (Psalm cxix. 9.)

CHAP. VII. Ver. 1—27. *Warning against an adulteress.*—After a brief introductory address, this chapter presents us with the full-length portrait of a Jewish *adulteress*, in which we may observe—1. She was a gay and dressy woman; she wore the attire of a harlot, loose and gaudy; in consistency with which her bed was dressed with tapestry, and perfumed with myrrh, &c. 2. She was bold and impudent in her address, loud and stubborn in her behaviour, fond of the streets and places of public resort, "her feet abide not in her house." 3. Her lust was covered under the holy veil of matrimony, and her husband seems to have been so far deceived by her, as to

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"water" thee. The Asiatics have no idea of any thing more delightful and refreshing than water. See Prov. xxv. 25.

CHAP. VI. Ver. 1. *Stricken thy hand.*—[To *strike*, or join hands, was an ancient form of entering into contracts in all countries, and all ages. Thus Nestor complained, that the Trojans had violated the engagement which they had sanctioned by libations of wine and *giving their right hands.*]—*Bagster.*

Ver. 6. *Go to the ant.*—[The *ant* has been famous in all ages for its *social habits, foresight, economy*, and *industry*. Collecting their food at the proper seasons, they bite off the ends of the grain to prevent it germinating, and lay it up in cells till needed.]—*Bagster.*

Ver. 8. *Provideth her meat in the summer.*—It was a general opinion with the ancients, that the ants in summer provided their food for winter, because then they could not work; but it has been discovered that in these northern countries, they remain torpid during winter; this is found, however, not to be the case in hot houses, and therefore, probably, is not in those warm countries where the winters are much more mild than in Europe. There are many witnesses, however, to prove, that they lay up food in summer for future exigencies. See *Taylor's* Expos. Ind.

Ver. 11. *As a traveller* . . . *an armed man*—that is hastily and irresistibly.

Ver. 12. *A naughty person*—Heb. "A man of Belial."

Ver. 19. *Speaketh*—Heb. "breatheth" *lies.*

Ver. 25. *Take thee with her eyelids.*—[This refers to the custom in the East of *painting the eyelids* with the powder of antimony, which has been already described, (see Note on 2 Kings, ix. 30,) and "which, although it adds to the vivacity of the eye, throws a kind of voluptuous languor over it, which makes it appear (if I may use the expression) dissolving in bliss."—*Waring's Tour to Sheeraz.*]—*Bagster.*

Ver. 31. *Restore sevenfold*—Make "a full and complete satisfaction and restitution."—*Holden.*

CHAP. VII. Ver. 2 *Apple of thine eye.*—[As the *pupil of the eye*, the hole or opening of the uveous coat, or iris, through which the rays of light pass, and falling upon the retina, there depict every object in its natural colour, as upon a piece of white paper. Now the pupil of the eye being essentially necessary to sight, and easily injured, it is not only, in common with the other parts, deeply intrenched in the skull, ramparted with the forehead and cheek bones, defended by the eyebrows, eyelids, and eyelashes, and placed so as to be best protected by the hands, but, by a wonderful mechanism, is contracted or dilated by the muscular power of the iris, without which an excess of light would cause instant blindness.]—*Bagster.*

4 Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:
5 That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.
6 ¶ For at the window of my house I looked through my casement,
7 And beheld among the simple ones, I discerned among the [e] youths, a young man void [f] of understanding,
8 Passing through the street near her corner; and he went the way [g] to her house,
9 In the twilight, in the [h] evening, in the black and dark night:
10 And, behold, there met him a woman *with* the attire of a harlot, and subtle of heart.
11 (She *is* [i] loud and [j] stubborn; her feet [k] abide not in her house:
12 Now *is she* without, now in the streets, and lieth in wait at every corner.)
13 So she caught him, and kissed him, *and* [l] with an impudent face said unto him,
14 [m] *I have* peace-offerings with me; this day have I paid my vows.
15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.
16 I have decked my bed with coverings of tapestry, with carved *works*, with fine linen [n] of Egypt.
17 I have perfumed my bed with myrrh, aloes, and cinnamon.
18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.
19 For the good man *is* not at home, he is gone a long journey:
20 He hath taken a bag of money [o] with him, *and* will come home at [p] the day appointed.
21 With her much fair speech [q] she caused him to yield, with the [r] flattering of her lips she forced him.
22 He goeth after her [s] straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;
23 Till a dart strike through his liver; as a bird hasteth to the [t] snare, and knoweth not that it *is* for his life.

[e] *sons.*
[f] c.6.32. 9.4.16.
[g] c.5.9.
[h] *evening of the day.*
[i] c.9.13.
[j] Je.3.3.
[k] 1 Ti.5.13. Tit.2.5.
[l] *she strengthened her face and said.*
[m] *peace-offerings are upon me.*
[n] Is.19.9.
[o] *in his hand.*
[p] or, *new moon.*
[q] c.5.3.
[r] Ps.12.2.
[s] *suddenly.*
[t] Ec.9.12.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.
25 Let not thy heart decline to her ways, go not astray in her paths.
26 For she hath cast down many wounded: yea, many strong [u] *men* have been slain by her,
27 Her [v] house *is* the way to hell, going down to the chambers of death.

CHAPTER VIII.

1 The fame, 6 and evidency of wisdom. 10 The excellency, 12 the nature, 15 the power, 18 the riches, 22 and the eternity of wisdom. 32 Wisdom is to be desired for the blessedness it bringeth.

DOTH [a] not wisdom cry? and understanding put forth her voice?
2 She standeth in the top of high places, by the way in the places of the paths.
3 She crieth at the gates, at the entry of the city, at the coming in at the doors.
4 Unto you, O men, I call; and my voice *is* to the sons of man.
5 O [b] ye simple, understand wisdom: and ye [c] fools, be ye of an understanding heart.
6 ¶ Hear; for I will speak of [d] excellent things; and the opening of my lips *shall be* right things.
7 For my mouth shall speak [e] truth; and wickedness *is* [f] an abomination to my lips.
8 All the words of my mouth *are* in right eousness; *there is* nothing [g] froward [h] or perverse in them.
9 They *are* all plain to him [i] that understandeth, and right to them that find knowledge.
10 ¶ Receive [j] my instruction, and not silver; and knowledge rather than choice gold.
11 For [k] wisdom *is* better than rubies; and all the things that may be desired are [l] not to be compared to it.
12 ¶ I wisdom dwell with [m] prudence, and find out knowledge of witty inventions.
13 The [n] fear of the LORD *is* to hate evil. pride, and arrogancy, and the evil way, and the froward mouth, do I hate.
14 Counsel *is* mine, and sound wisdom: I *am* understanding; I have [o] strength.
15 ¶ By me [p] kings reign, and princes decree justice.
16 By me princes rule, and nobles, *even* all the judges of the earth.

[u] Ju.16.19.. 30 Ne 13.26.
[v] c.5.5.
[a] c.1.20. 9.3,&c.
[b] Is.55.1..3.
[c] 1 Co.1.27. 6.9..11.
[d] Ps.19.7.. 11. c.22.20.
[e] Jn.17.17.
[f] *the abomination of*
[g] *wreathed.*
[h] Ps.12.6.
[i] Mi.2.7.
[j] c.23.23.
[k] c.3.14,15. 16.16.
[l] Ph.3.8,9.
[m] or, *subtlety.*
[n] Ps.97.10. c.16.6. Ro.12.9. 1 Th.5.22. 1 Ti.2.19.
[o] Ec.7.19.
[p] Da.2.21. Ro.13.1.

intrust her with his house and property. He appears also to have lived in credit, and to have had a bag of money to take with him on his journey; and it is very evident from the preparation she had made for her lover, that she had no excuse of necessity for her licentiousness. 4. She affected to be religious. She had offered peace-offerings, and performed her vows; so that she had cleared (as some ignorant persons suppose) her account with heaven, and was ready to open a new score of sin. Never is sin so sinful as when dressed up in the garb of a religious profession. Her friendship was hypocritical as her religion; she pretended an intimate acquaintance and attachment; "I came diligently to seek thy face,"—which may be so far true—she came to look for a fool and found one. A sketch of his character follows, and the chapter concludes with the earnest entreaty of Wisdom to listen to her admonitions, and keep at a distance from the adulteress.

Ver. 6. *My casement.*—"Lattice-work;" the window of a Kiosk.—*Parkhurst.*

Ver. 10. *The attire of a harlot.*—Bishop *Patrick* explains this, "In a gaudy lascivious dress."

Ver. 13. *With an impudent face.*—[In the East, their ideas of decency forbid a virtuous woman to lay aside, or even to lift up her veil, in the presence of the other sex; and she who ventures to disregard this prohibition, inevitably ruins her character, and the act is regarded as a signal for intrigue. *Pitts* informs us, that in Barbary the courtezan appears in public without her veil; and the harlot here appears to have exposed herself in the same indecent manner.]—*Bagster.*

Ver. 14. *I have peace-offerings.*—The greater part of the peace-offerings, whether of the herd or flock, was returned to the offerer, to feast with his friends. Deut. xii. 6, 7. So Bishop *Patrick.*

Ver. 16. *Decked my bed.*—[Similarly adorned was the bed described by the Baron *Du Tott*, which consisted of many mattresses of quilted cotton, placed one upon another, covered with a sheet of Indian linen, a coverlet of green satin, adorned with gold embroidery in embossed work; two pillows of crimson satin, covered with similar embroidery, and a profusion of gold, &c.]—*Bagster.*

Ver. 20. *At the day appointed.*—See margin. Which was a public festival.

Ver. 22. *As a fool to the correction of the stocks.*—[Dr. *Grey*, making a slight alteration in the text, renders, "as a dog to the chain, and as a deer, till a dart strike through his liver;" and Dr. *Hunt*: "Or as a hart boundeth into the toils, till a dart strike through his liver." The LXX. Chaldee, Syriac, and Arabic, concur in this interpretation. The circumstance of the *dart*, as applied to the deer, is beautiful and proper, which otherwise we are at a loss to dispose of; and this creature, of all others, was the most proper to be noticed on this occasion; for the usual representation which the Egyptians made of a man overthrown by flattery and fair speeches, was the picture of a hart captivated and ensnared by the sound of music.]—*Bagster.*—But Dr. *Hodgson* adheres to the present reading, which he translates, "Yea, like a fool he runneth on to punishment."

CHAP. VIII. Ver. 11. *Rubies.*—[The *ruby* is a beautiful gem of a red colour, with a tinge of purple, generally in the form of a six-sided prism, and when perfect extremely valuable: it is a species of *sapphire*, to which it is equal in hardness; and is sometimes *chatoyant* in its appearance, i. e. has a curious kind of reflection, like a cat's eye; and as this is particularly striking, and *changes* as you *turn* the stone, hence, perhaps, its name *peninim*, from *panah*, to *turn*, *look*. But the learned *Bochart* contends that it denotes *pearls*; and that hence are derived the Greek and Latin *pinna*, of the same import. The *pearl* is a hard, smooth, round body, of a sparkling white, formed of coats like an onion, and found in a shell-fish, like an oyster; a species of which *Bruce* mentions, of the name of *pinna*, from which is obtained a most beautiful pearl, "tinged with an elegant blush of red."]—*Bagster.*

Ver. 12. *Witty inventions.*—"Plans, or devices," *Gesenius*. There is no adjective answering to "witty," and Dr. *Boothroyd* translates, "every invention."

Ver. 14. *Counsel is mine, &c.*—Heb. "With me is counsel and sound wisdom; with me, understanding and strength." The word rendered *sound wisdom*, is quite different from "wisdom," in ver. 12; and is the same used chap. iii. 21. It strictly signifies "substance," or reality.

17 I [q] love them that love me; and those [r] that seek me early shall find me.

18 Riches [s] and honour *are* with me; *yea,* durable riches and righteousness.

19 My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver.

20 I [t] lead in the way of righteousness, in the midst of the paths of judgment:

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

22 ¶ The [u] LORD possessed me in the beginning of his way, before his works of old.

23 I was set up [v] from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

25 Before [w] the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the [x] fields, nor [y] the highest part of the dust of the world.

27 When [z] he prepared the heavens, I *was* there: when he set a [a] compass upon the face of the depth:

28 When [b] he established the clouds above: when he strengthened the fountains of the deep:

29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

30 Then I was by him, *as* one brought up *with him:* and I [c] was daily *his* delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.

32 ¶ Now therefore hearken unto me, O ye children: for blessed *are they that* keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 Blessed [d] *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

35 For whoso findeth me findeth life, and shall [e] obtain favour of the LORD.

36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

[q] I Sa.2.30. Jn.14.21.

[r] Is.45.19.

[s] Mat.6.33.

[t] or, *walk.*

[u] Jn.1.1, &c.

[v] Ps.2.6.

[w] Is.53.8.

[x] or, *open places.*

[y] or, *chief.*

[z] He.1.2.

[a] or, *circle.*

[b] Job 38.10, 11. Je.5.22.

[c] Mat.3.17. Col.1.13.

[d] Mat.7.24. Lu.11.28.

[e] *bring forth.*

CHAPTER IX.

1 The discipline, 4 and doctrine of wisdom. 13 The custom, 16 and error of folly.

WISDOM hath builded her [a] house, she hath hewn out her seven pillars:

2 She [b] hath killed her [c] beasts; she hath mingled her wine; she hath also furnished her table.

3 She [d] hath sent forth her maidens: she crieth upon the highest places of the city,

4 Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him,

5 [e] Come, eat of my bread, and drink of the wine *which* I have mingled.

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked *man getteth* himself a blot.

8 Reprove [f] not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

9 Give [g] *instruction* to a wise *man,* and he will be yet wiser: teach a just *man,* and he will increase in learning.

10 The [h] fear of the LORD *is* the beginning of wisdom: and the knowledge of the holy *is* understanding.

11 For by me thy days [i] shall be multiplied and the years of thy life shall be increased.

12 If [j] thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear *it.*

13 ¶ A foolish woman *is* [k] clamorous: *she is* simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat in the high places of the city,

15 To call passengers who go right on their ways:

16 Whoso *is* simple, let him turn in hither; and *as for* him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread [l] *eaten* in secret is pleasant.

18 But he knoweth not that [m] the dead *are* there; *and that* her guests *are* in the depths of hell.

[a] Ep.2.20., 22.

[b] Mat.22.3, &c.

[c] *killing.*

[d] Ro.10.15.

[e] Jn.6.27.

[f] Mat.7.6.

[g] Ho.6.3. Mat.13.12

[h] Job 28.28. Ps.111.10. c.1.7.

[i] c.10.27.

[j] Job 35.6,7. Eze.18.20.

[k] c.7.11.

[l] *of secrecies.*

[m] c.2.18.

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and there seems no more difficulty in considering the same description as applicable to a divine attribute and a divine person, than in explaining the same text as an historical fact in reference to David, and a divine prediction as relating to David's Son and Lord. We would caution Christians against resting their faith in Christ on such disputable evidence, when they have far more clear and certain proofs in other parts of Scripture. It is highly probable, however, that the apostle John alluded to this passage in the introduction to his gospel, where he speaks of his divine Master, under the character of the *Logos:* which may be rendered either the Wisdom, the Reason, or the Word of God.

If we were deeply imbued with the spirit of primitive Christianity, we should be pleased in every where finding, both in nature and revelation, some image of our Saviour's glory, though at the same time we must confess with the inimitable *Watts,*

> "Nor earth, nor seas, nor sun, nor stars,
> Nor heaven, his full resemblance bears;
> His beauties we can never trace
> Till we behold him face to face."

CHAP. IX. Ver. 1—18. *Wisdom makes a feast and invites her guests.*—Preserving the allegory, we should consider the house which Wisdom builded as a temple, and the pillars to be the several branches of science by which it is supported. The beasts killed intimate a great sacrifice, and the invitation given a feast upon that sacrifice; all which circumstances may direct us to the Christian church, as about to be erected, of which Jesus himself (the Wisdom of God) is the foundation,

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Ver. 22. *In the beginning*—"*At* the beginning," *Hodgson* and *Boothroyd;* but there is no preposition in the original, which reads literally, "The Lord possessed me the beginning," &c.; intimating that wisdom was the source of all God's works.

Ver. 23. *I was set up*—Heb. "anointed." Apply this to divine wisdom personified, it means that she was enthroned over all the works of God.

Ver. 26. *The fields.*—See margin. Perhaps the atmosphere.—*The highest part*—namely, the hills. See Gen. i. 7, 10.

Ver. 29. *His commandment*—Heb. "His" (or "its) mouth." Applied to God, the pronoun means "his command;" to the sea, "its limits."—*Appointed the foundations.*—[The *principles* on which it is constructed, and the irreversible *laws* by which all its motions are governed, especially its *centrifugal* and *centripetal* force; by the former of which, or its tendency to recede from its great centre, it has its *annual* motion round the sun, like the other planets, at the mean distance of 95,513,794 miles; and by the *latter,* or its tendency to its centre, all its particles are prevented from flying off, notwithstanding the great velocity of its motion round its own axis, which causes 1042 miles of its equator to pass under any given point of the heavens in a single hour!]—*Bagster.*

Ver. 30. *As one brought up* with him.—Bishop *Lowth,* "As his offspring." But this is a very difficult verse. *Parkhurst* thinks the Hebrew (*Amon*) should be rendered adverbially, "Then was I by him *constantly.*" Taking it for a noun, Dr. *Hodgson* renders it, "companion;" *Boothroyd,* "workman;" *Holden,* by the strange word "fabricator." It cannot be denied that *Amon* is used for a skilful (perhaps *trusty*) artificer, or artist, Sol. Song, vii. 2, but *Gesenius* objects to the application of this to *wisdom,* as wanting a female termination. He inclines, therefore, to render *Amon,* (as being of the common gender) "a foster child," which is the idea of our translators; "one brought up with him," faithful and steady to his interests; which is not very different from *Lowth's* version, and in a case of so much difficulty, it may be wise to hesitate.

Holden, referring the latter verses, 22 to 30, to the Son of God, derives thence an argument for "eternal generation," as some of the fathers did; but as we are arguing upon a mystical allegory, we do not wish to rest thereon a doctrine of such magnitude.

CHAP. IX. Ver. 1. *Wisdom.*—[The infinite and eternal *wisdom* of God, which has so framed the universe, as to exhibit a scene of grandeur and stability; and made ample provision for the innumerable beings by which it is inhabited.]—*B.*

Ver. 3. *Sent forth her maidens*—*Hasselquist* mentions a number of women in Egypt, with black veils, going about to invite people to a banquet, and making a strange and clamorous noise.

Ver. 7. *He that reproveth a scorner,* (that is, a hardened profligate,) *getteth himself shame,* &c.—He will be laughed at, and reproached.

Ver. 8. *Reprove not a scorner.*—Upon the same principle our Lord directs us, "Cast not your pearls before swine," &c. Matt. vii. 6.

Ver. 10. *Of the holy*—Heb. "Holy ones;" i. e. the blessed Trinity. So *Holden,* and Dr. *J. P. Smith.* Compare Dan. iv. 14.

Ver. 14. *A seat.*—An elevated and conspicuous seat; a throne *Pitts* describes the courtezans of Grand Cairo, as sitting at their doors, or parading the streets, very richly dressed.

Ver. 17. *Stolen waters*—that is, illicit commerce.

CHAPTER X.

From this chapter to the five and twentieth are sundry observations of moral virtues, and their contrary vices.

THE proverbs of Solomon. A [a] wise son maketh a glad father: but a foolish son *is* the heaviness of his mother.

2 Treasures [b] of wickedness profit nothing: but righteousness [c] delivereth from death.

3 The [d] LORD will not suffer the soul of the righteous to famish: but he casteth away the [e] substance of the wicked.

4 He [f] becometh poor that dealeth *with* a slack hand: but [g] the hand of the diligent maketh rich.

5 He that gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame.

6 Blessings *are* upon the head of the just: but [h] violence covereth the mouth of the wicked.

7 The [i] memory of the just *is* blessed: but [j] the name of the wicked shall rot.

8 The wise in heart will receive commandments: but [k] a prating fool shall [l] fall.

9 He [m] that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

10 He [n] that winketh with the eye causeth sorrow: but a prating fool shall [o] fall.

11 The [p] mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes: but love covereth [q] all sins.

13 In the lips of him that hath understanding wisdom is found: but a rod [r] *is* for the back of him that is void of [s] understanding.

14 Wise *men* lay [t] up knowledge: but the mouth of the foolish *is* near destruction.

15 The [u] rich man's wealth *is* his strong city: the destruction of the poor *is* their poverty.

16 The labour of the righteous *tendeth* to life: the fruit of the wicked to sin.

17 He [v] *is in* the way of life that keepeth instruction: but he [w] that refuseth reproof [x] erreth.

18 He that hideth hatred *with* lying lips, and he that uttereth a slander, *is* a fool.

19 In [y] the multitude of words there wanteth not sin: but he that refraineth his lips *is* wise.

20 The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.

21 The lips of the righteous feed many: but fools die for want of [z] wisdom.

22 The [a] blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

23 *It is* as sport to a fool to do mischief: but a man of understanding hath wisdom.

24 The fear of the wicked, it shall come upon him: but the desire [b] of the righteous shall be granted.

25 As the whirlwind passeth, so *is* the wicked no *more:* but the righteous [c] *is* an everlasting foundation.

26 As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.

27 The [d] fear of the LORD [e] prolongeth days; but [f] the years of the wicked shall be shortened.

28 The hope of the righteous *shall be* gladness: but the expectation of the wicked shall perish.

29 The way of the LORD *is* strength to the upright: but destruction *shall be* to the workers of iniquity.

30 The righteous shall never be removed: but the wicked shall not inhabit the earth.

31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

32 The lips of the righteous know what [g] is acceptable: but the mouth of the wicked *speaketh* [h] frowardness.

CHAPTER XI.

A [a] FALSE balance [b] *is* abomination to the LORD: but a [c] just weight *is* his delight.

2 *When* [d] pride cometh, then cometh shame: but with the lowly *is* wisdom.

3 The [e] integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

a c 15.20. 23.15,16. 29.3,15.
b Lu.12.19.. 21.
c Da.4.27. Ph.3.9.
d Ps.37.25.
e or, *worked for* their *wickedness.*
f c.11.24.
g c.13.4. 19.15.
h Es.7.8.
i Ps.112.6.
j Ec.8.10.
k *fool of lips.*
l or, *be beaten.*
m Is.33.15, 16.
n c.6.13.
o or, *be beaten.*
p Ps.37.30.
q 1 Co.13. 4..7. 1 Pe.4.8.
r c.26.3.
s *heart.*
t Mat.12.35. 13.52.
u Ps.52.7. Ec.7.12.
v 2 Pe.1.5.. 11.
w c.1.25,30.
x or, *causeth to err.*
y Ec.5.2,3. Ja.3.2.
z *heart.*
a Ge.24.35. Ps.37.22.
b Ps.145.19. Mat.5.6. Jn.5.14,15
c Mat.7.24, 25.
d c.9.11.
e *addeth.*
f Ec.7.17.
g Ec.12.9.. 11. Tit.2.8.
h *frowardnesses.*
a *balances of deceit.*
b De.25.13 ..16.
c *perfect stone.*
d Da.4.30, 31.
e c.13.6.

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and his first ministers its pillars. The sacrifice alluded to, can be no other than the great atonement offered upon Calvary, and the sacrificial feast, that "feast of fat things" foretold by the prophets, and exhibited in the gospel, the ministers and missionaries of which answer to the servants sent forth to invite the guests. Such are the outlines of this admirable allegory, which may be filled up by referring to the parable of the marriage feast. (Matt. xxii. 2—4.)

Another character is here introduced as a contrast to the preceding, which answers to the adulteress described in chapter vii., though some think it no other than a personification of *Folly* in the character of a harlot, who is ignorant and clamorous, sitting on an elevated seat at the door of her house, and no less earnestly inviting the passers-by to partake of her secret and forbidden pleasures. But her sacrifices? Ah! "her guests" are themselves sacrificed—they are "in the depths of hell!"

Here then are two opposite characters soliciting our attention with great earnestness, namely, Wisdom and Folly, God and the world. O let us choose Wisdom and life, that we may live for ever!

CHAP. X. Ver. 1—32. *Miscellaneous proverbs.*—Here begins the second part of this book, being a collection of aphorisms more exactly answering to that title. (See note, ver. 1.) Those in this chapter relate chiefly to the difference between wisdom and folly, virtue and vice; and point out the preference of the former, both in itself and in its consequences. As these proverbs are mostly detached from each other, it will be impossible for us to notice them individually. We can only offer a brief remark on some of the most striking, and remove difficulties in our notes.

Long life and prosperity were the sanctions of the Old Testament dispensation; yet the hopes of believers were not confined to the present life, for "the righteous hath an everlasting foundation," (ver. 25.) to which it is very difficult to attach any meaning without admitting "the hope of everlasting life." The days of the wicked, in the present life, are often shortened by their vices, and of "another and better world" they have no prospect. (Comp. chap. xi. 7.)

CHAP. XI. Ver. 1—31. *Maxims of justice and equity.*—This chapter contains many general observations on these topics, and on the means of happiness. It begins with an admonition concerning justice in our dealings with each other, without which society cannot be preserved. In the next place, the wise man gives a caution against pride, as a certain forerunner of ruin: this, showing itself in forgetfulness of God, confidence in themselves, and despising others, naturally leads men to destruction.

Solomon next commends sincerity and charity, and represents the vast difference there is between virtue and vice, both in order to men's private safety, and to the public security. After which follow many wise and pithy observations, with such remarks on sundry virtues and vices, as are calculated to invite to the one, and deter from the other. Among the most striking is, (ver. 22.) "A fair woman who has departed from discretion (or virtue) is compared to a ring of gold in as wine's snout." That is, beauty sunk into licentiousness is perverted from its just end, as a golden ring rooting in the filth of a pigstye.

CHAP. X. Ver. 1. *Proverbs of Solomon.*—[Here the Proverbs of Solomon, properly so called, begin; and the parallels of which they consist, in this and several of the succeeding chapters, are those which Bishop *Lowth* correctly calls the *antithetic;* when two lines, or members of a sentence, correspond with each other by an opposition of terms and sentiments; when the second is contrasted with the first, sometimes in expression, sometimes in sense only. Accordingly, the degrees of antithesis are various; from an exact contraposition of word to word, through a whole sentence, down to a general disparity, with something of contrariety, in the two propositions. In this example, *every word* has its *opposite;* for the terms *father* and *mother* are, as the logicians say, relatively opposite.]—*Bagster.*

Ver. 2. *Righteousness delivereth from death*—that is, a good character is a better protection than riches.

Ver. 26. *As vinegar to the teeth.*—[As the acidity of *vinegar* causes unpleasantness and pain to the teeth, and by softening and dissolving the alkali of the bone, impairs their texture, and renders them incapable of mastication; and as *smoke*, by irritating the tender vessels, causes the eyes to smart, and prevents distinct vision; so a slu[illegible]gish messenger is a continual vexation and loss to those by whom he is employed.]—*Bagster.*

Ver. 30. *Not inhabit* (or "inherit") *the earth.*—See Ps. xxxvii. 29, 34.

CHAP. XI. Ver. 1. *A just weight*—Heb. "A perfect stone;" stones were undoubtedly used originally as weights.

4 Riches [f] profit not in the day of wrath: but righteousness [g] delivereth from death.

5 The righteousness of the perfect shall [h] direct his way: but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them: but transgressors shall be taken in *their own* naughtiness.

7 When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth.

8 The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 A hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

10 When [i] it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there is* shouting.

11 By [j] the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is [k] void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

13 A [l] tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

14 Where no counsel *is*, the people fall: but in the multitude of counsellors *there is* safety.

15 He that is surety for a stranger shall [m] smart *for it:* and he that hateth [n] suretiship is sure.

16 A [o] gracious woman retaineth honour: and strong *men* retain riches.

17 The [p] merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: but to him [q] that soweth righteousness *shall be* a sure reward.

19 As righteousness *tendeth* to life: so he that pursueth evil *pursueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but [r] *such as are* upright in *their* way *are* his delight.

21 *Though* [s] hand *join* in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

22 *As* a jewel of gold in a swine's snout, *so is* a fair woman which [t] is without discretion.

23 The desire of the righteous *is* only good: *but* [u] the expectation of the wicked *is* wrath.

24 There [v] is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.

25 The [w] liberal [x] soul shall be made fat: and he that watereth shall be watered also himself.

26 He that withholdeth corn, the people shall curse him: but blessing [y] *shall be* upon the head of him that selleth *it*.

27 He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

28 He [z] that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

29 He that troubleth his own house shall inherit the wind: and the fool *shall be* servant to the wise of heart.

30 The fruit of the righteous *is* a tree of life; and he that [a] winneth souls [b] *is* wise.

31 Behold, the righteous shall be recompensed in the earth: much more [c] the wicked and the sinner.

CHAPTER XII.

WHOSO loveth instruction loveth knowledge: but he that hateth reproof *is* brutish.

2 A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A [a] man shall not be established by wickedness: but the root of the righteous shall not be moved.

4 A [b] virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* as rottenness in his bones.

5 The thoughts of the righteous *are* right: *but* the counsels of the wicked *are* deceit.

6 The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them.

7 The [c] wicked are overthrown, and *are* not: but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: but he that is [d] of a perverse heart shall be despised.

9 *He that is* despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread.

10 A righteous *man* regardeth the life of his

f Ezek.7.19. Zeph.1.18.
g Ge.7.1
h *rectify.*
i Es.8.15.
j c.14.34.
k *destitute of heart.*
l *he that walketh, being a tale-bearer.*
m *he sore broken.*
n *those that strike hands.* c.6.1.
o c.31.30.
p Mat.5.7. 25.34, &c.
q Ho.10.12. Ga.6.8,9. Ja.3.18.
r Ps.11.7.
s Is.27.4.
t *departeth from.*
u Ro.2.8,9. He.10.27.
v 2Co.9.6.
w or, *soul of blessing.*
x Is.32.8.
y Job 29.13.
z Ma.10.24. 1 Ti.6.9.
a *taketh.*
b Mat.4.19. Ja.5.20.
c Je.25.29. 1 Pe.4.17, 18.
a Ec.8.8.
b 1Sa.25.33. 1Co.11.7.
c Mat.7.24 ..27.
d *perverse of heart.*

CHAP. XII. Ver. 1—28. *Farther miscellaneous proverbs.*—"This chapter (says Bishop *Patrick*) begins with an admonition, often inculcated in this book, concerning the affection wherewith a man that would be wise and good, ought to receive charitable reproofs. And there are several things repeated concerning the providence of Almighty God, in punishing (bad) men according to their wickedness, and delivering good men from those who seek their destruction; which are notably expressed in ver. 5—7, where he observes how the wicked, labouring to compass their ends, by cozenage, or by violence, even by blood, not only miscarry in their designs, but are unexpectedly overturned and subverted out of their places, wherein they behaved with such injustice and cruelty.

"There are divers instructions also repeated about several virtues and vices, especially those of the tongue; among which *Melancthon* commends this to the remembrance of the reader, (ver. 22.) 'Lying lips are an abomination to the Lord,' who recommends to us, (says he,) the love and care of truth, both in doctrines concerning himself, and in arts, and in all honest covenants and contracts. For truth being among the chief and most conspicuous virtues, the contrary vice is condemned by a terrible word—*abomination.*"

Lord *Bacon*, upon another passage in this chapter, (ver. 10.) observes. "That there is implanted in man's nature, a noble and excellent affection of pity and compassion, (called here Mercy,) which extends itself even unto brute creatures, that are by divine ordination subject to his command. Nay, farther, it is most certain that the worthier any soul is, (*i. e.* the better its disposition,) the larger is its compassion. For contracted and degenerate minds, imagine these things appertain

Ver. 4. *Righteousness delivereth.*—See chap. x. 2.

Ver. 7. *When a wicked man,* &c.—This assertion strongly implies that "the righteous hath hope in his death," as in chap. xiv. 32.

Ver. 13. *A tale-bearer revealeth,* &c.—See margin. Or rather, as Dr. *Hodgson* renders it, "A tale-bearer, walking about, revealeth secrets."

Ver. 16. *A gracious woman*—that is, a benevolent, kind-hearted woman. Compare next verse.

Ver. 21. *Though hand join in hand.*—[A very solemn method of taking an oath, in the East, as has been already shown, (on 2 Kings x. 15,) is *joining hands*, uttering at the same time a curse upon the false swearer. To this form there appears to be here an evident allusion: "Though hand join in hand"—ratify their agreement by an oath, "the wicked shall not be unpunished;" however confederated, justice shall take care that they escape not punishment.]—*Baxter.*

Ver. 25. *The liberal soul*—See margin—*shall be made fat*—that is, enriched with blessings.

Ver. 27. *Diligently seeketh.*—[Properly, "rising early to seek" what is greatly desired.]—*Baxter.*

Ver. 29. *He that troubleth his own house,* (probably by his penuriousness) *shall inherit the wind*—that is, he shall get nothing by it. See ver. 24.

Ver. 30. *The fruit of the righteous.*—This we apprehend to be an elliptical expression, "the fruit of the righteous is *like the fruit of* the tree of life." See chap. iii. 18.—*He that winneth*—catcheth, or taketh; an allusion to hunters.

Ver. 31. *Behold, the righteous shall be recompensed in the earth; much more.*—This does not imply that the Almighty is more just to one class than another; but as the just shall be rewarded or chastened according to his conduct, so assuredly the wicked shall not go unpunished! So the LXX. "If the righteous scarcely be saved," that is, not without chastisement for his sins, "where shall the ungodly and sinner appear?" And this appears to be quoted by an apostle, 1 Pet. iv. 18.

CHAP. XII. Ver. 4. *A virtuous wife is a crown.*—This alludes to the ancient custom of wearing chaplets, and nuptial crowns. See Sol. Song, iii. 11.

Ver. 9. He that is *despised and hath a servant.*—[Or, rather, as in the old translation, "He that is despised, and is his own servant, is better than he that boasteth himself and wanteth bread:" with which the versions generally

beast: but the [e] tender mercies of the wicked *are* cruel.

11 He [f] that tilleth his land shall be satisfied with bread: but [g] he that followeth vain *persons is* void of understanding.

12 The wicked desireth the [h] net [i] of evil *men:* but the root of the righteous yieldeth *fruit.*

13 The [j] wicked is snared by the transgression of *his* lips: but [k] the just shall come out of trouble.

14 A man shall be satisfied with good by the fruit of *his* mouth: and [l] the recompense of a man's hands shall be rendered unto him.

15 The way of a fool *is* right in his own eyes: but he [m] that hearkeneth unto counsel *is* wise.

16 A fool's wrath is [n] presently known: but a prudent *man* covereth shame.

17 *He that* speaketh truth showeth forth righteousness: but a false witness deceit.

18 There is that speaketh like the piercings of a [o] sword: but the tongue of the wise *is* health.

19 The lip of truth shall be established for ever: but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counsellors of peace *is* joy.

21 There [p] shall no evil happen to the just: but the wicked shall be filled with mischief.

22 Lying [q] lips *are* abomination to the LORD: but they that deal truly *are* his delight.

23 A [r] prudent man concealeth knowledge: but the heart of fools proclaimeth [s] foolishness.

24 The hand of the diligent shall bear rule: but the [t] slothful shall be under tribute.

25 Heaviness in the heart of man maketh it stoop: but [u] a good word maketh it glad.

26 The righteous *is* more [v] excellent than his neighbour: but the way of the wicked seduceth [w] them.

27 The slothful *man* roasteth not that which he took in hunting: but the substance of a diligent man *is* precious.

28 In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

CHAPTER XIII.

A WISE son *heareth* his father's instruction: but a scorner heareth not [a] rebuke.

2 A man shall eat good by the fruit of *his* mouth: but [b] the soul of the transgressors *shall eat* violence.

3 He [c] that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.

4 The [d] soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat.

5 A righteous *man* hateth [e] lying: but a wicked *man* is loathsome, and cometh to shame.

6 Righteousness [f] keepeth *him that is* upright in the way: but wickedness overthroweth [g] the sinner.

7 There is that maketh himself rich, yet *hath* [h] nothing: *there is* [i] that maketh himself poor, yet *hath* great riches.

8 The ransom of a man's life *are* his riches: but the poor heareth not rebuke.

9 The light of the righteous rejoiceth: but [j] the [k] lamp of the wicked shall be put out.

10 Only by pride cometh contention: but with the well advised *is* wisdom.

11 Wealth [l] *gotten* by vanity shall be diminished: but he that gathereth [m] by labour [n] shall increase.

12 Hope deferred maketh the heart sick: but *when* the desire cometh, *it is* a tree of life.

13 Whoso [o] despiseth the word shall be destroyed: but he [p] that feareth the commandment shall be [q] rewarded.

14 The [r] law of the wise *is* a fountain of life, to depart from the snares [s] of death.

15 Good understanding giveth favour: but the way of transgressors *is* hard.

16 Every prudent *man* dealeth with knowledge: but a fool [t] layeth open *his* folly.

17 A wicked messenger falleth into mischief: but [u] a faithful ambassador *is* health.

18 Poverty and shame *shall be to* him that refuseth instruction: but he that regardeth [v] reproof shall be honoured.

19 The desire accomplished [w] is sweet to the soul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wise *men* shall be wise: but [x] a companion of fools shall be [y] destroyed.

21 Evil [z] pursueth sinners: but to the righteous good shall be repayed.

22 A good *man* leaveth an inheritance to his children's children: and [a] the wealth of the sinner *is* laid up for the just.

23 Much food *is in* the tillage of the poor: but

e or, *bowels.*
f Pr.12.11.
g Jer.23.
h or, *fortresses.*
i Hab.1.15., 16.
j *The snare of the wicked is in the transgression of lips.*
k 2 Pe.2.9.
l Is.3.10,11
m c.3.7.
n *in that day.*
o Ps.57.4.
p 1 Pe.3.13.
q c.6.16,17. Re.22.15.
r c.15.2. Ec.10.12., 14.
s Ec.10.3.
t or, *deceitful.*
u c.15.23.
v or, *abundant.*
w ver.13.
a Is.28.14., 15.
b Ps.75.8. Je.25.27., 31.

c Ja.3.2,&c.
d c.10.4.
e Ps.119.163
f c.11.5,6.
g *sin.*
h ver.11.
i Ec.11.1,2.
j Job.18.5,6.
k or, *candle.*
l c.20.21.
m *with the hand.*
n Ps.128.2.
o 2Ch.36.16. La.16.31.
p Ps.115.13.
q or, *in peace.*
r c.14.27.
s 28a.22.6,7.
t *spreadeth.*
u *an ambassador of faithfulness.*
v c.15.5.
w ver.12.
x 1Co.15.33.
y *broken.*
z Ps.32.10. 140.11.
a Ec.2.26.

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not to them; but the mind that looks upon itself as a nobler portion of the universe, is kindly affected towards inferior creatures out of the communion there is between them; therefore, we see, that under the old law there were many precepts concerning this, which were not so much ceremonial, as institutions of mercy." (See Exod. xxxiii. 5, 19. Deut. v. 4, &c.)

Without sanctioning every expression of this great man, we may freely admit the importance of this moral duty of compassion to the brute creation. "A righteous man regardeth the life of his beast; but the tender mercies of the wicked," even their pretended kindnesses, *are*, in fact, *cruel.* And if their kindness be cruel, what, then, can we think of their severity?

CHAP. XIII. Ver. 1—25. *More general maxims on various subjects.*—We shall notice two or three passages that require explanation. Ver. 8. we read, "There is [a man] who maketh himself rich," that is, accumulates great wealth, "yet hath nothing;" because, in arbitrary countries, if this became known, the prince may, under some pretence or other, demand the whole, as in the next verse, for "the ransom of their life." On the other hand, there are benevolent persons who spend their property in doing good, who enjoy great riches in the public esteem, and are not likely to be called upon in the way just mentioned. Their character screens them from the suspicion of ill-gotten wealth, and from the rebuke and restraint which that often calls for from the government.

Ver. 16. we read, "Every prudent man dealeth with (or in) knowledge," and turns the merchandise to good account;

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agree. That is, it is better to be in lowness and obscurity, and to support one's self by manual labour, than to want the necessaries of life through a foolish vanity, or the pride of birth, which refuses to labour.]—*Bagster.*

Ver. 12. *Desireth the net.*—See margin. The Hebrew bears both senses, but we [refer the former, as meaning that the wicked man desires a dishonest (or unlawful) net, that he may take advantage of his neighbours.

The root of the righteous—Meaning, their riches have a root in their industry. A Spanish ambassador being shown, in the treasury of Venice, a great quantity of gold, turned up some from the bottom: and on being asked why he did so, he replied, "To see if it had any root: for his master's riches had a root in his gold mines."

Ver 16. *Presently known*—Intimating that a wise man will pause before he shows his anger.

Ver. 18. *There is that speaketh,* &c.—[That is, the keen, piercing words of an enemy. Allusions of this nature seem to be justified by real occurrences; for *Thevenot* informs us, that the Turks sometimes fight, having a naked sword between their teeth, and a musket in their hands.]—*Bagster.*

Ver 19. *But for a moment*—that is, he is soon confuted.

Ver. 21. *No evil . . . to the just*—that is, eventually all shall be overruled for good.

Ver. 26. *The righteous is more excellent* -i. e. "more successful;" because "the way," i. e. the course of life adopted by the wicked, "seduceth them" into extravagance and crime.

Ver. 27. *The slothful roasteth not*—that is, even when he gets food gratis, he is too idle to dress it.

CHAP. XIII. Ver. 2. *Eat violence.*—This expression appears to us elliptical; the latter clause, fully expressed, would be, "But the soul of transgressors (by the fruit of their mouth) shall eat *violence.*"

Ver. 14. *To depart.*—Heb. "To turn him." So *Boothroyd,* &c.

Ver. 17. *A wicked messenger falleth into mischief,* (or evil, and involves others with him,) *but a faithful ambassador* (the class of messengers here intended) *is health Holden,* "A healing medicine;" it being his office to heal differences, and promote peace.

Ver. 22. *A good man leaveth.*—[Property *honestly* acquired is *permanent*; but genera experience taught even the heathen, that "the third generation shall not possess the goods that have been unjustly acquired."]—*Bagster.*

there is *that is* destroyed for want of judgment.
24 He [b] that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.
25 The righteous eateth to the satisfying of his soul: but the belly of the wicked shall [c] want.

CHAPTER XIV.

EVERY wise woman buildeth [a] her house: but the foolish plucketh it down with her hands.
2 He that walketh in his [b] uprightness feareth the LORD: but *he that is* perverse in his ways despiseth [c] him.
3 In the mouth of the foolish *is* a rod of pride: but the lips of the wise shall preserve them.
4 Where no oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox.
5 A faithful witness will not lie: but a false witness will utter lies.
6 A scorner seeketh wisdom, and *findeth it* not: but [d] knowledge *is* easy unto him that understandeth.
7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.
8 The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit.
9 Fools [e] make a mock at sin: but among the righteous *there is* favour.
10 The heart knoweth [f] his own bitterness; and a stranger doth not intermeddle with his joy.
11 The [g] house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.
12 There is a way which seemeth right unto a man, but the end [h] thereof *are* the ways of death.
13 Even [i] in laughter the heart is sorrowful; and the end of that mirth *is* heaviness.
14 The backslider [j] in heart shall be filled with his own ways: and a good man *shall be satisfied* from himself.
15 The simple believeth every word: but the prudent *man* looketh well [k] to his going.
16 A [l] wise *man* feareth, and departeth from evil: but the fool rageth, and is confident.
17 *He that is* soon [m] angry dealeth foolishly: and a man of wicked devices is hated.
18 The simple inherit folly: but the prudent are crowned with knowledge.
19 The evil [n] bow before the good; and the wicked at the gates of the righteous.
20 The [o] poor is hated even of his own neighbour: but [p] the rich *hath* many friends.
21 He that despiseth his neighbour sinneth: but [q] he that hath mercy on the poor, happy *is* he.
22 Do they not err that devise evil? but mercy and truth *shall be* to them that devise good.
23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.
24 The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly.
25 A true witness delivereth souls: but a deceitful *witness* speaketh lies.
26 In [r] the fear of the LORD *is* strong confidence: and his children shall have a place of refuge.
27 The fear of the LORD *is a* [s] fountain of life, to depart from the snares of death.
28 In the multitude of people *is* the king's honour: but in the want of people *is* the destruction of the prince.
29 *He* [t] *that is* slow to wrath *is* of great understanding: but *he that is* [u] hasty of spirit exalteth folly.
30 A sound heart *is* the life of the flesh: but envy the rottenness of the bones.
31 He that oppresseth the poor reproacheth his [v] Maker: but he that honoureth him hath mercy on the poor.
32 The wicked is driven away in his wickedness: but the righteous hath hope in his [w] death
33 Wisdom resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made [x] known.
34 Righteousness exalteth a nation: but sin *is* a reproach to [y] any people.

b c.19.18. 22.15. 23.13. 29.15,17.
c 2 Th.3.10.
a c.24.3. Ru.4.11.
b Ps.25.21.
c Ro.2.4.
d c.8.9.
e c.10.23.
f *the bitterness of his soul.*
g Job 8.15. Mat.7.26, 27.
h Ro.6.21.
i Ec.2.2
j c.1.31. Je.2.19.
k c.4.26.
l c.16.6.
m Ja.1.19.
n Ps.49.14. Mal.4.3.
o c.19.7.
p *many are the lovers of the rich.*
q Ps.41.1..3. Mat.25. 34,&c. He.6.10
r Ec.7.18.
s Is.33.6.
t c.16.32.
u *short of.*
v c.22.2.
w Ps.23.4.
x c.29.11.
y *nations.*

(chap. iii. 14,) but "the fool layeth open (Marg. spreadeth out) his folly," as travelling merchants do their goods, but to no effect; for who will purchase folly?

Again, ver. 22. We learn that a good man "leaveth an inheritance to his children's children," which may, in the first place, intimate that he does not forfeit his inheritance, either by extravagance or crime: yet this inheritance does not always consist of lands and tenements; but the character of a good man is often a portion to his children; and his blessing and prayers their best inheritance. Thus Bishop *Hall* esteemed the prayers and admonitions of his pious mother; and the excellent *Flavel* says, "I bless God for a religious tender father, who often poured out his soul to God for me; and this stock of prayers I esteem *above the fairest inheritance* on earth."

CHAP. XIV. Ver. 1—35. *More general observations.*—"As the foregoing chapter began with the character of a wise son, so this with that of a good mother, who, by her prudent care, makes the family flourish, when a foolish woman throws all into confusion and distress: for so the wise man observes, "She pulls down the house with her own hands,' that is, ruins the family without any other help. There needs no more than a bad wife to undo a family." Bishop *Patrick.*

In the sixth verse, Solomon observes, "A scorner seeketh wisdom, and findeth it not;" on which the great Lord *Bacon* hath made this useful gloss: "He that comes to seek after knowledge, with a mind (disposed) to scorn and censure, shall be sure to find matter enough for his humour, but none for his instruction:" the grand reason of which is, the want of that humble disposition which our Lord declares necessary to constitute a disciple of Wisdom's school, and a subject of the Saviour's kingdom. (Mark x. 15.) He that would be truly wise, must not be wise in his own conceit.

One other passage is too important to be passed over: "The backslider in heart," who secretly revolts from God, and turns back into the ways of sin, "shall be filled with his own ways:" he shall "have enough of it," as we proverbially say: he shall "eat of the fruit of his own doings, and be filled with his own devices," (chap. i. 31.) and the good man who perseveres in the way of truth and righteousness, he also shall "be satisfied from himself;" or rather, as *Holden* and Dr. *Boothroyd* render it, "from his ways:" that is, the testimony of a

Ver. 23. *There is* that is *destroyed.*—Or, "There (it is) destroyed," or perishes, *for want of judgment* in cultivation. See ch. xii. 11.

Ver. 24. *He that spareth his rod.*—See note on ch. iii. 12.

CHAP. XIV. Ver. 3. *In a rod* (or branch) *of pride.*—According to the language or character of persons, the Hebrews represent a sword, or a rod, or branch, as it were growing out of the mouth. The former intends spiteful and malicious words; this, probably, vapouring and boasting language.

Ver. 6. *To him that understandeth.*—Rather, "To him that hath understanding;" (*Holden,*) i. e. who hath been divinely taught.

Ver. 30. *A sound heart.*—That is, "an honest and good heart." Lu. viii. 15.

Ver 32. *Driven away in his wickedness.*—God has frequently illustrated the truth of this solemn threatening. The last hours of Altamont, of Newport, and of Voltaire, are a striking comment. But in the destruction of the leaders, in the reign of terror, during the French revolution, we see God fulfilling his own word. Says Sir *Walter Scott,* in his Life of Napoleon, "The Hotel de Ville, was surrounded by about 1500 men, and cannon turned upon the doors. The deserted group of Terrorists within, conducted themselves like scorpions, which, when surrounded by a circle of fire, are said to turn their stings on each other, and on themselves. Mutual and ferocious upbraiding took place among these miserable men. 'Wretch, were these the means you promised to furnish?' said Payan to Henriot, whom he found intoxicated and incapable of resolution or exertion; and seizing on him as he spoke, he precipitated the revolutionary general from a window. Henriot survived the fall only to drag himself into a drain, in which he was afterwards discovered and brought out to execution. The younger Robespierre threw himself from the window, but had not the good fortune to perish on the spot. It seemed as if even the melancholy fate of suicide, the last refuge of guilt and despair, was denied to men who had so long refused every species of mercy to their fellow creatures. Las Bas alone had calmness enough to dispatch himself with a pistol shot. Saint Just, after imploring his comrades to kill him, attempted his own life with an irresolute hand, and failed. Couthon lay beneath the table, brandishing a knife, with which he repeatedly wounded his bosom, without daring to add force enough to reach his heart. *Their chief,* Robespierre, in an unsuccessful attempt to shoot himself, had only inflicted a horrible fracture on his under jaw. In this situation they were found like wolves in a lair, foul with blood, mutilated, *despairing, and yet not able to die!* Robespierre lay on a table in an ante-room, his head supported by a deal box, and his hideous countenance, half hidden by a bloody and dirty cloth bound round the shattered chin. When led forth to execution, the wretch yelled aloud, to the horror of the spectators."

Ver. 33. *That which is in the midst, &c.*—That is, a fool soon discovers his own emptiness.

35 The king's favour *is* toward a wise [x] servant: but his wrath is *against* him that causeth shame

CHAPTER XV.

A SOFT [a] answer turneth away wrath: but grievous words stir up anger.

2 The tongue of the wise useth knowledge aright: but the mouth of fools [b] poureth out foolishness.

3 The eyes [c] of the LORD *are* in every place, beholding the evil and the good.

4 [d] A wholesome [e] tongue *is* a tree of life: but perverseness therein *is* a breach in the spirit.

5 A fool despiseth his father's instruction: out [f] he that regardeth reproof is prudent.

6 In the house of the righteous *is* much treasure: but in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so.

8 The [g] sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination unto the LORD: but he [h] loveth him that followeth after righteousness.

10 [i] Correction *is* grievous unto him that forsaketh the way: *and* he [j] that hateth reproof shall die.

11 [k] Hell and destruction *are* before the LORD: how much more then the [l] hearts of the children of men?

12 A scorner [m] loveth not one that reproveth him: neither will he go [n] unto the wise.

13 A merry heart maketh a cheerful countenance: but [o] by sorrow of the heart the spirit is broken.

14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted *are* evil: but he that is of a merry heart *hath* a continual feast.

16 Better [p] *is* little with the fear of the LORD, than great treasure and trouble therewith.

17 Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.

18 A wrathful man stirreth up strife: but *he that is* slow to anger appeaseth strife.

19 The way of the slothful [q] *man is* as a hedge of thorns: but [r] the way of the righteous *is* [s] made plain.

20 A wise son maketh a glad father: but a foolish man despiseth his mother.

21 Folly *is* joy to *him that is* [t] destitute of wisdom: but a man of understanding walketh [u] uprightly.

22 Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth: and a word *spoken* in [v] due season, how good *is it!*

24 The way [w] of life *is* above to the wise, that he may depart from hell beneath.

25 The LORD will destroy the house of the proud: but he will establish the border of the widow.

26 The thoughts [x] of the wicked *are* an abomination to the LORD: but [y] *the words* of the pure *are* [z] pleasant words.

27 He [a] that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

28 The heart of the righteous studieth to [b] answer: but the mouth of the wicked poureth out evil things.

29 The LORD *is* far from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat.

31 The ear [c] that heareth the reproof of life abideth [d] among the wise.

32 He that refuseth [e] instruction despiseth his own soul: but he that [f] heareth reproof [g] getteth understanding.

33 The fear of the LORD *is* the instruction of wisdom; and before [h] honour *is* humility.

CHAPTER XVI.

THE [a] preparations [b] of the heart in man, and the answer [c] of the tongue, *is* from the LORD.

2 All the ways of a man *are* clean in his own eyes; but the LORD weigheth the spirits.

3 [d] Commit thy works unto the LORD, and thy thoughts shall be established.

4 The LORD hath made all *things* for himself: yea, even the wicked [e] for the day of evil.

5 Every one *that is* proud [f] in heart *is* an abomination to the LORD: *though* hand *join* in hand, he shall not be [g] unpunished.

6 By [h] mercy and truth iniquity is purged: and by the fear [i] of the LORD *men* depart from evil.

7 When [j] a man's ways please the LORD, he maketh even his enemies to be at peace with him.

8 Better *is* a little with righteousness, than great revenues without right.

9 A [k] man's heart deviseth his way: but the LORD directeth his steps.

10 [l] A divine sentence *is* in the lips of the

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x Mat.24.45
a Ju.8.1..3. 1Sa.25.24, &c.
b *bubbleth, or, bubbleth.*
c Job 34.21. Je.32.19. He 4.13.
d *the healing of the tongue.*
e 1 Ti.6.3.
f c.13.18.
g c.28.9. Is.1.11. 61.8. Je.6.20. Am.5.22. Ju.4.24.
h Is.26.7.
i or, *instruction.*
j c.5.11,12.
k Job 26.6. Ps.139.8.
l 2 Ch.6.30 Ps.7.9. Je.21.17. Ac.1.24.
m Am.5.10. 2Ti 4.3.
n Job 21.14.
o c.12.25.
p 1 Ti.6.6.
q c.22.5,13.
r Ps.27.11. Is.35.8.
s *raised up as a causeway.*
t *void of heart.*

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u Ep.5.15.
v *his season.*
w Jn.14.6.
x c.6.16,18.
y Ps.37.30.
z *words of pleasantness.*
a Is.5.8. Hab.2.9, 10.
b 1 Pe.3.15.
c ver.5.
d Jn.15.3,4.
e or, *correction.*
f or, *obeyeth.*
g *possesseth a heart.* c.17.16.
h Ja.4.10.
a or, *disposings.*
b c.20.24. Je.10.23.
c Mat.10. 19,20.
d *roll.* Ps.37.5.
e Ro.9.22.
f c.8.13.
g *held innocent.*
h Ps.85.10.
i c.14.27.
j Ro.8.31.
k c.19.21.
l *divination.* Ge.44 15.

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good conscience, and the assurance of the divine favour and blessing.

CHAP. XV. Ver. 1—33. *More general observations.*—This chapter opens with wise counsels as to the use and government of the tongue—an art of no little difficulty and importance. Some excellent instructions are then given relative to public worship. "The sacrifice of the wicked," however large, however costly, "is an abomination to the Lord," because the offerer himself, while a wicked man, cannot be accepted. Nor is there any possibility of deceiving the Almighty: "For hell and destruction are before the Lord: how much more then the hearts of the children of men!" (Comp. Ps. CXXXIX.)

When "a merry heart" is recommended, we must not understand it of a giddy or a thoughtless heart, but a cheerful and contented one, in opposition to that "sorrow of heart" which breaks and overwhelms the spirit. To whom "folly is joy," (ver. 21.) he "is destitute of wisdom."—"A word spoken in due season," may be either a word of admonition or of consolation: the former may save from ruin, the latter from despair. (See chap. XXV. 11.)

CHAP. XVI. Ver. 1—33. *Miscellaneous proverbs continued.*—The first apothegm, though it admits of a pious interpretation, is not an accurate translation. The Hebrew runs literally thus:—

> "To man (belongeth) the dispositions of the heart;
> But to Jehovah the answer of the tongue:"

And this exactly corresponds to the doctrine of the 9th verse:

> "A man's heart deviseth his way;
> But the Lord directeth his steps."

The Scriptures would furnish many facts illustrative of this,

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CHAP. XV. Ver. 4. *A wholesome tongue.*—See margin; or, as *Boothroyd*, "The healing tongue."

Ver. 10. *Correction.*—"Instruction." So it is rendered, ch. i. 2, and below, ver. 32, 33. The word bears both senses.

Ver. 11. *Hell and destruction.*—See Job XXVI. 6, and note.

Ver. 13. *A merry.*—A lively, rejoicing heart. So ver. 15.

Ver. 17. *A dinner of herbs.*—That is, sallads.—*A stalled ox.*—An ox fatted in the stall.

Ver. 23. *In due season.*—Hebrew, "In its season;" opportunely, pertinently.

Ver 24. *The way of life is above.*—That is, elevated as a causey. See verse 19.

Ver. 27. *Greedy of gain.*—[He that *will* be rich is a torment to himself and family by his avariciousness and penury, and a curse to those with whom he deals.—*Hateth gifts, &c.*—He who hateth whatever is given to pervert the judgment.]—*Bagster.*

Ver. 30. *Maketh the bones fat.*—That is, makes a man cheerful and content.

Ver. 32. *He that heareth.*—"Obeyeth the truth, possesseth a heart;" the heart being understood to be the seat of knowledge.

CHAP. XVI. Ver. 4. *The Lord hath made.*—Not "created," but "prepared, provided, appointed;" as Exod. xv. 17. Psalm xxxi. 19. *Gill's* Cause of God.

Ver. 10. *A divine sentence.*—This had reference, probably, to what has been called "The judgment of Solomon," 1 Kings iii. 28.

king: his mouth transgresseth not in judgment.

11 A [m] just weight and balance *are* the LORD's: all the [n] weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedness: for [o] the throne is established by righteousness.

13 Righteous lips *are* the delight of kings; and they love him that speaketh right.

14 The wrath of a king *is as* messengers of death: but a wise man will pacify it.

15 In the light of the king's countenance *is* life; and his favour *is* as a cloud of the latter rain.

16 How [p] much better *is it* to get wisdom than gold? and to get understanding rather to be chosen than silver?

17 The highway of the upright *is* to depart from evil: he that keepeth his way preserveth [q] his soul.

18 Pride [r] *goeth* before destruction, and a haughty spirit before a fall.

19 Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.

20 He that [s] handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy *is* he.

21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

22 Understanding *is* a well-spring of life unto him that hath it: but the instruction of fools *is* folly.

23 The heart of the wise [t] teacheth his mouth, and addeth learning to his lips.

24 Pleasant words *are as* a [u] honey-comb, sweet to the soul, and health to the bones.

25 There [v] is a way that seemeth right unto a man, but the end thereof *are* the ways of death.

26 [w] He that laboureth laboureth for himself; for his mouth [x] craveth it of him.

27 [y] An ungodly man diggeth up evil: and in his lips *there is* as a burning fire.

28 A froward man [z] soweth strife: and a whisperer separateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

31 The hoary head *is* a crown of glory, *if* it be found in the way of righteousness.

32 *He that is* slow to anger *is* better than the mighty; and he that ruleth his spirit, than he that taketh a city.

33 The lot [a] is cast into the lap; but the whole disposing thereof *is* of the LORD.

CHAPTER XVII.

BETTER *is* a dry morsel, and quietness therewith, than a house full of [a] sacrifices *with* strife.

2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

3 The fining pot *is* for silver, and the furnace for gold: but [b] the LORD trieth the hearts.

4 A wicked doer giveth heed to false lips; *and* a lier giveth ear to a naughty tongue.

5 Whoso [c] mocketh the poor reproacheth his Maker: *and* he [d] that is glad at calamities shall not be [e] unpunished.

6 Children's [f] children *are* the crown of old men; and the glory of children *are* their fathers.

7 [g] Excellent speech becometh not a fool: much less do [h] lying lips a prince.

8 A gift *is as* a [i] precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.

9 He that covereth a transgression [j] seeketh love; but he that repeateth a matter separateth *very* friends.

10 A [k] reproof [l] entereth more into a wise man than a hundred stripes into a fool.

11 An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.

12 Let a [m] bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso [n] rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water: therefore [o] leave off contention, before it be meddled with.

15 He [p] that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool to get wisdom seeing *he hath* no heart *to it?*

17 A friend [q] loveth at all times, and a brother is born for adversity.

18 A man void of [r] understanding striketh hands, *and* becometh surety in the presence of his friend.

19 He [s] loveth transgression that loveth strife: *and* he that exalteth his gate seeketh destruction.

20 [t] He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.

m Le.19.36.
n *stones.*
o c.29.14.
p c.8.11,19.
q c.10.9.
r Ps.6.6,&c. Da.4.31.
s or, *understandeth a matter.*
t *maketh wise.*
u Ps.19.10.
v c.12.26.
w *The soul of him that.*
x *boweth unto.*
y *A man of Belial*
z *sendeth forth.*

a Jo.1.7.
a or, *good cheer.*
b Je.17.10.
c c.14.31.
d Job 31.29. Ob.11..16.
e *held innocent.*
f Ps.127.5.
g *A lip of excellency*
h *a lip of lying.*
i *stone of grace.*
j or, *procureth.*
k c.15.5.
l or, *axeth more a wise man than to strike a fool a hundred times.*
m Ho.13.8.
n Ps.55.12., 15.
o c.20.3.
p Ex.23.7. Is.5.23,24.
q c.18.24.
r *heart.*
s Ja.3.16.
t *The froward of heart.*

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one of which we shall quote. Balaam's heart was *disposed* to curse Israel for reward; but his tongue was not under his own control. "How can I curse whom God hath not cursed?" (See Num. xxiii. 35; xxiv. 5—8.)

The maxims in the former part of this chapter belong chiefly to the doctrine of providence, and their practical tendency is comprised in this verse,

"Commit thy works unto the Lord,
And thy thoughts shall be established."

This we consider as exactly parallel to Psl. xxxvii. 5. "Commit thy way," &c.; the doctrine is, that after all due prudence and consideration, we must leave the result of all our affairs in the hand of God, who alone can insure success.

The 4th verse hath, indeed, stirred up some angry controversy, foreign to the text, of which, to us, the meaning appears in harmony with the context—"that the Lord hath *wrought* (or disposed) all things for his own glory," and even the wicked for the day of evil; whereby we may understand either present affliction or future judgment; the evils of this world or of the next, to which the impenitent are certainly appointed, as it is much more strongly expressed, both by the patriarch Job, and by St. Peter. (Job xxi. 30; 2 Peter ii. 9.)

CHAP. XVII. Ver. 1—28. *Farther miscellaneous proverbs.*—Having, in our Notes, explained the more difficult passages, we shall here notice only two or three striking figures.—Ver. 8. *A gift is a precious stone*, it is (or ought) always to be viewed with a degree of satisfaction; so the possessor of a well-cut diamond views it, and admires its brilliancy on every side, as it

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Ver. 14. *Messengers of death.*—The king's executioners. See *Orient. Cust.* No. 199.

Ver. 15. *As a cloud of the latter rain*—which promises an abundant harvest. Bishop *Patrick.*

Ver 21. *The sweetness of the lips*—is eloquence, which, if it do not increase the learning of the speaker, wonderfully increases his reputation for it with the hearers. Compare ver. 23.

Ver 22. *Well-spring.*—[Or, "a fountain of life," that is, according to the Hebrew idiom, a *living fountain*, or a well supplied by a perennial spring, contrasted with one of those cisterns in which rain water is caught.]—*Bagster.*

Ver. 26. *He that laboureth.*—"The soul of the labourer laboureth for himself; for his mouth boweth unto him." *Holden*, "Layeth this burden on him." So *Boothroyd.*

Ver. 27. *An ungodly man diggeth up evil;*—i. e. studies and labours to find some ground of contention or revenge.

Ver. 30. *Moving his lips.*—That is, muttering slanders.

Ver. 33. *The whole disposing thereof.*—Bishop *Lowth*, "The determination of it," &c.

CHAP. XVII. Ver. 1. *Full of sacrifices.*—*Holden*, "Sacrificial banquets." meaning peace-offerings. See ch. vii. 14.

Ver. 10. *A reproof entereth more into*, &c.—In modern language, "affects more deeply." So *Boothroyd.*

Ver. 19. *Exalteth his gate.*—[In various parts of the East, they are obliged

21 He that begetteth a fool *doeth it* to his sorrow: and the father of a fool hath no joy.
22 A merry heart doeth good [u] *like* a medicine: but a broken spirit [v] drieth the bones.
23 A wicked *man* taketh a gift out of the bosom to pervert the ways of judgment.
24 Wisdom [w] *is* before him that hath understanding; but the eyes of a fool *are* in the ends of the earth.
25 A foolish son *is* a grief to his father, and bitterness to her that bare him.
26 Also to punish the just *is* not good, *nor* to strike princes for equity.
27 He that hath knowledge [x] spareth his words: *and* a man of understanding is of [y] an excellent spirit.
28 Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips *is esteemed* a man of understanding.

CHAPTER XVIII.

THROUGH [a] desire a man, having separated himself, seeketh *and* intermeddleth with all wisdom.
2 A fool hath no delight in understanding, but that his heart may discover itself.
3 When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.
4 The words of a man's mouth *are as* deep waters, *and* [b] the well-spring of wisdom *as* a flowing brook.
5 *It* [c] *is* not good to accept the person of the wicked, to overthrow the righteous in judgment.
6 A fool's lips enter into contention, and his mouth calleth for strokes.
7 A fool's mouth *is* his [d] destruction, and his lips *are* the snare of his soul.
8 The words of a [e] tale-bearer *are* [f] as [g] wounds, and they go down into the innermost [h] parts of the belly.
9 He also that is slothful in his work is brother to him that is a great waster.
10 The name of the LORD *is* a strong [i] tower: the righteous runneth into it, and is [j] safe.
11 The rich man's wealth *is* his strong city, and as a high wall in his own conceit.
12 Before destruction the heart of man is haughty, and before [k] honour *is* humility.
13 He that [l] answereth a matter [m] before he heareth *it*, it *is* folly and shame unto him.
14 The spirit of a man will sustain his infirmity; but a wounded [n] spirit who can bear?
15 The heart of the prudent [o] getteth knowledge; and the ear of the wise seeketh knowledge.
16 A man's gift maketh room for him, and bringeth him before great men.
17 *He that is* first in his own cause, *seemeth* just; but his neighbour cometh and searcheth him.
18 The lot causeth contentions to cease, and parteth between the mighty.
19 A brother [p] offended *is harder to be won* than a strong city: and *their* contentions *are* like the bars of a castle.
20 A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled.
21 Death and life *are* in the power of the [q] tongue: and they that love it shall eat the fruit [r] thereof.
22 *Whoso* [s] findeth a wife findeth a good *thing*, and obtaineth favour of the LORD.
23 The poor useth entreaties; but the rich answereth roughly.
24 A man *that hath* friends must show himself friendly: and there is a friend *that* sticketh closer than a brother.

CHAPTER XIX.

BETTER [a] *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.
2 Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth.
3 The foolishness of man perverteth his way: and his heart fretteth against the LORD.
4 Wealth maketh many friends; but the poor is separated from his neighbour.
5 A false witness shall not be [b] unpunished, and *he that* speaketh lies shall not escape.
6 Many will entreat the favour of the prince: and every man *is* a friend to [c] him that giveth gifts.
7 All the brethren of the poor do hate him: how much more do his friends go far from

u or, *to.*
v c.15.14.
w Ec.2.14.
x Ja.1.19.
y or, *a cool.*
a or, *he that separateth himself, seeketh according to his desire, and intermeddleth in every business.*
b c.10.11.
c Le.19.15. De.16.19.
d Ec.10.12.
e or, *whisperer.*
f or, *like as when men are wounded.*
g c.12.18.
h *chambers.*
i Ps.18.2.
j *set aloft.*
k Lu.14.11.
l *returneth a word.*
m Jn.7.51.
n Ps.147.3.
o c.15.14.
p Ge.27.41.
q Mat.12.37
r Is.57.19.
s c.19.14.
a c.28.6.
b *held innocent.*
c *a man of gifts.*

reflects the light. But it is generally supposed that the wise man had reference to the bribes frequently presented to judges, and to which, often, more attention was paid than to the justice of the cause. The admonition to avoid strife and contention, ver. 14. is beautifully explained, in allusion to the cutting open a dyke for the purpose of watering land, when it often rushes with such impetuosity as to flood the country, and carry away the cottages. Such is the case with contentions and litigations; the wise man, therefore, advises to pause beforehand, and, as *Holden* well expresses it, "Before contention be meddled with, dismiss it." When Solomon asks, ver. 16, "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?" he strongly expresses the folly of rich men, who, instead of seeking wisdom, spend all their energies in folly and extravagance. Lastly, he gives the true character of friendship, in its perpetuity; "A friend loveth at all times;" and the proper characteristic of a brother is, that he was *born* a friend, and born for seasons of adversity. "A friend in need (says the English proverb) is a friend indeed."

CHAP. XVIII. Ver. 1—24. *Miscellaneous proverbs continued.*—Having explained, in the Notes below, the chief difficulties in the early part of this chapter, we shall here confine our remarks to some of the concluding verses, upon two of the chief blessings of human life—matrimony and friendship.

Ver. 22. "Whoso findeth a wife, findeth a good thing:" that is, matrimony is in itself good; "honourable in all, with the bed undefiled." (Heb. xiii. 4.) "And he that obtaineth a wife, obtaineth favour;" or rather, "*a* favour from the Lord," who said at the first institution of marriage, "It is not good for man to be alone." (Gen. ii. 18.) It is true, that by the fault of either party, the blessing may be turned into a curse, and so may all the blessings of the present life.

In our last chapter we noticed Solomon's description of a friend and a brother, and here it is added, that friendship sometimes exceeds the love of kindred; and though the wise man might not at the time have any farther reference, it seems impossible for a true Christian to read this remark without recollecting Him who "loved and died for"—not his friends, but his enemies; for "Christ died for the ungodly." Rom. v. 8—10

"A Friend and Brother he appears,
And well fulfils the names he wears."—*Watts.*

CHAP. XIX. Ver. 1—29. *Farther miscellaneous apothegms.*—

to have the doors of their houses very low, not more than three feet, to prevent the Arabs, who scarcely ever dismount, from riding into their courts and houses, and spoiling their goods. He then, who, through pride and ostentation, made a high gate, sought his own destruction.—*Harmer.*]—*Bagster.*

Ver. 23. *Out of the bosom,*—That is, his bosom.

Ver. 24. *Wisdom is before him.*—*Holden,* "Is present to him."

Ver. 26. *Nor to strike* (or smite) *princes* (nobles, or judges) *for equity.*—For acting uprightly and independently.

Ver. 27. *An excellent spirit.*—"A cool spirit." Compare with the verse preceding.

CHAP. XVIII. Ver. 1. *Through desire, a man,* &c.—See margin. But this version, though better than the common text, is too wordy. *Holden's* is:

"He that separateth himself, seeketh (his) desire;
He dealeth in all *sound* wisdom."

So the word here used is rendered, ch. ii. 7. See the note there.

Ver. 2. *But that his heart may discover itself.*—Here we prefer the version of Dr. *Boothroyd,* "In discovering (the thoughts of) his own heart." This may be explained by an allusion to ch. xiii. 16. See Exposition.

Ver. 6. *His mouth calleth for strokes.*—*Holden,* "His mouth provoketh blows."

Ver. 8. *The words of a tale-bearer are as wounds, and they go down.*—"They descend" to the innermost parts, &c. See Judg. iii. 21, 22.

Ver. 10. *And is safe.*—"Is set aloft;" i. e. out of the reach of enemies.

Ver. 20, 21. *A man's belly shall be satisfied,* &c.—The subject here considered, is the power of the tongue, which may not only, by its eloquence, fill the belly, but save the life.——*They that love it* (that love to talk) *will eat the fruit* of their own words, whether wise or foolish, good or evil.

CHAP. XIX. Ver. 1. *Better is the poor,* &c.—This apothegm evidently wants point, which *Holden* and others give it, by adding, from the parallel passage, chap. xxviii. 6. the words, "though he be rich," which make the sense complete.

Ver. 3. *His heart fretteth.*—*Holden,* "Murmureth."

him? he pursueth *them with* words, *yet* they *are* wanting *to him.*

8 He [d] that getteth [e] wisdom loveth his own soul: he that keepeth understanding shall find good.

9 A false witness shall not be unpunished, and *he that* speaketh lies shall perish.

10 Delight is not seemly for a fool; much less for a servant to have rule over princes.

11 The [f] discretion of a man deferreth his anger; and [g] *it is* his glory to pass over a transgression.

12 The king's wrath *is* as the roaring of a lion; but his favour *is* as dew [h] upon the grass.

13 A foolish son *is* the calamity of his father: and [i] the contentions of a wife *are* a continual dropping.

14 House [j] and riches *are* the inheritance of fathers: and a prudent wife [k] *is* from the LORD.

15 Slothfulness casteth into a deep sleep; and an idle [l] soul shall suffer hunger.

16 He [m] that keepeth the commandment keepeth his own soul; *but* he that despiseth his ways shall die.

17 He [n] that hath pity upon the poor lendeth unto the LORD; and [o] that which he hath given will he pay him again.

18 Chasten [p] thy son while there is hope, and let not thy soul spare [q] for his crying.

19 A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must [r] do it again.

20 Hear counsel, and receive instruction, that [s] thou mayest be wise in the latter end.

21 *There are* many devices in a man's heart; [t] nevertheless the counsel of the LORD, that shall stand.

22 The desire of a man *is* his kindness: and a poor man *is* better than a liar.

23 The [u] fear of the LORD *tendeth* to life: and *he that hath it* shall abide satisfied; he shall not be visited with evil.

24 A slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

25 Smite a scorner, and the simple will [v] beware: and reprove one that hath understanding, *and* he will understand knowledge.

d c.2.10.12
e *a heart.*
f or, *prudence*
g c.16.32.
h Ho.14.5.
i c.27.15.
j 2Co.12.14.
k c.18.22.
l 2Th.3.10.
m Lu.10.28.
n Ec.11.1. 2Co.9.6..9
o or, *his deed.*
p c.23.13,14.
q or, *to his destruction*, or, *to cause him to die.*
r *add.*
s De.32.29. Ps.90.12, 14
t Job 23.13. Ps.33.10, 11. c.16.1,9. 21.30. Is.14.26, 27. 46.10. Ac.5.39.
u 1 Ti.4.8.
v *be cunning.*

26 He that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge.

28 An [w] ungodly witness scorneth judgment: and [x] the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for [y] scorners, and stripes for the back of fools.

CHAPTER XX.

WINE [z] *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.

2 The fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger sinneth *against* his own soul.

3 *It is* an honour [b] for a man to cease from strife: but every fool will be meddling.

4 The sluggard will not plough by reason of the [c] cold; *therefore* [d] shall he beg in harvest, and *have* nothing.

5 Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out.

6 Most men will proclaim [e] every one his own [f] goodness: but a [g] faithful man who can find?

7 The just *man* walketh in his integrity: his children *are* blessed after him.

8 A king that sitteth in the throne of judgment scattereth [h] away all evil with his eyes.

9 Who [i] can say, I have made my heart clean, I am pure from my sin?

10 [j] Divers [k] weights, *and* [l] divers measures, both of them *are* alike abomination to the LORD.

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 The [m] hearing ear, and the seeing eye, the LORD hath made even both of them.

13 Love [n] not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.

14 *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth.

w *a witness of Belial.*
x Job 15.16. Ho.4.8.
y Is.29.20.
z Is.28.7. Ho.4.11.
b c.16.32.
c or, *winter.*
d c.19.15.
e Mat.6.2.
f or, *bounty.*
g Lu.18.8, 11.
h 2 Sa.23.4.
i 2Ch.6.36. 1 Jn.1.8.
j *a stone and a stone.*
k De.25.13.
l *an ephah and an ephah.*
m Ps.94.9.
n Ro.12.11.

In several of the proverbs in the early part of this chapter, integrity, knowledge, and truth, are contrasted with riches and folly: and the poor man who is honest, intelligent, and pious, is preferred before the rich man who is ignorant, perverse, and fretful. Yet, such is the state of the world, that Wealth maketh many friends, while Poverty scatters them: still, in the sight of God and good men, wisdom is better than folly; and "he that getteth and keepeth understanding," shall find good in the issue.

Industry, charity, and parental discipline, are favourite topics with Solomon, especially the latter, of which he appears to have seen and felt the great importance, and probably regretted his own neglect in the case of his son Rehoboam, who, in many respects, answered to the character of the fool which he so well describes. "Chasten," or "correct thy son while there is hope," implies that parental discipline should begin early to have its proper effect; for when habits of insubordination are formed, the task is almost hopeless. Of the latter clause, the margin seems to direct to the preferable interpretation: "Let not thy soul spare him to his own ruin," when perhaps even a parent's heart might rather wish to see him dead, than alive and criminal. (See Notes.)

CHAP. XX. Ver. 1—30. *Various moral precepts continued.*—"The first precept in this chapter is against *drunkenness*, as an enemy to wisdom, even in common things, much more in those of everlasting consequence; for that it commonly expels out of men's minds all reverence, both to God and to others, inclining them to take the license to say or do any thing, without restraint or discretion; and what unruly passions it excites when the brain is disturbed with it, is known to all, and need not be here recited. The word (*Homeh*) which Solomon here uses, and which we render *raging*, or outrageous, includes

Ver. 10. *Delight*—Rather, "delicacy." See Deut. xxviii. 54, 56.

Ver. 13. *A continual dropping.*—"The waters," by a continual dropping, "wear away the stones;" so the perpetual contentions of a brawling woman wear away the peace and patience of her husband.

Ver. 17. *That which he hath given.*—*Boothroyd*, "His recompense will be rendered unto him."

Ver. 18. *Let not thy soul spare for his crying.*—See margin. *Holden*, "And thy soul will not desire (*Boothroyd*, not lift up a wish for) his death."

Ver. 19. *A man of great wrath . . . . If thou deliver . . . . thou must do it again.*—That is, a violent and passionate man is always getting into broils, and incurring punishment.

Ver. 21. *There are many devices*, &c.—See chap. xvi. 1, 9.

Ver. 22. *The desire*—Rather, "the desirable." *Holden*, "A desirable thing in man is his kindness," *and* (or "but") *a poor man* who *can* do nothing, *is better than a liar*, who promises and *will* do nothing.

Ver. 24. *Hideth his hand in his bosom.*—*Tsalachat* is never the bosom, but a pan, dish, or bowl, such as the poor eat out of with their hands, 2 Kings xxi. 13. 2 Chron. xxxv. 13. See *Orient. Cust.* No. 201. The idle man dippeth his hand into the dish for soup, and will not so much as bring it to his mouth again.

Ver. 26. *He that wasteth his father.*—*Hodgson*, "He that plundereth his father or driveth away his mother, is," &c.

Ver. 27. *The instruction . . . . to err.*—That is, to hear erroneous teachers. The supplementary words seem unnecessary.

CHAP. XX. Ver. 2. *The fear.*—That is, his wrath, which excites fear. Compare chap. xvi. 14.; xix. 12.

Ver. 3. *It is an honour for a man.*—Heb. *Ish*, a man of rank or eminence as opposed to a fool.

Ver. 4. *Cold.*—See margin; which is more accurate.

Ver. 6. *Most* (or many) *men . . . . his own goodness, but a faithful man*—a man who is all that he pretends to be—*scho*, &c.

Ver. 10. *Divers weights*, &c.—"A stone and a stone."—*Measures.*—"An ephah and an ephah;" i. e. stones of different weight, and measures of different capacity.

Ver. 13. *Open thine eyes.*—That is, early in the morning, as the context shows.

Ver. 14. *It is naught.*—[Such tricks in trade, if not actionable, are certainly dishonest; and to make them a subject of boast, is to proclaim that a man is an artful knave, who has met with another simple enough to be cheated. St. *Augustin* relates, that a certain mountebank, having promised to show what was in every man's heart, stood up, and in a single sentence redeemed h pledge: "You all wish to *buy cheap*, and to *sell dear*."—He was applaude for every one felt it to be a description of his own heart, and was satisfied th all others were similar.]—*Bagster.*

15 There is gold and a multitude of rubies: but [o] the lips of knowledge *are* a precious jewel.

16 Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman.

17 Bread of [p] deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel.

18 *Every* purpose is established by counsel: and with [q] good advice make war.

19 He that goeth about *as* a tale-bearer revealeth secrets: therefore meddle not with him that [r] flattereth with his lips.

20 Whoso curseth his father or his mother, his [s] lamp shall be put out in obscure darkness.

21 An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed.

22 Say not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee.

23 Divers weights *are* an abomination unto the LORD; and [t] a false balance *is* not good.

24 Man's [u] goings *are* of the LORD; how can a man then understand his own way?

25 *It is* a snare to the man *who* devoureth *that which is* holy, and after vows to make inquiry.

26 A wise king scattereth the wicked, and bringeth the wheel over them.

27 The spirit of man *is* the [v] candle of the LORD, searching all the inward parts of the belly.

28 Mercy and truth preserve the king: and his throne is upholden by mercy.

29 The glory of young men *is* their strength: and the beauty of old men *is* the gray head.

30 The blueness of a wound [w] cleanseth away evil: so *do* stripes [x] the inward parts of the belly.

CHAPTER XXI.

THE king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will.

2 Every way of a man *is* right in his own eyes: but the LORD pondereth the hearts.

3 To [a] do justice and judgment *is* more acceptable to the LORD than sacrifice.

4 [b] A high look, and a proud heart, *and* the [c] ploughing of the wicked, *is* sin.

5 The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty only to want.

6 The [d] getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

7 The robbery of the wicked shall [e] destroy them; because they refuse to do judgment.

8 The way of man *is* froward and strange: but *as for* the pure, his work *is* right.

9 *It is* better to dwell in a corner of the house-top, than with a [f] brawling woman in a [g] wide house.

10 The soul of the wicked desireth evil: his neighbour [h] findeth no favour in his eyes.

11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

12 The righteous *man* wisely [i] considereth the house of the wicked: *but God* overthroweth the wicked for *their* wickedness.

13 Whoso [j] stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 A gift in secret pacifieth anger: and a reward in the bosom strong wrath.

15 *It is* joy to the just to do judgment: but [k] destruction *shall be* to the workers of iniquity.

16 The man [l] that wandereth out of the way of understanding shall remain in the congregation of the dead.

17 He that loveth [m] pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.

18 The wicked [n] *shall be* a ransom for the righteous, and the transgressor for the upright.

19 *It is* better to dwell in the [o] wilderness, than with a contentious and an angry woman.

o c.8.19.

p *lying, or, falsehood*

q c.24.6 Lu.14.31.

r *or, enticeth*

s *or, candle.*

t *balances of deceit.*

u Je.10.23.

v *or, lamp.*

w *is a purging medicine against evil.*

x He.12.10.

a 1 Sa.15.22

b *Haughtiness of eyes.*

c *or, light.*

d 2 Pe.2.3.

e *save, or, dwell with*

f *woman of contentions.*

g *a house of society.*

h *is not favoured.*

i Ps.107.43. Ho.14.9.

j Mat.18. 33,34. 25.41..46. Ja.2.13.

k Mat.7.23.

l c.13.20.

m *or, sport.*

n c.11.8. Is.43.3,4.

o *land of the desert.*

them all; signifying that discomposed, unquiet, and restless state of mind, which expresses itself in some wild motions or other, according as men are naturally inclined. But nothing worse can be said of it than this, that it makes men stupid sots, or profane scoffers at religion and all sobriety."—Bp. *Patrick.*

"Counsel in the heart of man," that is, his plans and designs, (says Solomon) "is like deep water" in a well; "but a man of understanding" and penetration, "will draw," or wind "it out" of him. Lord *Bacon*, who was a second Solomon, gives six rules, whereby the secrets of public men may be discovered; namely, their countenances, words, (rather accidental than deliberate,) actions, dispositions, the ends or objects they are known to have in view, and the relations of other persons.

The question, (ver. 9.) "Who can say, I have made my heart clean?" evidently implies its depravity, and the impossibility of cleansing our own hearts, as well as the folly of pretending to perfection in the present life: a doctrine which we shall find Solomon inculcating with equal decision in other places. (See 1 Kings viii. 46; 2 Chron. vi. 36; Eccles. vii. 20.)

The maxim (ver. 27.) that "the spirit of man is the candle (or lamp) of the Lord," is more disputed. The word here rendered "spirit," is the same that is used for the breath of life, which constituted man a living animal; but it seems here to refer particularly to the *conscience*, which as the lamp of God in the temple, (the sacred chandelier,) illuminated the holy place, and showed all the sacred furniture; so the conscience of man, when not put out by sin, discovers all the secret recesses of the human heart. (See Note on ver. 30, and compare 1 Cor. ii. 11.)

CHAP. XXI. Ver. 1—31. *More miscellaneous proverbs.*—Solomon adverts to the doctrine of providence frequently, and apparently with peculiar pleasure. "A man's heart deviseth his way; but the Lord directeth his steps." (Chap. xvi. 9.) So here, even "the king's heart is in the hand of the Lord, . . . as the rivers of water, he turneth it whithersoever he will." This is an evident allusion to the ancient method of watering gardens, by directing small streams through the grounds by the foot. (Deut. xi. 10.) So with the same ease doth the Lord

Ver. 15. *Rubies.*—"Gems." See note on ch. iii. 15.; viii. 11.

Ver. 16. *Take his garment,* &c.—This is better rendered by Dr. *Durell, Holden,* and others: "Take his garment, when a stranger is surety:" but in the latter clause we prefer Dr. *Boothroyd's* version: "And his pledge for (the debts of) strangers."

Ver. 17. *Bread of deceit filled with gravel.*—That is, bread procured by fraud, will eat as if there were sand or gravel in it; which is said to be one way in which criminals were sometimes punished.

Ver. 20. *His lamp shall be put out.*—That is, his posterity shall be cut off. See 1 Kings xv. 4. and note.

Ver. 25. *And after vows,* &c.—The general sense is, that men do wrong first, and begin to inquire whether they have done so, when it is too late. But the old divines apply it to sacrilege, thus: A man robs God of his due, and then vows to make amends. See Bishop *Patrick.*

Ver. 26. *And bringeth the wheel over them*—that is, crushes them by the weight of his authority, as corn was threshed with the cart wheels. See Isa. xxviii. 27, 28.

Ver. 30. *The blueness of a wound.*—This is very difficult to translate. Dr. *Boothroyd's* version seems most intelligible: "As the suppuration of a wound cleans th the evil, so (do) stripes," &c. The phrase "the inward parts of the belly," among the Hebrews, answers to our phrase "the inside," which is often used for the inner man—the mind. See ch. xviii. 8.; xxvi. 22.

CHAP. XXI. Ver. 1. *The king's heart,* &c.—In the East, their gardens are watered by means of small rills or canals, dug from one stream, and running in different directions as occasion requires. Thus the direction even of the king's heart is in the hand of JEHOVAH, as the distribution of water through the garden is at the will of the gardener.]—*Bagster.*

Ver. 4. *A high look.*—See margin. So chap. vi. 17.——*The ploughing* ("the light," or "lamp") *of the wicked . . . is sin.*—So the ancient versions, and best modern translators. *Michaelis* suggests, that "the high look and the proud heart" are the lamp of the wicked discovering his real character and disposition.

Ver. 7. *Destroy them.*—"Awe," or "terrify them."

Ver. 8. *Froward.*—*Parkhurst* thinks the word means unsteady, alluding to an overloaded beast; but may it not rather allude to a drunken man, reeling and staggering as he goes?

Ver. 9. *A corner of the house-top.*—It was common to form little closets, like arbours, in a corner of the flat roofs, where persons sometimes slept, in the summer time.——*Than with a brawling woman,* &c.—"A woman of contentions in a house of society;" i. e. a large house, in which several families reside. *Orient. Cust.* No. 203. *Orient. Lit.* No. 839.

Ver. 12. *The righteous wisely considereth the house of the wicked.*—That is, investigates their conduct.——*But God overthroweth the wicked.*—The words "but God," seem an unnecessary supplement: the Heb. literally reads "overthrowing the wicked," &c. See Bishop *Patrick.*

Ver. 17. *He that loveth pleasure.*—But the Hebrew rather means joy and festivity, which agrees with the latter part of the verse.

20 *There is* treasure [p] to be desired and oil [q] in the dwelling of the wise; but a foolish man spendeth it up.

21 He [r] that followeth after righteousness and mercy findeth life, righteousness, and honour.

22 A wise *man* scaleth [s] the city of the mighty, and casteth down the strength of the confidence thereof.

23 Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

24 Proud *and* haughty scorner *is* his name, who dealeth in [t] proud wrath.

25 The desire of the slothful killeth him; for his hands refuse to labour.

26 He coveteth greedily all the day long: but the righteous giveth and spareth not.

27 The sacrifice [u] of the wicked *is* abomination: how much more, *when* he bringeth it [v] with a wicked mind?

28 A [w] false witness shall perish: but the man that heareth speaketh constantly.

29 A wicked man hardeneth his face: but *as for* the upright, he [x] directeth his way.

30 *There* [y] *is* no wisdom nor understanding nor counsel against the LORD.

31 The horse *is* prepared against the day of battle: but [z] safety *is* of the LORD.

CHAPTER XXII.

A *GOOD* name *is* rather to be chosen than great riches, *and* [a] loving favour rather than silver and gold.

2 The [b] rich and poor meet together: the LORD *is* the maker of them all.

3 A prudent *man* foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

4 [c] By humility *and* the fear of the LORD *are* riches, honour, and life.

5 Thorns *and* snares [d] *are* in the way of the froward: he that doth keep his soul shall be far from them.

6 [e] Train up [f] a child in [g] the way he should go: and when he is old, he will not depart from it.

7 The rich ruleth over the poor, and the borrower *is* servant to the [h] lender.

8 He [i] that soweth iniquity shall reap vanity; and [j] the rod of his anger shall fail.

9 [k] He that hath a bountiful eye [l] shall be blessed; for he giveth of his bread to the poor.

10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 He that loveth pureness of heart, [m] *for* the grace of his lips the king [n] *shall be* his friend.

12 The eyes of the LORD preserve [o] knowledge, and he overthroweth the [p] words of the transgressor.

13 The slothful *man* saith, *There is* a lion without, I shall be slain in the streets.

14 The mouth of strange women *is* a deep pit: he [q] that is abhorred of the LORD shall fall therein.

15 Foolishness *is* bound in the heart of a child; *but* the rod of correction shall drive it far from him.

16 He [r] that oppresseth the poor to increase his *riches*, *and* he that giveth to the rich, *shall* surely *come* to want.

17 Bow down thine ear, and hear the words of the wise, and apply [s] thy heart unto my knowledge.

18 For *it is* a pleasant thing if thou keep them [t] within thee; they shall withal be fitted in thy lips.

19 That thy trust may be in the LORD, I have made known to thee this day, even [u] to thee.

20 Have not I written to thee excellent things in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth; that thou might, est answer [v] the words of truth to [w] them that send unto thee?

22 Rob not the poor, because he *is* poor; neither oppress the afflicted in the gate:

23 For [x] the LORD will plead their cause, and spoil the soul of those that spoiled them.

24 Make no friendship with an angry man; and with a furious man thou shalt not go:

25 Lest thou learn his ways, and get a snare to thy soul.

26 Be not thou *one* of them that strike hands, *or* of them that are sureties for debts.

p Lu 6.45.
q Mat.25.3, 4.
r Ro.2.7.
s Ec.9.14.. 16.
t *the wrath of pride.*
u Is.1.11..15
v *In wickedness?*
w *witness of lies.*
x or, *considereth.* Ps.119.59.
y Is.8.9,10. Ac.5.39.
z or, *victory.*
a or, *favour is better.*
b 1 Co.12. 22, &c.
c or, *The reward of humility.*
d Job 18.8.
e or, *catechise.*
f Ep.6.4.
g his.
h *man that lendeth.*
i Job 4.8.
j or, *with the rod of his anger he shall be consumed.*
k *good of eye.*
l 2 Co.9.6.
m or, and *hath grace in his lips.*
n Mat.5.8.
o Is.59.19.. 21.
p or, *matters.*
q Ec.7.26.
r Mi.2.2..5.
s Ps.90.12. c.2.2, &c.
t *in thy belly.*
u or, *trust thou also.*
v 1 Pe.3.15.
w or, *those that send thee.*
x Mal.3.5.

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dispose of the hearts of men of all ranks in society, to fulfil his purposes; for "he doth according to his will in the armies of heaven, and among the inhabitants of the earth." (Dan. iv. 35.)

A most important sentiment occurs near the close of this chapter; namely, "The sacrifice of the wicked is abomination," meaning, in the sight of God; and for this plain reason —wicked men themselves are at enmity with God; and as he reads the heart, he knows this; and that their sacrifice is brought neither from a sense of love nor gratitude, and therefore it cannot be acceptable. Much less can it be so when brought with "a wicked mind," or "in wickedness," as the Hebrew reads; hat is, from motives of hypocrisy, or to answer some sinister design. See Ps. l. 7—23.

CHAP. XXII. Ver. 1—16. *Conclusion of the second part of this book.*—The second maxim in this chapter contains the true doctrine of equality: "The rich and the poor meet together: the Lord is the Maker of them all." Creatures, as creatures, are all equal in *his* sight; and however unequal their character and circumstances in life may be, they are all equal in the grave, and shall stand upon the same principle of equality before his judgment bar: "for we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, whether good or bad." (2 Cor. v. 10.) This doctrine cuts up the root of pride. What hath any man that he hath not received? Who shall dare to treat with cruelty and oppression the poor man, at whose side he may stand before the judgment seat of his Maker?

Another maxim of great importance, and perhaps more frequently quoted than any other in the book, relates to the great advantage of early education: "Train up a child in the way that he should go." The margin says, "Catechise" but the true sense appears to be, *initiate*, or "train up" in the practice of his duty; and then there is great reason to hope he will form habits of religion and good morals, from which he will not be easily diverted. The word also signifies to *dedicate*, (as *Gesenius* observes,) and the solemn dedication of children to God, is a probable means of deeply impressing them with their sense of duty; and furnishes them with an important plea in prayer—"Our fathers trusted in thee, ... and thou didst deliver them." Ps. xxii. 4.

Ver. 17—29. *A continued discourse on wisdom and prudence.*—This, as remarked in our Introduction, commences the *third* part of the Proverbs; but instead of distinct apothegms, Solomon now addresses his readers as a master his pupils, in a connected series of precepts, to the end of the 24th chapter. He insists on the pleasantness and certainty of wisdom and truth, which, when adhered to, will encourage trust in God, and create confidence in man. There is, indeed, not much novelty of remark in the few verses before us, except in the 24th verse, which advises his pupils to make "no friendship," to form no intimacy, with "an angry" or passionate man, lest his manners should become "a snare" to them, and lead them into the same sin and folly. It is, indeed, not easy to calculate the evils which arise from passion, either to the angry man himself, or to the unhappy subjects of his rage. Many

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Ver. 24. *In proud wrath.*—See margin; i. e. in the excess, or outrage of pride.

Ver. 28. *But the man that heareth*, &c.—The sense is, *the false witness* ("the witness of lies") shall be confronted and confounded by the true witness, who, having heard to the end, (as the Hebrew implies,) "speaketh constantly;" i. e. gives a true and consistent evidence.

CHAP. XXII Ver. 4. *By humility.*—See margin. So *Holden* and Dr. *Boothroyd.*

Ver. 6. *Train up a child.*—See margin. Heb. "Initiate upon the mouth;" i. e. by the command, namely, of God.—*In the way he should go.*—Hebrew, "In his way." So that this clause might read literally, "Initiate a child by the command (of God) in his way."

Ver. 8. *The rod of his anger shall fail.*—See margin. So *Holden.* "The rod (or sceptre) of his anger." means his assumed authority.

Ver. 13. *Lion without.*—[That is, the slothful man uses any pretext, however improbable, to indulge his love of ease and indolence.]—*Baxter.*

27 If thou hast nothing to pay, why should he take away thy bed from under thee?

28 Remove not the ancient [y] landmark, which thy fathers have set.

29 Seest thou a man diligent [z] in his business? he shall stand before kings; he shall not stand before [a] mean *men*.

CHAPTER XXIII.

WHEN thou sittest to eat with a ruler, consider diligently what *is* before thee:

2 And put a knife to thy throat, if thou *be* a man given to appetite.

3 Be not desirous of his dainties: for they *are* deceitful meat.

4 Labour [a] not to be rich: cease from thine own [b] wisdom.

5 Wilt thou [c] set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven.

6 Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats:

7 For as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.

10 Remove [d] not the old [e] landmark; and enter not into the fields of the fatherless:

11 For their redeemer *is* mighty; he shall plead their cause with thee.

12 Apply thy heart [f] unto instruction, and thine ears to the words of knowledge.

13 Withhold not correction from the child: for *f* thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and *g* shalt deliver his soul from hell.

15 My son, if [h] thy heart be wise, my heart shall rejoice, even [i] mine.

16 Yea, my reins shall rejoice, when thy lips speak right things.

17 Let [j] not thy heart envy sinners: but *be thou* in the fear of the LORD all the day long.

18 For surely there is an [k] end; and thine expectation shall not be cut off.

19 Hear thou, my son, and be wise, and guide thy heart [l] in the way.

20 Be [m] not among wine-bibbers; among riotous eaters of [n] flesh:

21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags.

22 Hearken [o] unto thy father that begat thee, and despise not thy mother when she is old.

23 Buy [p] the truth, and sell *it* not; *also* wisdom, [q] and instruction, and understanding.

24 The [r] father of the righteous shall greatly rejoice: and he that begetteth a wise *child* shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thy [s] heart, and let thine eyes observe my ways.

27 For a whore *is* a deep [t] ditch; and a strange woman *is* a narrow pit.

28 She also lieth [u] in wait [v] as *for* a prey, and increaseth the transgressors among men.

29 Who hath [w] wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like [x] an adder.

33 Thine eyes shall behold strange women, and thy heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the [y] midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken [z] me, *shalt thou say, and* I was not sick; they have beaten me, *and* I [a] felt *it* not: when shall I awake? I [b] will seek it yet again.

CHAPTER XXIV.

BE not thou envious [a] against evil men, neither desire to be with them.

2 For their heart studieth destruction, and their lips [b] talk of mischief.

3 Through wisdom [c] is a house builded; and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious [d] and pleasant riches.

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or, *bound.*

x c.12.24.

a *obscure.*

a 1Ti.6.9,10

b c.26.12.

c *causes thine eyes to fly.*

d c.22.28.

e or, *bound.*

f c.22.17.

g 1 Co.5.5.

h c.29.3.

i or, *I will* rejoice.

j Ps.37.1..3. 73.3..17.

k or, *reward.*

l c.4.23.

m Lu.21.34. Ro.13.13.

n *their flesh.*

o c.30.17. Ep 6.1,2.

p Is.55.1. Mat.13.44 Re.3.18.

q c.4.5,7. c.16.1.

r c.15.20.

s Ps.119.2.

t c.22.14.

u c.7.12.

v or, *a robber.*

w Is.5.11,22 Hab.2.5.

x or, *a cockatrice.*

y *heart.*

z Je.5.3.

a *knew.*

b Is.56.12.

c c.23.17. ver.19.

b Ps.10.7.

c c.14.1.

d c.20.15.

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fatal disorders originate in the convulsions which anger raises in the human breast; many fatal accidents of manslaughter, and even murder, result from the consequence of this fatal passion upon others. (See Matt. v. 22.)

CHAP. XXIII. Ver. 1—35. *Temperance, justice, and other virtues, strongly recommended.*—The first virtue upon the list is temperance, especially at the tables of the great, who were too apt to press their inferiors to indulge in luxuries, which at the same time they grudge them; and perhaps despise, if they do not reproach them, for complying with their importunities. He therefore counsels such as are fond of the indulgences of the table, to place a powerful restraint upon their appetites, which is the obvious meaning of the metaphorical expression, "Put a knife to thy throat;" though others extend it to imply a guard upon their words or conversation, which may be equally necessary, though perhaps not here intended.

Equally pointed is his caution against that old trick of the oppressor, removing the ancient landmarks, that form the boundaries of their ground, so as to add the fields of the poor to their own domains: a crime expressly forbidden in the Mosaic law, and visited with the curses of the people. (Deut. xix. 14.—xxvii. 17.) Nor is this all: "their redeemer is mighty," and will assuredly plead the cause of the poor.

The latter part of the chapter again cautions against lewdness and intemperance. A harlot is a deep pit and narrow, closing upon the unhappy man that may be taken in her snare.

The following caveat against intemperance is remarkably beautiful and poetical. "The drunkard is exposed to the same dangers as the mariner, without being able to guard against them: frequently does he get insulted and beaten, without knowing the cause; and so bewitched is he with the vice, that he no sooner recovers from his stupor, than he plunges into it again."

CHAP. XXIV. Ver. 1—34. *Cautions against envy and fretfulness; with exhortations to the study of wisdom.*—The first caution here, is against being envious of the prosperity of the wicked, against which the wise man's father had so well argued in the beginning of the 37th Psalm. Solomon argues, that wisdom is riches, and strength, and power. It builds

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Ver. 29. *Mean*—i. e. either, 1. Men in darkness themselves, ignorant and mean; or, 2. Men unknown, and undistinguished.

CHAP. XXIII. Ver. 4. *Cease from thine own wisdom.*—["Thine own understanding," or *prudence;* which too often unites with the world and Satan, and says, "Get a fortune *honestly* if you can; if not, get one at all events." But Solomon says, and God says, "Labour not to be rich," but to "provide things *honestly* in the sight of all men; to lay up treasure in heaven;" and to "cease from thine own understandins."]—*Bagster.*

Ver. 5. *Wilt thou set* (Heb. "dart") *thine eyes?*—Alluding to an eagle darting on its prey. But while the covetous man is darting his eye upon his prey of expected riches, behold, they take to their wings, the strong and rapid wings of the eagle, and fly away. Is there not something designed and beautiful in omitting the word *riches* in the original, to be supplied, having just before called them "that which is not?"

Ver. 8. *And lose.*—*Holden.* "Retract" thy sweet words.

Ver. 18. *There is an end*—Rather, "an issue" of punishment to the wicked, and of happiness to the righteous.

Ver. 20. *Riotous eaters of flesh.*—The Arabs eat but little flesh, and so did the Hebrews, probably, except at their great festivities: gluttons in flesh are here classed with wine-bibbers and drunkards. Marg. "Of their flesh." Some render it (says *Holden*) "among themselves;" (so *Theodotian;*) i. e. in their convivial parties.

Ver. 20. *Mixed wine.*—[That is, not wine diluted and lowered with water, but made stronger, and more inebriating, by the addition of more powerful ingredients, as honey, spices, myrrh, defrutum, opiates, &c.

Ver. 31. *When it giveth his colour.*—Heb "Its eye;" i. e. when it sparkles. So *Holden*, &c.—*When it moveth itself aright.*—*Holden*, "When it goeth down sweetly."

Ver. 32. *An adder.*—"A cockatrice." *Bochart*, "A basilisk:" some serpent, whose bite was fatal.

5 A [e] wise man *is* [f] strong, yea, a man of knowledge [g] increaseth strength.

6 For by wise counsel thou shalt make thy war: and in multitude of counsellors *there is* safety.

7 Wisdom *is* too high [h] for a fool: he openeth not his mouth in the gate.

8 He that deviseth [i] to do evil shall be called a mischievous person.

9 The thought [j] of foolishness *is* sin: and the scorner *is* an abomination to men.

10 *If* thou faint [k] in the day of adversity, thy strength *is* [l] small.

11 If thou forbear to deliver [m] *them that are* drawn unto death, and *those that are* ready to be slain;

12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it?* and he that keepeth thy soul, doth [n] *not* he know *it?* and shall *not* he render to *every* man according to his works?

13 My son, eat thou honey, because *it is* good; and the honey-comb, *which is* sweet [o] to thy taste:

14 So [p] *shall* the knowledge of wisdom *be* unto thy soul: when thou hast [q] found *it*, then there shall be a reward, and thy expectation shall not be cut off.

15 Lay not wait, O wicked *man*, against the dwelling of the righteous; spoil not his resting place:

16 For a just *man* falleth seven times, and riseth [r] up again: but [s] the wicked shall fall into mischief.

17 Rejoice [t] not when thine enemy falleth, and let not thy heart be glad when he stumbleth:

18 Lest the LORD see *it*, and it [u] displease him, and he turn away his wrath from him.

19 [v] Fret not thyself because of evil *men*, neither be thou envious at the wicked;

20 For there shall be no reward to the evil *man;* the [w] candle of the wicked shall be put out.

21 My son, fear [x] thou the LORD and the king: *and* meddle not with [y] them that are given to change:

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These *things* also *belong* to the wise. *It is* not [z] good to have respect of persons in judgment.

24 He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:

25 But to them that rebuke *him* shall be delight, and a [a] good blessing shall come upon them.

26 *Every man* shall kiss *his* lips that [b] giveth a right answer.

27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thy house.

28 Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

29 Say [c] not, I will do so to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the slothful and by the vineyard of the man void of understanding;

31 And, lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I saw, *and* [d] considered *it* well: I looked upon *it, and* received instruction.

33 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come *as* one that travelleth; and thy want as [e] an armed man.

CHAPTER XXV.

1 Observations about kings, 8 and about avoiding causes of quarrels, and sundry causes thereof.

THESE *are* also proverbs of Solomon which the men of Hezekiah king of Judah copied out.

2 *It* [a] *is* the glory of God to conceal a thing but the honour of kings *is* to search out [b] a matter.

3 The heaven for height, and the earth for depth, and the heart of kings [c] *is* unsearchable.

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 Take away the wicked *from* before the king, and his throne shall be established in righteousness.

6 [d] Put not [e] forth thyself in the presence of the king, and stand not in the place of great *men:*

7 For better *it is* that it be said unto thee, Come up hither; than that thou shouldest be

e c.21.22.
f *in strength.*
g *strengtheneth might.*
h Ps.10.5.
i c.14.22.
j Mat.5.28.
k He.12.5.
l *narrow.*
m Ps.82.4. Is.58.6,7.
n Je.32.19.
o *upon thy palate*
p Ps.19.10. 119.103.
q Je.15.16.
r Mi.7.8.
s Am.8.14.
t Job 31.29.
u *be evil in his eyes.*
v or, *Keep not company with the wicked.*
w or, *lamp.*
x 1 Pe.2.13 ..17.
y *changers.*
z Le.19.15.
a *blessing of good.*
b *answereth right words.*
c Mat.5.39, 44. Ro.12.17, 19.
d *set my heart.*
e *a man of shield.*
a De.29.29.
b Job 29.16.
c *there is no searching.*
d *Set not out thy glory.*
e Lu.14.8.. 10.

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the house, and stores it with true wealth; and is even the best defence in war, because it furnishes able counsellors.

But wisdom is out of the reach of fools, who are not able to open their lips before the elders and wise men in the gate of the city, where they were wont to assemble.

"The thought of foolishness is sin."—This is a maxim that requires some explanation. Solomon's fool is not a simple, well-meaning man; but one whose heart is corrupt, and his actions stained by immorality; his thoughts, therefore, arising from a corrupt heart, and leading to such immoral conduct, must be sinful, and no doubt tainted with infidelity.

The two following precepts (ver. 11, 12,) are, as *Melancthon* remarks, evidently addressed to magistrates, or persons of influence, who are forbidden to connive at injustice and violence; with the assurance that the Most High will not connive at them. (See Ps. lxxxii.)

The remark (ver. 16.) that "a just man falleth seven times, and riseth up again," has occasioned some controversy; and though it be true indeed of moral failures, (for "there is no man that sinneth not," 1 Kings viii. 46.) yet that does not appear to be the sense of this passage, as we infer from the context, wherein the wicked is warned not to lay wait for the righteous; for though he may succeed in his villany for a time, he shall finally be punished. The righteous may fall under his power time after time, but he shall rise again; but when the wicked fall, he falls into utter ruin. (See Note.)

The close of the chapter contains one of the most beautiful pictures ever drawn by the pen of Solomon, that of the *Sluggard:* and the best commentary on it that we have seen, is *Watts'* inimitable hymn,

"'Tis the voice of the sluggard, I heard him complain," &c.

which is, or ought to be, learned by every child.

CHAP. XXV. Ver. 1—28. *Proverbs collected by the scribes of Hezekiah.*—Solomon, we are told, spake 3000 proverbs, lit-

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CHAP. XXIV. Ver. 5. *A wise man is strong.*—[His wisdom enables him to construct a great variety of machines, by which, under his own influence, he can do the labour of a hundred or even a thousand men. Hence the maxim of Lord *Bacon*, "knowledge is power." From wisdom comes all mathematical learning and mechanical knowledge, and originally the inclined plane, the wedge, the screw, the pulley in all its multiplications, and the lever in all its combinations and varieties, by which prodigies of power are produced, far surpassing all animal or muscular power and energy.]—*Bagster.*

Ver. 10. *Thy strength is small.*—Hebrew, "Narrow," or contracted.

Ver. 11. *Drawn.*—*Holden*, "Hurried away."

Ver. 13. *My son eat thou.*—Rather, "thou eatest" *honey*, &c. . . . . *So*, &c.

Ver. 16. *Fall into mischief.*—*Holden*, "Are overwhelmed with evil."

Ver. 19. *Fret not thyself because of.*—See margin. But Drs. *Hodgson* and *Hoothroyd* adhere to the sense of our translators; the former reading, "Repine not," and the latter, "Vex not thyself," &c.

Ver. 21. *Given to change.*—Hebrew, "Changers."

Ver. 27. *Prepare thy work.*—That is, fit the timbers together, before thou raise them.

CHAP. XXV. Ver. 1. *Which the men of Hezekiah copied out.*—*Mercier* (a celebrated Hebrean of the 16th century) has cited a curious tradition from the Talmud, that Hezekiah and his scribes *wrote*, i. e. "copied out," the books expressed by the mystic word *JiMShoK;* viz. Isaiah, Proverbs, Canticles, and Ecclesiastes.

Ver. 3. *Is unsearchable.*—Meaning that the thoughts of a king's heart are as inaccessible as the heights of heaven, or the foundations of the earth.

Ver. 4. *For* (or "to") *the finer.*—To be made into any form he pleases.

Ver. 5. *Take away*, &c.—Removing the wicked from before the king, is compared to taking away the dross from silver.

Ver. 7. *For better*, &c.—[Be humble; affect not high things; keep thyself quiet; and thou shalt live at ease, in safety, and in peace. "Why was it," says *Ovid*, a wise heathen, on this subject, "that Dædalus winged his way safely, while Icarus his son fell, and gave name to the Icarian sea? Was it not because the son flew aloft, and the father skimmed the ground? For both were furnished with the same kind of wings. Believe me, that he who lives privately, lives safely; and every one should live within his own income. Envy no man; pray for a quiet life, though it should not be dignified: seek a friend, and associate with thine equals."]—*Bagster.*

put lower in the presence of the prince whom thine eyes have seen.

8 Go [f] not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy cause with thy neighbour [g] *himself;* and discover not [h] a secret to another:

10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away.

11 A word [i] fitly spoken *is like* apples of gold in pictures of silver.

12 *As* an ear-ring of gold, and an ornament [j] of fine gold, *so is* a wise reprover upon an obedient ear.

13 As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.

14 Whoso boasteth [k] himself [l] of a false gift *is like* clouds [m] and wind without rain.

15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 [o] Withdraw thy foot from thy neighbour's house; lest he be [o] weary of thee, and *so* hate thee.

18 A man that beareth false witness against his neighbour *is* a maul, and a [p] sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

20 *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre, so *is* he that singeth songs to a heavy heart.

21 If [q] thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the LORD shall [r] reward thee.

23 The north wind [s] driveth away rain: so *doth* an angry countenance a backbiting tongue.

24 *It is* better to dwell in the corner of the house-top, than with a brawling woman and in a wide house.

25 *As* cold waters to a thirsty soul, so *is* good news from a far country.

26 A righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring.

27 *It is* not good to eat much honey: so *for men* to search their own glory *is not* glory.

28 He that *hath* no rule over his own spirit, *is like* a city *that is* broken down, *and* without walls.

CHAPTER XXVI.

[l] Observations about fools, 13 about sluggards, 17 and about contentious busybodies.

AS snow in summer, and as rain in harvest, so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, so the curse [a] causeless shall not come.

3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 Answer [b] a fool according to his folly, lest he be wise in his own [c] conceit.

6 He that sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh [d] damage.

7 The legs of the lame are [e] not equal: so *is* a parable in the mouth of fools.

8 As he that [f] bindeth a stone in a sling, so *is* he that giveth honour to a fool.

9 *As* a thorn goeth up into the hand of a drunkard, so *is* a parable in the mouth of fools.

10 [g] The great *God* that formed all *things* both rewardeth the fool, and rewardeth transgressors.

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f c 17 14.

g Mat. 5.25. Lu 12.

h *the secret of another.*

i *spoken upon his wheels.*

j c.1.8,9.

k Lu.18.11, &c.

in a gift of falsehood.

m Jude 12.

n or, *Let thy foot be seldom in*

o *full.*

p Ps.57.4.

q Ex.23.4,5. Mat.5.44. Ro.12.20.

r 2Sa.16.12.

s or, *bringeth forth rain: so doth a backbiting tongue an angry countenance.*

a Nu.23.8.

b Mat.21.24

c *eyes.*

d or, *violence.*

e *lifted up.*

f or, *putteth a precious stone in a heap of stones.*

g or, *A great man griveth all, and he hireth the fool, he hireth also transgressors.*

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tle more than a fourth of which are preserved in the sacred Scriptures; and these were probably gathered from the minutes of learned and pious men, at different times, and inserted in the first four parts of this general collection. Those in this and the four chapters following, appear not to have been added before the time of Hezekiah, whose scribes and learned men (among whom the seers and prophets are to be reckoned) appear to have taken pains to collect the genuine remains of David and Solomon, and to insert them in the books of Psalms and Proverbs: for neither all of one, nor of the other, were collected at the same time, or by the same persons. The observations contained in this chapter, are chiefly political and civil, addressed to princes and rulers; and some of them are clothed in very beautiful figures: as, for instance, the following: "A word fitly spoken," or a parable or figure well wrought up, (alluding to the manufacture of pottery on the wheels,) is compared to "apples (or citrons) of gold, in basket (or net) work of silver," in which the fruit and the vehicle, the sentiment and the language, mutually set off each other.

The imagery of verse 20 is more difficult; we understand it as follows: "As he that taketh away a garment in cold weather" chills the feelings; *or*, "as he that pours vinegar upon *natron*" creates a fermentation: so he that singeth (merry) songs to a heavy heart, either chills the feelings of the mind, as cold does the body, or exasperates it, as vinegar ferments natron. (See note on ver. 20.)

CHAP. XXVI. Ver. 1—28. *Sundry observations upon fools, and sluggards, and busy bodies.*—The first is easy of exposition. "Snow in summer, and rain in harvest," are unexpected and injurious; so is "honour" conferred upon a fool. The next is more difficult: we conceive it to mean—as the sparrow is made to wander, and the swallow (or dove) to fly, so is it the nature of a malediction to fall upon the head at which it is aimed: but as neither can the sparrow, nor any other bird,

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Ver. 8. *Lest*, &c.—That is, lest thou be conquered.

Ver. 9. *A secret.*—Rather, "*The* secret;" namely, the cause of debate.

Ver. 11. *A word fitly spoken.*—Hebrew, "A word spoken upon the wheels;" alluding to the manufactory of pottery, Jer. xviii. 3.—*Apples*—Or citrons. See Sol. Song, ii. 3.—*In pictures.*—Bishop *Lowth*, "Net-work;" Dr. *Hodgson* and *Holden*, "Baskets" of silver. [Rather, "is like golden apples in baskets of silver." A word spoken with propriety, opportunely, and suitably to the occasion, is as much in its place, and as conspicuously beautiful, as the *golden fruit* which appears through the apertures of an exquisitely wrought *silver basket*.]—*Bagster.*

Ver. 13. *As the cold of snow.*—*Harmer* says, the Hebrews and other Orientals use snow to cool their wines in summer. Instead of "*cold* of snow," Dr. *Hunt* and others read, "a vessel of snow."

Ver. 16. *Eat so much.*—So much only. *Boothroyd*, "Only what is sufficient."—*Lest thou be filled.*—Bishop *Lowth*, "Lest thou be satiated therewith, and nauseate it."

Ver. 20. *As vinegar upon nitre.*—[The original does not signify what is now commonly called *nitre*, or *saltpetre*, but a fixed alkali known among chemists as the *natron* of the ancients, and *carbonate of soda;* found native in Syria and India, and used for the purposes of washing. If vinegar be poured on it, says Dr. *Shaw*, a strong fermentation immediately takes place, which illustrates what Solomon says here.]—*Bagster.*

Ver. 23. *Driveth away rain.*—See margin. [*Monconys* says, that when travelling on the second of January, 1648, from Tripoli in Syria, between Lebanon and the sea, it rained without ceasing, while the *north wind* blew directly in his face.]—*Bagster.* If we admit the marginal reading of this clause, so must we of the next, which is, "So doth a backbiting (or secret) tongue an angry countenance;" which gives an easy and consistent sense, and is adopted by the best modern translators.

Ver. 26. *A righteous man falling down.*—*Holden*, "erring;" *Parkhurst*, "sliding;" *Boothroyd*, "offending;" the meaning is, that a religious character falling into immorality, grieves his friends, and disgraces his character, just as dirt and rubbish, thrown into a fountain, defile and render it useless.

Ver. 28. Is like a *city* . . . . *broken down:*—That is, he is thrown off his guard, and exposed to danger.

CHAP. XXVI. Ver. 2. *Causeless.*—Gratis; without divine permission.

Ver. 3. *Whip for the horse.*—[According to our notions, we should rather say, a bridle for the horse, and a whip for the ass; but it should be considered, that the eastern asses are not only much more beautiful, but better goers than ours; and being active and well broken, they need only a *bridle* to guide them, whereas their horses being scarce, and often caught wild, and badly broken, are much less manageable, and need the correction of the whip.]—*Bagster.*

Ver. 6. *Cutteth off the feet.*—That is, a fool is as unfit for a messenger as a man without feet.—*Drinketh damage.*—"Violence." So we read of "drinking wrath," Job xxi. 20.

Ver. 7. *Are not equal.*—Hebrew, "Are lifted up;" i. e. one shorter than the other. So we speak of a bad rhyme, or imperfect simile, as *lame* or *halting*.

Ver. 8. *As he that bindeth a stone in a sling.*—See margin. [This probably refers, as *Coverdale* understands it, to the custom of throwing a stone to the heap under which a criminal was buried. "As he who throws a stone to Mercury's heap, so is he who gives honour to a fool." Mercury was the god of highways; and stones were erected in different parts to guide the traveller: hence those lines of Dr. *Young:*

"Death stands like Mercuries in every way;
And kindly points us to our journey's end."]—*Bagster.*

The marginal rendering is generally rejected.—The meaning is, that as a stone in a sling is thrown away utterly, so is honour bestowed upon a fool.

Ver. 9. *As a thorn*, &c.—The meaning seems to be, that a fool is no more fit to handle a parable, than a drunkard is to handle a thornbush, which requires great care.

Ver. 10. *The great God.*—This is variously translated, but the common version is preferred by *Holden*, *Boothroyd*, &c.

11 As [h] a dog returneth to his vomit, *so* a fool [i] returneth to his folly.

12 Seest thou a man wise in his own [j] conceit? *there is* more hope of a fool than of him.

13 The slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets.

14 *As* the door turneth upon his hinges, so *doth* the slothful upon his bed.

15 The slothful hideth his hand in *his* bosom; [k] it grieveth him to bring it again to his mouth.

16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, *and* [l] meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

18 As a mad *man* who casteth [m] firebrands, arrows, and death,

19 So *is* the man *that* deceiveth his neighbour, and saith, Am not I in sport?

20 [n] Where no wood is, *there* the fire goeth out: so where *there is* no [o] tale-bearer, the strife [p] ceaseth.

21 *As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

22 The words of a tale-bearer *are* as wounds, and they go down into the [q] innermost parts of the belly.

23 Burning lips and a wicked heart *are like* a potsherd covered with silver dross.

24 He that hateth [r] dissembleth with his lips, and layeth up deceit within him;

25 When he [s] speaketh fair, believe him not: for *there are* seven abominations in his heart.

26 [t] *Whose* hatred is covered by deceit, his wickedness shall be showed before the *whole* congregation.

27 Whoso [u] diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

CHAPTER XXVII.

1 Observations of self-love, 5 of true love, 11 of care to avoid offences, 23 and of the household care.

BOAST not [a] thyself of [b] to-morrow; for thou knowest not what a day may bring forth.

2 Let another [c] man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone *is* [d] heavy, and the sand weighty; but a fool's wrath *is* heavier than them both.

4 Wrath *is* [e] cruel, and anger [f] *is* outrageous; but who [g] *is* able to stand before [h] envy?

5 Open [i] rebuke *is* better than secret love.

6 Faithful [j] *are* the wounds of a friend; but the kisses of an enemy *are* [k] deceitful.

7 The full soul [l] loatheth a honey-comb; but [m] to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest, so *is* a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend [n] by hearty counsel.

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: *for* better [o] *is* a neighbour *that is* near than a brother far off.

11 My son, be wise, and make my heart [p] glad, that I may answer him that reproacheth me.

12 A prudent *man* foreseeth [q] the evil, *and* hideth himself; *but* the simple pass on, *and* are punished.

13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 A [r] continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, *which* bewrayeth *itself.*

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 Whoso [s] keepeth the fig tree shall eat the fruit thereof: so he that waiteth on [t] his master shall be honoured.

19 As in water face *answereth* to face, so the heart of man to man.

20 Hell [u] and destruction are [v] never full; so [w] the eyes of man are never satisfied.

21 *As* the fining pot for silver, and the furnace for gold; so *is* a man to his praise.

22 Though [x] thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.

h 2 Pe. 2. 22.
i *iterateth.*
j Re. 3. 17.
k or, *he is weary.*
l or, *is enraged.*
m *flames,* or, *sparks*
n *without wood.*
o or, *whisperer.*
p *is silent.*
q *chambers.*
r or, *is known.*
s *maketh his voice gracious.*
t or, *Hatred is covered in secret.*
u Ps. 7. 15, 16.
a Lu. 12. 19. Ja. 4. 13, 16.
b *to-morrow day.*
c c. 25. 27.
d *heaviness.*
e *cruelty.*
f *an overflowing.*
g 1 Jn. 3. 12.
h or, *jealousy.* c. 6. 34.
i c. 28. 23.
j Ps. 141. 5.
k or, *earnest,* or, *frequent.*
l *treadeth under foot.*
m Job 6. 7.
n *from the counsel of the soul.*
o c. 18. 24.
p c. 23. 15, 24
q Ps. 57. 1, .3.
r c. 19. 13.
s 1 Co. 9. 7, 13
t Mat. 10. 43. Col. 3. 22. 1 Pe. 2. 18, 21.
u c. 30. 16.
v *not.*
w Ec. 1. 8.
x Is. 1. 5. Je. 5. 3.

either fly or fall without our heavenly Father's knowledge, (Matt. x. 29—31.) so neither can the curse of an enemy alight upon us, without his permission.

The 4th and 5th verses have been supposed contradictory, but are only enigmatical. To "answer a fool according to his folly," is, in the first instance, to give a foolish answer, and make ourselves like him; but, in the second case proposed, to answer a fool according to his folly, is to give such an answer as his question deserves, in order to convict him of folly, and prevent his being "wise in his own conceit."

In the subsequent parts of the chapter occur several pithy remarks on the conduct of the fool, the idler, and the sluggard; characters very nearly allied, and almost equally detestable. The slothful, in particular, stays away from his work under the pretence of some imaginary danger, and turns from side to side, like a door upon its hinges, without resolution to rise. When he is up, his first concern is to eat: yet when he dips his hand into the dish, so idle is he, that it grieves (or wearies) him to put it to his mouth. (See chap. xix. 24.) Yet so opinionated is he, that he fancies himself "wiser than seven men that can render a reason:" and when he is enraged, he acts the madman, and "throws about firebrands, arrows, and death," in pretended sport.

CHAP. XXVII. Ver. 1—27. *Cautions against presumption, self-conceit,* &c.—The first maxim is a most excellent admonition against vain confidence, and is beautifully amplified by St. James, (chap. iv. 13—15.) who shows the folly of anticipating futurity.

"Forsake not thy father's friend," is a maxim of such worth, that Solomon's own son, Rehoboam, lost five sixths of his kingdom by neglecting it. (1 Kings xii. 6—14.) Friendship is undoubtedly a Christian, as well as a moral virtue: but why does Solomon advise, "Go not into thy brother's house in the day of thy calamity?" obviously because a neighbour that is nigh at hand, is better to apply to than a distant relative. But there is a friendship much to be suspected. When

Ver. 17. *A dog by the ears.*—That is, a strange dog; for dogs in the East run wild, and are not domesticated, as with us.

Ver. 23. *Burning lips.*—[That is, ardent professions of friendship from a wicked heart, however smooth, shining, and splendid they may appear, are like a vile vessel covered over with base metal.]—*Bagster.*

Ver. 28. *Lying tongue,* &c.—[He that injures another hates him in proportion to the injury, says *Tacitus:* and strange to say, in proportion to the innocence of the injured.]—*Bagster.*

CHAP. XXVII. Ver. 14. *Blesseth his friend.*—[So the Italian proverb, "He who praises you more than he was wont to do, hath either deceived you, or is about to do it." Extravagant public professions are always to be suspected.]—*Bagster.*

Ver. 15. *Continual dropping.*—[That is, a contentious wife is a source of incessant and unavoidable vexation, like the constant dropping through a decayed roof in a very rainy day.]—*Bagster.*

Ver. 17. *Iron sharpeneth.*—[As iron or steel will bring a knife to a better edge, when properly whetted, so one friend may excite another to reflect deeply, furnish useful hints, and invigorate and improve each other by mutual intercourse. So *Horace:*

But let me sharpen others, as the hone
Gives edge to razors, though itself has none."]—*Bagster.*

Ver. 21. *So is a man to his praise.*—That is, "as the fining pot and the furnace test the precious metals, so is a man tried by the praises bestowed on him." If he can bear them without injury, his character may be pronounced *sterling.*

Ver. 22. *Though thou shouldest bray* (or pound) *a fool in a mortar.*—We learn from *Knolles'* History of the Turks, that such a barbarous punishment has been employed among that cruel people; but we have no proof of its high antiquity, and much doubt its being here referred to.

23 Be thou diligent to know the state of thy flocks, *and* [y] look well to thy herds.

24 For [z] riches *are* not for [a] ever: and doth the crown *endure* to [b] every generation?

25 The hay appeareth, and the tender grass [c] showeth itself, and herbs of the mountains are gathered.

26 The lambs *are* for thy clothing, and the goats *are* the price of the field.

27 And *thou shalt have* goats' milk enough for thy food, for the food of thy household, and *for* the [d] maintenance of thy maidens.

CHAPTER XXVIII.

General observations of impiety and religious integrity.

THE wicked flee when [a] no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many *are* the princes thereof: but by [b] a man of understanding *and* knowledge the state *thereof* shall be prolonged.

3 A [c] poor man that oppresseth the poor *is like* a sweeping rain [d] which leaveth no food.

4 They [e] that forsake the law praise the wicked: but such as keep the law contend with [f] them.

5 Evil [g] men understand not judgment: but they [h] that seek the LORD understand all *things*.

6 Better *is* the poor that walketh in his uprightness, than *he that is* perverse *in his* ways, though he *be* rich.

7 Whoso keepeth the law *is* a wise son: but he that [i] is a companion of riotous *men* shameth his father.

8 He [j] that by usury and [k] unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

9 He [l] that turneth away his ear from hearing the law, even his prayer *shall be* abomination.

10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession.

11 The rich man *is* wise in his [m] own conceit; but the poor that hath understanding searcheth him out.

12 When righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man is [n] hidden.

13 He that covereth his sins shall not prosper: but [o] whoso confesseth and forsaketh *them* shall have mercy.

14 Happy *is* the man that feareth alway: but he [p] that hardeneth his heart shall fall into mischief.

15 *As* a roaring lion, and a ranging bear; *so is* a wicked ruler over the poor people.

16 The prince that wanteth understanding *is* also a great oppressor: *but* he that hateth covetousness shall prolong *his* days.

17 A man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him.

18 Whoso walketh uprightly [q] shall be saved: but *he that is* perverse *in his* ways shall fall at once.

19 He that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough.

20 A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be [r] innocent.

21 To have respect of persons *is* not good: for, for a piece of bread *that* man will transgress.

22 He [s] that [t] hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him.

23 He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of a [u] destroyer.

25 He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.

26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

27 He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28 When the wicked rise, men hide them-

[y] *set thy heart.*
[z] *strength.*
[a] Ja. 1.10, 11.
[b] *generation and generation.*
[c] Ps.104.14.
[d] *life.*
[a] Le.26.17, 36. Ps.53.5.
[b] or, *men of understanding, and wisdom shall they likewise be.*
[c] Mat.18. 28,30.
[d] *without food.*
[e] Ps.10.3.
[f] Ep.5.11.
[g] Ps.92.6.
[h] Jn.7.17. 1 Co.2.15. 1 Jn.2.20, 27.
[i] or, *feedeth gluttons.*
[j] Job 27.16.
[k] *by increase.*
[l] Zec.7.11.
[m] *his eyes.*
[n] or, *sought for.*
[o] Pa.32.3,5. 1 Jn.1.8., 10.
[p] Ro.2.5.
[q] Ps.84.11.
[r] or, *unpunished.*
[s] 1 Ti.6.9.
[t] or, *hath an evil eye hasteth to be rich.*
[u] *man destroying.*

men make a great ado with the public profession of their attachment, there is much reason to question their sincerity; and to consider it rather as a curse than as a blessing. And "a contentious woman" is like an ostentatious friend: whosoever attempts to silence her, may as well hush the wind, or stop the spreading of perfume which he grasps within his hand. Yet many are the advantages of society; for "as iron sharpeneth iron," (two knives, for instance, whetted against each other,) "so doth the countenance of a man his friend." There are advantages in familiar and instructive conversation, even beyond the study of books themselves: it tends to sharpen the wits, and to brighten the countenance of both parties.

With this we are disposed to connect the 19th verse, which has been variously interpreted. Our translators render it, "As in water face (answereth) to face, so doth the heart of man to man." *Le Clerc, Durell*, and many others, understand this of a man's actions discovering his heart; but *Boothroyd* explains it thus; that "there are the same natural powers and affections in one man as in another; and the same depravity is alike found in the hearts of all." This also accords with the remark of Bishop *Patrick*, that "a man may see himself while he looks at other men, as well as know other men by considering his own feelings." Now it is by conversation and friendly communion with each other, that we find out that God hath fashioned our hearts alike, (Ps. xxxiii. 13.) and that sin has alike depraved them.

This chapter concludes with a strong recommendation to rear flocks, which, from the time of the patriarchs, formed the favourite occupation of the Hebrews. (Gen. xlvii. 3.)

CHAP. XXVIII. Ver. 1—28. *General observations on the advantages of the righteous over the wicked.*—The wicked man is a coward, "he fleeth when no man pursueth;" and yet, like most cowards, when he gets into power, he is a tyrant, like "a roaring lion and a ranging bear:" yea, he is like "a sweeping rain," which destroys the fruits of the earth, and "leaveth no food." On the other hand, "the righteous is bold as a lion;" but his boldness groweth not to impiety; "he confesseth and forsaketh his sin, and feareth alway" to offend his Maker.

A great part of this chapter may be considered as referring to Scripture politics; "For (or by) the transgression of a land," that is, of a people, they become divided into many petty states, under separate chiefs; "but by a man (or men) of understanding, the state may (notwithstanding) be prolonged."

When it is said, (ver. 14.) "Happy is the man that feareth alway," we must not consider it as a blessing either upon the timid or cowardly, but upon the prudent and cautious: unless we apply it to the fear of God, and then it means a reverential fear of offending the Almighty.

Henry has some excellent remarks upon the 21st verse: "To have respect of persons is not good;" from which we shall extract the outline only. 1. "It is a fundamental error (says he) in the administration of judgment, to consider the *parties* concerned more than the *merits* of the cause; so as to favour one because he is a gentleman, or my countryman, or my friend, &c. 2. Those that are partial will be paltry. Having broken through the bounds of equity, at first, perhaps, for some great sum, they will at length stoop to receive any paltry bribe, here called contemptuously 'a morsel of bread.'"

Ver. 25. *The hay.*—*Boothroyd*, "The grass shooteth," &c.
Ver. 27. *Goats' milk*—is in some cases preferred to cows' milk.—*Orient. Cust.*
CHAP. XXVIII. Ver. 3. *Which leaveth no food.*—i. e. which sweeps away all the crops.
Ver. 7. *He that is a companion of.*—"He that feedeth" *riotous* men: Heb. Gluttons;" *Hodgson*, "Parasites."
Ver. 9. *His prayer . . . . abomination.*—See ch. xv. 8.; xxi. 27.

Ver. 12. *A man is hidden.*—*Parkhurst* and *Boothroyd*, "Strip;" *Gesenius* and *Holden*, "Concealed."
Ver. 21. *Piece of bread.*—[*Erasmus* observes, that this expression probably originated from the circumstance of holding out a piece of bread to a dog, in order to soothe him.]—*Bagster.*
Ver. 27. *He that hideth his eyes.*—That is, from the distress, or the petition of the afflicted.

selves: but when they perish, the righteous increase.

CHAPTER XXIX.

1 Observations of public government, 15 and of private. 22 Of anger, pride, thievery, cowardice, and corruption.

[a] HE, that being often reproved hardeneth *his* neck, shall suddenly [b] be destroyed, and that without remedy.

2 When the righteous are [c] in authority, the people [d] rejoice: but when the wicked beareth rule, the people [e] mourn.

3 Whoso [f] loveth wisdom rejoiceth his father: but he [g] that keepeth company with harlots spendeth *his* substance.

4 The king by judgment establisheth the land: but [h] he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man *there is* a [i] snare: but the righteous doth sing and rejoice.

7 The righteous considereth the cause of the poor: *but* the wicked regardeth not to know *it*.

8 Scornful men [j] bring a city into a snare: but wise *men* turn away [k] wrath.

9 *If* a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.

10 [l] The blood-thirsty hate [m] the upright: but the just seek his soul.

11 A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants *are* wicked.

13 The poor and the [n] deceitful man meet together: the LORD [o] lighteneth both their eyes.

14 The king that faithfully judgeth the poor, his throne shall be established [p] for ever.

15 The rod and reproof give wisdom: but a child left *to himself* bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

17 Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 Where *there is* no [q] vision, the people [r] perish: but [s] he that keepeth the law, happy *is* he.

19 A servant will not be corrected by words: for though he understand he will not answer.

20 Seest thou a man *that is* hasty in his [t] words? *there is* more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child shall have him become *his* son at the length.

22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 A [u] man's pride shall bring him low: but honour shall uphold the humble in spirit.

24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth *it* not.

25 The [v] fear of man bringeth a snare: but [w] whoso putteth his trust in the LORD shall be [x] safe.

26 Many seek the [y] ruler's favour; [z] but *every* man's judgment *cometh* from the LORD.

27 An unjust man *is* an abomination to the just: and *he that is* upright in the way *is* abomination to the wicked.

CHAPTER XXX.

1 Agur's confession of his faith. 7 The two points of his prayer. 10 The meanest are not to be wronged. 11 Four wicked generations. 15 Four things insatiable. 17 Parents are not to be despised. 18 Four things hard to be known. 21 Four things intolerable. 24 Four things exceeding wise. 29 Four things stately. 32 Wrath is to be prevented.

THE words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

2 Surely I *am* more brutish [a] than *any* man, and have not the understanding of a man.

3 I neither learned wisdom, nor [b] have the knowledge of the holy.

4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what [c] *is* his son's name, if thou canst tell?

5 ¶ Every word of God *is* [d] pure: he *is* a shield [e] unto them that put their trust in him.

6 Add [f] thou not unto his words, lest he reprove thee, and thou be found a liar.

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[a] *A man of reproofs*
[b] 1 Sa.2.34
[c] or, *increased*
[d] Es.8.15.
[e] Es.3.15.
[f] c.10.1.
[g] Lu.15.13, 30.
[h] *a man of oblations.*
[i] Job 18.8, 10.
[j] or, *set a city on fire.*
[k] Eze.22.30
[l] *Men of blood.*
[m] 2Ch.18.7. 1 Jn.3.12, 13
[n] or, *usurer* Mat.9.9. 1 Co.6.10.
[o] Ep 2.1.
[p] Ps.89.2.
[q] 1 Sa.3.1. Am.8.11.. 13.
[r] or, *is made naked.*
[s] Ps.119 2.
[t] or, *matters.*
[u] Da.5.20, 21. Mat.23.12 Ac.12 23. Ja.4 10.
[v] Ge.12.12. 20.11.
[w] Ec.7.18.
[x] *set on high.*
[y] *face of a ruler.*
[z] Ps.62.12.
[a] Ps.73.22.
[b] *know.*
[c] Is.53.8.
[d] *purified* Ps.12.6.
[e] Ps.84.11. 115.9..11.
[f] Re.22.18, 19.

CHAP. XXIX. Ver. 1—27. *Observations on government, and on certain virtues and vices.*—Solomon often inculcates the importance of wisdom, integrity, and justice, in magistrates and rulers. The national happiness depends upon it, and the people rejoice when such men are elevated to distinction; whereas, "when the wicked bear rule, the people mourn." This is particularly the case as to the poor: for "the righteous considereth their cause," while "the wicked regard not to know it." Then object is, not to investigate the merits of the case before them, but to secure the presents, or bribes, by which judges are too generally influenced in arbitrary countries, where their will is the only law.

"Scornful men, haughty and angry in their temper, inflame a whole city, whereas wise men seek to preserve peace and avert wrath. But in contending in judgment with the perverse and obstinate, even a wise man stands little chance of success; for whether the former be in a vein of passion or of ridicule, he will not be pacified; and however the latter may have the advantage in argument, the fool will often carry his point by dint of violence and noise: it is useless to reason with a fool in power. When, however, the poor man and the oppressor shall meet together before their Maker, (chap. xxii 2.) then the Lord will 'enlighten both their eyes;' and they will see that there is 'a God that judgeth righteously,' and will reward them both according to their works."

With one important verse which we have passed over, (ver. 18.) we shall conclude our observations on this chapter: "Where there is no (prophetic) vision," no divine revelation, there the people become corrupt, and "perish." This we remark, not merely to recollect our own obligations to the word of God, but also to excite our zeal in communicating that word to others. Always, however, let us recollect, and press on others, this important maxim, that no religion is useful that is not practical: "He that keepeth the law, happy is he!" "If ye know these things, (said our Lord to his disciples,) happy are ye if ye do them!" (John xiii. 17.)

CHAP. XXX. Ver. 1—33. *The proverbs* (or prophecy) *of Agur.*—Who this *Agur* was, neither Scripture nor tradition give us any account. Some Rabbins, ambitious to be wise above what is written, will needs have Agur to be Solomon; and some Christians explain the names Ithiel and Ucal of Jesus Christ. As, however, we wish to avoid this mystical trifling with the Scriptures, which we think both irreverent and dangerous, we shall content ourselves with taking up the apothegms in this chapter, as the sayings of a writer unknown; but whose character is sufficiently authenticated by his pro-

CHAP. XXIX. Ver. 2. *In authority.*—The Hebrew may refer to their increase either in number or in power.

Ver. 4. *He that receiveth gifts.*—See margin. When causes were heard by the principal priests, it is probable they were sometimes bribed by the oblations offered at the tabernacle; and this term continued to be applied to bribes of the secular judges.

Ver. 8. *Bring a city into a snare.*—See margin. Bishop *Lowth*, "Inflame a city;" i. e. the inhabitants, which appears to be the true sense.

Ver. 13. *The deceitful.*—See margin; i. e. the covetous lender, who is always an oppressor.

Ver 18. *The people perish.*—See margin; i. e. are stripped of all religion and good morals, as we see the heathen are. They "apostatize;" so *Parkhurst.*

Ver. 19. *A servant.*—That is, a wicked servant; a Canaanitish slave, probably.

Ver. 20. *In his words.*—See margin; the Hebrew comprehends both words and things: a man always in a hurry, speaks and acts before he thinks

Ver. 21. *Become his son.*—That is, act with authority.

Ver. 24. *He heareth cursing.*—These *banditti* were bound together by oaths and imprecations.

CHAP. XXX. Ver. 1. *Agur.*—This name does not occur elsewhere; but we read of one Ithiel, in Neh. xi. 7.—*The prophecy.*—Hebrew, *Massa;* literally, "the burden;" i. e. a weighty and important saying, or discourse, delivered by divine authority, and in the prophetic style: an oracle. So Bp. *Lowth.*

Ver. 2. *Brutish.*—Like a dumb brute, unintelligent and untaught. See Ps. xlix. 10; xcii. 6; xciv. 8, &c.

Ver. 3. *Nor have the knowledge of the holy.*—Those educated for the sacred offices.

Ver. 4. *Who hath ascended?* &c.—[By these sublime interrogations we are taught the impossibility of comprehending the essence and attributes of that infinite Being who is equally present in all space; to whom the *air*, whether in the gentle breeze or the tornado, is equally subject; who hath bound the waters of the sea within certain limits, which they cannot overpass; and who hath firmly established the earth in its orbit.]—*Buxster.*

7 ¶ Two *things* have I required of thee; [g] deny me *them* not before I die:

8 Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food [h] convenient for me:

9 Lest [i] I be full, and [j] deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

10 ¶ [k] Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 ¶ *There is* a generation *that* curseth their father, and doth not bless their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* [l] is not washed from their filthiness.

13 *There is* a generation, O how lofty are their eyes! and their eyelids are lifted up.

14 *There is* a generation, whose teeth *are as* swords, and their jaw teeth *as* knives, to [m] devour the poor from off the earth, and the needy from *among* men.

15 ¶ The horseleech hath two daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yea*, four *things* say not, [n] *It is* enough:

16 The [o] grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough.

17 ¶ The [p] eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the [q] valley shall pick it out, and the young eagles shall eat it.

[g] *withhold not from me.*
[h] *of my allowance.*
[i] Ne.9.25, 26.
[j] *belie.*
[k] *Hurt not with thy tongue.*
[l] Lu.18.11, &c.
[m] Am.8.4. Hab.3.14.
[n] *wealth.*
[o] Hab.2.5.
[p] Ge.9.22,25 Le.20.9. c.20.20.
[q] or, *brook.*

[r] *heart.*
[s] c.7.14.
[t] 2 Ki.8.12.
[u] *wise made wise.* Job 39.1, &c.
[v] c.6.6,7.
[w] Ps.104.18
[x] *gathered together.*
[y] *girt in the loins,* or, *a horse.*

18 ¶ There be three *things which* are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the [r] midst of the sea; and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no [s] wickedness.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

22 For a servant when he [t] reigneth; and a fool when he is filled with meat;

23 For an odious *woman* when she is married; and a handmaid that is heir to her mistress.

24 ¶ There be four *things which are* little upon the earth, but they *are* [u] exceeding wise:

25 The ants [v] *are* a people not strong, yet they prepare their meat in the summer;

26 The conies *are but* a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, [w] yet go they forth all of them [x] by bands;

28 The spider taketh hold with her hands, and is in kings' palaces.

29 ¶ There be three *things* which go well, yea, four are comely in going:

30 A lion *which is* strongest among beasts, and turneth not away for any;

31 A [y] greyhound; a he-goat also; and a king, against whom *there is* no rising up.

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verbs being placed in the sacred canon; and at the same time, probably, with the last five chapters of Solomon's. All we can ascertain of Agur is, that he was a teacher, (probably in the schools of the prophets,) and that Ithiel and Ucal were his disciples. (See note ver. 1.)

From the humiliating language in which this man speaks of himself, it has been supposed that, like Amos, he had no regular education; yet this deficiency can hardly be inferred from his own language, since it is well known that men of the least pretensions are often men of the most knowledge. So Socrates modestly affirmed, "This only I know, that I know nothing." Our translators, however, have used a term (*brutish*) which, in the language of the present day, implies not only ignorance, but the want of civilization, which the original could hardly intend, but the want of eloquence and of science; his sense of which deficiency led him to compare himself to a *dumb* animal, as being destitute alike of language and of learning. If we explain this, however, of his want of human instruction, the proverbs before us will show that he was divinely taught; for the very next verse and indeed the whole of the chapter, discovers a depth of inquiry and a sublimity of ideas that would not have disgraced even Solomon himself.

He begins with speaking of the Deity as omnipotent and omnipresent; and the question, "What is his name, and his son's name?" seems to imply not only a deep sense of the mysterious nature of God, but some knowledge also of a plurality in the divine Being. It appear to us, that though Agur might not have gone through the regular studies of the prophetic schools, he was well read in the Holy Scriptures, for which he appears to have had the highest reverence; and therefore says, "Every word of God is pure. . . . . Add not thou unto his words, lest he reprove thee," &c.

Agur then discourses on prayer, in a manner that shows a pious, devoted, and elevated mind. He prays against the temptations peculiar to both the higher and the lower classes of society; prefers the golden mean, and, as we are taught to pray, that he might receive his "daily bread." (See Matt. vi. 11.) His prayer shows a deep sense of his own frailty, and the

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Ver. 15. *The horse-leech.*—A creature remarkable for its blood-thirsty nature. The original word, which occurs only here, *Holden* remarks, thus signifies in Arabic, Syriac, and Chaldee; and is generally so understood by commentators.—*Say not* it is *enough.*—[As the horse-leech has two daughters, cruelty and thirst for blood, so the oppressor of the poor has two dispositions, rapacity and avarice, which never say they have enough:

"And like a leech, voracious of its food,
Quits not its cruel hold till gorged with blood."—*Francis.*]—*B.*

Ver. 16. *The earth that is not filled*—[or saturated; which seems to refer particularly to the sandy soil of the desert.

Ver. 19. *The way of a man with a maid.*—It is evident that the point in which the first three objects agree is, that they leave no trace behind them. The air and sea close immediately as the eagle or the ship pass through them; nor does the serpent make any impression on the rock over which it winds: so is it with an adulteress; "she wipes her mouth," and says, with an affectation of innocence and simplicity, "I have done no wickedness;" and if there was no witness of her guilt, how is she to be convicted? The fourth case, therefore, ought to be similar: but it cannot be said that the illicit connexion of "a man with a maid" leaves no proof of the connexion; and this, therefore, cannot have been Agur's meaning. Many expositors explain this transaction between the sexes, as referring to the season of courtship, which is, with us, often a time of "cunning and sleights," as Bishop *Patrick* expresses it; but it is a much simpler business in the East. A young man having seen a young woman who takes his fancy, as was the case with Samson, (though sometimes this is scarcely allowed,) reports it to his parents; if all parties consent, they are betrothed, and at a certain time, the young man marries and brings her home; but no opportunity is allowed for forming an intimacy, as with us, previous to the marriage. So that this, also, cannot be here intended.

Some expositors have therefore proposed a different rendering, sanctioned by several ancient versions, and critics of the first eminence, as *Schultens*, *Parkhurst*, &c.) namely, "the way of a man in his youth." To countenance this it may be remarked, 1. That this preserves the strict meaning of the preposition, (*Beth,*) which is rendered *in*, with reference both to the air and sea, in the same verse. 2. The character of the young men of that age, as represented by Solomon, in the first chapter of this book, explains their youthful conduct in a way which elucidates this expression. It seems that the *bandits* which attended Saul, and David too, (in his persecution,) used to harbour in the caverns of that country, (some of which were very large,) and they were particularly careful to avoid being *traced* in their predatory adventures, 1 Sa. xxiii. 22, 23. 3. The term here used for man, (*Geber,*) implies strength and vigour, and applies well to persons of this character, who were all hardy adventurers. 4. The whole of the passage thus explained, applies to an adulterous woman, who is as difficult to trace and to arrest in her crimes, as is an eagle in the air, a ship in the sea, a serpent on the rock, or a hardy bandit in his adventures: for we are told, "her ways are moveable:" (chap. v. 6,) she is continually shifting her haunts, and changing her stratagems, to avoid detection; and, as to her own consciousness, has no sense of either crime or shame.

Ver. 23. *An odious* woman.—Hateful and hated, of course disquiets her family by her temper; as well as a handmaid, a female slave or concubine, who "succeeds," or rather "supersedes," or supplants "her mistress."

Ver. 25. *The ants.*—[The *ants* may truly be called a *people*, as they have houses, towns, public roads, &c.; and show their wisdom and prudence by preparing their meat in due season.]—*Bagster.*

Ver. 26. *The conies . . . . a feeble folk.*—These have been by many taken for rabbits, but which, it seems, are scarcely known in Judea: nor is the Hebrew term so rendered by any of the ancient versions. *Bochart* explains it of the *Jerboa*, or jumping mouse, a very sagacious little animal, well answering to the description. Dr. *Shaw* explains it of the *Damun Israel*, another sagacious little animal, abounding in mount Lebanon, and not unlike a rabbit; but *Bruce* is confident that it must mean the *Ashkoko*, which abounds in the same region, and resembles a rat without a tail: it is never seen but in the rocks, or seated upon great stones. But the description would accommodate to either of these animals. See Dr. *Harris's* Nat. Hist. [The *shaphan*, a creature like a rabbit, though but a feeble animal, and incapacitated by its soft, tender feet, from digging, yet by its sagacity and judgment, builds its house in the holes and clefts of the rock; far more inaccessible than the burrows of the rabbit.]—*Bagster.*

Ver. 27. *The locusts . . . . go forth by bands.*—[These surprising animals, though they have no leader, yet, when they take wing, go forth by troops, some miles in circumference, and so dense as to darken the sun. See notes on Ex. x. 4, 13.]—*Bagster.*

Ver. 28. *The spider.*—This is a very different word from what is used for the spider in Job viii. 14, and Isa. lix. 5. And this interpretation is objected to, since the spider has no hands, and builds rather in hovels than in palaces. [*Semamith*, does not appear to denote the *spider*, whose usual name is *akkavish*, but a kind of *lizard*, or *newt*, as *Bochart* contends; so the LXX. *kalabotes*, and Vulgate *stellio*, a lizard having specks on its back like *stars*, probably the same as the Arabic *sam*, a venomous lizard, with leprous-like spots. This animal answers to the description here given of her form and habits; nature having furnished her with claws resembling *hands*, with which she clings to the walls of houses. *Bellonius* mentions a lizard called *semiamaton* by the Greeks, which creeps into the walls of houses, and catches flies; *Plini* speaks of the *stellio* as being in doors, windows, and chambers; and *Sonnini* says that a number of little gray lizards are to be seen in the houses in Egypt.]—*Bagster.*

Ver. 31. *A greyhound.*—See margin. The Hebrew *Zirzir*, which occurs only here, signifies "girt in the loins," and gives a very good description of the *greyhound*, which *Bochart* and most others, consider as the animal intended; but some apply it to the horse *harnessed*, (or girt about.) See Zech. x. 4.

32 ¶ If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, *lay* [z] thy hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the [a] forcing of wrath bringeth forth strife.

CHAPTER XXXI.

1 Lemuel's lesson of chastity and temperance. 6 The afflicted are to be comforted and defended. 13 The praise and properties of a good wife.

THE words of king Lemuel, the prophecy that his mother [a] taught him.

2 What, my son? and what, the son of my womb? and what, the son of my vows?

3 Give not thy strength unto women, nor thy ways to that [b] which destroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink:

5 Lest [c] they drink, and forget the law, and [d] pervert the judgment of [e] any of the afflicted.

6 ¶ Give strong drink unto him that is ready to perish, and wine unto those that be [f] of heavy hearts.

7 Let him drink, and forget his poverty, and remember his misery no more.

8 Open thy mouth for the dumb in the cause of all [g] such as are appointed to destruction.

9 Open thy mouth, judge righteously, and plead the cause [h] of the poor and needy.

10 ¶ Who [i] can find a virtuous [j] woman? for her price *is* far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants' ships; she bringeth her food from afar.

15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and [k] buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 She [l] perceiveth that her merchandise *is* good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

20 She [m] stretcheth out her hand to the [n] poor; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household: for all her household *are* clothed with [o] scarlet.

22 She maketh herself coverings of tapestry; her clothing *is* silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth *it;* and delivereth girdles unto the merchant.

25 Strength and honour *are* her clothing and she shall rejoice in time to come.

26 She [p] openeth her mouth with wisdom, and in her tongue *is* the law of kindness.

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband *also*, and he praiseth her.

29 Many daughters have [q] done virtuously, but thou excellest them all.

30 Favour *is* deceitful, and beauty *is* vain; *but* a woman *that* feareth the LORD, she shall [r] be praised.

31 Give her [s] of the fruit of her hands; and let her own works praise her in the gates.

z Job 40.4. Ro.3.19

a c.17.14

a 2 Ti.4.5 3.15.

b Ho.4.11.

c Hab.2.5.

d *alter.*

e *all the sons of affliction.*

f *bitter of soul.* 1 Sa.1.10.

g *the sons of.*

h Job 29.15, 16 Is.1.17 Je.22.16.

i Ec.7.28.

j c.12.4.

k *taketh.*

l *fasteth.*

m *spreadeth.*

n Ps.41.1. He.13.16

o or, *double garments*

p 1 Pe.3.1..6

q or, *gotten riches.*

r Ec.7.18. 12.13.

s Mat.7.16, 20.

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necessity of divine direction to preserve him both from sin and ruin.

He then divides his observations in threes and fours, as we may see instances in the patriarch Job, and the prophet Amos. (See Amos i. 6, 9, 11, 13.) He severely reprobates disobedient children, self-righteous hypocrites, the proud, and the slanderers. He next adverts to the horse-leech and her two daughters, to which he compares four insatiable things—the grave, the barren womb, the thirsty desert, and the devouring flame; neither of which ever say, "It is enough."

Four things are enumerated, which disturb the peace of mankind: "a servant" (or slave) when he assumes the reins of government, and a rich and pampered fool, who lives only to gratify his vulgar propensities. Also "an odious," ill-tempered woman, or an artful female slave, who supplants her mistress in the affections of her master; either of which is sure to tyrannize over all who are subjected to her control.

Four creatures are then brought forward, insignificant in size, but remarkable for sagacity; the ant, the cony, the locust, and the spider, or perhaps lizard; and four others, remarkable for strength and dignity of carriage. It is somewhat singular that a king should be made the last of these animals, and is only to be accounted for from an idea that the several virtues of these creatures all go to form the character of a great and wise prince; as, for instance, the industry of the ants, the ingenuity of the conies, the associated power of the locusts, the domestic character of the spider, or lizard; the strength of the lion, the activity of the greyhound, and the portly dignity of the he-goat, which, in the prophet Daniel, (chap. viii.) is considered to be an emblem of Alexander the Great, against whom there was indeed "no rising up."

CHAP. XXXI. Ver. 1—31. *The instructions of a mother to her royal son.*—From the principle of monopolizing to their own nation the wisdom of all others, some Rabbinical writers have attributed these two last chapters to Solomon, under the names of *Agur* and *Lemuel*, but we conceive without the least authority. Of Agur we have already professed our ignorance, and Lemuel is to us equally unknown. All we can ascertain is, that his mother was a virtuous and intelligent woman, and that her son was a king, though at this time, probably, a minor. The words here delivered, are not pretended to be his own, though written down by him; but those which his mother taught him. The address begins with an animated apostrophe, "What, my son," &c. meaning, "What shall I say?" "What important instruction shall I now address to thee?" She then cautions him against intemperance, in either women or wine, as liable to make him forget the law, or pervert equity in giving judgment. The great use of wine, she tells him, is medicinal; to support the strength of those who were sinking under their afflictions, or to cheer the heart of those who were overwhelmed with grief. She next admonishes him to open his mouth, and plead the cause of the oppressed, who were unable to defend themselves.

What follows is a beautiful portrait of the virtuous woman and the faithful wife. We may reasonably infer, that in this she unintentionally portrayed her own character. To dilate it by an exposition, would only weaken its effect; and it needs no comment; "her own *words*, as well as works, shall praise her."

CHAP. XXXI. Ver. 1. *The words of king Lemuel.*—This line is so perplexing, that some learned men have concluded there must be some error in the text; and Dr. *Boothroyd*, by a change of one letter only, reads, "The words of his mother to the king." But then we have *Lemuel* again, verse 4. and those who reject the name in the first line, are obliged to make another conjectural emendation, to which we feel ourselves very averse. Who this Lemuel was, however, can only be conjectured. Most suppose it to have been Solomon, and the address given him by his mother, Bathsheba. But this also is mere supposition. Where we know nothing, it seems wisest to be silent.—*The prophecy.*—Not a prediction, but an oracle, expressing some weighty and important truth. See note on ver. 1, of the chapter preceding.

Ver. 10. *Who can find?* &c.—[This is the commencement of an alphabetical poem, each verse beginning consecutively with a letter of the Hebrew alphabet; in which we are presented with an admirable picture of a good wife, according to the primitive manners of the East.]—*Bagster.*

Ver. 13. *She seeketh wool*, &c.—It is certain that women of rank, not only among the Hebrews, but also among the Greeks and Romans, were thus laudably employed. See *Orient. Cust.* No. 1035—1037.

Ver. 19. *Hands to the spindle.*—[She takes the *spindle* in her right hand, by twisting which she *twists the thread:* while she holds the *distaff*, on which the wool or flax is rolled, in the guard of the left arm, and draws down the thread with the fingers of the left hand.]—*Bagster.*

Ver. 22. *Silk.*—*Holden*, "Fine linen." He supposes silk then unknown.

Ver. 23. *Known in the gates*—that is, he is a magistrate.

Ver. 29. *Many daughters* (i. e. of Israel) *have done virtuously*, &c.—This, and perhaps the following verses, may be considered as the commendation of her husband.

Ver. 31. *Praise her in the gates*—that is, her husband, who is well known in the gates, being clothed by her industry, this excites the commendation of his associates of the higher classes

CONCLUDING REMARKS ON THE BOOK OF PROVERBS.

[THE wisdom of all ages, from the highest antiquity, has chosen to compress and communicate its lessons in short compendious sentences, and in poetic language, which were readily conceived and easily retained, and circulated in society as useful principles, to be unfolded as occasion required. Indeed, such short maxims, comprehending much instruction in a few words, and carrying their own evidence with them, are admirably adapted to direct the conduct, without overburdening the memory, or perplexing the mind with abstract reasonings; and hence there are, in all countries, and in all languages, old proverbs, or common sayings, which have great authority and influence on the opinions and actions of mankind. Such maxims, however, want their proper basis,—the sanction of a divine original; and, being generally the mere result of worldly prudence, are often calculated to impose on the judgment, and to mislead those who are directed by them. But the proverbs in this book not only are far more ancient than any others extant in the world, and infinitely surpass all the ethical sayings of the ancient sages; but have also received a Divine *imprimatur*, and are infallible rules to direct our conduct in every circumstance of human life. They are so justly founded on the principles of human nature, and so adapted to the permanent interests of man, that they agree with the manners of every age; and are adapted to every period, condition, or rank in life, however varied in its complexion, or diversified by circumstances. Kings and subjects, rich and poor, wise and foolish, old and young, fathers and mothers, husbands and wives, sons and daughters, masters and servants, may here learn their respective duties, and read lessons of instruction for the regulation of their conduct in their various circumstances; while the most powerful motives, derived from honour, interest, love, fear, natural affection, and piety, are exhibited, to inspire an ardent love of wisdom and virtue, and the greatest detestation of ignorance and vice. These maxims are laid down so clearly, copiously, impressively, and in such variety, that every man who wishes to be instructed may take what he chooses, and, among multitudes, those which he likes best. "He is wise," says St. Basil, "not only who hath arrived at a complete habit of wisdom, but who hath made some progress towards it; nay, who doth as yet but love it, or desire it, and listen to it. Such as these, by reading this book, shall be made wiser; for they shall be instructed in much divine, and in no less human learning . . . . It bridles the injurious tongue; corrects the wanton eye; and ties the unjust hand in chains. It persecutes sloth; chastises all absurd desires; teaches prudence; raises man's courage; and represents temperance and chastity after such a fashion, that one cannot but have them in veneration."]—*Bagster*

ECCLESIASTES; OR, THE PREACHER.

[THE title of this Book is derived from the Septuagint, in which it is entitled ECCLESIASTES, which signifies a *preacher;* nearly corresponding to its name in the original, *koheleth*, which may either mean the person assembling the people, or he who addresses them when convened. This book is generally ascribed to Solomon; and the Jews and *Jerome* hold that it was written by him in the decline of life, when brought to deep repentance for the idolatries into which he had been seduced. That Solomon was its author appears almost certain from several passages in the work itself, (see chap. I. 12, 16. II. 4—10. VII. 25—28. XII. 9, 10;) and the occurrence of foreign words and idioms, which has induced some to refer it to a later period, may be accounted for by the extended commerce of Solomon, and the circumstance of his connexion "with strange women," whose languages he probably acquired. It is evidently an inquiry into the CHIEF GOOD, or what can render a man happy; in discussing which Solomon first shows what is *not* happiness, and then what it *is*. Accordingly, the book has been very properly divided into two parts; in the former of which he shows, from his own experience, the vanity of all terrestrial objects and pursuits, of wisdom and knowledge, (apart from true religion,) of mirth and pleasure, of riches, magnificence, power, and wealth, interspersed with many counsels how the vanity or vexation of each may be abated, and frequent intimations that true wisdom is far preferable to all other acquisitions, and that a cheerful use of providential blessings is much better than covetousness, (chap. I.—VI. 9;) and in the latter part, he shows that true happiness is only to be found in a religious and virtuous life, which constitutes the truest wisdom, (chap. VI. 10.—XII.). Here, indeed, the royal Preacher sometimes pauses to show the vanity of things incidentally mentioned; yet this part is chiefly occupied in teaching us where and how to seek present comfort and final happiness; inculcating a cheerful, liberal, and charitable use of temporal blessings, without expecting to derive from them any permanent or satisfactory delight; to be patient under unavoidable evils; not to aim at perilous, arduous, and impracticable changes; to fill up the station allotted us, in a peaceable, equitable, and prudent manner; to be humble, contented, and affectionate; and to do good abundantly, and persevere in so doing, for the pleasure arising from it, and from the expectation of a gracious reward.]—*Bagster.*

CHAPTER I.

A. M. 3027. B. C. 977.

[The preacher showeth that all human courses are vain: 4 because the creatures are restless in their courses, 9 they bring forth nothing new, and all old things are forgotten, 12 and because he hath found it so in the studies of wisdom.

THE words of the [a] Preacher, the son of David, king of Jerusalem.

2 Vanity of vanities, saith the Preacher, vanity of vanities; all [b] *is* vanity.

3 What profit hath a man of all his labour which he taketh under the sun?

4 ¶ *One* generation passeth away, and *another* generation cometh: but the earth abideth for ever.

5 The sun [c] also ariseth, and the sun goeth down, and [d] hasteth to his place where he arose.

6 The wind [e] goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 All [f] the rivers run into the sea; yet the sea *is* not full; unto the place from whence the rivers come, thither they return [g] again.

8 All things *are* full of labour; man cannot utter *it:* the eye [h] is not satisfied with seeing, nor the ear filled with hearing.

9 ¶ The thing that hath been, it *is that* which shall be; and that which is done *is* that which shall be done: and *there is* no new [i] *thing* under the sun.

10 Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us.

11 *There is* no remembrance of former *things;* neither shall there be *any* remembrance of *things* that are to come with *those* that shall come after.

12 ¶ I the Preacher was king [j] over Israel in Jerusalem.

13 And I gave my heart to seek and search

a c.12.8..10.

b Ps.39.5,6. 144.4. Mar.8.36, 37.

c Ps.19.5,6.

d *panteth.*

e Jn.3.8.

f Ps.104.8,9.

g *to go.*

h Pr.27.20.

i c.7.10.

j 1 Ki.4.1, &c.

CHAP. I. Ver. 1—18. *The vanity of all earthly things, and the transitory nature of human life.*—It is difficult to understand exactly the import of the term *Preacher*, as applied to Solomon, who was certainly not an *Ecclesiastic;* as we read, however, that there "came of all people to hear the wisdom of Solomon, from all the kings of the earth, which had heard of his wisdom;" (1 Kings iv. 34.) and as when the Queen of Sheba came, it was with "a very great train," (chap. x. 2.) it should seem that he must have collected large audiences around him, whenever he delivered his oracular discourses; and from this circumstance, probably, he derived the name of *Preacher.*

Solomon had said, "In all labour there is profit;" that is, it turneth to some present temporal use, in opposition to vain and empty talk; (Prov. xiv. 23.) yet when we consider the transient nature of all human enjoyments, and of human life itself, we may well ask, Of what profit is it? and what doth it avail? "Vanity of vanities, all is vanity!" The daily and annual courses of the sun, the perpetual shiftings of the wind, and the running and returning of the rivers to and from the sea, all represent the changes to which man and his concerns are continually exposed; and all admonish him to look for another state of things, to which, whether he is sensible of it or not, he is as surely hastening, as the sun, the wind, or the rivers in their course.

On this ground it is that we say, "there is nothing new under the sun." It may be new to us; but "we are of yesterday, and know nothing." (Job viii. 9.) What strikes us as a novelty, may have been familiar to ages before the flood, though we have no record of it; and many things known to us, when they shall recur again, may appear equally new and strange to our posterity.

CHAP. I. Ver. 1. *The Preacher*—In Greek, *Ecclesiastes* from which we derive the title of the book; but the Hebrew term is *Choheleth*, and is understood to signify, one who *gathers* a congregation round him——*Of Jerusalem*—is certainly improper, as that was only the capital of the kingdom The Hebrew has the preposition (*beth,*) "*in* Jerusalem."

Ver. 2. *Vanity of vanities*—i. e. altogether vanity.

Ver. 4. *For ever*—that is, "continually," under all the successive changes of its inhabitants. The word is far from always implying eternity. Thus the Jewish laws are said to be "for ever," because they were to continue to the end of that dispensation, under every change of circumstances.

Ver. 6. *The wind goeth.*—The word *wind* being placed toward the latter part of the verse in the original, most of the ancient, and many modern versions, understand the former part of the verse in reference to the sun: thus Drs. *Hodgson* and *Boothroyd*, "It passeth to the south; again it circleth to the north: round and round goeth the wind, and ever repeateth its circuits." *Holden*, however, adheres to the common version. [This verse should be connected with the preceding, and rendered, "The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose; going toward the south, and turning about unto the north. The wind whirleth about continually," &c. Alluding, in the former part, to the apparent daily motion of the sun from east to west, and to his annual course through the signs of the Zodiac.]—*Bagster.*

[a] Ver. 7. *Is not full*—*Hodgson*, "Doth not overflow."

Ver. 9. *The thing that hath,* &c.—[Every thing in the economy of nature has its revolutions: day and night, summer and winter, heat and cold, rain and drought, seed time and autumn, with the whole system of *corruption* and *generation*, alternately succeed each other; so that "whatever hath been is that which shall be," and there is really, physically, and philosophically, nothing absolutely new "under the sun."]—*Bagster.*

Ver. 11. *No remembrance.*—[In order to obviate the objection to the position laid down in the last verse, the royal preacher observes, that there is no remembrance of many events in former times, and that the same oblivion will extend to things in future. Many ancient transactions have been lost because not recorded; and of many that have been recorded the records are lost.]—*Bagster.*

Ver. 12. *I . . . was*—or "have been" king. *Hodgson*, "I who reign."

out by wisdom concerning all *things* that are done under heaven: this sore travail hath [k] God given to the sons of man to [l] be exercised therewith.

14 I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit.

15 *That* [m] *which is* crooked cannot be made straight: and [n] that which is wanting [o] cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more [p] wisdom than all *they* that have been before me in Jerusalem: yea, my heart had [q] great experience of wisdom and knowledge.

17 And [r] I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 For [s] in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow.

CHAPTER II.

1 The vanity of human courses in the works of pleasure. 12 Though the wise be better than the fool, yet both have one event. 18 The vanity of human labour, in leaving it they know not to whom. 24 Nothing better than joy in our labour; but that is God's gift.

I SAID [a] in my heart, Go to now, I will prove thee with [b] mirth, therefore enjoy [c] pleasure: and, behold, this also *is* vanity.

2 I said of [d] laughter, *It is* mad: and of mirth, What doeth it?

3 I sought in my heart to [e] give myself unto [f] wine, yet acquainting my heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven [g] all the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of a [l] *kind of* fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got *me* servants and maidens, and had [h] servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 I [i] gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men-singers and women-singers, and the delights of the sons of men, *as* musical [j] instruments, and that of all [k] sorts.

9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and [l] this was my portion of all my labour.

11 Then [m] I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all [n] *was* vanity and vexation of spirit, and *there was* no profit [o] under the sun.

12 ¶ And I turned myself to behold wisdom, and [p] madness, and folly: for what *can* the man *do* that cometh after the king? *even* [q] that which hath been already done.

13 Then I saw that [r] wisdom [s] excelleth folly, as far as light excelleth darkness.

14 The [t] wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also that [u] one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it happeneth [v] even to me; and why was I then more wise? Then I said in my heart, that this also *is* vanity.

16 For *there is* no remembrance [w] of the wise more than of the fool for ever; seeing that which now *is* in the days to come shall all be

k Ge 3.19
l or, *afflict them.*
m c.7.13.
n *defect.*
o Job 11.6.
p 1 Ki.4.29, 30, 31. 10.23,24.
q *seen much.*
r c.7.23,25. 1 Th.5.21.
s c.12.12.
a Lu.12.19, 20.
b c.8.15.
c Tit.3.3.
d Pr.14.13.
e *draw my flesh with.*
f Pr.20.1.
g *the number of the days of.*
h *sons of my.*
i 1 Ki.9.28. 10.10, &c.
j *instrument and instruments.*
k 2 Ch.9.11.
l c.3.22.
m 1 Jn.2.16, 17.
n c.1.8.
o 1 Ti.6.6.
p c.7.25.
q or, *in those things which have.*
r *there is an excellency in wisdom more than in*
s c.7.12. Mal.3.18. 4.1,2.
t Pr.17.24.
u Ps.49.10.
v *to me, even to me.*
w Ex.1.6,8.

Solomon then adverts to his own experience. He had been many years "king over Israel," and in his early life, he had devoted himself to study and inquiry: but alas! what he gained in knowledge, he lost in humility and virtue. His heart was "lifted up" within him, and he said, "Lo, I am come to great estate, and have more wisdom than all they that were before me in Jerusalem;" and then his knowledge degenerated into speculation; and speculations, applied to no good practical purpose, are nearly allied to "madness and folly," because they are a waste of time and talents. "O how many years have I wasted," said the learned *Grotius*, "in laboriously doing nothing!"

CHAP. II. Ver. 1—26. *The vanity of carnal pleasure, and of wealth, and of setting the heart upon them.*—In the detail of his life and experience, Solomon now informs us, that he turned his mind to every kind of luxury. He began first with conviviality; a temptation to which studious men, wearied with the pursuit of knowledge, are not unfrequently enticed. A little experience, however, convinced him that this also is vanity. Excessive levity borders on insanity; and what good is derived from mere merriment? Thus he was disappointed in his expectations from mirth and wine, though still he did not give up the pursuits of knowledge.

Solomon next applied himself to building palaces, planting gardens, and forming pools of water. To his pleasure grounds was added an extensive agricultural establishment, and he became a feeder of cattle and of flocks. He collected also prodigious riches, and "the peculiar treasure of the kings and provinces," by which we may probably understand, works of peculiar art and curiosity, which subjects could not purchase: among these might be included, idols of gold and silver, worshipped in all the countries around him, and which afterwards proved to him a deadly snare. He formed also a splendid establishment of slaves and servants, with singing men and singing women, and "the delights of the sons of men;" so that he withheld not from his eyes, or from his heart, any thing that could yield him gratification.

What is meant by "the delights of the sons of men," appears difficult to decide, as may be seen in our notes. Two reasons incline us to consider the expression as referring to the

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Ver. 15. *That which is crooked.*—[That is, no human power, sagacity, or industry, can rectify that which is naturally perverse in human nature; or supply, or even number up, the wants and deficiencies of man, or those things which are wanting to felicity.]—*Bagster.*

Ver. 17. *And to know madness and folly.*—The original, separately considered, may certainly admit a much milder version; so *Dathe* renders the two last words, "matters splendid and profound," and *Boothroyd*, "excellence and prudence;" but *Holden* prefers the common version, as agreeing best with the context, and the use of the same words in other chapters; as chap. ii. 12. —vii. 25.—ix. 3.—x. 13.

Ver. 18. *Much grief.*—[The pursuit, or even possession of wisdom, or knowledge, by which a man is enabled to distinguish good from evil, avails nothing to solid happiness, but even serves to embitter life; as nothing can be more afflicting to a rational and feeling mind, than to see, and yet not be able to reform, the vices and disorders of his fellow-creatures.]—*Bagster.*

CHAP. II. Ver. 1. *Go to now—Boothroyd*, "Come now."

Ver. 2. *It is mad.*—This phrase, having no verb in the original, may be differently rendered. *Hodgson* and *Boothroyd* read it interrogatively, "Art thou mad?" [Solomon is not speaking here of a sober enjoyment of the things of the world, but of *intemperate pleasure*, whose two attendants, *laughter* and *mirth*, are introduced by a beautiful prosopopœia, as two persons, whom he treats with the utmost contempt.]—*Bagster.*

Ver. 3. *I sought in my heart—Boothroyd*, "I examined my heart, whether to give," &c.——*To give myself unto wine.*—See margin. This seems to be a Bacchanalian phrase, meaning, "to fill my skin with wine," and alludes to the ancient custom of keeping wine, &c. in skins.

Ver. 6. *Pools of water.*—These are said still to exist, and Messrs. *Buckingham* and *Joliffe*, two of the latest travellers in Palestine, describe them to be *three*, in a direct line above one another, as the locks of a canal and flowing into each other. They are said to be severally 3, 4, and 500 feet in length; all about 200 feet wide, lined with stone, and supplied by two springs at a small distance. *The wood that bringeth forth trees.*—Bishop *Lowth*, "The grove flourishing with trees."

Ver. 7. *I got* (me)—*Hodgson*, "I bought." The Hebrew term (*kanisti*) is applied to the purchasing of slaves, Lev. xxv. 50.——*Servants born*, &c.—i. e. the children of slaves were slaves also.——*Great and small cattle*—*Hodgson*, "Herds and flocks."

Ver. 8. *The peculiar treasure of kings; and of the provinces.*—See 1 Kings iv. 21.—ix. 11.—x. 10; 2 Chron. ix. 9, 10.——*The delights of the sons of men*—"Musical instruments," &c. Heb. *Siddah* and *Siddoth*; but what these terms mean, is a matter of great uncertainty: we shall give the opinions of the most able critics. 1. Bishop *Patrick* and Dr. *Boothroyd* adhere nearly to our popular translation; the latter rendering it, "the sweetest *instruments* of music," chiefly on the ground of its according best with the context, which speaks of singers; otherwise the words themselves seem to have no such meaning. 2. *Desvoeux* and others (deriving from a root which signifies to *spoil*) understand it to mean *female captives:* but these are included in ver. 7. 3. *Calmet's* gloss, is "*fields*, cultivated and uncultivated;" but these also seem included in the preceding context. 4. *Parkhurst* (guided by the LXX.) explains it of *cup-bearers*, male and female; but are these emphatically "the delights of the sons of men?" 5. *Gesenius* (after Aben Ezra) understands it of *ladies* for his *Harem*; viz. "a wife and wives," including concubines of every description. It may seem strange to a mere English reader, that these words should admit of such various interpretations; but the fact is, that they occur only in this place, and their derivation is very doubtful. We prefer the latter, and our reasons will be found in the exposition.

Ver. 16. *No remembrance . . . . for ever.*—*Boothroyd*, "No perpetual memorial." So *Holden.*

forgotten. And how dieth [x] the wise *man?* as the fool.

17 Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit.

18 ¶ Yea, I hated all my labour which I had [y] taken under the sun: because I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise *man* or a fool? yet [z] shall he have rule over all my labour wherein I have laboured, and wherein I have showed myself wise under the sun. This *is* also vanity.

20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

21 For there is a man whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he [a] leave it *for* his portion. This also *is* vanity and a great evil.

22 For what [b] hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all his days *are* [c] sorrows, and his travail grief; yea, his heart taketh not rest [d] in the night. This is also vanity.

24 ¶ *There is* nothing better for a man, *than* that he should eat and drink, and *that* he [e] should make his soul enjoy good in his labour. This also I saw, that it [f] *was* from the hand of God.

25 For who can eat, or who else can hasten *hereunto*, more than I?

26 For *God* giveth to a man that *is* good [g] in his sight, wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, [h] that he may give to *him that is* good before God. This also *is* vanity and vexation of spirit.

x He.9.27.
y *laboured.*
z 1 Ki.12.8, &c.
a *give.*
b Mat.16.26
c Job 5.7. 14.1. Ac.14.22.
d Ps.127.2. c.8.16.
e or, *delight his senses.*
f c.5.18,19.
g *before him.* Ge.7.1. Lu.1.6.
h Job 27.16, 17. Pr.13.22. 28.8.
a *bear.*
b He.9.27.
c Ro.12.15.
d Ps.150.4.
e 1 Co.7.3., 5.
f *be far from.*
g Ex.19.15. Joel 2.16.
h or, *seek.*
i Am.5.13.
j Job 32.4, &c.
k Ps.139.21. Lu.14.26. Re.2.2.
l Job 11.7,8. Ro.11.33.
m Ps.37.3.

CHAPTER III.

1 By the necessary change of times, vanity is added to human travail. 11 There is an excellency in God's works. 16 But as for man, God shall judge his works there, and here he shall be like a beast.

TO every *thing there is* a season, and a time to every purpose under the heaven:

2 A time to [a] be born, and a time to [b] die; a time to plant, and a time to pluck up *that which is* planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time [c] to weep, and a time to laugh; a time to mourn, and a time to [d] dance;

5 A time to cast away stones, and a time to gather stones together; a time to [e] embrace, and a time to [f] refrain [g] from embracing;

6 A time to [h] get, and a time to lose; a time to keep, and a time to cast away;

7 A time to rend, and a time to sew; a time to keep [i] silence, and a time to [j] speak;

8 A time to love, and a time to [k] hate; a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he laboureth?

10 I have seen the travail, which God hath given to the sons of men to be exercised in it.

11 ¶ He hath made every *thing* beautiful in his time: also he hath set the world in their heart, so that no man can find [l] out the work that God maketh from the beginning to the end.

12 ¶ I know that *there is* no good in them, but for *a man* to rejoice, and to do [m] good in his life.

females of Solomon's *Harem*. 1. We know of no other luxury so universal, or so natural to "the sons of men," as their attachment to the female sex. 2. As to "musical instruments," of which it is difficult to make the text speak, they were seldom or never used at this early period, (except drums and trumpets,) but as the accompaniments of the human voice, and being played by the singers themselves, are therefore implied in the preceding clause. 3. Unless we take the expression as referring to his *Harem*, we have, in all his confessions, no allusion to this extraordinary establishment, the chief monument of his folly, and the cause of his declension from true religion. This will be altogether unaccountable, if we consider this book as the evidence of his repentance, and intended to guard others against the same errors.

After making these confessions, the wise man very naturally looks back, and laments his folly in seeking happiness in these terrestrial enjoyments, which all end in disappointment, in "vanity and vexation of spirit." They cannot, as Dr. *Boothroyd* remarks, "quiet a guilty conscience, comfort a drooping spirit, ease a dying body, or save an immortal soul."

In balancing his reflections, and reviewing the present state of things in connexion with the designs of Heaven, the wise man concludes, that it is good for a man to enjoy the fruits of his labour, and the gifts of providence, within the limits of his word, for so far "to enjoy, is to obey;" avoiding, on the one hand, the excess of luxury, and on the other, idle speculations, and immoderate cares. To the good man, God giveth all the wisdom, and knowledge, and joy, suited to his present state; while to the sinner accrues only disappointment, in not being suffered to enjoy the fruit of his anxiety. "This also is vanity and vexation of spirit."

CHAP. III. Ver. 1—22. *A time for all things.*—There are no natural actions but may be proper at certain times, and under certain circumstances! so far as these are under our control, our duty and business is to *time* them; not to plant, for instance, when we should pluck up; nor to pluck up when we should plant, and so forth; for "every thing is beautiful in its season:" "and there is a time for every purpose under heaven."

The works here alluded to are placed in pairs, by way of contrast; and thus placed, may serve to illustrate one another. Thus there is a time for being born, and a time to die, both of which are equally foreign to our control; and, generally speaking, we have no more election in one than in the other; which applies to other animals, as well as man. So as to man, there is a time to express his passions and feelings, in harmony with the circumstances around him; to weep and lament in certain cases of affliction; and in the day of festivity to smile, or laugh, or even to leap and dance for joy.

In the 11th verse we are told, in our translation, that God hath "set the world in man's heart." That men have set their heart upon the world is, indeed, clear enough; but that God himself hath placed it there, is not so easy to explain. Lord *Bacon* considers the mind of man as a mirror, in which the images of all terrestrial things are received and reflected, and Dr. *Boothroyd* seems to have a similar idea; but the rendering given by *Peters*, *Desvoeux*, and *Hales*, seems both more intelligible and consistent. God has placed in the heart of man, yea, of all men, some anticipation of a future state, or a "for ever," an eternity. This gives a scope and magnitude to the proceedings of providence, which at once raises our admiration, and confounds our speculations. "I know," says the wise man, "that whatever God doth, it shall be for ever:" it needs none of our improvements, or repairs.

Ver. 17. *I hated life*—*Hodgson* and *Boothroyd*, "I was disgusted with life;" *Holden*, "I was weary of life." So in the verse following.

Ver. 24. *There is nothing better, &c.*—This is another passage of great difficulty. Dr. *Hodgson* renders it interrogatively, "Is it not then good for man to eat and drink; and amidst all his toil, to give his soul recreation?" *Holden*, "There is no good in the man who eats and drinks," &c. i. e.; "he has no perfect enjoyment." See exposition.

Ver. 25. *Who can eat, or who else can hasten?*—That is, who can seek with more eagerness than I have done, either laborious study, or luxurious pleasure? yet all terminates in vanity and vexation.—*More than I.*—Several MSS. and versions read, (by a slight alteration,) "without him;" meaning, that no man can enjoy even the common blessings of Providence, but as they come from the hand of God. But we consider this alteration as doubtful and unnecessary.

CHAP. III. Ver. 2. *A time to be born.*—See margin. But this is not adopted by any modern translator of repute.

Ver. 3 *A time to kill*—that is, judicially, as in the case of murderers: but Bishop *Patrick* understands it of disease, a time for sickness and for health.

Ver. 5 *To cast away stones*—that is, out of our vineyards and gardens; and again a time to gather them together, to form roads, or fences. Bishop *Patrick*.

Ver. 7. *A time to rend*—namely, to destroy old, worn-out garments, and to make new ones.

Ver. 9. *What profit*, &c.—That is, how vain are all our labours and anxieties, seeing we are subject to so great a variety of changes and disappointments! See chap. i. 3.

Ver. 11. *He hath set the world in their heart.*—The word *Olam*, here rendered *world*, is the same that, in ver. 14, and in many other passages, is rendered "for ever;" and the sense here given it by the Rabbins, is relinquished by the best modern critics, though they are not agreed in adopting a substitute. The word is sometimes used for something *secret*, (as Psalm xc. 8, and elsewhere.) *Parkhurst* therefore renders it "obscurity," (and is followed by *Holden*,) and Dr. *Hodgson*, "darkness." We confess, however, that we are inclined to prefer the more common and established rendering of this word, as relating to "eternity," which is ably justified by *Gausset* and *Peters*, and employed by *Desvoeux*, in his translation; though we should rather adopt the words "for ever," as the original term is rendered, in five or six other places of this book; "He hath set *for ever* in their heart;" i. e. a sense of a future and eternal state. (See chap. i. 4.—ii. 16.—iii. 14.—ix. 6, &c.) So Dr. *Hales*, "He hath set futurity in their heart." Dr. *Boothroyd* has preserved the term "world" and given to the clause a new and ingenious turn: "He hath put it in their hearts

13 And also that every man should eat and drink, and enjoy the good of all his labour, it [a] *is* the gift of God.

14 I know that, whatsoever God doeth, it shall be [o] for ever: nothing [p] can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him.

15 That which hath been is [q] now; and that which is to be hath already been; and God requireth that which is [r] past.

16 ¶ And moreover I saw [s] under the sun the place of judgment, *that* wickedness *was* there; and the place of righteousness, *that* iniquity *was* there.

17 I said in my heart, God shall judge [t] the righteous and the wicked: for *there is* a time there for every purpose and for every work.

18 ¶ I said in my heart concerning the estate of the sons of men, that [u] God might manifest them, and that they might see that they themselves are [v] beasts.

19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all *is* vanity.

20 All go unto one place; all [w] are of the dust, and all turn to dust again.

21 ¶ Who knoweth the spirit of [x] man that [y] goeth [z] upward, and the spirit of the beast that goeth downward to the earth?

22 ¶ Wherefore [a] I perceived that *there is* nothing better, than that a man should rejoice in his own works; for that *is* his portion: for who shall bring him to see what shall be after him?

CHAPTER IV.

1 Vanity is increased unto men by oppression, 4 by envy, 5 by illeness, 7 by covetousness, 9 by solitariness, 13 by wilfulness.

SO I returned, and considered all the oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the [a] side of their oppressors *there was* power; but they had no comforter.

2 Wherefore I praised the dead which are already dead, more than the living which are yet alive.

3 [b] Yea, better *is he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4 ¶ Again, I considered all travail, and [c] every right work, that [d] for this a man is envied [e] of his neighbour. This *is* also vanity and vexation of spirit.

5 ¶ The fool foldeth [f] his hands together, and eateth his own flesh.

6 ¶ Better [g] *is* a handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

7 ¶ Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour; neither [h] is his eye satisfied with riches; neither *saith he*, For [i] whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a sore travail.

9 ¶ Two *are* better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but wo to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone*?

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

13 ¶ Better *is* a poor and a wise child than an old and foolish king, who [j] will no more be admonished.

14 For out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor.

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[a] c.2.24.
[o] Ja.1.17.
[p] Pr.30.6.
[q] c.1.9.
[r] *driven away.*
[s] c.5.8, Je.5.1,2.
[t] Mat.25.32. Ro.2.6,8. 2Co.5.10. 2Th.1.6., 10.
[u] or, *they might discern God and see.* Ps.51.4.
[v] Ps.49.12, 20. 73.22.
[w] Ge.3.19.
[x] *of the sons of man.*
[y] *his ascending.*
[z] c.12.7.
[a] c.2.24.
[a] *hand.*
[b] Job 3.11, &c. c.6.3.
[c] *all the rightness of.*
[d] *this is the envy of a man from*
[e] Ge.37.4., 11.
[f] Pr.6.10.
[g] Pr.15.16, 17.
[h] Pr 27.20. 1Jn.2.16.
[i] Ps.39.6.
[j] *knoweth not to be.*

In the course of this chapter we have farther references to a future and a final judgment; when all things crooked shall be made straight, and when (but not before) the plan of Providence will be seen complete. In the mean time it is important that man should know his rank and place in the scale of being: that, as to his body, he is a mere animal, endowed with the same powers and sensibility as other animals; but not with the same instinct, which in man seems very inferior to that of brutes; but, on the other hand, he is endued with a rational and immortal soul, which is denied to them, but gives to him a decided superiority over all the animal creation. In its present state, the soul of man is always aspiring to "a something unpossessed;" and at death, its destiny is far different from that of brutes: for "the spirit of a man goeth upward," and "returneth to God who gave it;" while the spirit of a mere animal "goeth downward," and becomes extinct. (See Gen. i. 24.—ii. 7. Eccles. xii. 7.)

As to man's present circumstances, however, considering him merely as an animal, "all things happen alike to all;—as one dieth, so dieth the other. All go to one place;" so that man, as an animal, "hath no pre-eminence above a beast; for all is vanity."

The preacher now returns to his former position, that "nothing is better," as regards the present life, than that a man should "rejoice in his own labours;" that he should receive all the blessings bestowed upon him with gratitude, and humbly imitate the divine bounty, by contributing to others, according to his means, and their necessities. "I know (says he) that there is nothing better than for a man (as Dr. *Boothroyd* renders it) to rejoice and do good in his life." This, by the bye, may suggest another useful hint, that men should do good in their lifetime, and not ridiculously make a merit of giving away at death, what they no longer can retain.

CHAP. IV. Ver. 1—16. *The evils of oppression, envy, idleness, covetousness,* &c.—On viewing the character and situation of mankind, the first circumstance likely to strike us, as it did Solomon, is the forlorn state of the poorer classes. "Behold the tears of the oppressed, and they had no comforter!" We should not, however, forget the doctrine of the preceding chapter, that "God shall judge the righteous and the wicked;"

(to survey) the world."——*So that*—rather, "without which;" i. e. without the doctrine of a future state, the providence of God is wholly unintelligible. Joh viii. 11.

Ver. 15. *God requireth that which is past.*—See margin. Dr. *Hodgson*, "God causeth all things to revolve;" Dr. *Boothroyd*, "God bringeth again what is past."

Ver. 16. *Place of righteousness*—rather, of justice, as corresponding to judgment.

Ver. 18. *That God might manifest them.*—See margin. But we prefer the following, as a more correct and perspicuous version: "I said in my heart, concerning the affairs of the sons of men, that God's design is to prove them, and to show them that they are" no better than the beasts. To this effect *Hodgson* and *Boothroyd*.

Ver. 19. *One thing befalleth them.*—[Animal life is the same both in *man* and *beast:* they respire in the same way; and when they cease to respire, life becomes extinct, and they return to the dust whence they were taken; so that in these things, "man hath no pre-eminence above a beast; for all is vanity." But, as none can fully comprehend, so, alas! few properly consider, the difference between the rational and immortal soul of man, which, after the death of the body, ascends to God who gave it, and the *spirit* or *life* of the beast, which is extinct with the body when it returns to the earth.]—*Bagster.*

Ver. 21. *Who knoweth.*—Some versions make this a query, "Who knoweth whether?" &c. but chap. xii. 7. decides this: "The spirit of man returneth unto God."

Ver. 22. *His own works*—his various labours.——*Who shall bring him*—that is, bring him back from the grave, to see what comes of his labours when he is dead.

CHAP. IV. Ver. 1. *So I returned and considered*—that is, I considered again.——*On the side of their oppressors there was power; but they* (i. e. the oppressed) had no comforter.

Ver. 4. *All travail*—That is, labour.——*And every right work*—every thing that is ingenious, successful, or praiseworthy; *for this* (or such) *a man is envied*, or "is the envy of," &c.

Ver. 5. *Eateth his own flesh.*—[i. e. with envy, (see ver. 4.) though too idle to follow his neighbour's example. So in some lines attributed to *Virgil*, it is said of envy, that "She drinks up the whole blood, while devouring the members."]—*Bagster.* So we say, proverbially, "Devoured with laziness," and with its natural consequence, hunger.

Ver. 8. *There is one alone*—*Hodgson*, "A man single, and without companion."

Ver. 12. *Threefold cord.*—[This is well illustrated by the fable of the dying father, who, to show his sons the advantages of union, gave them a bundle of twigs, which could not be broken when bound together, but were easily snapped asunder one by one.]—*Bagster.*

Ver. 13. *Who will no more be admonished.*—See margin. Of this we have seen some striking instances, in which reverses of fortune have made men only more perverse.

Ver. 14. *Whereas also*—*Boothroyd*, "Yet in his own kingdom he was born poor." [This is probably an allusion to some fact with which we are unacquainted. History furnishes many instances of mean persons raised to sovereign authority; and of kings being reduced to the meanest offices, and to a morsel. Agrippa mounted the throne of Israel after having been long in prison, (*Josephus,*) and similar instances are not wanting in modern times.]—*Bagster*

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

16 *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also *is* vanity and vexation of spirit.

CHAPTER V.

1 Vanities in divine service, 8 in murmuring against oppression, 9 and in riches. 18 Joy in riches is the gift of God.

KEEP [a] thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice [b] of fools: for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thy heart be hasty to utter *any* [c] thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be [d] few.

3 For a dream cometh through the multitude of business; and a fool's voice *is known* by multitude of words.

4 When thou vowest a vow [e] unto God, defer not to pay it; for *he hath* no pleasure [f] in fools: pay that which thou hast vowed.

5 Better [g] *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, [h] that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thy hands?

7 For in the multitude of dreams and many words *there are* also *divers* vanities: but fear thou God.

8 ¶ If [i] thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the [k] matter: for *he* [l] *that is* higher than the highest regardeth; and *there be* [m] higher than they.

9 ¶ Moreover the profit of the earth is for all: the king *himself* is served by the field

10 He [n] that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this *is* also vanity.

11 When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding *of them* with their eyes?

12 The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their [o] hurt.

14 But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand.

15 As [p] he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is* a sore evil, *that* in all points as he came, so shall he go: and what profit hath he that hath laboured for the [q] wind?

17 All his days also he eateth in darkness, and *he hath* much sorrow and wrath [r] with his sickness.

18 ¶ Behold *that* which I have seen: [s] *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all [t] the days of his life, which God giveth [u] him: for it *is* his portion.

19 Every man [v] also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this *is* the gift of God.

a Ex.3.5. 2Ch.25.16.
b 1Sa.15.22. Pr.21.27. Ho.6.6.
c or, *word.*
d Pr.10.19. Mat.6.7.
e Nu.30.2. De.23.21, 23. Ps.66.13, 14.
f He.10.38.
g Pr.20.25. Ac.5.4.
h 1Co.11.10. He.1.14.
i c.12.13.
j c.3.16.
k *will*, or, *purpose.*
l Ps.12.5. 58.11.
m Ps.95.3.
n Mat.6.9, 24.
o 1 Ti.6.9. Ja.5.1,2.
p Job 1.21. Ps.49.17.
q Pr.11.29. Ho.8.7.
r Pr.1.27.. 29.
s there is *a good which is comely.*
t *the number of.*
u 1 Ti.6.17.
v c.2.24. 3.12,13.

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otherwise we shall give into the language of despondency, and prefer death to life, and the unborn to both, as was the case with Job, and with the Preacher in the passage now before us. (Compare Job iii. throughout.)

After the oppressor, the writer no less reprobates the envious and malignant person, who cannot see the success or prosperity of a neighbour, but with an envious eye. The slothful fool is next placed before us, with folded hands and a vacant countenance. And the verse following is supposed to be his language, declaring that a small quantity of food, without fatigue or bustle, is better than twice as much earned by labour and vexation.

The next portrait is "one alone," and we do not recollect a companion to it in any part of Scripture. It is that of a bachelor, not only without a child, but without a brother, or a kinsman, either to participate or succeed to his wealth. Yet is he not satisfied with his riches, nor does he properly reflect, "For whom do I labour, and bereave my soul of good? This also is vanity!"

We are next called upon to consider the advantages of society, in opposition to the solitary and unhappy being just noticed. "Two are better than one;" and by the same rule, three better than two, for a threefold cord is not quickly broken. Many also are the comforts and advantages to be derived from associating in societies and families. "A married life," said Dr. *S. Johnson*, "has most trials; but a single life hath *no* comforts."

The concluding verses refer to some of those political revolutions frequent in arbitrary countries, but from which we are happily exempted, by having a constitution around which we can rally, and in which are happily blended the principles of religious and civil liberty, with those of social order, and an established government: for this we are bound both to praise and pray: "Peace be within thy walls, and prosperity within thy palaces!"

CHAP. V. Ver. 1—20.—*Cautions as to religious worship.*—Enter cautiously and reverently. Though we do not practise the prostration used in the East, our deportment ought never to savour of trifling or indifference. "If an angel had appointed to meet me," says good *Baxter*, "I should be full of awe; how much more, when I am about to meet with God!" Yet how often do we see gay young persons entering the house of God with as much levity, and with less decency, than they would enter into a ball room.—"If angels tremble, 'tis at such a sight!"

To this caution it is added, "Be more ready to hear than to give the sacrifice of fools:" and what is that, but a religious rite without devotion? Under the Jewish law, the people brought their sacrifices to the priests, and waited in the outer court to offer prayers, that should ascend to heaven with the smoke and incense of their offerings. We are favoured to enter the inner court. Our great High Priest is waiting to intercede for us; and shall we turn our backs, or withdraw our attention (which is the same thing) from our Saviour and our God?—God forbid!

"Be not rash . . . . to utter *a word* before God." He is in heaven, and thou art on earth; He sitteth on the throne of glory, thou liest, as a suppliant at his footstool; "therefore let thy words be few. For (as) a dream cometh through the multitude of business, (so) is a fool's voice known by the multitude of (his) words." (See Matt. vi. 7, 8.)

Speaking of *vows*, the wise man remarks, that God "hath no pleasure in fools;" he is a fool, therefore, who vows and pays not. Such fools, also, are they who vow what is impracticable or unlawful: such vows, in the church of Rome, have occasioned abundance of sin. Such fools also are they who

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Ver. 15. *I considered all the living.*—Dr. *Boothroyd* renders this perplexed passage thus: "All the living who walk under the sun, I saw attending a second youth, who is about to stand up in his stead. There is no end to all the people; to all to whom he becomes a leader. But they that come after shall not rejoice in him. Surely this also is vanity," &c.

CHAP. V. Ver. 1. *Keep thy foot.*—This seems to allude to the ancient custom of pulling off the shoes in the presence of God. Exod. iii. 5. Josh. v. 15, &c.

Ver. 3. *For a dream cometh.*—*Holden* observes, this is evidently a comparison, though the particle of similitude be dropped, as often in the Hebrew. With him agree *Desvoeux*, *Hodgson*, *Boothroyd*, and others.

Ver. 6. *Suffer not thy mouth to cause thy flesh to sin.*—Bishop *Patrick* applies this to vows inconsistent with the present state of human nature, as vows of celibacy, &c.——*Before the angel or messenger*—meaning the Jewish priest, who is called the messenger, or angel of God. Mal. ii. 7. and compare Levit v. 4, 5.

Ver. 7. *For in the multitude of dreams*, &c.—*Boothroyd*, "For as in many dreams is great vanity, so also in many words; hence (or therefore) fear God.

Ver. 8. *Marvel not at the matter.*—See margin. Or rather, "decree," the declaration of such will, or purpose, of evil judges; for so doth God permit and will eventually overrule it."——*For he that is higher than the highest* ("the high and lofty one, Isa. lvii. 15.) *regardeth*—rather, "keeps guard," or watches over them; and high as these earthly gods may be, there be higher than they; namely, the three divine persons of the Godhead. But Bishop *Patrick* would render the former clause, "He that is high *from on high* observeth," &c.

Ver. 9. *The king is served by the field.*—Dr. *Boothroyd* renders this verse thus: "The produce of the earth is for (the use of) all: and the king himself is supplied from the field,"—which furnishes an argument in favour of the poor agriculturist, ver. 8.

Ver. 10. *Not be satisfied.*—[The more he gets, the more he would get: for "The love of money increases, in proportion as money itself increases."]—*B.*

Ver. 14. *Perish by evil travail*, &c.—Or, "through misfortune, and he having a son, hath nothing to leave him." *Hodgson*

Ver. 19. *Given him power*—*Hodgson*, "Liberty;" *Boothroyd*, "Right."

20 [w] For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

[w] or, *though he give not much, yet he remembereth.*

CHAPTER VI.

1 The vanity of riches without use. 3 Of children. 6 and old age without riches. 9 The vanity of sight and wandering desires. 11 The conclusion of vanities.

THERE is an evil which I have seen under the sun, and it *is* common among men:

2 A man to whom God hath given riches, wealth, and honour, so that [a] he wanteth nothing for his soul of all that he desireth, yet [b] God giveth him not power to eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil disease.

3 ¶ If a man beget a hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have no [c] burial; I say, *that* an untimely birth *is* better than he.

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen [d] the sun, nor known *any thing:* this hath more rest than the other.

6 Yea, though he live a thousand years twice *told*, yet hath he seen no good: do not all go to one place?

7 ¶ All [e] the labour of man *is* for his mouth, and yet the [f] appetite is not filled.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

9 Better *is* the sight of the eyes than the [g] wandering of the desire: this *is* also vanity and vexation of spirit.

10 ¶ That which hath been is named already, and it is known that it *is* man: neither [h] may he contend with him that is mightier than he.

11 Seeing there be many things that increase [i] vanity, what *is* man the better?

12 For who [j] knoweth what *is* good for man in *this* life, [k] all the days of his vain life which he spendeth as a [l] shadow? for who can tell a man what shall be after him under the sun?

a Job 21.10, &c. Ps.73.7.
b Lu.12.20.
c 2 Ki.9.35, 37. Is.14.19, 20. Je.22.19.
d Ps.58.8.
e Pr.16.26.
f *soul.*
g *walking of the soul*
h Job 40.2. Is.45.9.
i Ps.73.6.
j Ps.47.4.
k *the number of the days of the life of his vanity.*
l Ps.102.11. Ja.4.14.

CHAPTER VII.

1 Remedies against vanity are, a good name, 2 mortification, 7 patience, 11 wisdom. 23 The difficulty of wisdom.

A [a] GOOD name *is* better than precious ointment; and the day of death than the day of one's birth.

2 ¶ *It is* better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart.

3 [b] Sorrow *is* better than laughter: for [c] by the sadness of the countenance the heart is made better.

4 The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

5 *It is* better to hear the [d] rebuke of the wise, than for a man to hear the song of fools.

6 For as the [e] crackling of thorns under a pot, so *is* the laughter of the fool: this also *is* vanity.

7 ¶ Surely oppression maketh a wise man mad; and a gift [f] destroyeth the heart.

a *a name.*
b Pr.14.13.
c *walking of the soul*
d Ps.141.5.
e *sound.*
f De.16.19.

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irreverently *prate* on any subject before the throne of grace. "Fear thou God!"

A few reflections here follow, on the criminality of oppressing the poor, and perverting judgment: on labouring to amass wealth, to leave to the disposal of another, whilst the wealthy wretch himself must return naked to the dust, from which he came, and not carry away any thing "in his hand;" and thank God he cannot! This would be a poor world indeed, if the rich could carry away their money with them.

The Preacher returns now to his favourite text—"Behold, it is good and comely," &c.; or, as he expresses it in a preceding chapter, (iii. 12.) "There is nothing better for a man than to rejoice and do good in his life."

CHAP. VI. Ver. 1—12. *The vanity of riches, and of all terrestrial enjoyments.*—The character here exhibited, is neither obsolete nor singular: it is that of a man who possesses every thing he could desire on earth, except a heart capable of enjoyment. A covetous man not only grudges the enjoyments of others, but even his own; and after having miserably starved himself, leaves it to others, and perhaps to strangers, to riot on the property he dare not taste. Or such may live to old age, and have large families of children and grand children, yet if they have no enjoyment, either in their property or their family, and perhaps are not even honoured with a burial, what are they better than an untimely birth? On the contrary, they are worse. They have tasted the *bitterness* of life, and that only: the abortive has tasted neither.

Those who divide this book into two parts, make the division toward the end of this chapter. *Holden* concludes Part I. with the 9th verse, but Bp. *Patrick* with the 10th; though, as already hinted, in our Introduction, we much doubt whether Solomon designed any such division.

The sentiment of the last verse seems to be, since the world is full of vanity and disappointment, who can ascertain what is best, or the *chief good* for man, while he remains below? "Thoughtful people," says *Henry*, "are careful to do every thing for the best, if they know it; but as it is an instance of our depravity, that we are apt to desire that as good for us which is really hurtful, (as children cry for knives, which would cut their fingers,) so it is an instance of the vanity of this world, that what seems to be for the best, often proves otherwise; such is our short-sightedness concerning the issues and events of things; and such broken reeds are all our creature confidences. We know not how to advise others for the best, nor how to act ourselves, because that which we apprehend likely to be for our welfare, may become a snare.

CHAP. VII. Ver. 1—29. *Importance of character, of seriousness, of prudence, and of wisdom.*—"A good name," a fair reputation, an honest fame, is "better than precious ointment;" more fragrant, and more diffusive. Death seals the character beyond revocation, and therefore is the day of a man's death better than that of his birth, or before his character is formed: and for forming this character, "the house of mourning" is a far better school than the house of festivity and joy. The latter is full of dissipation and folly; but the former, of reflection and consideration. "In the day of adversity" men "consider," and consideration is the first step to reformation and religion. A man's character is decided by his affections. "The heart of fools is in the house of mirth;" but that of the wise, in the house of mourning. In the latter they may meet with rebuke, and a check to their sinful enjoyments; but "the rebuke of the wise" is better than "the song of fools," or the noisy mirth by which it is applauded. For "the laughter of fools" is momentary, like "the crackling of thorns" on fire, while the consideration of the wise leads to solid and permanent enjoyment.

Oppression may make a wise man rash and impetuous; or a bribe may blind the understanding; but better is the end of a thing than its beginning, and time and patience will cool the temper, and clear the judgment. Rulers, therefore, should not be hasty in their decisions; nor act under the influence of pas-

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Ver. 20. *For he shall not much remember.*—See margin. The meaning may be either, 1. He shall not much regret his labours, because, &c.; or, 2. Though God give him but little, that little he shall gratefully remember.

CHAP. VI. Ver. 2. *Not power to eat thereof.*—To *eat*, is here and frequently used for to *enjoy*; and this enjoyment may be prevented, either by the want of health or of heart. A sick man can enjoy nothing of this world's good; and if a man have health, yet if he have not a heart to use his riches, but leaves them to a stranger, this also is vanity.

Ver. 3. *A hundred children*—That is, a great number.—*And his soul be not filled with good*—That is, if he have no enjoyment of his family; and after all, when he comes to die, be cast out to rot upon the earth, *without burial*, (see Jer. xxii. 19.) *an untimely birth is better than he.* Compare chap. iv. 3.

Ver. 4. *For he.*—Some refer this to the abortive, and others to the miser. Bishop *Patrick* includes both.

Ver. 5. *More rest than*, &c.—[That is, the abortion, or untimely birth, which seems to come into the world in vain, leaves it in obscurity and disgrace, has no name to be remembered, and has neither seen the sun, nor known any thing,—even "this hath more rest than the other,"—the *miser*, who, with his coffers filled, should have lived a thousand years, and had a hundred children, "whose soul was not filled with good," who never could have enough, nor yet enjoy what he had. It had rest in the womb, and now rests in the grave: its pain was transient; its unhappiness a mere negation of pleasure; and it lived not, as the miser, to incur guilt and misery.]—*Bagster.*

Ver. 8. *For* (*Holden*, "then," or therefore) *what hath the wise?*—That is, the worldly wise.—*What hath the poor?*—This expression seems elliptical, and the particle *than* should be repeated: What . . . . (more than) the poor *who knoweth how to walk*; how to act, in all circumstances, before the living?

Ver. 9. *Better is the sight*—That is, better is the enjoyment of what God has given, than a continual craving, and "the wandering of the desires," or, as the Hebrew expresses it, "the walking of the soul," after what we have not.

Ver. 10. *That which has been*, &c.—This verse is exceedingly perplexed, and difficult to translate: after comparing several versions, we subjoin the two following: *Holden* reads, "That which has been, has been named already, and it is known that it (is) man;" i. e. a weak, frail son of Adam. "Neither may he contend with him that is above him." Dr. *Boothroyd's* translation is, "Every one born hath long ago received a name, and it is known that it is Adam (of the earth.) Let him not then dare to contend with him that is stronger than himself."

CHAP. VII. Ver. 1. *A good name.*—Compare Prov. xxii. 1. where the adjective "good," is supplied by the translators; and by "ointment," in the Scriptures, is always, as in this place, to be understood *perfume.*

Ver. 3. *Sorrow*—See margin. "Anger;" the word means both, but the first sense is here intended.

8 Better *is* the end of a thing than the beginning thereof: *and* the patient [g] in spirit *is* better than the proud in spirit.

9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10 Say not thou, What is *the cause* that the former days were better than these? for thou dost not inquire [h] wisely concerning this.

11 ¶ Wisdom [i] *is* good with an inheritance; and *by it there is* profit to them that see the sun.

12 For wisdom *is* a [j] defence, *and* money *is* a defence: but the excellency of knowledge *is, that* wisdom [k] giveth life to them that have it.

13 Consider the work of God: for [l] who can make *that* straight, which he hath made crooked?

14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath [m] set the one over against [n] the other, to the end that man should find nothing after him.

15 All *things* have I seen in the days of my vanity: there is [o] a just *man* that perisheth in his righteousness, and there is a wicked *man* that prolongeth [p] *his life* in his wickedness.

16 Be [q] not righteous over much; neither make thyself over wise: why shouldest thou [r] destroy [s] thyself?

17 Be not over much wicked, neither be thou foolish: why [t] shouldest thou die [u] before thy time?

18 *It is* good that thou shouldest take hold of this; yea, also from this withdraw not thy hand: for he that [v] feareth God shall come forth of them all.

19 Wisdom strengtheneth the wise more than ten mighty *men* which are in the city.

20 For [w] *there is* not a just man upon earth, that doeth good, and sinneth not.

21 Also [x] take no heed unto all [y] words that are spoken; lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 ¶ All this have I proved by wisdom: I [z] said, I will be wise; but it *was* far from me.

24 That which is far off, and exceeding deep, who can find it out?

25 ¶ I [a] applied my heart to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness:

26 And I find more bitter than death the woman, whose heart *is* snares [b] and nets, *and* her hands *as* bands: [c] whoso pleaseth [d] God shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, saith the preacher, [e] *counting* one by one, to find out the account:

28 Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.

29 Lo, this only have I found, that God hath made man [f] upright; but they have sought out many [g] inventions.

CHAPTER VIII.

1 Kings are greatly to be respected. 6 The divine providence is to be observed. 12 It is better with the godly in adversity, than with the wicked in prosperity. 16 The work of God is unsearchable.

WHO *is* as the wise *man?* and [a] who knoweth the interpretation of a thing? a man's

g Pr.14.29
h *out of wisdom.*
i or, *as good as an inheritance, yea, better too.*
j *shadow.*
k Pr.8.35.
l Is.14.27.
m *made.*
n Jn.16.33. Ac.14.22.
o c.8.14. Jn.16.2. Ac.7.59.
p Is.65.20.
q Ro.10.2.
r *be desolate.*
s c.12.12.
t Ps.55.23.
u *not in.*
v c.8.12,13. Mal.4.2.
w 2Ch.6.36. 1 Jn.1.8.
x *give not thy heart.*
y Is.29.21.
z Ro.1.22. 1 Co.1.20.
a *I and my heart compassed.*
b Pr.5.3..5.
c he that is *good before.*
d Pr.22.14.
e or, *weighing one thing after another to find out the reason*
f Ge.1.27.
g Ge.3.6,&c
a Pr.1.5,6.

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sion; for anger, though it may visit wise men, dwells only with fools. Neither should we be querulous, or murmuring, at the character of the present time, as worse than any preceding period; since human nature is in every age the same, and the same Providence rules the world. Though bad men are oftentimes suffered to gain the ascendency, in this they are fulfilling the purposes of heaven; and however they may be suffered for a time, to tyrannize and oppress, they shall not finally prevail.

"Wisdom," true wisdom, "is as good as an inheritance, and even better (more profitable) to them that see the sun," that is, to all who are exposed to the heat of its beams, which are not only inconvenient, but dangerous, in hot countries. Wisdom is a shelter; literally, by its ingenious inventions, to afford a shade, and metaphorically, by the protection it affords against oppression. Money, it is true, affords protection also, in bribing the oppressor; but the preference of wisdom is, that it not only often preserves life, when money cannot; but even in the worst extremity, it is the gate to everlasting life, when "the spirit shall return to God who gave it." (Chap. xii. 7.)

It is our duty, therefore, in forming our estimate of human life, to balance circumstances, as God doth in the government of the world. What he hath left crooked, we cannot make straight; but we should set one thing against another in our own minds, as he hath done in nature and in providence. Thus, when we meet with prosperity, we should be thankful, and rejoice in it; and when this shall be succeeded by adversity, pause and consider how it may be best improved; without perplexing ourselves with inquiries into futurity, to which we have no certain clue.

The wise man here admits, that a just man may perish (as to this life) in his integrity, and a wicked man prolong his days by artful wickedness. Instances of this he had observed in his own experience, and therefore gives a caution on the subject, which, unhappily, has been sadly misunderstood. That any man, in the present life, can be either too wise or too good; too upright before men, or too holy before God, is both impossible and inconsistent with the Scriptures: but it *is* possible there may be imprudence, even in zeal for God, when it is not "according to knowledge;" and that by ostentation in their religion, or the affectation of superior wisdom, men may expose themselves to danger, where no valuable end is likely to be attained thereby. Therefore, when our Lord sent forth his disciples "as sheep among wolves," he cautions them to be "wise as serpents," as well as "harmless as doves." On the other hand, with respect to those who expect to prolong their lives by wickedness, let them also be cautious, lest, with all their cunning, they fall under the sentence of the law, and die before their time.

In the close of this chapter, Solomon again adverts to the character of a loose and artful woman; one wise and good man (that is, a few out of a great number) he had found, but among the women of his age, and those especially with whom he had been connected, he could find scarcely one, either wise or good. He gives us, however, in his last verse, the result of all his reasonings and calculations: "Lo, this only have I found, that God made man (*i. e.* mankind) upright; but they have sought out many inventions." So we read in the book of Genesis, "God made man" in his own image; yet, in a few centuries, "the wickedness of man became great in the earth," and every imagination, purpose, device, or desire, became corrupt, and wholly evil. (Compare Gen. i. 27. and Expos. of ch. vi. 1—7.) In this awful picture of human nature, depraved and fallen, one circumstance should always be borne in mind; whatever is good, comes from God; whatever is evil, springs from the imaginations and devices of a depraved heart.

CHAP. VIII. Ver. 1—17.—*Prudence and obedience to civil government enforced.*—The first verse is, by *Holden*, connected with the last of this preceding chapter; but we see not with what propriety: and yet it seems to have little connexion with the following. "Who is like the wise man?" a man skilled in interpretations, and who, like Daniel, is "well favoured" in countenance, and fit to stand in the king's palace? (Dan. i. 4, 19.) To such, probably, the advice following was primarily directed, though much of it is of general concernment. Such he counsels to keep the king's commandment, and that particularly from a regard to the oath of God, that is, the oath of al-

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Ver. 11. *Wisdom is good with*—See margin. *Boothroyd*, "Wisdom is better than an inheritance, and more useful to them," &c.

Ver. 12. *A defence*—Shade, or shelter; namely, from the sun-beams. "It with life." Compare Prov. iii. 18.

Ver. 14. *Find nothing after him*—Dr. *Hodgson*, "That man should be uncertain what next may befall him." So *Boothroyd*.

Ver. 16. *Destroy thyself*.]—[This verse is probably the language of an ungodly man; to which Solomon answers, as in the following verse, "Do not multiply wickedness; do not add direct opposition to godliness to the rest of your crimes. Why should you provoke God to destroy you before your time?"] —*Bagster.*—i. e. waste thy talents, strength, and even life, to no purpose.

Ver. 18. *Take hold*—i. e. notice this, and fear not.

Ver. 28. *Far from me.*—That is, unfathomable, as in the next verse.

Ver. 28. *Whose heart is snares and nets*—That is, full of snares and nets; meaning, artifices to entice mankind.

Ver. 28. *One man.*—*Boothroyd*, "One *wise* man," supplying he word wise to both man and woman, in the same manner as "good," in Prov. xxii. 1. —*But a woman*, &c.—[Solomon, instead of seeking one rational virtuous woman, had collected an immense multitude, of various countries and religions, for magnificence and indulgence; among whom, as might have been expected, he had not found one who was thoroughly faithful, upright, and pious. He here uses the language of a penitent, warning others of the errors into which he had been led; and not that of a waspish satirist, lashing indiscriminately one half of the human species.]—*Bagster.*

Ver. 29. *Inventions*—*Hodgson* and *Boothroyd*, "Corruptions;" *Desvœux* and *Gesenius*, "Artifices, devices."

wisdom maketh his face to shine, and the [b] boldness of his face shall be changed.

2 ¶ I *counsel thee* to keep the [c] king's commandment, and *that* in regard of the oath of God.

3 Be [d] not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king *is*, *there is* power: and who [e] may say unto him, What doest thou?

5 Whoso keepeth the commandment shall [f] feel no [g] evil thing: and a wise man's heart discerneth both time and judgment.

6 Because to every purpose there is time and judgment, therefore the misery of man *is* great upon him.

7 For he knoweth not that which shall be: for who can tell him [h] when it shall be?

8 ¶ [i] *There is* no man that hath power over the spirit to retain the spirit; neither *hath he* power in the day of death: and *there is* no [j] discharge in *that* war; neither shall wickedness [k] deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten [l] in the city where they had so done: this *is* also vanity.

11 ¶ Because [m] sentence against an evil work is not executed speedily, [n] therefore the heart of the sons of men is fully set in them to do evil.

12 ¶ Though [o] a sinner do evil a hundred times, and his *days* be prolonged, yet surely I know that it shall be well [p] with them that fear God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just *men*, unto whom [q] it happeneth according to the work of the wicked; again, there be wicked *men*, to whom it happeneth according to the work of the righteous: I said that this also *is* vanity.

15 ¶ Then I commended mirth, because a man hath no better thing under the sun, than to [r] eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 ¶ When I applied my heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes:)

17 Then I beheld all the work of God, that a man cannot find out [s] the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it*; yea farther; though a wise *man* think to know *it*, yet shall he not be able to find *it*.

[b] *strength.*
[c] Ro.13.1., 6.
[d] c.10.4.
[e] Job 34.18. Pr.30.31.
[f] *know.*
[g] Ps.119.6. 1 Pe.3.13.
[h] *how.*
[i] Ps.49.6.
[j] or, *casting off weapons.*
[k] Ps.73.18, &c.
[l] Je.17.13. Ho.10.38.
[m] Ps.10.6. 50.21. 2 Pe.3.3,4
[n] Is.26.10.
[o] c.7.15.
[p] Ps.37.18, 19. Is.3.10,11.
[q] Job 21.7, &c. Ps.73.14. Mal.3.15.
[r] c.5.18; 9.7. 1 Ti.4.3,4. 6.17.
[s] Job 5.9. Ps.40.5. Ro.11.33.

CHAPTER IX.

1 Like things happen to good and bad. 4 There is a necessity of death unto men. 7 Comfort in all their portion in this life. 11 God's providence ruleth over all. 13 Wisdom is better than strength.

FOR all this I [a] considered in my heart even to declare [b] all this, that the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either love or hatred *by* all *that is* before them.

2 All [c] *things come* alike [d] to all: *there is* one event to the righteous, and to the wicked; to

[a] *gave*, or, *set to.*
[b] c.12.9,10.
[c] c.8.14.
[d] Mal.3.18.

legiance, by which they were bound to his service. Such he admonishes, not to leave the king's presence abruptly; that is, without leave, or without due ceremony; nor to persist in an evil thing; that is, what appears so in the ruler's sight, because his power is absolute, and must not be resisted; except, indeed, when his commands are unlawful, as clashing with duty to a higher power, even the King of kings. This obedience and respect to the sovereign, will procure his favour and protection, and a wise man will show his wisdom in attending to this advice; for "his heart discerneth both time and judgment." But though (as shown in the third chapter) there is a proper time for every work and purpose, yet the misery of man is great in this, that he cannot always ascertain it; and who can give him the knowledge of events, future and contingent?

There is a period approaching, however, when man must surrender both himself and his accounts before a higher tribunal; when "his spirit must return to God," the Judge of all. An hour is coming, when the wealth of all the east cannot procure an hour's respite; neither is there any means of obtaining a discharge from this last great conflict; or any possibility, by some new act of desperate wickedness to *brave* it out. Great men might, however, obtain a splendid funeral; and as they had been used to form a conspicuous figure in the religious processions to and from the temple, so now they might carry their pomp and splendour to the grave; but there it vanishes:—"This also is vanity!"

It is one of the most desperate evils of the human heart, that it abuses the divine mercy; and that, because God does not usually send his punishments like thunderbolts immediately from heaven, "therefore the heart of the sons of men is fully set in them to do evil." "I am struck with horror," says the eloquent *Saurin*, in a sermon from this text, "When I consider this disposition in its true point of light. . . . . Were we convinced that God had the formidable design of plunging us into the depths of hell on the first act of rebellion, who is he that would have the madness to be a rebel? Why then are we rebels? The wise man tells us, "*because sentence against an evil work is not executed speedily.*"

CHAP. IX. Ver. 1—18. *The Providence of God elucidated.*—This chapter opens with this important doctrine, that "though all the concerns of good men are in the hands of God, yet neither can they, nor others, judge whether they are or not the subjects of his favour, by any of the outward circumstances of life." The reason of this is, that "one event happeneth to the righteous and the wicked;" that is, as stated in the preceding chapter, the wicked often prosper in the present world, while the righteous are persecuted and afflicted. This is "an evil" that admits of no remedy, a difficulty that admits of no solution, but in the doctrine of a future state, into which the Preacher, in the close of the book, resolves it: "God will bring every work into judgment," &c.

When it is said, that "the dead know not any thing," it is not to be understood as denying the doctrine of a future state, which is all along supposed; but as it is here afterwards explained, (ver. 6.) that they have no more "portion for ever in any thing that is done beneath the sun."

The advice following, (ver. 7, &c.) appears to us not to im-

CHAP. VIII. Ver. 1. *The boldness of his face*—That is, his stern, austere countenance, shall be softened to courtesy and kindness.

Ver. 6. *Therefore.*—Both *Hodgson* and *Boothroyd*, in this place, render the particle (*Ki*) "yet," as it unquestionably must be in several other places, which in great measure clears the sense.

Ver. 8. *Over the spirit.*—Dr. *Boothroyd* follows *Desvoeux* and others, in here rendering *ruach*, "wind," which it certainly often means; but we prefer the common version. Compare chap. iii. 21.——*No discharge.*—See Judges vii. 3–7. Marg. "No casting off weapons," as was common in their wars, when the defeated party often threw away their weapons to facilitate their escape. Drs. *Hodgson* and *Boothroyd* render it, "There is no escape in (or from) that conflict."

Ver. 9. *To his own hurt.*—The original is equivocal, and may apply either to the hurt of the ruler or his subjects: a tyrant, who is a curse to them, is himself accursed of God.

Ver. 10. *From the place of the holy.*—This we take to mean the temple, in the processions to and from which, princes often occupied the most conspicuous situations, as David was accustomed to do, and probably Solomon.

Ver. 15. *Then I commended*, &c.—[Some consider this as the cavil of an infidel objector, equivalent to the Epicurean maxim, "Eat, drink, and play; there is no pleasure after death." But it may be regarded as a recommendation of a moderate use of worldly things, with a cheerful and contented mind; which may justly be considered as the greatest advantage which can be made of all below the sun: and amidst all changes, such a frame of mind, if the result of right principles, may and ought to be preserved; and it will be the recompense and solace of all our labours and toils.]—*Bagster.* See chap. ii. 24.; iii. 22.; v. 18.

Ver. 16. *Applied my heart.*—[Solomon here records the result of his perplexing inquiries into the affairs of men, and the purposes, providence, and works of God. And when he examined with great attention and diligence into the works of God, he found he could neither comprehend nor explain them; and was persuaded that no application or capacity would enable a man to fathom the depth of the Divine dispensations in this lower world. How vain, then, are all cavils against Divine Providence; when we can neither understand, nor comprehend it!]—*Bagster.*

CHAP. IX. Ver. 1. *Righteous and wise.*—[Though Solomon could not "find out the whole work of God," yet his inquiries led him to make many useful conclusions, which he *declared* for the benefit of others. And he was assured, from what he had seen, and from the well known character of God, "that the righteous, and the wise, and their works," were all "in the hand of God," protected by his power, under his especial care, and safe in his approbation; but that the events of human life were so intricately and mysteriously arranged, that no one could decide from them who were the objects of God's love or displeasure.]—*Bagster.*

the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that feareth an oath.

3 This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart [e] of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.

4 ¶ For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but the dead [f] know not any thing, neither have they any more a reward; for [g] the memory of them is forgotten.

6 Also their love, [h] and their [i] hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

7 ¶ Go thy way, eat [j] thy bread with joy, and drink thy wine [k] with a merry heart; for God now accepteth thy works.

8 Let thy garments [l] be always white; and let thy head [m] lack no ointment.

9 [n] Live joyfully with the wife [o] whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: [p] for that *is* thy portion in *this* life, and in thy labour which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do *it* with thy [q] might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the [r] grave, whither thou goest.

11 ¶ I returned, and saw under the sun, that [s] the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men snared [t] in an evil time, when it falleth suddenly upon them.

13 ¶ This wisdom have I seen also under the sun, and it *seemed* great unto me:

14 *There* [u] *was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 Then said I, wisdom *is* better [v] than strength: nevertheless [w] the poor man's wisdom *is* despised, and his words are not heard.

17 The words of wise *men are* heard in [x] quiet more than the cry of him that ruleth among fools.

18 Wisdom *is* better than weapons of war: but one [y] sinner destroyeth much good.

e Ge 6 5. Je 17 9. Mat 15 19
f Job 14.21. Is.63.16.
g Job 7 8.. 10 Is.26 14.
h Ex.1.8.
i Mat.2.20.
j c.8.15.
k c.10.19.
l Re 16 15
m Mat 6 17.
n *see, or, enjoy life.*
o Pr.5 15.. 19.
p c.5.18.
q 1Co.9.24.. 26.
r Job 14.7.. 12. c.11.3.
s Ps.75 6,7. Je.9 23. Am.2.14, 15.
t Lu.21.34. 1 Th.5 3.
u 2Sa.20.16.
v Pr 21.22. 24.5,6.
w Ma.6.2,3.
x Pr 28.23.
y Jos.7.1, &c.

CHAPTER X.

1 Observations of wisdom and folly. 16 Of riot, 18 slothfulness, 19 and money. 20 Men's thoughts of kings ought to be reverent.

DEAD [a] flies cause the ointment of the apothecary to send forth a stinking savour: *so* [b] *doth* a little folly him that is in reputation for wisdom *and* honour.

2 A wise man's heart *is* at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, his [c] wisdom faileth *him*, and he saith [d] to every one *that* he *is* a fool.

4 If the spirit of the ruler rise up against thee, leave not [e] thy place; for [f] yielding pacifieth great offences.

a *flies of death.*
b Mat.5.13.
c *heart.*
d Pr.13.16.
e c.8.3.
f 1Sa.25 24, &c.

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pl; either libertinism or infidelity, and is nothing more than a repetition, in varied language, of the advice before given, to enjoy with cheerfulness and gratitude the blessings of Providence; and whatever *good* our hands may find to do, (for it cannot refer to evil,) to do it with alacrity and cheerfulness, and trust in God's mercy to be accepted by him. To *be* good and to *do* good, are the great ends of life.

What is said of "time and chance" happening to all, is thus explained by *Holden:* "By *time* I understand the seasons of prosperous and adverse fortune; and by *chance*, events seemingly casual. This by no means excludes a "divine power and agency in human affairs," which "may seem casual and fortuitous," though "in reality ordered according to the determinate counsel and foreknowledge of God."

Whether the incident mentioned, ver. 13—15, be considered as a fact or a parable, it is equally instructive, and we have many such examples on record. *Luther* mentions the fate of Themistocles, and it would be easy to name others in the history of every civilized country.

The following verses seem to state a case very distinct from the preceding. The words of wise men are heard in the calm and peaceful counsel, and their wisdom is adjudged "better than weapons of war;" but often, in the public assemblies, such words are disregarded; and a noisy demagogue, who is "a ruler among fools," gains the ascendency, and defeats the wisdom of better men.

The concluding remark will apply to other subjects besides politics. How often have the counsels and labours of many wise and good men been disconcerted, by the wickedness of one bad man! And if we take the other translation, "error," instead of "sinner," (see note,) how often has one baneful error, introduced into a church, produced its ruin! So, in a theological system, one error may corrupt and disorganize the whole; just as a dead fly may spoil a pot of the choicest ointment. Such an error we conceive to be Antinomianism, by which we understand the principle, that Christians are released from moral obligation: an error that, by connecting itself with some of the choicest truths of Christianity, poisons the whole system, and gives it the most unsavoury odour.

CHAP. X. Ver. 1—20. *Miscellaneous observations on wisdom, folly,* &c.—Bishop *Patrick* agrees with the suggestion just dropped, that the Preacher continues the subject with which the preceding chapter closed; namely, that "one sinner, or one sin, may destroy much good." In like manner he here remarks, that in a wise and good man, a little folly, a small error, compared with the faults of other men, may destroy the

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Ver. 3. *This is an evil among all things.*—*Hodgson* and *Boothroyd*, "This evil is in all that is done," &c.——*Yea, also.*—Dr. *Hodgson* renders thus, *That thereby*, or *therefore*, as the particle (*gam*) is rendered, 1 Sam. xii. 16. The meaning seems to be, *because*, in this world, "all things happen alike to all," and no man knoweth either the love or hatred of God from external circumstances, therefore the sons of men indulge themselves in madness and in folly, not expecting to be called to an account.

Ver. 4. *But to him that is joined*, &c.—The present Hebrew text reads, "Who (or what) shall be chosen? To all the living there is hope;" which affords a good sense: but all the ancient versions, the Keri, and many MSS., read as our translation, in which the sense differs not materially.——*A living dog.*—This is a proverbial phrase, implying, that the most insignificant person living has more influence than the greatest when dead: "a living dog" is stronger "than a dead lion."

Ver. 8. *Let thy garments be always white.*—White cotton is the dress of the Asiatics, and they pride themselves on it being always clean.

Ver. 9. *Live joyfully.*—Those only, in our view, enjoy life, who are duly sensible whence their enjoyments come, and who improve them to a proper end.

Ver. 12. *Man knoweth not his time*—Either of affliction or of death, by which he is often taken as suddenly as the fishes in the fisher's net.

Ver. 14. *Little city*, &c.—[This passage receives a fine illustration from the case of Archimedes, who defended the city of Syracuse from all the Roman forces which besieged it by sea and land. He destroyed their ships by his burning-glasses; lifted up their galleys out of the water by his machines, dashing some to pieces, and sinking others. Yet was *not* this wise man *remembered*; but was slain by a Roman soldier, while deeply engaged in demonstrating a problem.]—*Bagster.*

Ver. 16. *His words are not heard.*—To hear, regard, and to obey, are, in Scripture, often terms synonymous. That his advice was heard and regarded at the time, is evident from the effect—the city was delivered: but the sense seems to be, that afterwards, his words and his deeds were alike forgotten and disregarded.

Ver. 18. *One sinner destroyeth much good.*—If this be connected with the preceding verse, the sense will be, that when such noisy declaimers prevail, they often defeat the wisest counsels; but some critics (as *Desvoeux*) translate *error*, instead of *sinner;* and it is equally true, that one error often counteracts and ruins the best concerted plans.

CHAP. X. Ver. 1. *Dead flies.*—See margin; by which Bishop *Patrick* and others understand "deadly flies," poisonous insects with deadly stings, as most of the flies of the East are. [" In all insects," says *Scheuchzer*, "there is an acrid volatile salt, which, mixed with sweet, or even alkaline substances, incites them to a brisk intestine motion, disposes them to fermentation, and to putrescence itself; by which the more volatile principles fly off, leaving the grosser behind; at the same time the taste and odour are changed, the agreeable to fetid, the sweet to insipid." Thus, as a fly, though a diminutive creature, can taint and corrupt much precious perfume; so a small mixture of folly and indiscretion will tarnish the reputation of one who is in other respects wise and honourable.]—*Bagster.*

Ver. 3. *His wisdom faileth him.*—That is, in the common affairs of life he is so perplexed and embarrassed, as to discover to every one that he is a fool. See ver. 15.

Ver. 4. *Leave not thy place.*—Lord *Bacon*, like a true courtier, explains this to mean, "resign not office;" but we suppose the simple meaning to be discover no resentment, of which, rising up and leaving the council chamber would be a plain indication

5 There is an evil *which* I have seen under the sun, as an error *which* proceedeth from [e] the ruler:

6 Folly [h] is set in great [i] dignity, and the rich sit in low place.

7 I have seen servants [j] upon horses, and princes walking as servants upon the earth.

8 He [k] that diggeth a pit shall fall into it; and whoso breaketh a hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet *the* edge, then must he put to more strength: but wisdom *is* profitable to [l] direct.

11 Surely the serpent will bite without enchantment; and [m] a babbler is no better.

12 The [n] words of a wise man's mouth *are* [o] gracious; but [p] the lips of a fool will swallow up himself.

13 The beginning of the words of his mouth *is* foolishness: and the end of his [q] talk *is* mischievous madness.

14 A fool also [r] is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

16 ¶ Wo to thee, O land, when thy king *is* [s] a child, and thy princes eat in the morning!

17 Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

18 ¶ By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

19 ¶ A feast is made for laughter, and wine [t] maketh [u] merry: but money answereth all *things*.

20 ¶ Curse [v] not the king, no, not in thy [w] thought; and curse not the rich in thy bedchamber: for [x] a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

CHAPTER XI.

1 Directions for charity. 7 Death in life, 9 and the day of judgment in the days of youth, are to be thought on.

CAST [a] thy bread [b] upon the waters: [c] for thou shalt find it after many days.

2 Give a portion to [d] seven, and also to eight; for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As [e] thou knowest not what *is* the way of the spirit, *nor* how the [f] bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thy hand: for thou [g] knowest not whether shall [h] prosper, either this or that, or whether they both *shall be* alike good.

7 ¶ Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun:

8 But if a man live many years, *and* rejoice

[g] *from before.*
[h] Ec.3.1.
[i] *heights.*
[j] Pr.30.22.
[k] Ps.7.15.
[l] 1Ch.12.32.
[m] *the master of the tongue.*
[n] Pr.15.2.
[o] *grace.* Col.4.6.
[p] Pr.18.7.
[q] *mouth.*
[r] *multiplieth.*
[s] Is.3.4,12.
[t] Ps.104.15.
[u] *glad the life.*
[v] Ex 22.28. Ac.23.5.
[w] or, *conscience.*
[x] Lu.19.40.
[a] Is.32.20.
[b] *upon the face of.*
[c] De.15.10. Ps.41.1,2. Pr.11.25. 19.17. Is.32.8. Mat 10.42 2 Co 9.8. He.6.10, 11.
[d] Mi.5.5.
[e] Jn.3.8.
[f] Ps.139.15.
[g] 1 Co.3.7.
[h] *be right.*

fragrant savour of their character, in like manner as the poisonous remains of noxious insects may destroy the odour of a rich perfume.

The remark, that "a wise man's heart is at his right hand," cannot be taken literally, for wisdom does not change the internal structure of the frame. The Chaldee paraphrase has an ingenious gloss on this: "The heart of the wise inclines to the law, which was given from God's right hand; the fool, to silver and gold, which are the gifts of the left." So the Pythagoreans taught that the way to virtue and happiness was on the right hand; to vice and misery on the left; but the simple meaning probably is, that the wise man has his knowledge always *handy* (if we may so say) ready for use, while a fool has to seek it, and seeks altogether in vain.

Here follow several detached apothegms, which are elucidated in our Notes, and on which we shall only here offer two or three general observations. 1. Princes are rebuked for elevating to situations of rank and power persons of the lower classes, as being the more convenient tools for them to employ, while others of birth and suitable education, and therefore better qualified, are left unnoticed and unpromoted. 2. Persons are warned against doing injury to others, lest it should fall upon themselves. He that diggeth a pit to entrap others, may expect to be entrapped himself. He that breaketh down his neighbour's fence, removeth his landmark, or cutteth down his timber, may expect some judgment to overtake him. A serpent from the wall may sting him, or his own axe may lame him. 3. A wo is denounced against the land whose king is a *child*—not in years, so much as in capacity, and whose nobles are given to folly and intemperance, 4. A caution is given against secret treason and sedition: "Curse not the king, not even in thy thought, nor the rich in thy bed-chamber;" and that, not only for conscience's sake, but from interest; for in most courts there are spies, more active to report it than a bird. Christians should bless, and curse not, in any case, much less "the powers that be ordained of God," (Rom. xiii. 1.)

CHAP. XI. Ver. 1—10. *Exhortations to charity, and to prepare for another world.*—The first verse evidently recommends diffusive benevolence, by the image of scattering seed where it was most likely to vegetate. "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he repay him again," and that with good interest. (See Deut. xv. 10; Prov. xix. 17.) The second apothegm is to the same effect—Give liberally, not to three or four only, but to "seven or eight," for thou knowest not how soon thou mayest be deprived of the means of giving. A pious merchant, remarkable for his liberality, having met with some very heavy losses in the war, directed his confidential steward to give freely, and to all deserving applicants: "for (said he) if the money continues to go so fast, we shall soon have none to give." He gave, and Providence speedily refunded all his losses.

A good man, while he is doing good, is like the showers

Ver. 6. *In great dignity*—i. e. on the highest seats, above the more wealthy and respected citizens.

Ver. 7. *Servants upon horses.*—This is no strange thing with us; but in Solomon's time it was a mark of rank and wealth.—*Harmer.*

Ver. 8. *Breaketh a hedge*—Or wall of stones, rather, (such as may be seen in some parts of our own country.) See Num. xxii. 24. In these, serpents might be easily concealed. The general meaning is, that persons who do wrong and foolish things, may expect to be punished by their own folly.

Ver. 11. *Surely a serpent will bite without enchantment.*—That is, without he be charmed. See Psalm lviii. 5. and note. So *Boothroyd* and others, who render the latter clause, "Then there will be no profit to the enchanter;" i. e. he will not be paid for charming. Dr. *Hodgson* and others render it, "A serpent will bite without hissing;" i. e. without giving warning. To either of these, a babbler, a talkative fool, may be compared. The Hebrew calls him 'a lord of the tongue," and we read of some fools who said, "With our tongue will we prevail; our lips are our own; who is lord over us?" Ps. xii. 4. Now these fools will often sting without warning; i. e. under the guise of friendship, and it is not easy to charm them into silence.

Ver. 12. *Are gracious.*—That is, kind and condescending, or "graceful;" sensible, and becoming.—*But the lips of a fool will swallow up himself.*—That is, will become his own ruin.

Ver. 16. *When thy princes eat in the morning.*—By eating, is evidently here meant, feasting, carousing. See Isa. v. 11.

CHAP. XI Ver. 1. *Cast thy bread* (that is, bread, or seed corn) *upon* the face of *the waters.*—This evidently alludes to the irrigating, or flooding of grounds, in very hot and dry countries, before they are sown. The Egyptians used to sow after the overflowing of the Nile, and before the waters were all drained off. Rice is always sown in water. (Or, says Bishop *Lowth*, "Sow thy seed or corn on the face of the waters;" in plain terms, sow without any hope of a harvest:—do good even to them on whom your benefactions seem thrown away. Dr. *Jubb* has well illustrated it by the following passages:

"Vain are the favours done to vicious men,
Not vainer 'tis to sow the foaming deep;
The deep no pleasant harvest shall afford,
Nor will the wicked ever make return."

"To befriend the wicked is like sowing in the sea." These, indeed, invert this precept; nor is it extraordinary that they should,

"The one, frail human power alone produced,
The other, God."]—*Bagster.*

Ver. 4. *He that observeth the wind.*—Though it is certainly proper to appropriate the works of husbandry to their proper seasons, yet it is possible for persons to be so timid as to injure themselves by losing the opportunity, either to sow or to reap; and we suspect that there was also some superstitious regard paid by the ignorant and vulgar, both to the wind and clouds, as was notoriously the case with the heathen.

Ver. 5. *As thou knowest not,* &c.—It is difficult to connect this verse with the preceding. Some render *ruach* wind, instead of spirit, for the purpose of this connexion. (so *Desvoeux.*) but then, how does wind connect with the formation of a fœtus? We should rather consider this verse as a parenthesis, and connect verses 5 and 7, which is easy and natural. The import of the parenthesis we take to be, that all the works of God are full of mystery. How the human spirit enters the human frame, or how that frame acquires solidity, with muscles, bones, &c., is indeed utterly inscrutable; nor is it less mysterious how Providence directs the seasons, and the works of nature: indeed all the works of God are full of mystery. Our duty is, to embrace every opportunity of doing good, and leave events to God.

in them all; yet [i] let him remember the days of darkness; for they [j] shall be many. All that cometh *is* vanity.

9 ¶ Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk [k] in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into [l] judgment.

10 Therefore remove [m] sorrow from thy heart, and put away [n] evil from thy flesh: for childhood and youth *are* vanity.

CHAPTER XII.

1 The Creator is to be remembered in due time. 8 The preacher's care to edify. 13 The fear of God is the chief antidote of vanity.

REMEMBER [a] now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I [b] have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease [c] because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 Then shall the dust return [d] to the earth as it was: and the spirit shall return unto God who gave [e] it.

8 ¶ Vanity of vanities, saith the preacher; all *is* vanity.

9 And [f] moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* set in order many proverbs.

10 The preacher sought to find out [g] acceptable words: and *that which was* written *was* upright, *even* words of truth.

11 The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.

12 And further, by these, my son, be admonished: of making many books *there is* no end; and much [h] study *is* a weariness of the flesh.

13 ¶ [i] Let us hear the conclusion of the whole matter: Fear [j] God, and keep his commandments: for this *is* the whole *duty* of man.

14 For God shall bring every work into [k] judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

i Jn.12.35.
j Job 14.10.
k Nu.15.39. De.29.19, 20.
l e 12.14. He.9.27.
m or, anger.
n 2 Ti 2.22.
a Is.26.8.
b 28a.19.35.
c or, fail because they grind little.
d Ge 3.19. Ps 146.4.
e Is.57.16.
f or, the more wise the preacher was.
g words of delight.
h or, reading.
i or, the end of the matter, even all that hath been heard, is
j De.10.12.
k Ac.17.30. 2 Co.5.10.

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dispensing rain; but when he falls in death, he is like the felled tree, which can yield no more fruit. And he resembles it in another respect; death fixes his state for ever. As the tree falls toward the south, or toward the north, it will remain till it is removed: so when man dies, his doom is fixed: as death leaves him, judgment finds him.

The following proverb intimates that we must not be too nice in waiting for opportunities to do our duty; for they who observe the wind too particularly, or watch the clouds too minutely, will be afraid either to sow or reap, for fear of storms. On the other hand, the Preacher advises to embrace every possible opportunity: "in the morning sow thy seed, and in the evening withhold not thy hand."

The concluding paragraph of this chapter is one of the finest specimens of benevolent irony we know; for though the satire in the former part of it is very keen and poignant, the close is full of benevolence and kindness. (On the use of irony in Scripture, see Expos. Gen. iii. 20—24.) The tendency of this warning is, not to make young persons melancholy and wretched, but comfortable and happy. It is to put away sorrow, or rather passion, from the heart; and evil (the evil arising from criminal indulgences) from the flesh: and who can calculate how much evil and sorrow those escape, who, by the grace of God, are enabled to mortify the lusts of the flesh, and the evil passions of the heart!

CHAP. XII. Ver. 1—14. *Youth warned against deferring repentance to the time of old age.*—This chapter contains a portraiture of old age, which is considered as the winter of human life, in which all its enjoyments wither, and hasten to decay. Several of the images here employed, as the clouds, darkness, and rain, the cessation of agricultural labours, the closing of doors, mark the season to be winter.

In this *allegory*, according to Bishop *Lowth*, old age is "admirably depicted. The inconveniences of increasing years, the debility of mind and body, the torpor of the senses, are expressed most learnedly and elegantly indeed; but with some degree of obscurity, by different images, derived from nature and common life: for by this enigmatical composition, Solomon, after the manner of the Oriental sages, meant to put to trial the acuteness of his readers. It has, on this account, afforded much exercise to the ingenuity of the learned, many of whom have, differently, it is true, but with much learning and sagacity, explained the passage." (Lect. x.)

The second verse, which speaks of the darkness of winter, is referred, by our great medical expositors, Dr. *John Smith* and Dr. *Rd. Mead*, to the dulness of the mental faculties in an infirm old age; and the return of the clouds after the rain may, at the same time, represent the gloomy apprehensions of such persons, when trouble follows trouble, as cloud succeeds cloud in the wintry season.

The same expositors allegorically explain "the keepers of the house," of the *arms* and *hands*, which are the proper protectors of the body; but which, in old age, become weak and tremulous; the *legs* are understood by "the strong men," which have been accustomed to carry the human frame for many years: but at length the knees bend under their burden, and can no longer bear it about, as they were accustomed. In the same series of allegory, "the grinders" may properly

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Ver. 8. *Remember the days of darkness.*—That is, as the sun sets at night, so the pleasures of life set at death, and leave man in the darkness of the grave, and an unknown world.

Ver 10. *Sorrow*—Marg. "Anger:" the word seems to include all the bitter and malignant passions; so evil from the flesh may comprehend all the lascivious passions which entail sufferings of body.—*Childhood*, as distinguished from youth, is "literally the dawn of life," and of intellect.

CHAP. XII. Ver. 1. *Remember thy Creator.*—The Hebrew is here unquestionably plural, but should not be so rendered, as it cannot be intended to imply a plurality of Creators: but a plurality of persons in that Divine Being who said, "Let *us* make man in *our* image." Gen. i. 26. But it must be acknowledged, that the ancient versions and some MSS., have the word singular.—*In the days of thy youth.*—Heb. "In thy choice days."

Ver. 2. *While the sun, or, &c.*—We prefer rendering the *vau* in this verse "and," instead of "or:" so it is done by *Boothroyd*, and other modern translators, and the verse may then read, "While the sun *and* the light, *and* the moon *and* the stars, be not darkened."

Ver. 3. *Keepers of the house.*—The human body is, in Scripture, compared to a house, and the hands are represented as its defenders. See Job iv 19. Ge. xlix. 24. [The *hands* become paralytic, as is usual in old age.—*Strong men.*—The *legs* become *feeble*, and unable to support the body.—*Grinders.*—The *teeth* decayed and mostly lost; and the few that remain, are incapable of masticating hard substances.—*Windows.*—The *optic nerves* become *darkened*, in consequence of the humours becoming thick, flat, and opaque.]—*Bayster.*

Ver. 4. *The doors*—Of the mouth are the lips. See Ps cxli. 3. [The *teeth* being lost, the *lips* are *shut* to prevent the food dropping out.—*Daughters, &c.*—The *voice* and *ear*, those daughters of music, are incapable of performing their offices.]—*Bayster.*

Ver. 5. *The almond tree.*—According to *Hasselquist*, this tree bears white blossoms, or nearly so, and bears them in January.—*Shall be a burden.*—That is, "to itself," the Hebrew verb being in *Hithpael*, which strictly implies, action upon itself, though it is not always so used. Dr. *John Smith* thinks the writer meant to compare the old man himself to the grasshopper, or locust, whose shape is imagined to resemble this creature: "The dry, shrunk, shrivelled, crumpling, craggy old man, his back-bone sticking out, his knees projecting forwards, his arms backwards, his head downwards, and the *apophyses*, or bunching parts of the bones in general enlarged, is very aptly described by that insect."

Ver. 6. *Silver cord.*—[By the *silver cord*, is meant the *spinal marrow*, so called from its *form* and *colour*; by the *golden bowl*, the *brain*; by the *pitcher*, the *vena cava*, which brings back the blood into the right auricle of the *heart*, called the *fountain*; and by the *wheel*, the *great aorta*, which receives the blood from the *cistern*, the left ventricle of the heart.]—*Bayster.*—*The golden bowl.*—Golden may only imply excellence, as containing the brain; but anatomists have observed, that the external coat of the brain is nearly of this colour. It may be remarked, too, that it is common among some barbarous nations, particularly the Indians, to make drinking vessels from the skulls of their enemies.

Ver. 10. *Upright*, even *words of truth.*—Or, "Right words of truth." Dr. *Boothroyd*. "The writing of uprightness, and the words of truth." Bishop *Patrick*.

Ver. 11. *Goads*—used in driving oxen, see 1 Sam. xiii. 21.—*Nails fastened.*—Heb. "Implanted, infixed." The nails, or pins, of the ancients, were firmly fixed in the walls in building.—By *the masters of assemblies.*—From the various translations of this difficult line, we select that of Dr. *Boothroyd*; "The collectors (namely, of the aphorisms here collected) are appointed by one Shepherd." But see the exposition.

Ver. 12. *Of making many books.*—We must recollect, that in these early ages, all books were in MS., and, instead of our convenient volumes, were on rolls of cloth, or parchment, and all copies were taken in the same way; so that book making and book-reading were both laborious exercises.

represent the *teeth*, which become few and feeble; and "those that look out at the windows," the eyes, which by age become not only "darkened," but sometimes totally dark. "The doors" of the mouth often fall in through the want of teeth; and "the sound of the grinding becomes low" through the incapacity of chewing solid food. Watchfulness, or the inability to sleep, makes the old man "rise at the voice of the bird;" *i. e.* in the early dawn, whilst his own vocal powers, elegantly called "the daughters of music, are brought low" indeed.

The timidness of elderly people is next noticed, who are afraid to contemplate any elevated object, and meet with frequent alarms, even as they walk upon the level ground—"Fears are in the way." The white head of an old man is beautifully compared to the "almond tree" in blossom, and which blossoms even in winter. If our version be right, that "the grasshopper" becomes "a burden," it implies extreme weakness, and we often find that very aged people complain of their necessary clothing, as a burden almost intolerable: but Dr. *John Smith* (above referred to) considers the form of the grasshopper, or locust, as representing the bent body, and crouching knees of a decrepit old man. So *Luther* compares an old man to a locust, because his bones stick out, and his body is shrunk up. From this circumstance, it is supposed, originated the fable of *Tithonus* being turned into a grasshopper; and on the same account *Homer* compared old king Priam, and his aged counsellors, to the same insect.

In this situation all the natural appetites and senses fail, as was the case with old Barzillai, who had lost his sight, his taste, and his hearing, and could have no more enjoyment of the present life. (2 Sam. xix. 35.) Death is daily expected, and the mourners usually hired in the East to *lament* over the dead, are waiting in the streets, expecting to be called. (See Jer. ix. 17, 18.)

The next verse (6) is generally explained anatomically; yet it is not necessary to suppose, with Bishop *Horsley*, that Solomon had anticipated the modern discoveries of anatomy. "The silver cord" may beautifully represent the spinal marrow, which runs through the back bone as a vein of silver through the mine, and from decay or injury of which, the back becomes curved and crooked. "The golden bowl" no less properly represents the human scull, with its curious and invaluable contents; and its being cracked, or broken, may intend its being no longer adapted to its proper functions. The rest of the verse, probably, alludes to the circulation of the blood to and from the heart, though the precise nature of that circulation might be very imperfectly understood. It is certain that the Hebrews used to draw water from their wells by means of a wheel, and to this the description evidently alludes, though it may be difficult to ascertain the exact import of the particulars in the description. The heart might very naturally be considered as the fountain, well, or cistern, from which the blood originated, and the wonderful machinery attached to it, as the wheel by which it was, in some mysterious manner, distributed through the frame. By the pitcher and the wheel being broken, must be meant, that the heart and lungs were no longer able to perform their functions. When these cease, then must the whole frame be returned to the dust, and "the spirit unto God who gave it." This text we consider as a clear and decided testimony to the doctrine of a future state, repeatedly before hinted, and farther confirmed in the concluding verse. But before we proceed, we must remark, that the great and avowed object of this comment on the infirmities of age, is to excite the young to a proper recollection of their duty to their Creator in their early days, before these evil days should come.

We come now to the conclusion, which is, perhaps, more obscure than any other part of this abstruse and mysterious book, which, from its many difficulties, has drawn out our remarks much beyond their due proportion. This conclusion informs us, that as the Preacher increased in knowledge, he studied the more zealously to inform his people; a very proper model to all public teachers! And as, in his early days, he delivered many proverbs extempore, (as we understand it,) so, in his latter days, he had honestly laboured to collect and arrange many of them into this discourse: and here he gives us the happiest definition of a true proverbial saying, which is, that it should "prick sharply and hold firmly;" the first idea being suggested by the image of a *goad* that would pierce an ox-hide, and the other by a *nail* so firmly fixed in a wall, that it could not be eradicated without injuring the wall itself. Now these wise sayings, which pierce and infix themselves in the mind, he tells us are all "from one Shepherd;" *i. e.* from God, "the Shepherd, the Rock of Israel." (See Gen. xlix. 24. and note.) The meaning of which we take to be, that all true wisdom, however distributed by preachers, "the masters of assemblies," or by writers, "the masters of collections," (as some translate it,) comes ultimately from God himself.

The whole then concludes with a summary of man's duty, which is, to "fear God, and keep his commandments," and the awful account which must be given of our actions, and even thoughts, ("every secret thing,") before his judgment bar.

CONCLUDING REMARKS ON THE BOOK OF ECCLESIASTES.

[THOUGH nothing can be more important, interesting, and excellent, than the subjects and instructions to be found in this inestimable book, yet such has been the ignorance, inattention, or depravity of some persons, that it would be hard to find an instance of any thing which has been so grossly misrepresented. How often has a handle been taken from certain passages, ill understood, and worse applied, to patronise libertinism, by such as pretend to judge of the whole from a single sentence, independent of the rest, without paying the least regard to the general scope or design! According to which rule, the most pious discourse that was ever written may be perverted to Atheism. Some fanatics have fallen into the contrary extreme; for, on reading that all here below is vanity, they have been so wrong-headed, as to condemn every thing as evil in itself. This world, according to them, cannot be too bitterly inveighed against; and man has nothing else to do with it, but to spend his days in sighing and mourning. But it is evident that nothing could be farther from the Preacher's intention: for, though he speaks so feelingly of the instability and unsatisfactory nature of all sublunary things, and the vanity of human cares, schemes, and contrivances, yet, lest any one should mistake his meaning, he advises every man, at the same time, to reap the fruit of his honest labours, and take the comfort of what he possesses with a sober freedom and cheerful spirit. There is nothing in the whole body of Pagan philosophy so elevated and magnificent as what some have written on the important subject of this poem; but their opinions are so various and contradictory, and the most plausible so blended with errors, that their sublimest sentiments on the *sovereign good*, or ultimate happiness of man, when compared with those of the Royal Preacher, not only appear cold and languid, but always leave the mind unsatisfied and restless. We are lost in a pompous flow of words; and dazzled, but not illuminated. One sect, by confining happiness to sensual pleasures, so greatly slackened the cord, as to render it wholly useless; another, by their too austere and rigid maxims, stretched it so tight, that it snapped asunder; though the experience of all ages has evinced, that these latter imposed both on themselves and the world, when they taught that virtue, however afflicted here, was its own reward, and sufficient of itself to render man completely happy. Even in the brazen bull of Perillus, truth will cry out from the rack, against such fallacious teachers, and prove them liars. The extravagant figments, therefore, of the *stoical apathy*, no less than those of the *voluptuous Epicurean*, both equally vanish at the splendour of the Divine truth delivered by Solomon. He alone decides the great question in such a manner, that the soul is instantly convinced: it need seek no further.]—*B.*

THE SONG OF SOLOMON.

IN the First Book of Kings, (chap. iv. 32,) we find Solomon's Songs recorded at "one thousand and five," some of which are probably preserved in the Book of Psalms, and others included in the book now before us, which is called "the Song of Songs," as the most esteemed and considerable, and probably including several of them. *Bossuet*, Bishop of Meaux, divided the poem into seven parts, answering to the seven days of the Jewish weddings; and Dr. *Percy*, (afterwards Bishop of Dromore,) who adopted the same notion, divides it into seven eclogues; but Dr. *Mason Good* into twelve distinct idyls.

Not only is this poem attributed to Solomon in the title, and by general tradition; but there are several points in the imagery which direct us to the age and circumstances of this celebrated king. The towers of David and of Lebanon, the fishpools of Heshbon, the vineyards of Engedi, the chariot and horses of Pharaoh, &c. would hardly have been thus referred to in a much later age.

Should it be asked, in what period of Solomon's life it was composed, the style and imagery employed, by no means agree with an advanced stage of life; the references to his marriage certainly incline us to attribute it, with Dr. *Lightfoot*, to a period not long after his accession to the throne, and it has generally been referred to the occasion of his marriage with Pharaoh's daughter—his only marriage *particularly* noticed in the Scriptures; and who is distinguished from the strange women that turned away his heart to idols. See 1 Kings xi. 1. Some passages have been indeed objected to, as inconsistent with this idea; notwithstanding all objections, however, we still think it the most probable hypothesis.

That this book belongs to the sacred canon, we cannot doubt; indeed the late Dr. *Priestley* (who was not ready to believe too much) says, "There can be no doubt but that the canon of the Old Testament was the same in the time of our Saviour as it is now." It has been objected, that *Josephus* does not name this in his catalogue of the Sacred Books; but though he is not so express as might be wished, there is no reason to think he meant to exclude it. it is well known that the Jews reckoned their inspired books 22, (equal to the number of letters in their alphabet,) and he divides them thus; five books of Moses, thirteen of the prophets, early and later, and "*four* more, containing hymns to God, and admonitions to men;" which, though he does not distinctly name them, are generally and reasonably reckoned to be, the Psalms, Proverbs, Ecclesiastes, and the *Song of Solomon*. In the Christian church, we find this book in the catalogue of Melito, about A. D. 170; in Origen, about 230; in Athanasius, about 326, and in every succeeding age.

"*The Song of Songs* (for so it is entitled, either on account of the excellence of the subject, or of the composition) is an *Epithalamium* or nuptial dialogue; or rather, if we may be allowed to give it a title more agreeable to the genius of the Hebrew, a *Song of Loves*. It is expressive of the utmost fervour, as well as of the utmost delicacy of passion; it is instinct, with all the spirit and all the sweetness of affection. The principal characters are Solomon himself and his bride, who are represented speaking both in dialogue, and in soliloquy, when accidentally separated. Virgins, also, the companions of the bride, are introduced, who seem to be constantly upon the stage, and bear a part in the dialogue; mention, too, is made of young men, friends of the bridegroom, but they are mute persons. This is exactly conformable to the manners of the Hebrews, who had always a number of companions to the bridegroom, thirty of whom were present in honour of Samson, at his nuptial feast."—*Lowth*

Still it may be questioned, whether it is to be considered as a secular or a sacred poem. *Michaelis*, who considers it perfectly chaste in its language, looks upon it as written in honour of marriage; but others consider it as a sacred allegory; and the very learned and elegant critic just quoted, says, "By several reasons, by the general authority and consent of both the Jewish and Christian churches; and still more by the nature and analogy of the parabolic style, I feel irresistibly inclined to that side of the question which considers this poem as an entire allegory. Those, indeed, who have considered it in a different light, and who have objected against the inconsistency and meanness of the imagery, seem to be but little acquainted with the genius of the parabolic diction."

Sir *Wm. Jones*, Dr. *Mason Good*, and others, have shown that this also is according to the general style of eastern poetry, and have given a great num-

ber of similar examples from the Persian poets, and even from the Greek and Roman classics: but it is of much more importance to us, that we have similar instances of sacred allegory in other parts of the Old Testament. See Isaiah v. 1.; xxvii. 2.; lv. 5, 6.; lxii. 4, 5. Ezek. xvi. 10—14. Hos. ii. 19, 20.

The poem is a sacred allegory. In this light it was certainly considered by the ancient Rabbins: though, like Christian expositors, they differ in their modes of exposition. An old mystical writer says, that "God was transformed into love before he made the world. And because God created all things in love, he embraces all things with the same love:" and the sum of all that he exacts of us is, "that, being knit together by mutual love, we may, in conclusion, be united with him in love; that so all things may be one, as they were from the beginning."

The generality of Jewish expositors consider the allegory as relating to the God of Israel and the Jewish church, but the most eminent Christian divines (especially Protestants) refer it to the pure and spiritual love subsisting between Messiah and the Christian Church, which, in New Testament language, he "purchased" with his blood.

"God is represented as the spouse of the church, and the church as the betrothed of God. Thus also . . . the piety of the people, their impiety, their idolatry, and rejection, stand in the same relation to the sacred covenant as chastity, immodesty, adultery, and divorce, with respect to the marriage contract. And this notion is so familiar in Scripture, that the word *adultery* (or whoredom) is commonly used to denote idolatrous worship; and so appropriate does it appear to this metaphorical purpose, that it very seldom occurs in its proper and literal sense."—*Lowth.*

As the God of Israel was considered as the Husband of the Jewish church, so is Jesus Christ represented in the same relation to the Christian. 2 Cor. xi. 2. Ephes. v. 23. And, consequently, not only is idolatry considered as adultery, but even *heresy*, by which we mean some fundamental error, such as "turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ:" (Jude 4.) and such heretics are threatened to be punished as spiritual adulterers. Rev. ii. 19—24.

But admitting the conjugal relation of Christ and the New Testament Church, it is proper to inquire who are intended mystically by the VIRGINS, the daughters of Jerusalem, and the Companions of the Bridegroom? Commentators seem divided on this subject: but we have a happy clue to our inquiry, from an infallible expositor. When the dispute was agitated between the disciples of John and those of Jesus, why the former fasted and not the others, Jesus calls his own disciples "children of the bride-chamber," which seems of the like import with Companions of the Bridegroom: and even John the Baptist himself claims that character. (See Matt. ix. 15. John iii. 29.)

Christ then is the Bridegroom, and the Christian Church the bride, the Lamb's wife. (Rev. xxi. 9.) Those who may not be formally members of this church in any of its ecclesiastical divisions, but love the Bridegroom, and rejoice to hear his voice, may be properly considered as either the friends of the Bridegroom, or the virgin companions of the bride.

But who compose the Christian Church? Most certainly we are not authorized to confine this to the members of any national or congregational church; but we include in it the members of every Christian society who hold Christ "the head," and honour him as such. (Col. ii. 19.) This is the church universal, and we consider as bridal virgins and companions of the Bridegroom, all who desire to unite with *her*, or delight to hear *his* voice.

Farther, as that which is true of the whole Christian church must be generally true of all its members, so we think ourselves authorized to apply to each and every one of them all the precepts and all the consolations of this sacred book, with due regard to their peculiar circumstances. And as the language of the Old Testament Church to Messiah was, "Make haste, my Beloved," as in the close of this book: so the Book of Revelation closes with a like devout aspiration for his second coming—"Even so, come Lord Jesus!"—Says the excellent *T. Scott* in his introduction to this book: "In short, this Song is a divine allegory in the form of a pastoral, which represents the reciprocal love between Christ and his church, under figures taken from the relation and affection, which subsist between a bridegroom and his espoused bride; an emblem continually employed in Scripture. It has some reference to the state of the Jewish church, as waiting for the coming of the promised Messiah; but it likewise accords to the reciprocal love between Christ and true believers in every age, and the communion which arises from it. In order properly to understand it, we must consider the Redeemer as loving and beloved of his church. The marriage contract is already ratified, but the completion of this blessed union is reserved for the heavenly state. Here on earth the believer loves and rejoices in an unseen Saviour, and seeks his happiness from his spiritual presence: Christ 'manifests himself to him as he doth not unto the world;' and these visits are earnests and foretastes of heavenly joy. But they are interrupted, suspended, or varied, on many accounts; they are often lost by negligence or sin, and can only be recovered by humble repentance and renewed diligence: yet the love on both sides remains unchanged, as to its principle, though varied in the expression of it. These things are represented in a sort of dialogue; in which the church speaks of Christ, or to him; and he answers, and addresses the church: and the daughters of Jerusalem, (who may represent such as are inquiring after this salvation,) are frequently addressed, and reply: thus the varying experiences and correspondent duties of the believer are delineated in a very animating and edifying manner." In the notes we shall freely give the views of this truly evangelical commentator.

The following are the divisions of this poem, according to

BOSSUET.	JAHN.	Dr. GOOD.
Day 1. ch. I.—II. 6.	Song 1. ch. I. 1.—II. 7.	Idyl 1. ch. I. 1—8.
— 2. ch. II. 7—17.	— 2. ch. II. 8.—III. 5.	— 2. ch. I. 9.—II. 7.
— 3. ch. III.—V. 1.	— 3. ch. III. 6.—V. 1.	— 3. ch. II. 8—17.
— 4. ch. V. 2.—VI. 9.	— 4. ch. V. 2.—VI. 9.	— 4. ch. III. 1—5.
— 5. ch. VI. 10.—VII. 11.	— 5. ch. VI. 10.—VIII. 3.	— 5. ch. III. 6.—IV. 7.
— 6. ch. VII. 12.—VIII. 3.	— 6: ch. VIII. 4—7.	— 6. ch. IV. 8.—V. 1.
— 7 ch. VIII. 4—14.	— 7. ch. VIII. 8—12.	— 7. ch. V. 2.—VI. 10.
	— 8. ch. VIII. 13, 14.	— 8. ch. VI. 11—13.
		— 9. ch. VII. 1—9.
		— 10. ch. VII. 10.—VIII. 4.
		— 11. ch. VIII. 5—7.
		— 12. ch. VIII. 8—14.

CHAPTER I.

1 The church's love unto Christ. 5 She confesseth her deformity, 7 and prayeth to be directed to his flock. 8 Christ directeth her to the shepherds' tents: 9 and showeth his love to her, 11 giveth her gracious promises. 12 The church and Christ congratulate one another.

A. M. 2990. B. C. 1014.

THE [a] song of songs, which *is* Solomon's.

2 Let him kiss [b] me with the kisses of his mouth: for thy [c] love *is* better than wine.

3 Because of the savour of thy good [d] ointments thy name [e] *is as* ointment poured forth, therefore do the virgins love thee.

4 Draw [f] me, we will run after thee: the king hath brought me into his [g] chambers: we will be glad and rejoice in thee, we will [h] remember thy love more than wine: [h] the upright love thee.

5 ¶ I *am* black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I *am* black, because the sun hath looked upon me: my mother's children were angry [i] with me; they made me keeper of the vineyards; *but* mine own vineyard have I not kept.

a 1 Ki. 4. 32.
b Ps. 2. 12.
c *loves.*
d Pr. 27. 9.
e Ps. 45. 17. 119. 35.
f Jn. 6. 44.
g Ep. 2. 6.

h *they love thee uprightly.*
i Mat. 10. 22. ..25.

CHAP. I. Ver. 1—17. *The mutual love between Christ and his Church.*—The scene before us is evidently the *Harem*, or the apartments devoted to the women in one of the royal palaces, probably the House of the Forest of Lebanon: and there appears to us somewhat peculiarly beautiful in the abrupt manner in which the bride, here newly introduced, speaks of the bridegroom, before he enters the apartments, without any reference either to his name or rank. "Let *him* kiss me!" It intimates that he was the chief subject of her thoughts; and, applying this to the church, it implies a spiritual state of mind, similar to that of Mary Magdalen, in addressing the supposed gardener, "Sir, if thou hast borne *him* hence, tell me," (John xx. 15.) as not thinking it necessary to name the object of her inquiry. But before we proceed, let us here write, as the heathen upon their temples, "Far hence be the profane!" God forbid that any of us should make a jest of that love that astonishes angels, and absorbs the affections of saints in glory!

"Let him kiss me with the kisses of his *mouth!*" This is not a mere pleonasm.

Subjects and servants might, on some occasions, kiss the feet, or even the hands of their sovereign, but to receive the "kisses of his mouth," was the prerogative of the bride, and implied a complete reconciliation, whatever previous offence might be supposed. Growing bolder in her affection, she now apostrophizes her beloved Lord as if present: "Thy love is better than wine!" that is, more delightful and exhilarating. So the apostle prays for those to whom he wrote, that they might know "the love of Christ that passeth knowledge!" (Ephes. iii. 19.)

In the next verse, the odour of this love, the report of its labours and effects, is described as most attractive. Yes! He who died for sinners, promised, that when he arose again, and ascended up on high, he would "draw all men unto him." (John xii. 32.) Thousands have been drawn in every successive age, and thousands shall still be drawn in every future age, until the number of his elect shall be accomplished, and gathered around his throne in glory.

It is universally agreed that this poem is in dialogue, but we have not, in all cases, a certain criterion to guide us in marking the speakers, and therefore have not presumed to attempt it in our text: in the exposition, however, we shall endeavour

CHAP. I. Ver. 1. *Which is Solomon's.*—That is, composed by Solomon. See note on Ps. lxxii. title.—Solomon wrote many songs, all of which were doubtless finished in the most poetical manner; but this sacred allegory has been preserved, and inserted in holy writ; while most of the others have been lost. The preposition, which here assigns this Song to Solomon, is the same used in the Psalm referred to, and in many others, as showing who composed them. —*Scott.*

Ver. 2. *Thy love is.*—Heb. "Thy loves (are.)" In this language the plural is often used for singular, as implying excellence.

Ver. 3. *Ointments.*—That is, perfumes; so throughout this book in every instance. See Eccles. vii. 1.—The glorious excellences of the Redeemer's person and character; the unction of the Holy Spirit without measure; the condescension and love of his undertaking in behalf of sinners; the suitableness and preciousness of his righteousness, atonement, and mediation, and of all the offices which he sustains for our benefit: render his name more pleasant to the believer's heart, than the most costly unguent or perfume could be to his senses.—*Scott.*

Ver. 4. *We will remember.*—"We will cause thy loves to be remembered more than wine;" by attending on the memorials of thy love; by our profession, worship, and instructing our children; we will do what we can to cause thy love to be remembered by others, both while we live and after our decease.—*Scott.*—*The upright love thee.*—See margin. *Boothroyd*, "justly;" i. e. thou art every way lovely. See ch. v. 16.

Ver. 5. *Daughters of Jerusalem.*—"The daughters of Jerusalem," may here mean such persons as associate with believers, and favour the cause of the gospel, but are not yet established or experienced in the faith: though some consider them as part of the professed church of Israel: and others as "foreign congregations," which is not at all probable. The spouse, however, aims to prevent them from being stumbled by what they witnessed of her circumstances or appearance. In some respects, she was black-ish, as the weather-beaten tents of the Arabian shepherds: but in others shew as comely as the magnificent curtains in the palaces of Solomon. The original word for "black" signifies *dark as the early dawn.*—*Scott.*

Ver. 6. *Look not.*—Gaze not, stare not.—*Because I am black* The Hebrew word here is more emphatic than in the preceding verse.—*Angry. Boothroyd.* "Severe."

7 ¶ Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be as one that [k] turneth aside by the flocks of thy companions?

8 ¶ If thou know not, O thou fairest among women, go thy way forth by the footsteps [l] of the flock, and feed thy kids beside the shepherds' tents.

9 ¶ I have compared thee, O my love, to [m] a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows *of* [n] *jewels*, thy neck with chains *of gold*.

11 ¶ We will make thee borders of gold with studs of silver.

12 ¶ While the king *sitteth* at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh *is* my well-beloved unto me; he shall lie all night betwixt my breasts.

14 My beloved *is* unto me *as* a cluster of [o] camphire in the vineyards of En-gedi.

15 Behold, thou *art* fair, my [p] love; behold, thou *art* fair, thou *hast* doves' eyes.

16 Behold, thou *art* fair, my beloved, yea, pleasant: also our bed *is* green.

17 The beams of our house *are* cedar, *and* our [q] rafters of fir.

j Ps.23.2,3.

k or, *is veiled.*

l He.6.12.

m 2Ch.1.16, 17.

n Ezr.16.11 ..13. 1Pe.3.3,4.

o or, *cypress* c.4.13.

p or, *companion.*

q or, *galleries.*

r Jn.15.1.

CHAPTER II.

1 The mutual love of Christ and his church. 8 The hope, 10 and calling of the church. 14 Christ's care of the church. 16 The profession of the church, her faith and hope

I [r] *AM* the rose of Sharon, *and* the lily of the valleys.

to mark the changes of person, so far as circumstances may direct us. The second and third verses are undoubtedly the language of the bride; but the fourth appears to be only partly hers. The words "Draw me," are an apostrophe of the bride to the bridegroom, still absent, implying that her affections were fixed on him by the report of his excellence, figuratively called the savour (or odour) of his perfumes: but the following words (being plural) must be attributed to the virgins, her companions, who express their readiness to follow her into the presence of her beloved, and the great pleasure they should take in waiting on her. "The king (saith she) hath brought me into his apartments;" "We will celebrate thy love (reply they) more than wine: the upright love thee," and they love thee justly, for thy virtues and thy charms.

In verses 5 to 7, the bride apologizes for the defects of her complexion, as not only a native of Egypt, (as we are disposed to understand it,) and therefore naturally dark in her complexion; but the more dark as having been unnecessarily exposed to the beams of the sun, through the envy of her sisters, (probably her elder sisters,) to whose care she had been intrusted. When we read, however, of her having been made keeper of the vineyards, we need not interpret it of any servile occupation. Under the name *vineyard*, the Hebrews included every kind of plantation; and the probability seems to be, that her envious sisters, noticing the remarkable beauty of her features, had wantonly exposed her complexion to the sunbeams, whereby she became the more dark. This she considered as a set-off against her natural beauty, on which she was complimented by the virgins, her companions. Thus she says, that though in her features and dress she might resemble the curtains of Solomon's pavilion, in her complexion she approached the dark brown tents of the Kedar Arabs. To keep the vineyard of others, and neglect her own, may probably mean, that she carefully performed the duties assigned to her, while she neglected her own person: an image which in its application to the Christian Church, may suggest a useful hint to those engaged in superintending the spiritual concerns of others, not to neglect their own.

Applying this allegorically, the language has been supposed to refer to the various declensions into which the church has fallen, and the persecutions and captivities to which she has been exposed. The pastoral images in verses 7 and 8, naturally lead us to contemplate the God of Israel as the Shepherd of his church under the Old Testament; and under the New, his beloved Son, "the Good Shepherd, who laid down his life for the sheep." (Psalm lxxx. 1. John x. 11.)

The comparison of a royal bride to a chariot horse, may seem to us coarse and mean, but this objection is effectually repelled by the fact, that Theocritus so compared a Grecian queen. The horse is an animal of great personal beauty, and those of royal persons were very richly dressed. The beauty of the church, and of all true Christians, lies in their moral virtues and Christian graces; qualities which, though undervalued by the world, are highly estimable in the sight of God, of angels, and of "the spirits of just men made perfect." The reciprocal affection between Christ and his church, is expressed on her part by comparing him to a casket of perfume, and to a nosegay of fragrant blossoms: on his part, by commending her general beauty, (for *fairness* does not here refer to her complexion,) and particularly her eyes. Apply this to the eyes of the understanding, and the allusion is easy to be understood; and bearing in mind the close connexion between the understanding and affections, (for what we approve we love,) we may refer this imagery to both. The two last verses we feel inclined, with Bishop *Patrick* and Dr. *Boothroyd*, to apply to the bride, who expresses therein her admiration of her beloved Lord, and of the preparations he had made for her accommodation, both in the verdant carpet of the lawn, and in the roof and galleries of the palace: or, if the idea we have already suggested be founded in fact, that the house of the forest of Lebanon was made to imitate rural scenery, both the carpet and the roof may refer to the same building. (See note on ver. 16.)

CHAP. II. Ver. 1—17. *Spiritual intercourse between Christ and his Church.*—Commentators are now generally agreed in ascribing the first verse of this chapter to the bride, partly because the original terms for *rose* and *lily* are feminine; and partly because it introduces better the reply of the bridegroom in the following verse. It also agrees better with the modesty of a new bride. After all the compliments she had received, she still considers herself as "a rose-bud of the field, a lily" which grew wild among "the valleys." Modesty is a Christian grace, equally becoming churches and individuals; and to be humble in our own eyes, is the way to be exalted by him who "resisteth the proud, but giveth more grace to the humble." (James iv. 6, 10.) Accordingly the bridegroom, in his reply, though he admits his fair one to be a "lily," intimates that she was as much superior to others, as a lily to the thorns that sometimes grow around it.

The bride, in return, (ver. 3.) compares her beloved to a citron tree, and prefers him to all others, as the citron tree, with its precious fruit, is preferred to all the trees of the forest.

Ver. 7. *As one that turneth aside.*—See margin. But we prefer the textual rendering, as agreeing better with the pastoral imagery.

Ver. 8. *If thou know not.*—It is evidently absurd, to suppose this verse to be the language of the attendant virgins, or unestablished converts; for how should they be able to instruct the spouse in her perplexity, and even to answer the request which she had addressed to her Beloved. No doubt the Bridegroom is here introduced, as counselling his faithful spouse, with an encouraging commendation of her spiritual beauty, as compared with the rest of Adam's fallen race. If she were at a loss, and feared lest she should mistake some company of hypocrites or heretics for his chosen people; she could not do better, than to consider the examples of the most approved believers in the successive ages of the church, as recorded in the word of God, with the doctrines which they maintained; to follow their steps, without regarding those who pretended to new discoveries, and taught opinions, either unknown in other ages, or condemned as heresy; to mark such pastors, as simply kept the beaten track, the good old way; to attend on their ministry, with her children, or young converts; and to instruct such as were put under her care according to their example. The *literal* meaning of this, as applied to Pharaoh's daughter, is not especially stated by those who adhere to that mode of interpretation.—*Scott.*

Ver. 9. *To a company of horses.*—Dr. *Good*, "One of the steeds;" Dr. *Percy*, "My mare;" *Williams*, "The horse," using the word as plural, like *cavalry*. Egypt produced the finest horses in the world, and the best horses of Egypt were doubtless chosen for Pharaoh's chariot. The idea meant to be conveyed is probably corpulency, which, in the East, is a mark of beauty.

Ver. 10. *Thy cheeks, &c.*—The spiritual gifts and graces, which Christ bestows upon his church and every true believer, and which render their professed faith, and their conversation among men, ornamental and becoming, seem to be here described by the external ornaments then in use: and not without reference to the ornaments used in the harnesses of horses, especially in the royal chariots.—*Scott.*

Ver. 11. *Borders of gold with studs of silver.*—That is, ornaments of jewellery, in which there may be an allusion to the dress and furniture of Pharaoh's horses. This verse is generally supposed to be the reply of the attendant virgins, who thus engaged to prepare for the spouse the ornaments with which she was about to be decorated: but, as the increase and perfection of the church's spiritual adorning is the gift and work of God; it may be doubted whether this language should not be considered, in respect of the new creation, as in some respects similar to the remarkable words of the Creator, when about to form our first parents.—*Scott.*

Ver. 13. *A bundle of myrrh.*—*Myrrh* is a gum, and must therefore have been inclosed in a casket, in which form it was commonly worn in the bosom of females of the higher class. So *Harmer.*

Ver. 14. *Camphire.*—See margin. Dr. *Shaw* and Sir *W. Jones* explain this of the *Henna*, an elegant and odoriferous plant, which *Sonnini* says was worn by ladies as a nosegay.

Ver. 15. *Fair*—Here means *beautiful*, without any particular reference to the skin.—*My love.*—See margin. *Williams*, "Consort."—Here Christ again speaks, commending his beloved, as fair; especially, as having eyes like the dove, which are gentle, loving, and pure. This may imply her spiritual discernment and watchfulness, the purity and simplicity of her affection for him, and her mild and harmless conduct in the world.—*Scott.*

Ver. 16. *Our bed is green.*—*Williams*, "Verdant is our carpet." Drs. *Percy, Good, Boothroyd*, and others, consider the present scene as a shady grove; but if "the house of the forest of Lebanon" was, as some think, built to resemble a forest, that may be the scene here intended. See exposition 1 Ki. vii. 1.

CHAP. II. Ver. 1. *I am the rose . . . . the lily.*—The Rabbins applied this to the bride, as also *Ainsworth, Brightman, Cocceius*, and most of the moderns.—*Aquila* renders it the rose *bud*. (Hebrew, "the shaded rose,") and so *Parkhurst*. "A rose of the field," LXX.; so also *Percy, Good, Taylor, Boothroyd, &c. Sharon* was famous for its pasturage. See Isa. lxv. 10.—*The lily of the valleys.*—That is, a wild lily, such as grew among the corn. Not the small flower so vulgarly denominated among us.—It is most obvious to suppose that the Bridegroom here speaks, and declares his own preciousness and condescending love. The rose is considered as the chief of flowers; and it is probable that Sharon was eminent for roses of beautiful hue, and peculiar fragrancy. Thus Christ, in his person, character, and mediation, combines every excellency in the highest degree; and is most delightsome and refreshing to the souls of his people. The lily, which adorns the lowly valleys, is an apt emblem of his humiliation in assuming our nature, and his lowliness of heart; of his dwelling and communing with the "poor of this world," and "the poor in spirit," in this vale of sin and sorrow; and likewise of his sinless purity. His church too is "as the lily among the thorns." "They that believe in Christ partake of his excellences."—*Scott.*

2 As the lily among [b] thorns, so *is* my love among the daughters.

3 As the apple-tree among the trees of the wood, so *is* my beloved among the sons. I [c] sat down under his shadow with great delight, and his fruit [d] *was* sweet to my [e] taste.

4 He brought me to the [f] banqueting house, and his banner over me *was* [g] love.

5 Stay me with flagons, [h] comfort me with apples: for I *am* sick of love.

6 His [i] left hand *is* under my head, and his right hand doth embrace me.

7 I [j] charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, [k] showing [l] himself through the lattice.

10 ¶ My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

11 For, lo, the winter is [m] past, the rain is over *and* gone;

12 The flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the turtle is heard in our land,

13 The fig tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away.

14 ¶ O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet [n] *is* thy voice, and thy countenance *is* comely.

15 Take us the foxes, the little [o] foxes, that spoil the vines: for our vines *have* tender grapes.

b Mat.10.16 Ph.2.15.

c *I delighted and sat down.*

d Re.22.1,2.

e *palate.*

f *house of wine.*

g Jn.15.9.. 15.

h *strew me.*

i c.8.3..5.

j *adjure.*

k *flourishing.*

l Lu.24.35.

m Ep.5.8.

n Pr.15.8. Re.5.8.

o Eze.13.4.

"Under his shade (saith she) I delighted and sat down." She then relates the happiness she had enjoyed whilst sitting within the wine-cave (probably) in the garden, surrounded with fruit and confectionaries, there enjoying those chaste embraces to which her marriage relation had entitled her, she strongly deprecates the idea of being deprived of them. The charge here given, is in the form of adjuration, which it is very difficult to reconcile with the Mosaic law, which forbade swearing by the creatures: it was, however, common, in making a covenant, to call even dumb creatures to bear witness to it. So Abraham, in his covenant with Abimelech, "set apart seven ewe lambs" for that purpose. (Gen. xxi. 30.) And it appears, by Bruce's Travels, that a similar custom is preserved in the East to the present day.

In applying the privileges and enjoyments of a married state to the spiritual communion between God and his church, or between Christ and believers, great prudence and caution should be observed; but in the application itself, we are certainly warranted by many passages, both in the Old and New Testaments. The house of God (or, indeed, any place wherein he manifests his presence) is his banqueting house, where he makes a feast of wine, and of the richest provisions: that is, of the blessings of the gospel. Of this we have many instances in the Psalms of David, and in the prophecies of Isaiah. In Hosea it is said, "I will allure her, (Israel,) and bring her into the wilderness, and speak comfortably to her.... And thou shalt call me *Ishi*, (my husband,) and thou shalt no more call me *Baali* (my lord): and I will betroth thee unto me for ever." (Hos. ii. 14—19.) So in Isaiah, (ch. lxii. 5.) "As the bridegroom rejoiceth over the bride, (so) shall thy God rejoice over thee." In the New Testament, Jesus Christ is pointed out, by John the Baptist, under the same images, "He that hath the bride, is the bridegroom," &c. (John iii. 29.) and by St. Paul, both to the Corinthians and Ephesians. To the former church he says, (2 Cor. xi. 2.) "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." And to the latter, he represents Christ as the husband of the Church, who had given his own life for her redemption. (Ephes. v. 23—27.) Thus the matrimonial state is sanctified, as an image both of Christian privileges and Christian duties.

In the next scene (ver. 8, &c.) the voice of the beloved is heard as at a great distance, and the bride anticipates that he is hastening to her company, as "a roe or a young hart

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Ver. 3. *As the apple.*—The Chaldee says "citron," which we have no doubt is the tree intended. So all the modern critics. Apples in Judea, according to *Harmer*, are very indifferent.—A traveller, scorched by the noonday sun, would gladly shelter himself under the branches of a spreading apple tree, or citron tree, and refresh himself with its fruit. Thus the believer remembers many seasons, when remorse of conscience, and fear of deserved wrath, with the temptations of Satan, and the injuries of the world, dismayed or distressed him, and left him without any conceivable refuge, except that revealed in Christ Jesus. To this he fled with earnest desires, and under it he sat down, or sheltered himself; while the pardon and peace, which it afforded him, were delightful to his heart: and the consolations of the Spirit of adoption, as fruits from this Tree of life, were "sweet to his taste," in proportion to his former terror, humiliation, and affliction, and to the degree in which he was weaned from earthly objects.—*Scott.*

Ver. 4. *Banqueting house.*—See margin. The best modern critics render this verse in the optative (as a request) like the following. Thus Dr. *Percy*, "O bring me into the house of festivity; spread the banner of love over me!" But if we adhere to our authorized version, as we still feel inclined, ver. 5 must be considered as addressed to the bridegroom.

Ver. 5. *Stay me with flagons.*—The word rendered *flagons*, is of very doubtful interpretation: in his former work on Canticles, the Editor gave more than a dozen versions, and could now add as many more. *Good*, *Fry*, and *Boothroyd* use "cordials," but *Gesenius* explains it of "a cake, or hardened syrup, made of grapes." In this doubtful case we may as well, perhaps, retain the general term "refreshments."—*Comfort me with apples.*—*Williams*, "Strew (or spread) citrons round me." See note on ver. 3.

Ver. 6. *His left hand.*—"This is a representation of the tenderest affection of a husband for his wife, when he sees her in danger to faint; and, being applied to Christ and his church, sets forth his readiness to succour us in all our needs, by the power of his spirit."—*Patrick.* Christ, though absent as to sight and full fruition, is present to the faith of his people; and the spouse here thankfully acknowledges, that he graciously comforted her, when ready to faint with earnest longings after him, or when under troubles and temptations.—*Scott.*

Ver. 7. *By the roes.*—*Williams*, "*Before* the roes;" so *Beth* is rendered, Gen. xxiii. 18.—According to our translation, these are the words of the spouse, concerning her Beloved, who "rested in his love" as one asleep, while employed in supporting and comforting her. In this sense the verse implies, that she, afraid of terminating his gracious visit by any disturbance, charges the daughters of Jerusalem not to awake him. We grieve the Spirit of God by wrong tempers; and others may ruffle and discompose us by their unseasonable intervention. The comforts of communion with God are but shortlived on earth; but care is required not to terminate them prematurely: and every thing should be avoided, which molests devotion, or damps the exercise of faith and love. But many suppose that the verse is the language of Christ concerning the spouse: and the original certainly favours this interpretation. "Christ chargeth them, which have to do in the church, as it were by a solemn oath, that they trouble not the quietness thereof." The roes and hinds of the field are gentle and pleasant creatures, but exceedingly timorous; and so are introduced as witnesses to the charge here given; which is indeed a solemn adjuration, not *by* them, but as *in their presence.*—*Scott.*

Ver. 9. *A roe, or a young hart.*—*Buffon*, Dr. *Shaw*, Sir *Wm. Jones*, and others, understand this of the antelope, or gazelle, the most beautiful animal of the forest.——*Shewing.*—See margin; alluding to the sportive playfulness of a young hart.——*Through the lattice.*—The latticed window of an arbour, according to *Harmer*; but if it be referred to the animal, the latticed boundary, probably of the pleasure garden, separated from the park by a light fence.

Ver. 12. *Of the singing.*—*Lowth*, "Of the song." This most poetical description of the approach of spring, in which the spouse speaks of Christ, as inviting her to walk abroad with him, may be variously applied. "The flowers" may denote the opening blossoms of holy affections and desires; "the time of the singing of birds," may mean his first grateful songs of praise; "the voice of the turtle," then first heard in the land, may signify the first comforts of the witnessing, sealing Spirit of God; "the green figs, and tender grapes," or *buds*, which are pleasant to the smell, represent the first immature fruits of righteousness, which promise a future valuable increase; and all these encouraging tokens and evidences of divine favour, are employed as motives to the soul, to follow Christ more entirely. The passage may also be accommodated to the believer's renewed comforts, after a season of temptation and discouragement; to the renewed peace of the church, after sore persecutions; and to the completion of the happiness of all true believers in heaven. —*Scott.*

Ver. 13. *The fig tree putteth forth.*—*Green*, "Sweeteneth;" i. e. ripeneth

Ver. 14. *In the secret* places *of the stairs.*—*Williams*, "In the secret fissures of the cliffs." *Good*, "In the fastnesses of the precipices."—Christ is still the speaker. The spouse, conscious of her unworthiness, and ashamed of her former sins, her remaining depravity, and the imperfection of her present services, had hidden herself "in the clefts of the rock," or in some retired place, as declining his gracious invitation. "Thou that art ashamed of thy sins, come and show thyself unto me." In this is represented a mixture of humility and unbelief, common in the experience of true but unestablished believers. Some, however, understand the verse, of the church, or believers, fleeing from persecution, into the most retired places; (as the dove flees into the recesses of the rock from the birds of prey;) yet there encouraged to present her worship, as assured of the tender affection and gracious acceptance of her beloved, though despised and hated by the world. The faithful and loving dove is an apt emblem of the true church, as espoused to Christ; and by her conformity to him, through the sanctification of the Spirit, she is well pleasing in his sight.—*Scott.*

Ver. 15. *The foxes.*—Foxes are very fond of grapes; whether "the *little* foxes" intend the same species, may be doubtful. *Hasselquist* calls the *jackall* "the *little* eastern fox." *Harris's* Nat. Hist.

By these *foxes*, &c. commentators generally understand heretics; that is, persons who propagate dangerous and fundamental errors.—Perhaps, in general, it is a caution against every thing, however plausible, or considered as a small matter, which tends to hinder the prosperity of the church and the fruitfulness of believers, and against heresy in particular. Whatever wastes time, squanders money, or engrosses a large share of attention, and tends to the neglect of the means of grace, is of this kind: and even when the pursuit, or study, (such as of music, painting, and various other things of the same nature,) is not directly criminal in itself; it spoils the vine, and mars its tender grapes, with the unsuspected subtlety of the fox. The first rising of sinful thoughts and desires, and the beginnings of those trifling pursuits, are like "the little foxes," which, if not taken, will spoil the vines. Trifling visits, which waste much time, incur expense, put the mind out of frame for devotion, and intrude on the hours that should be employed in meditation, self examination, searching the Scripture, and secret prayer, are peculiarly injurious in this respect: and no good can arise from such unnecessary intercourse with worldly people; or with superficial professors of the gospel, whose company is still more prejudicial. Specious deviations from the truth, which make a *little* allowance for the pride, avarice, vanity, or indolence of our hearts, and admit of some measure of conformity to the world, and to the discourse of those who are ever asking, What harm is there in this, or in that? or, What need of this or that measure of diligence? are *little* foxes, which spoil the vines: and which must be taken and removed out of the way, by private Christians and public teachers, who desire to be, or to see their people fruitful branches of the living Vine.—*Scott.*

16 ¶ My beloved *is* [p] mine, and I *am* [q] his: he feedeth among the lilies.

17 Until [r] the day break, and the shadows flee away, turn, my beloved, and be [s] thou like a roe or a young hart upon the mountains of [t] Bether.

CHAPTER III.

1 The church's fight and victory in temptation. 6 The church glorieth in Christ.

BY night [a] on my bed I sought him whom my soul loveth: I sought him, but I [b] found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen [c] that go about the city found me: *to whom I said*, Saw ye him whom my soul loveth?

4 *It was* but a little [d] that I passed from them, but I found [e] him whom my soul loveth: I held [f] him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 I [g] charge you, O ye daughters [h] of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

6 ¶ Who *is* this that cometh out of the wilderness [i] like pillars of smoke, [j] perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold his bed, which *is* Solomon's; threescore valiant [k] men *are* about it, of the valiant of Israel.

8 They all hold swords, *being* expert in war: every man *hath* his sword upon his [l] thigh because of fear in the [m] night.

9 King Solomon made himself a [n] chariot of the wood of Lebanon.

10 He made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple, the midst thereof being paved *with* love, for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold [o] king Solomon with the crown wherewith [p] his mother crowned him in the day of his [q] espousals, and in the day of the gladness [r] of his heart.

p Ps.63.1.
q 1 Co.3.23.
r 2 Pe.1.19.
s c.8.14.
t or, *division.*
a Is.26.9.
b Job23.8,9.
c c.5.7. Eze.3.17.
d c.6.12.
e Is.45.19. Je.29.14, 13.
f Re.3.11,12
g c.2.7. 8.4,5
h Mt.4.8.
i De.8.2. Is.43.19.
j Ph.4.18. Re.5.8.
k 2 Ki.6.17. He.1.14.
l Ps.45.3.
m Is.27.3.
n or, *bed.*
o Re.1.7.
p He.2.9.
q Jn.3.29. Re.21.9, 10.
r Is.62.5.
s Eze.16.14.
b or, *eat of.*

CHAPTER IV.

1 Christ setteth forth the graces of the church. 8 He showeth his love to her. 16 The church prayeth to be made fit for his presence.

BEHOLD, thou *art* [a] fair, my love; behold, thou *art* fair; thou *hast* doves' eyes within thy locks: thy hair *is* as a flock of goats, that [b] appear from mount Gilead.

2 Thy teeth *are* like a flock *of sheep that are even* shorn, which came up from the washing; whereof every one bear twins, and none *is* barren among them.

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bounding over the mountains." She then sees his near approach, and hears his invitation to accompany him in the sweet enjoyments of rural scenery, and the opening spring. If we consider these words as addressed to the Jewish church, we must understand it with reference to the approaching gospel dispensation, which, after the Mosaic economy, may be compared to the advances of spring and summer, after a dreary winter. It is a dispensation of light and life—of joy and singing. And the approach of Messiah was hailed at a less and less distance, in every succeeding age. In the mean time, much of his beauty and glory might be discerned through the lattice-work (as it were) of Jewish types and ceremonies, until the day should *breathe*, and with the refreshing breeze should arise "the Sun of righteousness," with healing beneath his wings. (Mal. iv. 2.)

CHAP. III. Ver. 1—11. *The relation of a dream on the preceding night: Solomon's approach in a state carriage.*—That this is the relation of a dream is the opinion of many modern commentators, and we know no other principle on which it can be explained. This is also the more natural, as in those early ages, dreams were made the vehicle of divine revelation, as was particularly the case with Solomon. (1 Kings iii. 5.) We need not allegorize all the circumstances of this dream: the object of relating it is, to show that her divine spouse occupied her thoughts by day and night: that when she obtained his presence, she was most unwilling to part from him: (Hos. xii. 4.) that the highest enjoyments known on earth, even those of a spiritual nature, are, when past, "as a dream when one awaketh." "When the Lord turned again the captivity of Zion, we were like them that dream." (Ps. cxxvi. 1, &c.)

The next scene which opens, (ver. 6.) is probably an early morning scene; and by the guard attending, we may suppose the carriage had been travelling all night. On waking, and going abroad, the bride discovers a cloud of smoke, which she attributes to the burning perfumes in silver or golden censers, and which she compares, for value, to the powders of the merchant, of which gold dust was a principal article.

The palanquin here described, is of the most costly materials, and elegant construction: considering it as emblematical of the gospel dispensation, we might remark its *magnificence:* it displays the glory and majesty of the King of Zion:—its *comfort;* it is lined with the expressions of divine love and mercy:—its *security;* it is safely guarded; and "are not all the angels ministering spirits," or guardian angels, "sent forth to minister unto them that shall be heirs of salvation." Lastly, when the nuptial crown of Solomon is alluded to, it may direct our attention to Him who, when he shall come again in glory, will have "on his head many crowns." (Rev. xix. 12.) The most important consideration for us is, to prepare to meet him—"Behold, the Bridegroom cometh!"

CHAP. IV. Ver. 1—16. *The love of Christ, and the beauty of the Church.*—The bridegroom may here be supposed to have alighted from his palanquin, to converse with the bride, when he commends the beauty of her countenance, and the symmetry of her features. This description may not, indeed, exactly suit European ideas; but the images are certainly

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Ver. 17. *Until the day break.*—Hebrew, "Breathe," or blow fresh, Drs. *Gill* and *Percy*.—This may refer to the shadows of the Mosaic dispensation, which were dispelled by the breaking of the gospel day, and the rising of "the Sun of Righteousness;" or to the darkness and shadows of our state on earth, which will shortly be changed for heavenly light and substantial felicity.—*Scott.*

——*Of Bether.*—See margin; i. e. craggy mountains. [*Bether* was probably the *Betaris* of the *Antonine Itinerary*, between Cæsarea and Diospolis, or Lydda, eighteen miles from the former and twenty-two from the latter; and the *Bether* of the Rabbins, which they place four miles from the sea.]—*Bagster.*

CHAP. III. Ver. 1. *By night on my bed.*—This seems to imply, that the marriage had been consummated, after which, it appears, the bride and bridegroom passed the other nights of the feast separately. *Percy's* New Trans. *Lewis's* Heb. Antiq.—Some interpreters suppose, that the spouse seeking her Beloved, 'by night on her bed,' denotes a season of darkness and drowsiness, of dim apprehensions, languid affections, and heartless services. Others accommodate it to a season of affliction. "The church, by night, that is, in troubles, seeketh to Christ, but is not incontinently" (immediately) "heard." But perhaps solitude and retired meditation are principally intended; as David "remembered God on his bed, and meditated on him in the night-watches," which showed the fervency of his love.—*Scott.*

Ver. 2. *I will rise now.*—So she said to herself, in sleep.—"The streets, and broad ways of the city," seem rather to imply earnestness in all the means of grace, in which sweet communion with the Lord should be sought; than to mark the distinction between public, social, and private duties. Thus the spouse is represented as seeking her Beloved in every part of the city.—*Scott.*

Ver 3. *The watchmen.*—That is, the patrol which guarded the royal palace.

Ver. 4. *Into my mother's* house.—Some have argued from this, that the pride could not be Pharaoh's daughter; but they forget that this is the relation of a dream.—The church at large may be called the mother of believers; the public ordinances are the chambers, in which they are born of God: and the Spouse, bringing her Beloved into this house and these chambers, may signify the believer's open profession of his faith, and joining himself to the Lord and his people; with a declaration, expressed or implied, of his intention to walk with them in love and holy obedience.—*Scott.*

Ver. 8. *Who.*—Most of the modern translations read "What," which we think much better.

Ver. 7. *His bed.*—The term here used may signify a litter, or travelling bed, in which great personages were carried by bearers; a palanquin, as explained in verse 9.——*Threescore*, &c.—[These were the *guards* about the pavilion of the bridegroom; which were required both for the security and state of the prince.]—*Bagster.*

Ver. 9. *A chariot.*—Heb. *Apireon.* The word is found only in this place, and *Gesenius* explains it "a sedan, a litter, a portable couch," the same as the bed above-mentioned, and which is described as it approaches nearer.

Ver. 10. *The bottom.*—*Williams*, "Its carpet of gold." (i. e. cloth of gold; see Esther i. 6.) its seat (or cushion) purple. &c.——*Paved with love.*—*Williams*, "Lined;" *Boothroyd*, "Spread."——*For the daughters.*—The clause rendered "*for* the daughters of Jerusalem," may mean "*by* or *from*, the daughters of Jerusalem." Solomon's chariot was adorned by their needlework, and the figures, whatever they were, wrought by them, are no unapt emblem of Christians "adorning the doctrine of God their Saviour in all things."—*Scott.*

Lady *M. W. Montague* informs us, that the Turkish coaches are painted on the inside with baskets of flowers, &c. intermixed with poetical mottos. This carriage was perhaps lined with ornamental needlework, for which the Jewish ladies were famous. See Jud. v. 30. Prov. xxxi. 22, &c.

Ver. 11. *The crown.* &c.—This was probably the *nuptial* crown which Bathsheba might place upon his head.—This verse contains the most express allusion to the marriage of Solomon, of any in the whole book: but it is not said whether to Naamah the Ammonitess, his first wife as far as we know, or to Pharaoh's daughter, or to some other of his wives. It seems that it was customary in ancient times, for the bridegroom, or bride, or both, to wear a nuptial crown; and it may be supposed that Solomon's on such a joyful occasion, would be very magnificent. It was put on his head by his mother Bathsheba.—"O ye daughters of Zion, . . . look upon king Solomon, as he sits solemnly crowned in the day of his greatest royalty and triumph; and compare his highest pomp with the divine magnificence of my Saviour, in that day when his blessed marriage shall be fully perfected above to the eternal rejoicing of himself and his church, and see whether there be any proportion between them." Bishop *Hall.*—*Scott.*

CHAP. IV. Ver. 1. *Doves' eyes.*—See note on chap. v. 12.——*Thy hair.*—As goats; i. e. as the hair of goats, clean, and fine, and soft.——*That appear.*—See margin; or, that browse on. *Hodgson, Lowth, &c.*

Ver. 2. *Thy teeth are like a flock.*—That is white, uniform, and none wanting.

3 Thy lips *are* like a thread of scarlet, and thy speech [c] *is* comely: thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy neck *is* like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 Thy two [d] breasts *are* like two young roes that are twins, which feed among the lilies.

6 Until [e] the day [f] break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7 Thou [g] *art* all fair, my love; *there is* no spot in thee.

8 ¶ Come with me from Lebanon, *my* [h] spouse, with me from Lebanon: look from the top of Amana, from the top of [i] Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

9 Thou hast [j] ravished my heart, my sister, *my* spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, *my* spouse! now much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O *my* spouse, drop *as* the honeycomb: [k] honey and milk *are* under thy tongue; and the smell of thy garments *is* like the smell [l] of Lebanon.

12 A garden [m] inclosed *is* my sister, *my* spouse; a spring shut up, a fountain sealed.

13 Thy plants *are* an orchard of pomegranates, with pleasant fruits; [n] camphire, with spikenard,

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh [o] and aloes, with all the chief spices:

15 A fountain of gardens, a well of living [p] waters, and streams from Lebanon.

16 ¶ Awake, O north wind; and come, thou south, blow upon my garden, *that* the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

CHAPTER V.

1 Christ awaketh the church with his calling. 2 The church having a taste of Christ's love is sick of love. 9 A description of Christ by his graces.

I AM come [a] into my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: [b] eat, O [c] friends; drink, [d] yea, drink [e] abundantly, O beloved.

2 ¶ I sleep, but my heart waketh: *it is* the voice of my beloved that [f] knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My beloved put in his hand by the hole *of the door*, and my bowels were moved [g] for him.

5 I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers *with* [h] sweet-smelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: I sought [i] him, but

c Pr.31.26. Col.4.6.
d Pr.5.19. c.7.3.
e c.2.17.
f *breathe.*
g Ep.5.27.
h Is.54.5. Ho.2.19, 20.
i De.3.9.
j or, *taken away.*
k Pr.24.13, 14. c.5.1.
l Ge.27.27. Ho.14.6,7.
m *barred* nor *cypress* c.1.14.
o c.5.1.
p Jn.4.10, 14; 7.38.
a c.4.11,16.
b Is.55.1,2.
c Jn.3.29. 15.13..15.
d or, *and be drunken with loves.*
e Re.22.17.
f Re.3.20.
g or, (as some read) *in me.*
h *passing*, or, *running about.*
i c.3.1,3.

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in accordance with the taste of the East, and such as are employed by their chastest poets; and that, too, in reference to moral and religious subjects, as is most satisfactorily proved in the writings of Sir William Jones, Bishop Lowth, and other eminent eastern scholars. We think ourselves fully justified in our application of these images to the moral and spiritual beauty of the church, and her divine Redeemer's love, by many similar images which occur in other parts of the sacred volume. Thus (in Ps. xlv. 11.) it is said to her, "The King (doubtless King Messiah) shall greatly desire thy beauty: for he is thy Lord, (thy spiritual husband,) and worship thou him." So St. Paul tells us, that Christ and the church are "one flesh," even as man and wife. "This is a great mystery, (he adds,) but I speak concerning Christ and the church." (Ephes. v. 31, 2. See also the Scriptures referred to in the Introduction to this book, at the commencement of page 729.

The supreme authority which instituted marriage, has pronounced it not only innocent, but "honourable." (Heb. xiii. 4.) And experience shows, that when men began to consider it in the opposite light, and affected *monachism* for greater purity, they sunk into crimes the most unnatural and detestable. Let us beware, therefore, of attempting to refine upon the divine law, or aiming to be purer than God's commands. That which God has pronounced holy, let us not dare to call "unclean." But to return from this digression: When the bride is described as "all fair," and "without spot," is not this the very character of the Christian church, and of the true believer, as she appears before her Lord? He who purchased her by his own blood, sanctifies her by his word and Spirit, "that he may present her to himself, a glorious church, not having spot, or wrinkle, or any such thing;—that it, (or she) should be holy, and without blemish," in which the very passage before us seems referred to. (Comp. Ephes. v. 25—28.)

When the church is here required to come from Lebanon and Hermon, from the dens of the lions, and the mountains of the leopards; what can it mean but for her to forsake the world, and cast herself upon the protection of her celestial husband? And when she is compared to "a garden enclosed, and a spring sealed," what can it import, but a devotion to her Lord, and to him *alone*. Then does she produce the sweetest plants, and the most pleasant fruits, which are not to be considered as the wild productions of nature, but must be attributed to the living waters and the heavenly gales, by which alone fertility can be produced.

CHAP. V. Ver. 1—16. *Another dream, which introduces a description of the Messiah, as the beloved of the Church.*—In the close of the preceding chapter, the bride, that is, the church, had been wishing and praying for the influences of the Holy Spirit, to awaken her energies, and warm and invigorate her piety, that her Beloved, coming into his garden, might show his approbation, or, as it is metaphorically expressed, "eat his pleasant fruits." The verse which opens this chapter, which certainly ought not to have been separated from the preceding, is the answer of the bridegroom, expressing his delight in her conduct and conversation. "I am come into my garden;" *i. e.* the church; (see chap. iv. 12.) "I have gathered my spices;" (ch. iv. 13, 14.) "I have eaten my honey," (from the comb) meaning, listened to her conversation; (ch. iv. 11.) "I have drunk my wine," I have received the utmost pleasure in the evidence of thy love and attachment; and then he turns round to his companions, and invites them to partake with him the pleasures of her conversation. "Eat, O friends; drink, yea, drink abundantly, O beloved."—The marriage feast, we must recollect, was kept open during all the seven days appropriated to its celebration.

The following verses relate another dream, more evidently so than that in chap. iii. for it is not easy to describe a dream in language more correct and beautiful than this: "I slept, but my heart waked." Indeed, upon that hypothesis, all the circumstances are natural and easy; but upon any other, utterly inexplicable. The object of this dream is evidently to introduce a portrait of the Beloved, who is described as fair and beautiful, tall and majestic, and clothed in royal apparel. In applying this allegorically, there is no doubt but it must refer to the Messiah, the same illustrious person who is described in the 45th Psalm, as "fairer than the children of

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Ver. 3. *Thy lips like a thread of scarlet*, (or crimson.)—That is, thin and red.—*Thy temples.—Percy, Good, &c.* "Cheeks."—*Like a piece.—Patrick* and others render it, "the flower of the pomegranate."

Ver. 4. *Tower of David.*—[That is, long, erect, slender, according to the nicest proportions, and decorated with gold, gems, and large pearls; like one of the turrets of the citadel of Zion, remarkable for its elegance, and for the trophies with which it was adorned.]—*Bugster.*

Ver 5. *Thy two breasts.—Bochart* and others think the nipples on a white bosom, are compared to twin roes, feeding among white lilies. It may be objected that chap. i. 5, 6. she speaks of herself as dark complexioned; but this may be intended of the face only, and must be taken with some abatement, (see note there.) as is evident from what is said of the cheeks.

Ver. 6 *Mountain of myrrh*, &c.—The bride is here compared to a hill of fragrant plants. Compare ver. 13, 14.

Ver. 9 *Thou hast ravished.*—See margin; rather, "captivated."—*With one of thine eyes.*—With a side view, perhaps; but in some parts of the East, ladies in conversation, raise one side of their veil. Dr. *Percy* "With one (glance) of thine eyes, with one turn of thy neck." This is quite in the style of the oriental poets.

Ver. 11. *Thy lips.*—That is, conversation.

Ver. 13. *Camphire.*—See margin. The various aromatic plants here named, remind us of Psalm xlv. 8.

CHAP. V. Ver. 1. *Drink abundantly.*—See margin. On the mystical devotion of the Persians, and other Asiatics, see the Author's "New Translation," Preliminary Essay. In reference to true religion, it can mean nothing but that rapture or fervour of devotion, sometimes experienced by eminently pious persons, but which should not be considered as essential to its reality.

Ver. 3. *I have washed my feet.*—A Hindoo, (who never wears shoes within doors,) wipes or washes his feet before he retires to rest; and if called up in the night, will often plead, that he shall daub his feet.—*Ward's* Hindoos.

Ver. 4. *By the hole of the door.*—This refers to the locks or latchets of the ancients, somewhat like those in our own country villages.

Ver. 5. *Dropped with myrrh.*—That is, with liquid perfume.

Ver. 6. *Failed.—Williams*, "fainted;" as we should say, ready to drop.

I could not find him; I called him, but he gave me no answer.

7 The watchmen that went about the city found me, they smote [j] me, they wounded [k] me; the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, [l] that ye tell him, that I *am* sick of love.

9 ¶ What *is* thy beloved more than *another* beloved, O thou fairest [m] among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

10 My beloved *is* white and ruddy, [n] the chiefest among ten thousand.

11 His head *is as* the most fine gold, his locks *are* [o] bushy, *and* black as a raven.

12 His eyes [p] *are as the eyes* of doves by the rivers of waters, washed with milk, *and* [q] fitly set.

13 His cheeks *are* as a bed of spices, *as* [r] sweet flowers: his lips *like* lilies, dropping sweet-smelling myrrh.

14 His hands *are as* gold rings set with the beryl: his belly *is as* bright ivory overlaid *with* sapphires.

15 His legs *are as* pillars of marble, set upon sockets of fine gold: his countenance [s] *is* as Lebanon, excellent as the cedars.

16 His [t] mouth *is* most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

j Ps.141.5.
k Ho.6.5.
l *what.*
m Ps.45.13. c 1.8.
n *a standard bearer.*
o or, *curled.*
p c.4.1.
q *sitting in fulness; i. e. fitly placed, and set as a precious stone in the foil of a ring.*
r or, *towers of perfumes.*
s Re.1.14.. 16.
t *palate.*
a Je.14.8.
b Mat.18.20

CHAPTER VI.

1 The church professeth her faith in Christ. 4 Christ showeth the graces of the church, 10 and his love towards her.

WHITHER is thy beloved gone, O thou fairest among women? whither is thy beloved turned [a] aside? that we may seek him with thee.

2 My beloved is gone [b] down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

c c.2.16. 7.10.
d ver.10.
e or, *puffed me up.*
f c.4.1..3.
g Mat.21.19 25.30.
h Ps.45.14.
i Re.7.9.
j Re.21.10, 11.
k Ps 14.5. ver 4.
l Jn.15.16.
m c.7.12.
n *I knew not.*
o or, *set me on the chariots of my willing people.* Ps.110.3.
p Ga.5.17.
q or, *Mahanaim.* Ge.32.2.
a Ep.6.15.
b Ps 45 10, 13.

3 I [c] *am* my beloved's, and my beloved *is* mine: he feedeth among the lilies.

4 ¶ Thou *art* beautiful, O my love, as Tirzah, comely as Jerusalem, [d] terrible as *an army* with banners.

5 Turn away thine eyes from me, for they have [e] overcome me: thy [f] hair *is* as a flock of goats that appear from Gilead.

6 Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one barren [g] among them.

7 As a piece of a pomegranate *are* thy temples within thy locks.

8 There are threescore queens, and fourscore concubines, and [h] virgins without [i] number.

9 My dove, my [k] undefiled is *but* one; she *is* the *only* one of her mother, she *is* the choice *one* of her that bare her. The daughters saw her, and blessed her: *yea*, the queens and the concubines, and they praised her.

10 ¶ Who *is* she *that* looketh forth [j] as the morning, fair as the moon, clear as the sun, *and* terrible [k] as *an army* with banners?

11 I went down into the garden of nuts to see the fruits [l] of the valley, *and* [m] to see whether the vine flourished, *and* the pomegranates budded.

12 [n] Or ever I was aware, my soul [o] made me *like* the chariots of Ammi-nadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were [p] the company of [q] two armies.

CHAPTER VII.

1 A farther description of the church's graces. 10 The church professeth her faith and desire.

HOW beautiful are thy feet with [a] shoes, O prince's [b] daughter! the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman.

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men;" as having "grace poured into his lips;" as being "clothed in glory and majesty;" his garments richly perfumed, and his hand wielding the sceptre of the church and of the world. (Compare that Psalm throughout.)

CHAP. VI. Ver. 1—13. *The church, in the absence of her heavenly spouse, anticipates his speedy return: he returns, and repeats and amplifies his commendations of her.*—The commendations of her beloved by the spouse, excite others to seek him with her, to whom she gives a farther description of his beauty and glory. At the same time she expresses herself confident that he was not far off; that he was only in the gardens; and as he had signified his love to her, and accepted her vows of love to him, she doubted not but that he would soon return to her. While she expresses her confidence in this, he suddenly re-appears, and again expresses his admiration and attachment to her person, partly in the same language as he had before employed, and partly in other terms, no less affectionate and beautiful. She is compared to Tirzah and Jerusalem, the two most beautiful cities of Judea, and to their bannered turrets; or perhaps to an army in military array, with all its banners gleaming to the sun. He then confesses himself enamoured with her charms, and declares that, though he had seen 'threescore queens, and fourscore concubines, and virgins without number," she remained unrivalled in his affections and esteem. But shall it be said that the All-beautiful and Infinitely-pure, can delight himself in sinful mortals? What saith the prophet Zephaniah, in his name, to the Jewish church? "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will *rest* in his love; he will joy over thee with *singing*." (Zep. iii. 17; compare Isa. lxii. 5.)

In the latter verses of this chapter, the bride (the Lamb's wife) is compared, for her opening virtues, to the rising dawn; and her beauty to the moon for softness, and to the sun for splendour—and to what else? "An army with banners," say our translators; but the original says nothing of an "army," and the banners, or streamers, here intended, should seem to be celestial, and related to the sky; but whether they relate to the eccentric path of a comet, the coruscations of the Northern lights, or some other splendid meteor, we presume not to decide. All the real beauty and glory which the church possesses, or its individual members, is certainly of celestial origin. Whatever moral dress she wears, or whatever spiritual beauty she exhibits, it is "the comeliness" which the Lord hath "put upon" her: (Ezek. xvi. 14.) and as to her splendour and glory, we know that it arises solely from being "clothed with the Sun," even the Sun of righteousness. (Mal. iv. 2. Rev. xii. 1.)

CHAP. VII. Ver. 1—13. This chapter we think very unhappily translated, and by many improperly expounded. It has

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Ver. 7. *The watchmen.*—That is, the guards of the palace. See chapter iii. 3.——*Took away my veil.*—That is, drew it on one side, to see who I was.

Ver. 8. *That ye tell him.*—Hebrew, "What should ye tell him? That I am sick with love."—*Williams.* Compare ch. ii. 5.

Ver. 10. *White and ruddy.*—So David is described. 1 Sam. xvi. 12.——*The chiefest.*—See margin. The tallest and most comely youth were doubtless appointed to this office.

Ver. 11. *His head as the most fine gold.*—Most refer this to his splendid crown, but perhaps it may refer to the internal value; so Solomon calls the skull "the golden bowl." (Ec. xii. 6.)——*Locks* are *bushy.*—As the branches of the palm tree.—*Michaelis.*

Ver. 12. *Washed with milk.*—[Rather, "His eyes are as doves;"—the deep *blue* pigeon, the common dove in the East, whose brilliant plumage vibrates around his neck every sparkling hue, every dazzling flash of colour. And this pigeon standing amid "the torrents of water," or the foam of a waterfall, would be a blue centre with a bright space, like the iris of the eye, surrounded by the white. This idea has not escaped the poets of Hindostan; for the following passage is found in the Gitagovinda: "The glances of her eyes played like a pair of water birds of azure plumage, that sport near a full blown lotos in a pool, in the season of dew."]—*Bagster.*——*Fitly set.*—See margin. *Percy* renders it, "sitting at the full streams."

Ver. 13. *As sweet flowers.*—See margin; referring doubtless to the beard and whiskers, no inconsiderable feature of masculine beauty, in the East. ——*His lips like lilies.*—The beautiful *red* Syrian lilies. Compare ch. iv. 3.

Ver. 24. *As gold rings set with the beryl.*—Hebrew, *tarshish*, which the Rabbins say, was sea-green. This is supposed to mean the fingers being covered with rings.——*His belly.*—This word certainly includes the whole trunk of the body, which, being compared to ivory, overlaid with sapphires, may intend the royal garments, blue and white, Esther viii. 15.; or, as others think, the body itself, covered with a blue robe.

Ver. 15. *Upon sockets.*—*Williams*, "pedestals."——*Countenance as Lebanon.*—That is, his figure tall and majestic.

CHAP. VI. Ver. 4. *Tirzah*—signifies "delectable," and is supposed to have received its name from the beauty of its situation.—*Boothroyd.*

Ver. 12. *Like the chariots of Ammi-nadib.*—See margin. This has been generally taken as a proper name, but it may be applied to the mind being carried away with joy, or transport.

Ver. 13. *Shulamite.*—*Williams*, "Solima." "Bride of Solomon," *Good, Boothroyd*, and others.——*The company of two armies.*—Perhaps meteors in the sky; compare ver. 10. But it may be applied to a chorus of musicians, or dancers.

CHAP. VII. Ver. 1. *Thy feet with shoes.*—Rather, "Sandals:" those of Judith ravished the eyes of Holofernes. Judith xvi. 9.——*Joints of thy thighs.*—*Williams*, "Cincture of thy loins." On the most mature reflection, we conceive this refers to the female drawers. Lady *M. W. Montague*, describing

2 Thy navel *is like* a round goblet, *which* wanteth not [c] liquor: thy belly *is like* a heap of wheat set about with lilies.

3 Thy [d] two breasts *are* like two young roes *that are* twins.

4 Thy neck *is* as a tower of ivory; thine eyes *like* the fish-pools in Heshbon, by the gate of Bath-rabbim: thy nose *is* as the tower of Lebanon which looketh toward Damascus.

5 Thy head upon thee *is* like [e] [f] Carmel, and the hair of thy head like purple; the king *is* [g] held in the [h] galleries.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature [i] is like to a palm tree, and thy breasts to clusters *of grapes*.

8 I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth *down* [j] sweetly, causing the lips of [k] those that are asleep to speak.

c *mixture.*
d c.4.5.
e *crimson.*
f Is.35.2. Mi.7.14.
g *bound.*
h Ps.68.24
i Ep.4.13.
j *straightly*
k *or, the ancient*

10 ¶ I *am* [l] my beloved's, and his [m] desire *is* toward me.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us see if the vine flourish, *whether* the tender grape [n] appear, *and* the pomegranates bud forth: there [o] will I give thee my loves.

13 The mandrakes give a smell, and at our gates *are* all manner of pleasant *fruits*, new and old, *which* I have laid up [p] for thee, O my beloved.

l c.2.16. 6.3.
m Ps.45.11.
n *open.*
o Ex.25.22. Ps.132.5. He.4.16.
p 1 Co.2.9.

CHAPTER VIII.

1 The love of the church to Christ. 6 The vehemency of love. 8 The calling of the Gentiles. 14 The church prayeth for Christ's coming.

O THAT thou *wert* as my [a] brother, that sucked the breasts of my mother! *when* I should find thee without, I would kiss thee; yea, [b] I should not be despised.

2 I would lead thee, *and* bring thee into my mother's house, *who* would instruct me: I would cause thee to drink of spiced wine [c] of the juice of my pomegranate.

3 His left hand *should be* under my head, and his right hand should embrace me.

a He.2.11, 12.
b *they should not despise me.*
c Pr.9.2,5.

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been generally understood as referring to the naked person of the spouse; and that this description is the language of the virgins, either in undressing or dressing her. It may be the latter: but we refer the doubtful passages, wholly to the dress, and that for the following reasons:—1. The language otherwise understood would not become the lips of virgins, much less the language of inspiration. 2. The other personal descriptions in this poem, and in the 45th Psalm, all expressly refer to dress. 3. The king was now waiting probably in the ante-chamber till the virgin attendants had finished the decoration of her person. 4. The Jews used to name the parts of the person for the dress of those parts, as the head, ver. 5.—5. The feet are clothed, which renders it more unlikely that the other parts of the body should be naked: ladies, we presume, do not bathe in slippers.—(For farther illustrations, see notes.)

CHAP. VIII. Ver. 1—14. *Mutual pledges of affection between Christ and his church, with an intimation of the calling of the Gentiles.*—The concluding verses of the preceding chapter connect so intimately with this, that it seems necessary to refer to them. In the close of that chapter, the spouse solicits her beloved to take an excursion into the surrounding country, to observe the advances of the spring, which, we have already remarked, is the season of the poem. See chap. ii. 11—13. where her beloved first makes the proposal to which she now accedes. Whatever love we may show to the Saviour, it originated with him. "We love him because he first loved us." (1 John iv. 19.) She promises to evince her attachment to him, by those fruits of faith and good works with which he is always well-pleased; at the same time she wishes to avoid the reproaches of the world on account of her attachment to the Saviour, for scorn and contempt are sometimes more difficult to bear than even imprisonment and stripes.

Ver. 5. commences a fresh stanza, or an idyl, (as Dr. Good styles it,) and these words appear to be the language of the virgins, who, on seeing the royal palanquin approach, inquire, as on a former occasion, "Who is this that cometh?" &c. It need not, however, be referred to the same scene: the wilderness here meant, may probably intend only one of the small wildernesses, or uncultivated spots, of which there were many in Judea, and some not far from the metropolis. These might, in the allegory, very properly represent barren and neglected spots within the boundary of the Christian church. The words "I raised thee," &c. are those of the bridegroom, reminding the spouse of her engagements to him by betrothment; and she begs (ver. 6.) to have a perpetual memorial in his heart. He then assures her, in return, (ver. 7.) that his love is as unextinguishable as it was unpurchasable.

The spouse, in ver. 8. presents a petition on the behalf of a younger sister, not yet marriageable, which Christian commentators in general apply to the case of the Gentiles, and ground here the calling of the Gentile church; and though some have objected to this interpretation, they do not appear to have supplied a better.

The bridegroom returns a kind reply: "If she be a wall, though low, we will raise her by turrets of silver;" that is, give her a marriage portion, that shall compensate all defects: and if she be an unprotected virgin, we will enclose and secure her from every danger.

The bride then turns his attention to herself: "I (was) a wall, and my breasts like towers:" that is, the Jewish church was, by the Spirit of prophecy, prepared for the coming of her Lord; then, says she, I was in his eyes "as one that found peace," or happiness. It was a time of love, when the bridegroom spread his skirt over her, and took her under his protection. (See Ruth iii. 9. Ezek. xvi. 8.)

At ver. 11. the subject again changes, and this verse is supposed to be addressed by the spouse to the virgins, as the next is to the bridegroom himself; neither of them are easy of explication. The situation of Baal-hamon is unknown and unimportant: but what was the vineyard of the bride? The sacred history informs us, that Pharaoh (her father) having previously taken Gezer from the Canaanites, and burnt it, afterwards made a present of it to his daughter, the wife of Solomon. It is very probable, that after having burnt the city, and destroyed its inhabitants, Pharaoh might have turned it into some kind of plantation, which the Hebrews would comprehend under the general name of vineyard, which she here speaks of as hers, and from which she received a certain revenue. This falling into the hands of Solomon, upon his marriage, some years afterwards, he rebuilt the city, which, according to Reland, was called Ga-

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her Turkish dress, mentions her drawers, which came down to her ancles, as composed of thin rose-coloured damask, embroidered with *silver* flowers: 'this surely is" *like jewellery*, the work of the hands of a cunning (or ingenious) workman. Dr. *Chandler* also describes drawers as part of the dress of the Eastern ladies, and mentions a fragment of Sappho, from which it appears they were worn in ancient Greece. See *Parkhurst's* Lexicon. The Lexicons of *Buxtorf*, *Cocceius*, *Leigh*, &c. favour this rendering.

Ver. 2. *Thy navel* is like *a round goblet that wanteth not liquor.*—Applying this as the other verses to the external form, it very naturally refers to the girdle fastened with a golden clasp set with rubies, which may be well compared to a cup or goblet filled with wine that is mixed with aromatics.——*Thy belly.*—Rather body; it is a very general term, applied either to the body of the man, or the womb of the woman. (See Judges iii. 21. Psalm xxii. 9.) Also to the region of the bosom and the heart. (See Job xv. 35. Prov. xviii. 8.; xx. 27.; xxii. 17, 18.) As we have applied chap. v. 14. to raiment of white and blue, so here we incline to think the raiment of the bride must be intended. The original Hebrew term here used is explained by the lexicons to mean *naked corn*; i. e. the grains of wheat, which were heaped together after threshing, and, as some think, strewed with lilies. Lily-work we know was the favourite pattern of the Hebrews, and their tabernacle and temple were full of it: we think, therefore, it may with propriety be understood of a vest wrought with lilies, and fastened with the girdle before mentioned. Still, however, we consider this emblematical, and that her robes were thus wrought to compliment her with the promise of fertility. So, Selden tells us, it was customary at the Hebrew marriages, to cast a few grains of wheat or barley over the new married couple, with friendly wishes of a numerous family; which was also probably accompanied by drinking together a glass of wine, (as at the present day,) and that possibly alluded to by "the goblet of wine" wrought in jewellery. These things may appear more probable, if we consider that the ancient Jews were accustomed to speak by action—(see the following Introduction to the Prophets,)—and were every where surrounded by types and figures.

Ver. 4. *Tower of ivory.*—The tower of David, probably, ch. iv. 4, supposed to have been built of pure white marble, polished like ivory.—*Eyes like fish-pools*—[i. e. "Thine eyes are dark, deep, clear, and serene, as the fish-pools in Heshbon."]—*Bagster.*——*Nose as the tower of Lebanon*—which had probably an abutment like a finely formed human nose.

Ver. 5. *Like Carmel.*—This was a mountain remarkable for its beauty, and might well represent a head erect, and crowned with the nuptial garland.——*The hair—like purple*—not the colour, but the shell of the *porpura*, (or murex,) which is spiral, and not much unlike the form in which English ladies of the present day roll up their tresses. (See *Williams's* new Translation.)——*The king is held*, or waiting *in the galleries*, or anti-chamber.—This we take to be an intimation from one of the virgin attendants, (or maids in waiting,) on which the king is immediately introduced, and "rejoiceth as a bridegroom over his bride." Isa. lxii. 5.

Ver. 7. *Thy breasts to clusters*—Not of grapes, (as our translators have supplied it,) but dates, the fruit of the palm tree here mentioned, which is said to be sweeter than honey. The palm is celebrated for its being straight and tall. See Eccles. xxiv. 13, 14.

Ver. 8. *The smell of thy nose like apples*:—"The odour of thy breath like citrons." *Williams.*—*The best wine for my beloved, &c.*—*Williams* "Which is sent to those whom I love for their integrity, and causeth the lips of those who are asleep to murmur."

Ver. 9. *Roof of thy mouth.*—[Probably, as *Houbigant* and Dr. *Percy* understand, the *voice or conversation* of the bride; the roof of the mouth being one of the principal instruments of sound.]—*Bagster.*

Ver. 11. *Let us go forth into the villages*—i. e. take a ride round the vicinity of the metropolis. The Italians call this *villaging*—going into *Villaggiatura.*

Ver. 12. *Give thee my loves*—That is, give thee the proofs of my love namely, in the pleasant fruits, laid up in the store-rooms.

Ver. 13. *Mandrakes.*—By these, some understand flowers, and others, fruit.

4 I charge you, O daughters of Jerusalem, [d] that ye stir not up, nor awake *my* love, until he please.

5 Who *is* this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth; there she brought thee forth *that* bare thee.

6 ¶ Set [e] me as a seal upon thy heart, as a seal upon thine arm: for love *is* strong as death; jealousy *is* [f] cruel [g] as the grave: the coals thereof *are* coals of fire, *which hath* a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

8 ¶ We have a little [h] sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she *be* a wall, we will build upon her a palace of silver: and if she *be* a door, we will inclose her with boards of cedar.

10 I *am* a wall, and my breasts like towers; then was I in his eyes as one that found [i] favour.

11 Solomon had a [j] vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring [k] a thousand *pieces* of silver.

12 My vineyard, which *is* mine, *is* before me; [l] thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred.

13 Thou that [m] dwellest in the gardens, the companions hearken to thy voice: cause me to hear *it*.

14 ¶ [n] Make [o] haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

d *why should ye stir up, or, why,* &c.

e Is.49.16. Hag.2.23. 2 Ti.2.19.

f *hard.*

g Pr.6.34, 35.

h Eze.23.33.

i *peace.*

j Mat.21.33

k Ge.20.16.

l Ps.72.17., 19

m c.2.13.

n *flee away.*

o Re.22.17, 20.

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zara, near Joppa. Now the object of mentioning this vineyard (as at that time it probably was) seems to be, that its revenue might be transferred to her younger sister: but this is offered only as a conjecture.

To allegorize these vineyards, with any degree of propriety, is not easy; nor would the genius of Bunyan, united to the Oriental literature of a Jones, be sufficient to open all the allegories of Scripture, without a degree of local knowledge, now unattainable. It is therefore much better to leave many passages in the obscurity in which time has involved them, than to make them more obscure by "words without knowledge;" at least by words without *that* knowledge which is indispensable to their proper explication. The Scriptures have, perhaps, suffered more from the determination of commentators to explain all difficulties, than from any other cause whatever. There are mysteries in Scripture as well as in nature, that every attempt to penetrate only renders more obscure.

The two last verses are, however, more intelligible. In ver. 13, the church is addressed by her beloved as one that delighted to "dwell in the gardens;" intimating not only commendation of a taste for rural employment and felicity, but more especially a pleasure in mental cultivation. Schools for moral and religious instruction, are gardens of immortal souls: and when Christians are thus employed with children, companions or spectators who listen to their instruction, are often excited to inquire, "whether these things be so," and the beloved himself delights to hear. "Cause me to hear it."

But all which believers saw or heard of the Messiah, under the Old Testament, was at a distance. Like Abraham, they saw his day afar off, and were glad; while, at the same time, they sighed for his coming, and, in the figurative language in which the spouse concludes this book, their prayers hastened his approach:—"Make haste, my beloved, and be thou like a roe, or a young hart upon the spicy mountains!"

The modern *mandrakes* of Judea are neither sweet nor fragrant—but they are used to excite love. Dr. *Good's* Translation.

CHAP. VIII. Ver. 5. *Leaning*—That is, resting upon his bosom, in the palanquin.—*I raised thee up under the apple tree.*—*Williams*, "Under the citron tree I courted (or solicited) thee." We conceive, with *Harmer*, that this refers back to chap. ii. 3, on which occasion it is at least possible that her mother might be present.—*There thy mother brought thee forth.*—This is certainly wrong; the bride was not born in Solomon's garden. Dr. *Good* renders it, "Led thee forth;" but in his note, explains it to mean, "pledged," or "plighted." So Dr. *Percy*, *Michaelis*, &c. "There she plighted thee that bare thee."

Ver 6. *As a seal*—or signet. See Jer. xxii. 24.—*A most vehement flame.*—Heb. "The flame of Jah (or Jehovah.") This we consider as referring, not to lightning, as many explain it, but to the sacred, inextinguishable flame upon the altar. See Levit. ix. 12. 2 Chron vii. 1.—For love resembles fire kindled among coals, or charcoal, made of those kinds of wood, which emit the strongest heat and most vehement flame: and it is "a fire which no floods of water can quench;" that is, no temptations or sufferings can prevail against it: nay, if a man possess this love, no wealth can hire him to renounce it; nor can any thing purchase it, or compensate for the want of it. The word rendered *jealousy* may signify *zeal*. "The jealous zeal which I have for thee, and for thy glory, consumes me, even like the grave, and burns me up like the coals of some most vehement and extreme fire." Bishop *Hall.*—*Scott.*

Verses 8, 9. *We have a little sister*, &c.—"We have a sister who is little, and her breasts are not (grown.") *Williams*, *Boothroyd*, &c. The spouse, (or the church which then was,) seems here to intercede for the Gentiles, from among whom God intended to take a people for his name. The spouse therefore calls that future church, "a little sister which hath no breasts." Though a few believers were even then found among the Gentiles; yet they had not the word of God, or the means of grace, and spiritual union with the promised Saviour. But in due time they would "be spoken for" by him: and what was the church of Israel to do for them at that time, as instruments of effecting the gracious purpose of God? To this question Christ answers, "If she be a wall, we will build upon her a palace of silver." If the commencement of this work, even the conversion of the Gentiles by the Spirit of Christ, through the preaching of apostles and evangelists, raised up from the nation of Israel, were likened to a wall built upon Him, "the precious Foundation and Corner-stone," to become a part of a spiritual temple; they would be so multiplied, and enriched in process of time, that the Gentile church would become as a palace for the great King, builded of solid silver, and far more splendid than Solomon's temple. If the first preaching of the gospel to them was compared to the making of a door, through the wall of partition; that door should be preserved most effectually, as if cased with boards of durable cedar.—*Scott.*

Ver. 10. *I am a wall.*—As there is no verb in the original, perhaps the preter tense would be better supplied, as in the exposition.—The ancient church seems here thankfully to reflect on her privileges: she was, before the coming of the Messiah, as a wall built on the precious Foundation, a part of the glorious temple which was to be erected; and the lively oracles and ordinances which she enjoyed, were her security, as well as the sustenance and comfort of her children: and she was thus distinguished, because "then" (even when this difference originated) "she was in his eyes as one that found favour" or *peace* with him.—*Scott.*

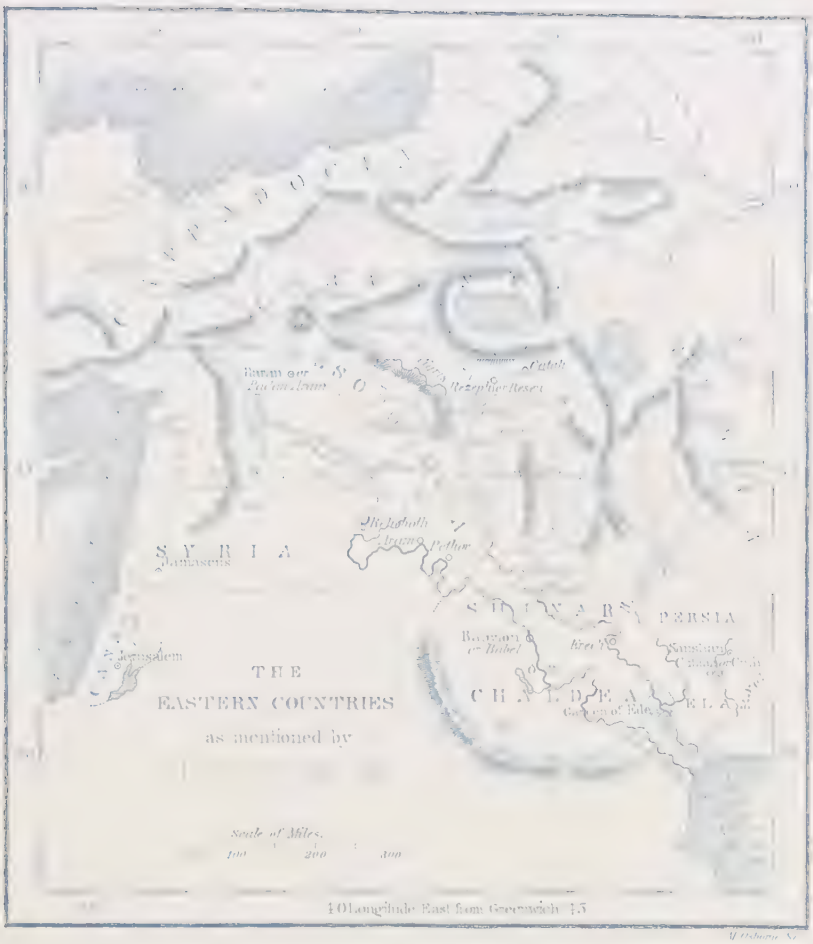
Ver. 11, 12. *Solomon had a vineyard.*—[*Calmet* thus translates these verses: "Solomon has a vineyard at Baal-hamon, he has let it out to keepers, each of whom for the fruit of it was to bring a thousand pieces of silver. As for me, my vineyard is before me; keep thyself, O Solomon, thy thousand pieces of silver," &c.]—*Bagster.*—Solomon, probably, had a large vineyard, which he did not superintend himself, but let it out to keepers, each of whom paid him a thousand pieces of silver, or shekels, for the fruit, and they were supposed to clear two hundred. With allusion to this, the advantages or privileges of the ancient church are considered, according to frequent parables in Scripture, as a vineyard, intrusted by its owner to the rulers, teachers, and congregation of Israel: and the spouse, or church, determines to keep this vineyard under her own immediate care; that it may "abound in fruits of righteousness," to the honour of her Beloved, and the rich benefit of all employed in the care of it.—*Scott.*

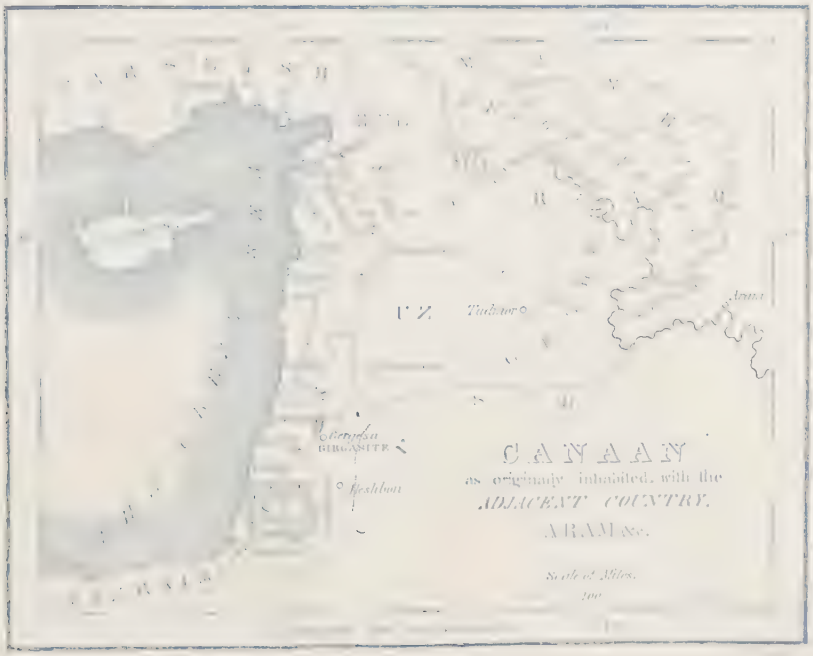
Ver. 13, 14. *Thou that dwellest*, &c.—These verses close the conference between Christ and the spouse, and imply his personal absence from his people during their continuance on earth. Christ first addresses the spouse, as "dwelling in the gardens," or vineyard, the assemblies and ordinances of his saints.—The word rendered "companions" being masculine, cannot mean the attendants on the spouse, so frequently mentioned, but rather those who were "the friends" and companions "of the Bridegroom;" "the spirits of just men made perfect;" "an innumerable company of angels;" and such men as John the Baptist, the apostles, and the most eminent instruments of Christ, in establishing his church. "Ask what thou wilt of me, and I tell thee before all thy companions, . . . I will do it for thee."—Bishop *Patrick.* While the church professes her faith and love, and renders her worship, as in the presence of all the friends of her Beloved; the more she abounds in prayers and supplications, with thanksgivings, the greater measure of true prosperity and consolation she enjoys. Thus our Lord, just before his crucifixion, again and again exhorted his disconsolate disciples to "ask and receive, that their joy might be full." To this the spouse replies by craving his speedy return, not for a transient visit, but to take her to be wholly with him.—"The mountains of spices," seem to mean heaven and its exalted worship, of which all the incense and worship at the temple were a faint shadow. "Solomon here seems to long for the first coming of the Messiah, as St. John doth for his last, who concludes his book of Revelation in the same manner as Solomon doth this saying, 'Come, Lord Jesus.'" Bishop *Patrick.*—*Scott.*

CONCLUDING REMARKS ON THE SONG OF SOLOMON.

To whatever species of composition this beautiful poem belongs, it is, beyond all controversy, the finest for elegance and variety of imagery, and the choicest colouring of language, that ever proceeded from the pen of man. "Every part of the Canticles," says the learned and eloquent *Bossuet*, "abounds in poetical beauties: the objects which present themselves on every side, are the choicest plants, the most beautiful flowers, the most delicious fruits, the bloom and vigour of spring, the sweet verdure of the fields, flourishing and well-watered gardens, pleasant streams and perennial fountains. The other senses are represented as regaled with the most precious odours, natural and artificial; with the sweet singing of birds, and the soft voice of the turtle; with milk and honey, and the choicest wine. To these enchantments are added all that is beautiful and graceful in the human form, the endearments, the caresses, the delicacy of love: if any object be introduced which seems not to harmonize with this delightful scene, such as the awful prospect of tremendous precipices, the wildness of the mountains, or the haunts of the lions, its effect is only to heighten by the contrast the beauty of the other objects, and to add the charms of variety to those of grace and elegance." But this sacred poem was not merely designed to regale the senses, or to please the imagination, but to interest the heart, and to excite, regulate, and direct the chaste affections of the mind towards the Creator and Redeemer of the world. Nor was this allegorical mode of describing the sacred union of mankind and the great Creator peculiar to the Hebrew nation, but it obtained among all the Eastern poets, from the earliest period down to the present time. Sir W. JONES assures us, that, according to the zealous admirers of HAFIZ, wine means devotion; sleep, meditation; perfume, hope of the divine favour; kisses and embraces, the raptures of piety; beauty, the perfection of the Supreme Being; tresses, the expansion of his glory, &c. &c. The loves of Mejnoun and Leileh also have been celebrated in the Arabic, Persian, and Turkish languages, with all the charms of poetic rapture; whilst the impassioned lovers themselves are regarded in the same allegorical light as the bride and bridegroom in this sacred poem. A similar emblematic mysticism is equally conspicuous in the bards of India; and the Vedantis or Hindoo commentators have in like manner attributed a double, that is, a literal and spiritual, meaning to their compositions. This is particularly the case with the pastoral drama called the Gitagovinda, or songs of Jayadeva, the subject of which is the loves of Chrisna and Radha, or the reciprocal attraction between the divine goodness and the human soul; the style and imagery of which, like those of the Royal Hebrew bard, are in the highest degree flowery and amatory.]—*Bagster.*


Libnah
Mt SEIR OR
LAND OF EDOM.
Wad Allar
Mayar
Rimmon parez
Mt Shapher
Punon
Tahath
Bashmonah
Benejaakan
Kibroth
hattaavah
Eleth
Ezion gaber
(MAP)
Israelites
from
to the
Land of Canaan.
See Numbers Chap. 33.
Scale of English Miles.


SYRIA
Damascus
SHINAR
PERSIA
Babylon
or Babel
Erech
Susa
or Shushan
CHALDEA
Jerusalem
THE
EASTERN COUNTRIES
as mentioned by
Scale of Miles.
100
200
300
Longitude East from Greenwich 45


Tadmor
Aram
Bethel
Bethshan
CANAAN
as originally inhabited, with the
ADJACENT COUNTRY.
ARAM &c.
Scale of Miles.
100

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